

THE ALABAMA BAPTIST.

JOHN G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

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The Offices of the Holy Spirit.

BY A. S. WORRELL.

The unity and trinity of the God-head must remain a profound mystery to man so long as he tabernacles in the flesh. Mr. Joseph Cook, I think it was, gave the following statement regarding the trinity: 1. Either the Father, the Son, or the Holy Spirit, with the others, is God; 2. Neither the Father, nor the Son, nor the Holy Spirit, without the others, is God; 3. The Father and the Son and the Spirit together, make one, and only one, God; and, 4. The Father, the Son, and the Spirit, each, has peculiarities incommunicable to the others. Some one else has said that "the Spirit is the executive of the Godhead."

These statements, fortunate, perhaps, in some aspects of this subject, leave infinite mystery beyond, and hand over to "right reason" and to faith the great doctrine of the trinity and the unity of God substantially undefined and unexplained. The question, Who is the Spirit? must be answered, so far as it is answered at all, by the Holy Scriptures. The Word of God predicates deity of the Father, the Son, and the Spirit. It also affirms their unity or oneness. Christ says, "I and my father are one;" and the unity of God and the Holy Spirit is set forth in this question put by Peter to Ananias: "Why hath Satan filled thine heart to lie unto the Holy Ghost (Spirit)? Thou hast not lied unto men but unto God." Thus is established the unity of three persons in the Godhead.

In the matter of human redemption, the Holy Spirit, "the third person in the trinity," has a work to perform, and it is to this work that the attention of the reader is directed in this article.

1. The Spirit is the Author of the new birth.

Our natural birth gave us physical and intellectual life; through the birth of the Spirit we obtain spiritual life. Without this birth no one can see or have any part in the kingdom of God. No one can grow into the kingdom of God. It must be entered by birth—the birth of the Spirit. Every true child of God has his spiritual as well as his natural birthday. Some remember with great delight the day of their spiritual birth; with others, the time is somewhat indefinite; not that the birth itself did not take place at a definite time, but the time when it took place is not reported to consciousness. The present consciousness of the Spirit's presence and fruits in the heart is far more important than the vivid recollection of the time of one's spiritual birth, especially if the latter is not associated with consciousness of present acceptance through Christ.

In the work of regeneration the Spirit uses the Gospel—the substitutionary work of Christ for sinners. Thus, one is "born of the water," the essential truths of the Gospel, and of the Spirit; the Spirit using the Gospel or the vicarious work of Christ, as the means of accomplishing his birth in the soul. When one is born of the Spirit, he is, by virtue of this fact, "a child of God," "an heir of God, and joint heir with Christ," and thrice happy is he who can daily say, "The spirit himself beareth witness with my spirit, that I am a child of God."

2. The Spirit is the Author of purification of the character and life of the believer.

Regeneration puts eternal life into the heart; but this life is not always, nor generally, the prevalent, dominant force in the life of a Christian. "The old man" often has the ascendancy. God's children, he said to their shame, live, largely, "to the flesh." The unsubdued remains of sin, or inbred depravity, must be practically dethroned in the heart and in the life, if one would reach the height of privilege and of bliss possible to him in the present life. To set aside or "put off" depravity, or the principle of sin that attaches to humanity, constitutes the chief difficulty in the way of Christian progress, and this deadly foe can be handled only by the Holy Spirit. It is effected "through the sanctification of the Spirit and belief of the truth." Here, as in regeneration, the Spirit uses the truth in advancing the interest of the soul. The truth must be believed, both in regeneration and in every forward step. As spiritual life is begun in the soul by the Spirit, so through this same divine agent this life is intensified. The soul, given irrevocably to God, will be purified from the active presence of every essentially sinful principle. This much is guaranteed in the text, "Walk in the Spirit and ye shall not fulfill the lusts of the flesh." It is clearly the privilege and

the duty of every believer to be "filled with the Spirit," and to "walk in the Spirit." Hence, though human nature is uncontrollable by man, it is not beyond the control of the Spirit. Here is the source of relief. The believer in Christ has access to the omnipotent Spirit, whose office it is to put out of the heart everything that is offensive to Father, Son and Holy Spirit. He who refuses or neglects to have this blessed agent do his work in the heart, becomes responsible for the active presence in him of all the evil elements that the Spirit would, if fully admitted, eradicate from his nature. There is no sinful element in human nature, whether emanating from the lust of the flesh, "the lust of the eyes," or "the pride of life," that may not be eliminated from all dominion over the heart and life. The work of the Spirit is not complete in the believer so long as his life is biased by one sinful element within. The fact that this Almighty Agent is ready to cleanse our hearts makes our guilt very great, if we are still controlled by "the flesh," "sin," "depravity," or "the old man." We might be free, if we would obey God, and live upon his promises; but many of us do not obey God; hence the Spirit's work is much hindered, and our characters are still marred by the presence and influence of sinful lusts and passions. This need not be; this ought not to be. This wonderful work of heart-cleansing belongs to the Spirit; but he will not do the work without our co-operation.

3. It is the office of the Spirit to develop the Christian graces in the believer. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, faith, temperance." "Love is the fulfilling of the law." These positive characteristics of the Christian are wrought by the Holy Spirit. But the Spirit must dwell in the heart, else he will not perform his work there. If we grieve him he withdraws his manifested presence, and no longer works within the range of our consciousness. By pleading the presence and fullness of the Spirit, and by walking humbly and obediently before the Lord, the believer's character will be regaled more and more with the fruit of the Spirit, while he will continually "add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity (love)." By thus "walking together with God," our characters may be developed, beautified and conformed to the "moral image of Christ," so that "the life of Christ may be manifested in these mortal bodies," and we may "glorify God in our bodies and spirits which are God's."

4. Another office of the Spirit is to teach the obedient believer.

"He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "He (the Spirit) will guide you into all truth." "He shall glorify me; for he shall receive of mine, and shall shew it unto you."

The Omnipotent Spirit is assuredly the most competent Teacher. His delight is to reveal Christ to the believer as his "wisdom, and righteousness, and sanctification, and redemption." Under the illuminating influence of the Spirit, the mysteries of the blessed Trinity are reduced to their minimum, and the deep doctrines of grace find their most satisfactory solution. Taught of the Spirit one can learn more of God than he can possibly get from all other sources. Human teachers are valuable, but they cannot take the place of the greatest of Teachers, the Holy Spirit. Happy the believer who is taught daily by the blessed Paraclete.

5. It is another office of the Spirit to dwell in the believer forever. Said the Savior, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." This promise is the magna charta of Christianity, the birthright of every child of God, the richest legacy of the heirs of glory. This promise is non-forfeitable except through failure to use it, and yet the great mass of believers seem not to know that any such promise exists, or else they imagine that it does not apply to them. When the people of God learn that this promise is an essential part of their inheritance, Zion will speedily put on her strength, and the kingdom of darkness will be overthrown. If the Comforter is allowed to abide in the heart he will cleanse it, adorn it, build up the character after the divine model, and make the life of such a believer a grand success—grand in God's esteem, and a source of countless blessings to others.

6. It is also an office of the Spirit to supply the believer with power for his work.

"Ye shall receive power after that the Holy Spirit has come upon you." This promise had a fulfillment on the day of Pentecost, and Peter's sermon had the effect to increase the number of disciples many fold. The Holy Spirit worked through Peter, and wrought that mighty work! Such power is what God's servants need now. They can all have it if they will. There is no substitute for "Holy Ghost power." Learning and eloquence amount to little without it. With most converts, the Holy Spirit is the power which every minister of the gospel, who reads this article, seeks "power from on high" to labor for Christ? Dare we, in our own strength and wisdom, attempt to win souls to God, or build up his saints after the divine type? May Heaven greatly multiply the number of laborers who shall go forth, armed with the strength of God, and endowed with power for their work.

The Century Magazine.

