

# THE ALABAMA BAPTIST.

JOHN G. HARRIS, Proprietor.

VOLUME 12.

"SPEAKING THE TRUTH IN LOVE."

SELMA, ALABAMA, THURSDAY, JULY 23, 1885.

TERMS, CASH: \$2.00 A YEAR.

NUMBER 30.

## Uneducated Men for the Ministry.

It will be noticed that I say "for," not "in" the ministry. What I say, therefore, will have no reference to the excellent men who have long been in the ministry, but to those who, in their alleged eagerness for the ministry, neglect the preparation which our time imperatively demands. Now and then there is one who hears the divine call late in life, and who cannot take a full course of preparatory study, but such cases are comparatively rare. This neglect arises from a variety of causes, from which, however, poverty should be rigidly excluded. No young man of average ability and good moral character need be deterred by poverty from the fullest advantages of the schools. Whenever this plea is offered, there is almost always some other force that consciously or unconsciously deflects the young man's mind from his purpose to complete his professional studies. Occasionally a student for the ministry becomes so intoxicated by his volubility in exhortation, or by the flatteries of those who view more piously than sense that he views a protracted course of study as so much dead loss to his own life, and above all to a perishing world, that must go to the bad unless he can at once mount his ministerial Rozinante and rush to the rescue. He would better tarry at Jericho till his beard be grown, and in the meantime allay his enthusiasm by reflecting upon the example of him who dwelt in the seclusion of Nazareth till the thirtieth year of his age, and that, too, at a time when the world's cry for help was far sorer than it is now.

Occasionally a young man will be absolutely eaten up by his zeal for souls, because he gets "plucked" at the examinations. And naturally so, for he finds it more agreeable to be coddled by the professors of our holy religion than to be cuffed by the professors of modern science. How any one who cannot keep up with his classes can with serious countenance pretend to instruct a congregation of average intelligence, is an aspect of the matter which, if it occurs to him at all, he instantly dismisses from consideration.

There are a great many more potent than all others in abbreviating the prescribed course of study, and yet it is perhaps less often assigned than any other. It is the old temptation, old as the dawn of human history, when "the sons of God saw the daughters of men, that they were fair, and they took them wives of all that they chose." Whether it is that students for the ministry are more susceptible to the blandishments of the gentler sex, or that they are considered greater prizes in the matrimonial market, certain it is that this tendency to form such alliances enters as a most disturbing element into the problem of ministerial education. In some instances it may not be attended by any serious results so far as the course of study is concerned. But the testimony of educators is, that in the large majority of cases, it is either fatal to the completion of the course, or else it throws such a burden of expense and anxiety on a young man whose mind and strength should be given to his studies, as greatly to lessen their value. When a young man, after studying a year or two in the academy or college, suddenly assumes an air of solemn responsibility and begins to talk of the imperative demands of the "work," and of his not being able to afford either time or money to prosecute his studies, there is usually a good sized cat in the meal. And not the least amusing part of it is the process of ratiocination by which he convinces himself that it is a genuine regard for the "work," and not a simple regard for his very best girl, that has so suddenly opened his eyes to the deplorable needs of this sinful world. This curious ethical delusion sometimes gains ascendancy to such degrees that the lesser motive vanishes from sight, and the young man begins to give himself great credit for his devotion to the "cause," and his self-sacrificing heroism in abandoning scholastic ease for the dust and toil of the conflict. He is unconscious of this substitution of motives in his own mind, and of the absurdity of his untimely enthusiasm. As well might the medical student say: "I cannot afford to spend two or three years in studying medicine. Go to, I will get me a box of pills and a wife, and go forth at once to heal this stricken world." When this malady seizes a young man in the early period of his student life, it is apt to be quite malignant, if not incurable. A good natured but indiscreet council is called to ordain him, and too often there is as much truth as wit in the prayer offered by the eccentric preacher after the ministers had laid their hands on the head

of the candidate, "O Lord, thou knowest that we stand before thee with empty hands."

In these days the lack of a liberal education is a sore disadvantage to a minister in his attempts to instruct men of as large or larger attainments than himself, in his efforts to keep abreast of the freshest and deepest thought of the day, and in his inability to draw from large fields of knowledge which are practically closed to him. All this is obvious enough. But there are other disadvantages; less conspicuous, perhaps, but no less serious. An uneducated man is naturally sensitive to the criticism of educated men, and hence the mutual helpfulness which ministers derive from each other's society, and from free and honest criticism, will in large measure be lost. There are many minor defects of style, pronunciation and manner that a congregation will notice and speak of to every one but the minister himself. His wife, who should be his most unsparring critic, may have grown so used to them that they escape her notice. Who can speak to a man of these things so well as his brethren, when they meet in their little conferences or theological circles? But the lack of a liberal education debars him from intimate fellowship with those who have enjoyed this privilege. Even if he should be thrown into their society under such circumstances, they will as a matter of common courtesy refrain from criticizing defects that would be unsparingly dealt with in one whose opportunities should have taught him better. Human nature is the same in ministers as in other men. They are sensitive as to defects. One inestimable advantage of pedagogic discipline is that it enables a man to take criticism, if given in a helpful spirit, which an unlettered man would furiously resent. Of course there are exceptions both ways—men of large attainments who cannot bear criticism, and others of quite slender attainments who are as open to criticism as the bosom of the earth is to the heavenly rain and light. But in general the rule holds, that knowledge is the mother of humility, as ignorance is the mother of conceit. A most valuable result of a liberal education is that it shakes the conceit out of a man and makes him humble before the vast reaches of his own ignorance.

An uneducated man cannot hope to become a contributor to the thought of his age, nor even a successful medium for its distribution. "I hold," said Lord Bacon, "every man to be a debtor to his profession, from the which as men of course do seek to receive countenance and profit, so ought they of duty to endeavor themselves, by way of amends, to be a help and ornament thereto." A man is not necessarily uneducated because he is not college-bred. Some of the most distinguished and honored men in our land have never seen the inside of a college and professional school. But it is also true that none more keenly than they deplore the deprivations of their early life, and none have more laboriously coined into gold the opportunities which a frugal Providence has put within their reach. It was not from a feeling of self-sufficient superiority that they slighted the advantages of broad culture. The preacher who is *vox et preterea nihil* will sooner than he thinks be a *vox clamantis in deserto*.—Rev. P. A. Nordell in the *Examiner*.

## Mission Work on the Georgia Pacific Railroad.

On beginning my work in North River Association I was surprised to find towns springing up so fast along the Georgia Pacific railroad in Walker county. Three mining towns—Smith's Mines, Corona and Pellan Mines—contain now in the aggregate about one thousand people, all including only about two and a half miles along the railroad. Six miles further on is Day's Gap, a growing town of perhaps three hundred. There is a railroad in prospect from some one of these points to Tuskalooosa, and perhaps to the Gulf. The Sheffield railroad, when completed, will doubtless intersect the Georgia Pacific about here, and the great coal fields of Walker county will be in demand. This will bring our county into notice. Our Methodist brethren have seen the importance of the work and placed a strong man on the field. Can our State Board remain careless of this important field? We need a strong man here for his whole time. North River Association cannot sustain him alone. Brethren, consider these things.

JNO. W. STEWART.

July 6, 1885.

God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.

## Remembrance of "By-gones."

BY JOHN C. FOSTER, FOSTER'S ALA. NO. 8.

### Preparation for Emigration.

In the year of 1817 or spring of