Two portraits of marked interest, in the July Century, are the frontispiece picture of Frederic Mistral and the full page portrait, after a daguerreotype, of Henry Clay. Not less striking than the portraits are the articles accompanying them. George Bancroft contributes a vivid sketch of Clay's personality, and Alphonse Daudet writes of his friend Mistral, the Provencal poet. Daudet's sketch is as valuable for its autobiographical interest as for its intimate account of the life and character of Mistral, who was born a peasant and has always lived a country life.

Of timely importance is the Indo-Afghan paper, "The Gate of India," by W. L. Fawcett. It deals only briefly with the present political situation, its chief interest being in the way it shows that the evident Russian trend towards the Khyber Pass—which has always been known as the Gate of India—is only one of a long succession of advances from the direction of Afghanistan upon the wealth of India, from before the time of Alexander the Great's conquest down to 1750, the year the founder of the Afghan empire invaded India.

A description of "George Eliot's County"—the scenes of her country life and her novels,—by Miss Rose G. Kingsley, the daughter of Canon Kingsley, is the opening illustrated paper. Others are Dr. Edward Eggleston's profusely illustrated paper on "Social Life in the Colonies," one of the most popular of his series; and an account of the explorations of the late "Frank Hutton in North Borneo," by his father, Joseph Hutton.

Two short stories accompany the installments of Mr. Howell's "Rise of Silas Lapham" and Henry James's "Bostonians,"—they are Frank R. Stockton's continuation of his famous story, "The Lady, or the Tiger?" under the title, "The Discourager of Hesitancy," and another illustrated story by Ivory Black (T. A. Janvier), entitled "Roberson's Medium."

The war papers of the July number are profusely illustrated, and comprise a description of the Confederate pursuit during "McClellan's Change of Base," by General D. H. Hill; "Rear-Guard Fighting at Savage's Station," by General W. B. Franklin; "The Seven Days' Fighting about Richmond," by General James Longstreet; and points of minor interest in "Memoranda."

The poems of the number are by William H. Hayne, Austin Dobson, Richard Watson Gilder, Miss Edith M. Thomas, and Robert Underwood Johnson; and, in "Bric-a-Brac," by Robertson Trowbridge, Frank Dempster Sherman, Miss Dora Reed Goodale, and Miss Charlotte Fiske Bates.

In "Topics of the Times" are editorials entitled "Twenty Years after the War," "The Blindness of Legislators," and "Dr. Edward Eggleston's Historical Papers." And in "Open Letters" are published a recent letter by Oliver Wendell Holmes on "International Copyright;" "Another side of the Copyright Question;" "The Calling of a Christian Minister," by a Minister of the Gospel; "The National Flag at New Orleans," by Marion A. Baker; "Text-books in Unitarian Sunday-schools," by Henry G. Spaulding, etc.

Mr. Editor: Oswichee Church, Russell county, has a Sunday-school numbering thirty nineteen. Through the superintendent of that school, Bro. J. C. Cheney, I have just received \$6.00 for the Valence Street Mission, New Orleans. The indications are that the Sunday-schools of the State are going to aid grandly in this enterprise. B. F. RILEY.

Natural Law in the Spiritual World.

BY PROF. A. S. COATS.

Probably no other book of the present decade has been so widely and eagerly read by the religious world as Prof. Drummond's work that bears the above title. No other work has received so hearty and generous a welcome. No other work has been so provocative of so much helpful thought in the Christian ministry, nor given rise, directly and indirectly, to so many sermons, exhortations, essays, reviews, etc., etc. Indeed the first taste of this book has proved most Christian people very sweet. We cannot but believe, however, that should it come to be regarded generally as a fair and true exponent of evangelical truth, it would ultimately prove itself to be, like an ancient book of which we read, "very bitter."

The danger which lurks in its fundamental assumption of the identity of natural and spiritual law, may possibly be exaggerated, since the absurdity of that assumption is apparent to any one who will but read the paragraph on gravitation in which the position taken is illustrated. We think, however, that it is impossible to exaggerate the danger which lurks in Prof. Drummond's unquestioning acceptance of the doctrine of evolution, and especially in the distorted views of Christian truth which its analogies have evidently led him to adopt.

We call attention to two of the dangerous errors in doctrine into which a pressing of these analogies has betrayed our brilliant and versatile author. The first is his denial of the inherent immortality of the human soul. In this chapter on eternal life he says: "It ought to be placed in the forefront of all Christian teaching that Christ's mission on earth was to give men life. 'I am come that ye might have life.' That he meant literal life; literal, spiritual and eternal life, is clear from the whole course of his teaching and setting. . . . The context in most cases is not only directly unfavorable to a figurative meaning, but in innumerable instances in Christ's teaching life is broadly contrasted with death." That our author means here to deny this inherent immortality of the human soul, and so the possibility of a future existence for all who are not Christ's, is apparent from the rationalistic authority he quotes which in so many words pronounces the doctrine of the "indestructibility of the human soul" unbiblical. He says: "Reuss defines the apostolic belief with his usual impartiality when—and the quotation is doubly pertinent here—he discovers in the apostle's conception of life 'the idea of real existence.' . . . 'This primary idea (says Reuss) is repeatedly expressed. It leads to a doctrine of immortality, or, to speak more correctly, of life, far surpassing any that had been expressed in the formulas of current philosophy or theology, and resting upon promises and conceptions altogether different. In fact, it can dispense with both the philosophical thesis of the immateriality or indestructibility of the human soul, and with the theological thesis of a miraculous corporal reconstruction of our person; these, the first of which is altogether foreign to the religion of the Bible, and the second absolutely opposed to reason.'"

Here, then, we discover what from many things we have been led to expect before we come to its direct and explicit avowal, that Prof. Drummond's gospel is a gospel not indeed of eternal hope for the wicked, which seems just now to be the favorite speculation with most of those who speculate on this subject, but a gospel of eternal non-existence of the wicked. Again he says: "The true environment of the moral life is God; but if the atmosphere is not, the dwarfed soul must perish for mere want of its native air." Again: "To refuse to cultivate the religious relation is to deny to the soul its highest right—the right of a further evolution." And yet again: "Over the mouth of the grave the perfect and the imperfect submit to their final separation. Each goes to its own—earth to earth, ashes to ashes, dust to dust, spirit to spirit. 'The dust shall return to the earth, as it was, and the spirit shall return unto God who gave it.' It is not necessary to point out the fact that the misquoted Scripture here used to bolster up the doctrine that none but Christians will have a future life, really refers, not to the separation of the perfect and the imperfect at death, but to the separation of man's physical nature from his spiritual; nor is it necessary to say that the Bible holds up before the wicked the doom of 'a further evolution.' 'Who soever shall blaspheme against the

Holy Spirit hath never forgiveness, but is guilty of an eternal sin." Prof. Drummond does not believe in the future annihilation of the wicked. He is careful to say: "Should anyone object that from this scientific standpoint the opposite of salvation is annihilation, the answer is at hand. From this standpoint there is no such word." He teaches that the wicked are absolutely destitute of a spiritual nature. They cease to be at death even as does the beast. They are not annihilated after death, simply because nothing of them persists after death.

The other dangerous error in doctrine, to which we now in the next place call attention, and which that just noticed and others of similar character, must neutralize in great measure the good that Prof. Drummond's book was doubtless designed to accomplish, is the contrast it draws between man's moral and spiritual nature, and its absolute denial of a spiritual nature or a spirit to the unregenerate. This idea, indeed, pervades the entire work, and in fact gives rise to the denial of man's inherent immortality and the other errors in doctrine with which the book abounds. The chapter on growth will furnish us with an illustration of this error. In it we read: "The whole difference between the Christian and the moralist lies here. The one is an organism, in the centre of which is planted by the living God a living germ. The other is a crystal, very beautiful it may be, but only a crystal—it wants the vital principle of growth." Nay, the moralist is not a crystal, neither is he like a crystal, neither does he lack the vital principle of growth. He is growing constantly—possibly growing less God-like, but growing as really as the Christian is growing. Neither is he shut out from God's love and care, and the constraining influences of his Spirit, as the inorganic kingdom is dead to all the influences of the organic kingdom. So unlike the lifeless crystal is the moralist that he is actually fighting against the God of the universe. Convince him that he is but a lifeless crystal, and how shall you convince him of his awful sin of rebellion against God? The Bible never calls a man a crystal, a stone, a lifeless clod. It never in any manner gives the sinner to imagine for a moment that he is not a living spirit, and as such entirely accountable to God for what he is, and for the exercise of the original endowment of free will.

"Our wills are ours, we know not how; Our wills are ours to make them thine."

Again, in his chapter on classification, Prof. Drummond insists that the Bible classifies men not on the ground of moral beauty and moral deformity, but upon the ground of moral beauty and spiritual beauty. The moralist he unhesitatingly grants is morally beautiful. But he says: "It is not enough from the standpoint of biological religion to say of two characters that both are beautiful." "Moral beauty is the product of the natural man; spiritual beauty, of the spiritual man."

We confess that "biological religion" whatever that may be, proposes, if Prof. Drummond rightly expounds it, an entirely different classification of men from that which the Christian religion, as we understand it, recognizes. We have failed to discover any distinction drawn by the latter between moral beauty and spiritual beauty. Its distinction is between moral beauty and moral deformity, or, what is practically the same thing, between spiritual beauty and spiritual deformity. Does the Christian religion attribute spiritual beauty to any unregenerate soul? If so, it must certainly be to the young moralist whom Jesus loved. But when he gibbly professes to have kept, not indeed the entire moral law but its manward half only, the Master Teacher proposes to him a very simple test, which reveals to him the startling fact that he has not kept even this part of the moral law. This young man then whom Jesus loved was not morally beautiful, and to what unregenerate man could we look with greater likelihood of finding moral beauty than to him? Must not men continue to be classified, as our author complains that they commonly have been, "on the ground of moral beauty and moral deformity?" If, as we are assured, this classification is not scientific, is it not at least Scriptural? Is it not a very dangerous thing to attribute moral beauty to men who are in the gall of bitterness and in the bonds of iniquity?

Prof. Drummond's work is a very commendable and in many respects a very successful attempt to illustrate the truths of Revelation by the discoveries and hypotheses of modern science. But in "annunciating spiritu-

al law in the exact terms of biology and physics," he has come to believe (from the necessity imposed upon him by a strict adherence to his method) in doctrines which are directly subversive of the truths of Revelation. Rochester, N. Y., May 11.

The Baptist Church at Cuba, Alabama.

Prior to the 25th of last December no more harmonious body of Christians could have been found in Sumter county than the Baptists of Cuba; but at that time the apple of discord was thrown into their midst by a holiness man from Missouri. The church endured with patience until patience ceased to be a virtue. I will not tell you, reader, of the gossip, backbiting, &c., that followed the throwing in of the apple of discord; yet I will say that matters, instead of growing better, grew worse all the while, so much so that the church felt it to be its solemn, though painful duty, to take some action in reference to the matter. Reader, to give you some idea of the situation, at the conference meeting in May the holiness folks in the Baptist church (for it is of the phase as connected with Baptists only that I write) came very near voting the church out of a prayer meeting. The church felt that it had exercised forbearance long enough, so that it was decided that at the meeting in June something would be done. Saturday before the third Sabbath in June was a notable day in Cuba. The Baptist meeting house was about full on Saturday. The holiness people had been notified that the church was going to act in the matter.

After preaching conference convened, and as is the custom with Baptist churches, an opportunity was given for membership. Three presented letters, two of whom were known to be holiness persons, and the third thought to be. They were not received, because the church had had an intimation that the motive of the applicants was not good. This intimation was fully corroborated after conference adjourned on Saturday by a holiness man saying to the writer, "They tried to get me and all my family to join the church to help them vote, but I was too smart for that." After the church voted not to receive those applying, a brother who was remembered among the holiness, offered as an article of faith the following: "We believe in the doctrine of sanctification as it is taught in the Bible." The brother spoke at some length to his motion. When the vote was taken twenty-nine voted for it and thirty-four against it. The church explained that all good Baptists believed in the doctrine of sanctification as taught in the Bible, so there was no use for an article of faith on it.

One of the committee on discipline then presented in the name of the church charges against twenty members, as follows:—

I. Departure from the Baptist faith.
II. Being united with a band which is opposed to Baptist churches.
III. Opposition to the Baptist church here.

Thirteen of the number were present when their names were called in the order in which they appeared in the charges. The first being an ordained minister, the church decided to call a presbytery to examine him. The brother was given permission to select the presbytery, which he did, choosing Revs. J. K. Ryan, W. F. Pond and J. E. White. Two sisters gave satisfaction, and the charges were withdrawn from them. Ten others denied all the charges, but when asked by the church if they would discontinue their co-operation with the holiness movement, which movement the church believed that it had abundant evidence was opposed to it, they replied that they expected to continue their efforts with the holiness people. The ten were excluded from the fellowship of the church. Some of the number excluded, previous to the holiness move, had been among the most faithful members of the church. It was a sore trial for the church to have to part with them. Seven of the number not being present when their names were called, action was postponed in reference to them.

The Baptist Sunday-school here elected officers and teachers on Sunday, the 28th. The school has nine officers and teachers and forty-eight pupils now. The church, at this writing, has an interesting prayer-meeting, which convenes every Wednesday night.

I could write a great deal more about the trouble here, but over much of it I desire to throw the mantle of charity, and hope that it will never be drawn aside. J. D. COOK.
Cuba, June 30.

From Birmingham.

Editor Baptist: Sunday, June 28th, was a day memorial on the pages of our church history. The harvest time seems to be near at hand, and the fruits of well spent labor are being garnered in.

Our Sunday-school is in a flourishing condition, numbering about two hundred; I mean the Sunday-school of the church. We have one class of young and elderly men, taught by Sister Purser, numbering about seventy-five. The influence of this noble woman and her class is being felt throughout the city. She teaches by lecturing, bringing out all the fine points of the Scripture lesson, and at the same time convinces her entire class that she is praying earnestly all the time, for each of them individually.

We held our usual Sunday-school and service on Sunday morning, and in the afternoon at three o'clock a presbytery, consisting of Bro. Purser and Revs. A. J. Waldrop and H. W. Watson, met at the mission station, situated near the pump house, on the northern bounds of the city, and organized a church, with a membership of thirteen, electing Bro. H. W. Cole, deacon, and J. W. Rocket, clerk. There are a number of others who will join as soon as they can procure letters from their respective churches. We bespeak for this little band a bright future, capable of grand possibilities. At night, in the Opera House, after Bro. Purser had delivered one of his ablest sermons (subject, "Crossing the line,") to a well packed house, the ordinance of baptism was administered to four young converts. The Bible reading interspersed between the baptism, by one of our prominent members, who was seated in a suitable place in the dress circle, made the service very impressive. The beautiful scenery representing a lovely grove, with the rippling waters in the centre, the minister and candidate standing in the pool, waiting to obey the command as it comes from the Word of God. As the voice ceases to be heard the candidate is buried beneath the waves, and as he rises with a triumphant smile, amid the crystal drops, the choir sang, "Trusting in Jesus," with the spirit, and a happy effect. It is universally conceded that the Opera House, as we have it arranged, is one of the prettiest and most convenient places to hold a baptismal service. Though the house is always crowded to its utmost capacity, the very best order prevails, and the services are as solemn as any ever witnessed.

Bro. Purser is conducting a series of nightly meetings in the South Birmingham mission church, which promises to ripen into a glorious revival, and we expect many more to be gathered into the fold. Dr. Hawthorne's lecture on the 17th was one of signal success. His theme was, "Great orators, ancient and modern," and was handled in his usual easy, happy style, and many competent judges pronounced it equal if not surpassing any lecture ever delivered here. G. G. MILES.

The State Temperance Convention.

Editor Baptist: I see it announced that the State Temperance Convention will meet at Athens on the 28th of July. I am glad that the President has called this meeting; I think it time that the temperance people of the State were doing something. It is very desirable that we have a large attendance of the friends of prohibition at this meeting. While I believe that the temperance sentiment is growing in our State, yet there is much to be done towards building up public opinion in favor of prohibition. This cannot be done effectually without organization. The friends of prohibition must be organized throughout the State. We must be united. There is no better way to accomplish this object than through the State Convention. In this Convention we can compare our views; we can mature plans for future operations; we can unite upon a certain policy to be pursued; we can fix upon the ultimate object to be reached. We all want prohibition, but the difficulty, heretofore, has been, that the advocates of prohibition have not been united in opinion as to the manner of securing it. Some have had one plan and some another. With this diversity of opinions and plans we can never accomplish our object. We must work together. If we can not get all we want, and when we want it, let us get as much as we can, and when we can. Let the Convention speak out clearly and unambiguously; and let it formulate a policy, a plan, a mode of action, and let all the friends of temperance rally to the

support of that policy, and work according to the plan suggested. In this way we may succeed. Above all, let the Convention steer clear of politics, that is, let us not organize a political party—a third party—but let us strive to accomplish our purpose by bringing our influence to bear upon the political parties already in existence. I think this can be done; I think it unwise to pursue a different course, until we have exhausted our efforts in that direction.

The Convention can accomplish nothing unless it will distinctly declare some definite object to be obtained, and prepare the ways and means by which it is to be obtained. I have a suggestion which I hope the Convention will consider. I proposed the same to the chairman of the committee on temperance of the House of Representatives of the last Alabama Legislature, but nothing was done with it.

1. Let us work for a general "local option" law, which will leave the question of prohibition to the citizens of each township, school district, village, town, city, and county, to determine by a vote. This law has worked well in Georgia, and through its operation more than one hundred counties in that State have prohibition. Such a law will save much money to the State and give our Legislature more time to attend to other business. The special prohibition laws that are passed consume both time and money.

2. Let us work for a constitutional amendment, which shall prohibit the manufacture and sale of intoxicating liquors, as a beverage, in the State. This should be our ultimate objective point. We may not reach it in four years, nor in ten, but we will reach it, if we persevere and work with caution and prudence.

If the Convention at Athens will declare its purpose to accomplish these two things, and will mature its plans wisely; if it will take steps to have the question of prohibition discussed before the people from now until next August, and will scatter temperance literature throughout the State, I think it very likely that we shall secure a Legislature that will be favorable to the policy suggested, and in a few years we shall have the privilege of voting for a constitutional amendment, forever prohibiting the manufacture and sale of intoxicating liquors, as a beverage, in the State of Alabama. This will give us time to educate the people and to build up public opinion in favor of such an amendment, and this is what we need to make prohibitory laws effective.

Let there be a full representation of the temperance people of the State at this Convention. The people of Athens are renowned for their hospitality. They will give all who come a hearty welcome.

J. S. SHACKELFORD.
Trinity, June 30.

New Church.

Dear Baptist: Elds. A. J. Waldrop, D. I. Purser and H. W. Watson, having been requested, met with the congregation on Village Creek, near Birmingham, on Sabbath, the 28th day of June, for the purpose of constituting a church. Eld. A. J. Waldrop preached a very appropriate sermon. The presbytery organized by appointing A. J. Waldrop, moderator, and Rev. H. W. Watson, secretary. When thirteen persons presented letters of dismission from their respective churches, and requested to be organized and constituted as a Baptist church, on the articles of faith and church covenant, the presbytery gave them the hand of fellowship, declaring them a regularly constituted Baptist church, called the Third Baptist church of Birmingham. Prayer was offered by Eld. D. I. Purser; the charge to the church was made by Eld. H. W. Watson. The friends at this point will take hold of the work with prayer and faith, and we look for an increase in their number. They take the name of the Third Baptist church of Birmingham, inasmuch as the South Side Mission, when organized as a church, will be called the Second Baptist church of Birmingham. H. W. WATSON.
Birmingham, June 30th.

Life is a field of nettles to some men. Their fretful, worrying tempers are always pricking out through the tender skin of their uneasiness. Why, if they were set down in Paradise, carrying their bad mind with them, they would fret at the good angels, at the climate, and the colors even of the roses.—Dr. Bushness.

Thoughtlessness is never an excuse for wrong-doing. Our hasty actions disclose, as nothing else does, our habitual feelings.—J. T. Fields.

Alabama Baptist.

SELMA, ALA., JULY 9, 1885.

JOHN. G. HARRIS, Proprietor.

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Write for specimen copies.

THE COMING CONVENTION.

With the issue of this paper for next week, the Baptists of the State will be gathering at Tuskegee, in their annual Convention. And judging from what we have heard in conversation and read in private letters and published communications, we are persuaded that the approaching session of the Convention will be one of the greatest and gravest moment. All our plans and methods of work, as well as all the great interests which they foster and push, will be under discussion. Some radical changes will quite probably be made—not just the one, perhaps, or as many as some of us may wish. It does not come within the purpose of this article to discuss any measure or question or change which may be proposed at Tuskegee. There are some things, however, which we wish to say in a general way concerning the Convention and its work at the coming session. The ultimate end of the Convention is the furtherance of the Gospel.

This should be remembered and deeply felt by us all. It is a noble purpose for which we leave our homes next week to assemble in one of the beautiful towns of Alabama—a nobler purpose never engaged the consideration of men or angels. We should feel great in the greatness of our work, and yet humbled by its weighty responsibility. Educational matters and missionary operations will be discussed solely because of their relation to this great ultimate end—the complete establishment of Christ's kingdom in the world. Assembled for such a work, the Convention should be characterized in all it does by the noblest spirit. Striving for our Masters' glory, we should banish from our presence and mind and heart, everything which his eye and his mind and his heart would not approve—this at least should be our earnest individual endeavor. Sometimes in our earnestness and zeal we forget him whose cause we advocate.

It is of the utmost importance that the delegates from the churches be general and representative. What do the Baptists of Alabama wish concerning this great work? What methods and plans shall be adopted to further it? These questions are to be determined at Tuskegee, and should be answered by the best representation the churches throughout the State can send. Two distinguished laymen from different parts of the State have already said to go, they did not expect to go; one because he was "not needed," the other because he feared "strife and contention, and did not want to participate in it." But we urged them then, and urge them and others now, to consider the matter of going as a question of duty. Make it a matter of conscience; go in the fear of the Lord to do his work and for his glory. Every one who goes in that spirit will be a moral power in the Convention.

We do not mean to dictate to the Baptists of Alabama, indeed, conscious of their ability to attend to their own affairs they would not heed or suffer dictation from us or others, and in this we commend them. But we are very much concerned, knowing something of the condition of things, that the churches in every part of the State shall be represented in the Convention. What is done at Tuskegee should be an expression of the wish and intention of the Baptists of the State. You see, brethren, how important it is for you to be there. Let the Baptists of Alabama speak out and say what they wish and what they will do. Let the Convention be a representative body, and its action representative action, in the truest and noblest sense of that term.

The conviction has grown on us more and more, that the coming session of the Convention should be one of conference. There seems to be an apparent difference of opinion as to the best method of conducting our work. Let it be distinctly understood that each man is honest in his opinion; and let it be remembered that in matters of judgment and plans of operation, there is ample room for the widest difference between men of equal worth. We are for peace; though not of the "grave-yard sort"—still we are for peace. There can be no conference without it. Debating is not conferring, and is often fatal to a healthy conference. Many churches have been crippled and some ruined by debating societies with the best features of the societies left out. Discussions of great themes in the Convention, if conducted in a noble, manly, Christian way, will do good.

If you go to the Convention with your plan fully mapped out and determined to press it to the furthermost and to have that or none, you will be a worry to yourself and worry to your brethren. Let us think over this matter, think over it earnestly and comprehensively, and then at the Convention confer together as to the best plan of work, agreeing within ourselves before hand to abide the decisions and adopt the measures of the Convention.

How much need there is with us for divine guidance in these great matters that are before us? We are short-sighted and greatly in need of wisdom. There is but one appeal for us and that is to him who giveth liberally and upbraideth not. Oh, that the Convention at Tuskegee could be a Convention characterized by earnest prayerfulness! We do not refer now to a custom of having a set portion of each day for prayer, much less do we mean that all our time there should be taken up in prayer meeting. But why may not each session have in it the spirit that leads to prayerfulness? Why may not each church next Sunday morning ask God's blessing upon the approaching meeting? Why may not each delegate before leaving his home ask God's blessing on him while in the Convention? Why may not the prayerful spirit be brought up from all parts of our State and concentrated at Tuskegee? There is so much need for this very thing. It would give us a Convention of great power, whose influence for good would be felt in coming years upon the cause of Christ in Alabama. Oh, that our Master may be there—consciously to each of us and in great power!

A LIFE OF DUPLICITY.
The double-minded man is abroad in the land. Double-mindedness leads inevitably to double dealing with its long train of evils. A man knows what he is; and what he is, though long covered, must in the end be known to others. The self-revealing power of sin is sure. One of our exchanges furnishes the following incident:

John A. Van Gelder, lately receiving teller of the Union National Bank, was in the employ of that institution for more than 20 years, and was held in the highest esteem by his superior officers and fellow-clerks. He lived in a very quiet way, apparently had no vicious tastes, and was accounted a model husband and father. His habits were unusually regular. He was accustomed to leave the bank at about half-past four every day, and reach his home in Jersey City in time for dinner at seven. The intervening time, his family understood, was spent in taking needed recreation in Central Park and other pleasant resorts. One of the traits which especially commended him to the bank officers and his associates was his marked kindness to an old employee of the bank, who had been at the same desk for more than forty years. Owing to failing eyesight the aged clerk was somewhat slow in footing up his balances, and to save him the necessity of re-remaining after business hours the obliging teller offered to aid him, finally taking the entire task upon himself on the plea that it was the duty of the young to assist the aged and infirm.

But suddenly the teller disappeared, and it has since been discovered that this kind-hearted, exemplary clerk had been for eleven years systematically robbing the bank, and that his kindness to the old clerk was only one of the means by which he had covered his tracks. By a simple but adroit "doctoring" of the figures he had succeeded in preventing discovery until his thefts had reached the respectable sum of \$33,000. And it turns out that the kind of recreation in which he had passed his afternoons consisted, not in innocent strolling about the city, but in gambling and dissipation; though it seems that he was as regular in this as in his other habits.

The "double life" thus led, could hardly have been we are apt to think, otherwise than a wretched one. It would seem as if all the satisfaction derivable from filling with credit a responsible and honorable position, and all the delights of a pleasant home, could not shut out for a moment the harrowing consciousness of that ghastly presence, which, like the skeleton in Holbein's "Dance of Death," must constantly have dogged his steps. Knowing himself a despicable thief, how could he enjoy a moment's rest or comfort?

And yet we know that men go on, year after year, leading just such a twofold life as this, and apparently as happy in it as the most upright, conscientious man alive. They spend it, may be, thousands of dollars in the gratification of luxurious tastes, and every dollar stolen. Or, professing to be moral or even Christian men, they wallow in the most shameful vices. Some of the saddest moral shipwrecks we have known were simply the culmination of a long course of secret indulgence in sin, while the sinner was held in high repute for goodness and purity until some chance revealed the wretched truth.

The power to live this dual life—to seem to be one thing while quite

another—is one of the mysteries of human nature. How can the man endure the strain? We ask. But he does endure it, and bears himself with unblanching face, knowing that if his secret could be penetrated it would blast his name forever.

A SUMMER RESORT.—We have received from Superintendent B. F. Eakle a handsomely gotten up pamphlet descriptive of the famous Greenbrier White Sulphur Springs, West Virginia. The "Old White" as it is almost universally called, is the Saratoga of the South. It is situated among the mountains, immediately on the line of the C. & O. R. R. and affords every facility for comfort during hot months. Its cool mountain breezes, pure atmosphere, delightful mineral waters, are all healthful in building up the energies of hardworked men and women. In looking over the pamphlet we only wish it were in our power to put office and office-work behind us, and to rusticate for a few weeks under the shady groves of the Greenbrier White.

Home Mission Board.
Our reports for the quarter ending June 30th, are coming in. Never have they been so cheering. Here is one from Lexington, Va. This is a hard field, and brother Taylor is laboring under heavy disadvantages. The Baptists there need a new house of worship, and are raising funds for that purpose. Additions during the quarter, 4; Sunday-schools, 2; scholars, 210; teachers, 18. "During April conducted worship every day at Washington and Lee University. Had a meeting one night in every week at the Virginia Military Institute, a number of the cadets professed conversion. Have organized a mission Sunday-school near town."

Here is what brother A. J. Fawcett, of Pine Bluff, Arkansas, says: Baptism 14. Total additions 20. "I am happy to say that this is the best showing that I have yet made. I am impressed that we are now entering upon the beginning of better days in Pine Bluff." At the close of Conventional year of Ark. November 1st, this church will cease to receive help from the Board.

Brother A. P. Schofield, of Opelousas, La., writes: "Baptism, 6; received by letter, 1. You will see that we have enjoyed a special blessing from the hand of the good Lord since my return from the S. B. Convention. Our cause is gaining ground all along the line; more interest at all points. Our first baptisms at Opelousas were during this quarter. We have just had a revival at Pineville. All are hopeful." They are building houses of worship at both Pineville and Opelousas. This is in Catholic Louisiana, and they deserve help.

Here are extracts from a letter of brother W. E. Lloyd, of Auburn, Ala. The Board is giving a small sum to help in his support there: "Your note to me was a joyous surprise, not that I doubted your love, for I have confidently claimed a warm place in your heart and I knew you would rejoice with me, but I am so glad you have told me. Our meeting was brought to a final close on Saturday last. The number professing conversion is about 75. Accessions to our church will be about 30 now, and others will, I believe, come in soon. My love for the little church here was never so intense as now. The dear, good sisters and brethren have done so nobly that they have made themselves doubly dear to me."

Auburn is the seat of the Agricultural College of Alabama, and the students shared largely in the divine blessing—quite a number professed conversion.

Here is another letter from Bro. W. F. Wood, missionary at Key West, Florida. He has been working among the Cuban population in that city, and several have been added to the church. Miss Adela Fales has been appointed missionary to these people. This is the "Baby Mission" for which brother Tucker of the *Christian Index* desires to build a house by "secret alms." Brother Wood writes:

"I am in receipt of a letter from Havana requesting me to visit that city with a view to preaching and establishing a mission there. I would like to go over and look at the situation, and see if there is any prospect for an opening among the people. We have three young men there who are members here. They are enthusiastic, and believe if I would visit them we could establish a mission. There is but one thing lacking—the means to go. It will take one hundred dollars to bear expenses of a month's labor there. If the Board will assure this, I will make the attempt, trusting in God for success. Brother Godena is there already doing Bible and colporteur work. The cause here is progressing in a satisfactory manner. I baptized a young Cuban lady last Sunday."

Thus the good work goes on. God be praised for his goodness!

Our Valence street house is under contract and will be finished by October 1st. Before the frost falls upon the cane of Louisiana the Baptists will have another house of worship in New Orleans. "The candle moth invasion" has begun.

I. T. TICHENOR, Cor. Sec.

"The Outlook" Again.
Mr. Editor: I have read with profound interest both the article of Dr. Renfro in the *Religious Herald* and your editorial entitled "The Outlook," which appeared in the last issue of the BAPTIST. Like Bro. W. B. Crampton I think the proper channel of discussion of this and other matters relative to our denominational interests is in the ALABAMA BAPTIST—the organ of the State Convention. It was founded upon a single idea—that of furnishing a medium of communication between Baptists in the several sections of the State. Attacks and offensive allusions should be studiously kept from its columns, while a free discussion of denominational interests should always find place.

I simply wish to refer here to the merit which attaches to the allusions in Dr. Renfro's article that objection exists in the State touching the method of collecting funds for the Home and Foreign Boards. The editorial comments upon this, and the suggestions which sprang from these comments, were in every sense most admirable.

That serious objection prevails, relative to the present system in our State, is unquestionably true. This objection has reached me through letters from excellent brethren in every part of the State.

The policy inaugurated at the Greenville Convention several years ago of centralizing the interests of the Home and Foreign Boards in the State Board, is not without grave objection. The fact has become more obvious as the period of experiment has been prolonged. All these interests lodged in the hands of a single man, are necessarily frictional. In directing these interests in the State in behalf of the two great Boards, the State mission Board is doing precisely what the Convention has directed.

In seeking to manipulate, to the greatest possible advantage these diverse interests, the secretary of the State Board is but obeying the instructions of the Convention. As a consequence no blame attaches either to the Board or the secretary, but to the plan formed at the Greenville Convention. I repeat here what was said in a former article, that if the secretary of the State Board directs the interests with which that organization is charged, he will have ample to engage his time and energy.

As I understand it the two great Boards of our general Convention do not propose to over-ride the wishes of the State Convention by placing paid agents in the field; but they ask that they be given the opportunity of directing the methods of collecting funds in the State, in so far as it relates to their special interests. And it seems to be but the sheerest justice that this be done.

Alabama is a part of the territory covered by the Southern Baptist Convention. It constitutes no insignificant part of the constituency of that great body, and the two Boards have a right, whether it be guaranteed them or not, it seems to me, to regulate their methods of collection among the churches in this State.

As it is the two Boards—Home and Foreign—hold the State Board and its secretary responsible for the meagreness of contributions to these great interests. They insist upon it that no voice is given them in the matter—that it is one of control with the State Board and not one of co-equality. And they ask,

1. That the Home and Foreign Boards be recognized as being of equal rank with the State Board.

2. That on all questions arising before the State Board which affect the interests of the Boards of the Southern Baptist Convention, the relation of the State Board shall be one of co-operation and not one of control.

3. That in the execution of all plans adopted for the raising of funds for the Boards of the Southern Baptist Convention the State Board should fully recognize the right of these Boards to employ such means as they may select, provided they respect the request of the State Convention to send collecting or salaried agents in the State.

4. That all the three Boards unite in a common effort to introduce into our churches a system for raising funds for missions, designed to reach every member.

Something like this will be submitted to the Convention, soon to assemble in Tuskegee, unless a better plan be adopted in advance.

It seems, surely, that a more modest request could not be made than that embraced in the four items just presented. This will secure harmony of co-operation, as between the several Boards, and lift out of the way all existing objections. It is earnestly hoped that some definite plan will take shape before we reach Tuskegee.

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after recently held in that State, and after much discussion, the change was effected. A writer to the *Central Baptist*, signing his name "Blue Grass," and furnishing an account of the matter, says:

"The Association changed its plan in a very radical way. There have been a State Mission Board, a Sunday-school Board, each with its Corresponding Secretary, and then agents of the Foreign and Home Boards of the Southern Baptist Convention. It was resolved, after continuous discussion in the committee of the whole, to concentrate these operations in one State Board, which is in the future to attend to all these interests, without the agents of the Southern Baptist Convention. There were appointed three district Secretaries for the State, and all collections not designated are to be divided—half to the State work, the remainder equally divided, etc."

While we in Alabama are moving toward a multiplication and distribution of our forces and agencies, Kentucky has just moved decidedly in the direction of consolidation.

A Text—An Adventure—And What Came of It.

On the first Lord's day in December last, I preached to the people in Northport on the text "All things work together for good to them that love God," &c., the principal aim of the sermon being to show that the darker shades of life, those adversities, distresses, losses, and disappointments, which befall us on our pilgrim way, are mainly what the Apostle seeks to teach in the text as contributing to our good. All this I undertook to show was based upon two reasons: 1st, God has said it, the God of promise, and this ought to be sufficient for any intelligent Christian; and 2nd, experience verifies it, so far at least as that experience can throw a back light on the past—so far I mean as a good man has been enabled to understand the events of his past history. We can all say that we have yet to see the Christian who will not joyfully admit that he has had many occasions in his past history to bless Almighty God that he did not have his way. If the word and providence of God combined teach any one true, I above all others, it is that God is always right, and that, in so far as we are not in accord with him, we are always wrong. To harmonize the human with the divine will is the great province of Godliness. This accomplished, establishes the reign of heaven in our souls.

But then I had no purpose of writing out any particular views on this subject when I took up the pen, my design being to show how the truths we ministers sometimes preach demand that we shall verify them at once by actual experiment.

The day after I preached that sermon, that is on Monday, I boarded the train to visit my old home in Talladega. In leaving one train for another at Birmingham, four strangers, as if by accident, got around me, one of whom blocked my way by pretending to search for something he had dropped under a seat, another pressed me closely behind, while there was one on either side. I was holding my valise in my right hand, and one of the gentry took occasion to lift it up for some distance as if to enable him to assist his friend in finding something under his seat. Thus pressed, thus distracted and delayed, and not dreaming of any foul play, they filled my pocket of what money I had, about forty dollars, and it was all done so subtly that I never found out I was robbed until I got nearly to the end of my journey, when having occasion to use my pocket-book, I found it was gone.

Now, reader, do not charge me with going back on my sermon of the previous day, when I said that I felt quite blank. I needed the money about as badly as men ever need money, for I had a very special use for it, mostly to redeem an honest obligation, for forty dollars these days in the hands of your average preacher amounts to something. However, committing the whole case to the Master, I yielded to the situation with as much grace as I could, persuading myself that everything would work right in the end, and there I left it. Those thieves got the worst end of the bargain. They got a good deal more than the little sum they abstracted from my pocket. I can live without it, but can they live with it? Perhaps they can, so far as this short life is concerned, but then.

Well, this is the first time I ever had my pocket picked. There is some comfort in this. Then they did not get my watch, a valuable one. There is also some comfort in that. They left no marks of violence on me. That, too, is something to say. God may grant them repentance. For that I will try to pray; for I do not cherish the slightest animosity toward a single one of those poor deluded wretches. If they were only as dexterous in doing good as they are in picking pockets, they would be paragons of moral excellence.

Now, reader, I have detailed this little episode in my history to point a great lesson in Christian deportment, without claiming that I have in all respects reached the standard. When smarting under injuries of this or any other kind—injuries without the slightest provocation—injuries that originate in the very lowest instincts of depravity—and we are tempted to wreak vengeance on the aggressor, or if that is impossible to cherish toward him the animosity that, like the Apostles once did, would "call down fire from heaven" upon him, let us pause and think of what spirits we are. What saith the word? "Vengeance is mine, I will repay, saith the Lord." If you attempt to retaliate, you place yourself on the same level with him. If you forbear you hold the vantage ground. Can figures represent the difference between the injured and the injurer, the robbed and the robber, the murdered and the murderer, in that day when "the earth shall disclose its blood?" Let your faith leap over the intervening time between this and that day, and contemplate those treasures of wrath which are to be the portion of the finally impenitent, and say whether those who are fitting themselves for that terrific doom here and now, no matter how they may maltreat you personally, deserve most your vengeance or your pity. Say, O say, whether compassion and prayer is not infinitely preferable to anger and retaliation!

Again, most of the injuries we sustain in this life are of a material character. They relate to our property, or person, occasionally to our reputation. The little portion of this world's goods we may call our own is no part of ourselves. If it were all swept away, (and how often this occurs!) we would still be left. A man is nothing more than his body, soul and spirit, or as a quaint friend once explained it in my presence, about "a hundred and fifty pounds of flesh and what he believes." And so long as he possesses himself, and has the privilege of earning his bread in the sweat of his face, he has all the endowments with which he came into this world. And then if with all this he has "laid up his treasures in heaven"—if he is conscious that the unsearchable riches of Christ are his—that he is an "heir of God and joint heir with Jesus Christ," what matters it to him whether he lives in a hovel or a palace, whether he is "in tattered garments clad," or in fine linen, and whether he sits down to "a dinner of herbs," or a royal banquet? All that this world can do to him is to afford him his spending money on his way to a better country. And then if he will only look at his ticket he got when he boarded the "old ship of Zion," and read it through the "eyes of his understanding," suffused with penitential tears, he will see that it is endorsed by his divine Master, in the very words with which we commenced this article: "All things work together for good to them that love God, to them who are called according to his purpose." So you see, reader, that the mishaps of life are not without their lessons.

Perhaps I ought to add, that from unexpected sources—sources I mean on which I had based no expectations—I obtained just one-half of what I lost by the robbers, and that, too, within twenty-four hours after the robbery. So I have no idea that I will be the loser in the end. The loss will be on the other side. We never know when we preach a sermon how soon we may have an opportunity to exemplify it. And if it costs us a little anxiety and trouble, we can comfort ourselves with the reflection that the doctrine we preach is worthy of all we pay for it. So that in no aspect of the case is the victim of a wrong the loser in the long run.

Northport, Ala. S. H.

Mulberry School at Mulberry.

Dear Baptist: The closing exercises of the Sunday-school at Mulberry church, of the second quarter, took place on the 27th inst. The interest manifested during the quarter has been of a deep and pungent character. The anxiety of the teachers for the advancement of the pupils has been great. The studiousness of the classes to understand God's Word cannot surely be surpassed. I have been engaged in Sunday-schools for nearly thirty years, yet I have never seen so much zeal and fervency exercised before. The attendance has been good and punctual; the very best of order has been observed, and surely there is no doubt of God being in the work. We are confident that the "bread is being cast upon the waters," and will be gathered in the future. The lectures of Eld. T. M. Bailey and Bro. J. G. Harris, on the fifth Sunday and Saturday before, in May, together with the continued, faithful and zealous labors of our pastor, Eld. J. M. McCord, have made lasting impressions in our midst. May God in his infinite goodness and mercy continue the work.

J. L. WILLIAMS.
Mulberry Church, June 29.

New Advertisements.
GREAT ATTRACTIONS.—Oberdorf & Ullman.
HOWARD COLLEGE.—The College for your boys.
SEMI-ANNUAL STATEMENT.—City National Bank of Selma.
A BIG OFFER.—The National Co., New York City, make it.
SCIENCE HILL.—This school would be pleased to educate your daughters.
NATIONAL NORMAL UNIVERSITY.—Special inducements offered at this school. See advertisement.
COLLEGE OF PHYSICIANS AND SURGEONS.—This excellent institution for medical students again claims the attention of our readers.
COAL.—Messrs. Stillwell & Hayward, who furnish the wherewith to keep the outward man warm in Selma, desire also to warm up the surrounding country. Read their notice to consumers.
ALBEMARLE FEMALE INSTITUTE.—Virginia is famous for her excellent schools. Among those that are worthy of special attention is the Albemarle Female Institute at Charlottesville, advertised in this paper.

WANTED.—Two competent young ladies, daughters of one of the best Baptist preachers in this State, desire situations as teachers, either of the English branches or of Music. See advertisement and address brother Shackelford at Trinity.

WASHINGTON AND LEE UNIVERSITY.—We call attention to the advertisement, in another column, of Washington and Lee University, Lexington, Va. The Academic Departments as well as the professional schools of Law and Engineering, open Sept. 17.

PEACE INSTITUTE, RALEIGH, N. C.—Attention is called to the advertisement of this Institution. The large and commodious addition made last summer to the already large and convenient edifice makes it one of the most desirable edifices for school purposes in the South. The past session was one of unusual prosperity. 218 pupils were matriculated.

WESLEYAN FEMALE INSTITUTE, STAUNTON, VIRGINIA.—We call attention to the advertisement of this popular college for young ladies, Rev. Dr. W. A. Harris, President. It is located in one of the healthiest climates in the world. It represents superior attractions. It refers to over 1,000 pupils and patrons. For catalogue write to Rev. Dr. Wm. A. Harris, Staunton, Va.

ALABAMA CENTRAL FEMALE COLLEGE.—This institution has never been more worthy of the patronage of those who are seeking the best educational advantages for their daughters than it is to-day. Dr. Geo. W. Thomas is a host within himself, and Prof. Sumner B. Foster is one of the finest gentlemen and one of the best teachers in the State. They will be assisted by an able faculty.

TUSCALOOSA FEMALE COLLEGE.—An advertisement of this excellent College for the education of our daughters appears in another column. The President, Prof. Alonzo Hill, is too well known in Alabama to need an introduction from us. Judge W. W. Legare, who has become Vice President of the institution, is an experienced educator and is one of the most accomplished gentlemen we have met. He has been for three or four years President of the Female Seminary at Marion, where he won for himself the highest esteem, both as a Christian gentleman and as a teacher. We bespeak for the Tuscaloosa female College a liberal patronage.

Alabama News.

The health of Montgomery is good. Edwardsville will have a new depot.

Crops in Pickens county are looking well.

A public school will be established in Camden.

Cullman has the only female lawyer in Alabama.

The peach crop in Hale county is not turning out well.

Bibb county has an unusual amount of sickness at present.

Several mad dogs have been killed in Hale county recently.

A large oat crop has been harvested in Tuscaloosa county.

Chickens and Eggs are plentiful and cheap in Greensboro.

Crops in Calhoun county have been suffering for want of rain.

The average condition of crops in Dallas county is very fair.

Tuscaloosa had the hardest rain of the season on the 30th ult.

The Cahaba river is being cleared of snags and made navigable.

New sidewalks are being laid on several streets in Montgomery.

Crops around Linden are reported better than at same time last year.

A number of the prominent men of Oxford want a park for that town.

The Sabbath-schools of Cross Plains are in a prosperous condition. Only one change will be made in the faculty of Howard College next year.

A great many oats were destroyed in Laurens county by the recent rains.

Ex-Judge H. C. Russell, Republican postmaster at Eufaula has resigned.

Editor Quillin, of the Clayton Courier, has been appointed postmaster of Clayton.

Considerable damage was done to crops in some portions of Jackson by a rain storm.

The Birmingham artillery have disbanded because they had no armory in which to drill.

The Republican postmaster at Tuskegee has been removed and a Democrat appointed in his place.

More goods have been sold for cash in Ozark this year than for many years past, and less on time.

The various denominations of Scottsboro are conducting a series of union meetings in that town.

Mr. Jas. B. Stokes, who resided near Greensboro, was recently taken to the Insane Asylum at Tuscaloosa.

The postmaster at Linden has resigned, and a petition has been made for Miss Lou Wood to fill the vacancy.

The crops near Gadsden are from 30 to 50 per cent better at this time than they were at the same time last year.

Nearly \$15,000 have been subscribed to the fund for building and furnishing the Y. M. C. A. home in Selma.

The population of Tuscaloosa within the radius of a mile and a half of the courthouse south of the Warrior river, is 4,331.

The dwelling house and contents of Mr. Thos. L. Simpson, of Lawrence Cove, Morgan county, was recently destroyed by fire.

The first prize of \$100 for the best drilled team was recently awarded in Greenville to a four from the Montgomery True Blues.

The Hayneville Examiner says that "since liquor has been kept from being sold in its limits, Lowndes county has few fights and no murders."

Owing to improvements being made the cotton mills of the Tallassee Falls Manufacturing Company at Tallassee shut down on the 1st for two or three weeks.

A stalk of corn measuring thirteen feet in height was recently sent to the office of the News, in Uniontown, which is said to be the average height of a whole field.

Alabama Baptist.

SELMA, ALA., JULY 9, 1885.

As to Mrs. Grundy.

This potent personage has been allowed to rule too despotically in the female world, and the ladies say that it is time her tyranny received a check. But even Mrs. Grundy has not dared to speak against the value of Brown's Iron Bitters as a strengthening tonic for ladies who suffer from debility. It cures the blood and completely restores the failing health. Miss Sallie L. Pauls, of Wrightsville, Pa., was cured by Brown's Iron Bitters of back-ache, kidney trouble, and liver complaint.

It clouds began to darken the light of hope, drop deeper the anchor of faith. There is always rock below for those who trust in the Lord.—[Western Christian Advocate.]

The Old and the New.

The old-style pills! Who does not know what agony they caused—what woe? You walked the floor, you groaned, you sighed, And felt such awful pain inside, And the next day you felt so weak, You didn't want to move or speak. Now Pierce's "Pellets" are so mild They do not offend a child. They do their work in a painless way, And leave no weakness for next day. Thus proving what is of old fact That gentle means are always best.

Obedience and faith! The two grand pillars of the whole Christian system! Both reaching from earth to heaven, and therefore parallel, yet, as to us, whose sight is so short far this side of the infinite, the space between them distinguishes us from nothingness, and they seem to incline to one another, as if they do this incline, for faith leads to obedience, and obedience strengthens faith.—[Dr. H. H. Tucker.]

A Word of Warning.

You do not know what patent medicines are composed of, but every one knows that mineral waters are the special gift of nature, and especially adapted for relieving the afflicted. The Seven Springs Mass. is nothing more nor less than the condensed properties of mineral waters reduced to a mass, which any one can procure and use at their own homes, thus saving the cost and annoyance of attending watering places. It is utterly impossible for any one to use it without realizing beneficial results. Ask your druggist for Seven Springs Mass., and take no other.

"Thousands have found the best effect, No longer mourn their lot, While on his part they reflect, Their own are all forgot."

Of the Many.

Responsible firms whose business advertisements appear regularly in our columns, none can be more reliable or trustworthy than the famous Bell foundry of Henry McShane & Co., Baltimore, Md. Their work is recognized as ranking unquestionably with the best in the world in every particular. Among their orders at present are five chimneys going to as many different places from New Brunswick to Nebraska, aggregating 46 bells and weighing 62,000 lbs. Besides these they have orders for 76 bells requiring nearly 300,000 lbs. of copper and tin in their manufacture. Since January 1st, 1885, to July 1st, 1885, they have received orders for 402 church bells, which fairly indicate 1,000 bells for 1885.

Seek thou thy God alone by prayer, And thou shalt doubt—perchance despair; But seek him also by endeavor, And thou shalt find him gracious ever.—[Aiken.]

ADELINA PATTI, the great soprano, says of Solon Palmer's Perfumes, Toilet Soaps and other toilet articles: "I unhesitatingly pronounce them superior to any I ever used." Principal depot, 374 and 376 Pearl St., New York.

Beyond all doing of good is the being good; for he that is good not only does good things, but all that he does is good.

"Creeping Piles," "Symptoms of Piles," "Like perspiration, intense itching, with scratching, most night, seems if pin-worms were crawling." "Swayne's Ointment" is a pleasant, sure cure.

Strength for today is all that we need, As there will never be a to-morrow; For to-morrow will prove but another to-day, With its measure of joy and sorrow.

Then why forecast the trials of life, With such a sad and grave persistence, And watch and wait for a crowd of ills That as yet have no existence?

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all kind of wind and colic, and is the best remedy for diarrhoea. 25c. a bottle.

Attention Brethren.

Will not our brother please mail me copy of the following Minutes of Associations for 1884, in order that I may prepare the table of statistics for the next session of the Convention? I have written two or three times to the moderator and clerk of these associations, and often to brethren therein, but can get no response. If so requested, I will return them to senders and be very greatly obliged. B. M. DAVIS, Secretary.

Alabama, Ala. Town Creek, Weogufka.

R. R. Bates to Alabama Baptist State Convention.

Western R. R., including Selma Division.—Full fare going, one cent a mile to return on certificate of attendance.

L. & N. R. R.—The same.

Montgomery & Eufaula R. R.—The same.

Columbus & Western.—The same.

Eufaula & Clayton.—The same.

Mobile & Ohio.—The same.

Memphis & Charleston.—The same.

E. T. Va. & Ga. R. R., including Ala. Central.—Four cents a mile going, good to return.

East & W. R. R. of Alabama.—Full fare going—return free on certificate of attendance.

Selma and Pine Apple R. R.—Six cents round trip.

Tuskegee R. R.—half fare each way.

Georgia Pacific R. R.—Refuses a rate.

Mobile & Girard refuses a rate.

C. Selma & M. R. R.—Full fare going—one cent a mile returning on certificate of attendance.

Ala. Cent. Southern.—Full fare going. One cent per mile returning from Birmingham alone, on certificate of attendance.

JON. HAKALSON, Pres't.

State Temperance Convention.

State Temperance Convention, to be held in Athens July 28th and 29th, are respectfully requested to send in their names to the undersigned committee at once.

PROF. L. MOORE, W. R. MCWILLIAMS, T. J. TURKENTINE, W. B. RUSSELL, GEO. W. CAIN, Committee.

Convention Programme.

Suggestions by the committee on order of business, appointed by the Convention for a Ministers' Meeting, to be held at Tuskegee, on the day preceding the sixty-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. Eager.

EVENING SESSION, 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. Farnes.

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. Election of officers.
4. Address of 10 minutes by pastor T. W. Hart, and response by former President.
5. Reading correspondence and visitors.
6. Appointment correspondents to other bodies.
7. Hear Reports from—1. State Mission Board, 2. Board Ministerial Education, 3. Baptist Educational Convention, 4. Religious exercises, 5. Finance, 6. Nominating remaining officers of the Convention, 4. Nominating delegates to 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 Howard, 2. Trustees Howard, 3. Trustees Howard, 4. Trustees Howard, 5. Trustees Howard, 6. Trustees Howard, 7. Trustees Howard, 8. Trustees Howard, 9. Trustees Howard, 10. Trustees Howard, 11. Trustees Howard, 12. Trustees Howard, 13. Trustees Howard, 14. Trustees Howard, 15. Trustees Howard, 16. Trustees Howard, 17. Trustees Howard, 18. Trustees Howard, 19. Trustees Howard, 20. Trustees Howard, 21. Trustees Howard, 22. Trustees Howard, 23. Trustees Howard, 24. Trustees Howard, 25. Trustees Howard, 26. Trustees Howard, 27. Trustees Howard, 28. Trustees Howard, 29. Trustees Howard, 30. Trustees Howard, 31. Trustees Howard, 32. Trustees Howard, 33. Trustees Howard, 34. Trustees Howard, 35. Trustees Howard, 36. Trustees Howard, 37. Trustees Howard, 38. Trustees Howard, 39. Trustees Howard, 40. Trustees Howard, 41. Trustees Howard, 42. Trustees Howard, 43. Trustees Howard, 44. Trustees Howard, 45. Trustees Howard, 46. Trustees Howard, 47. 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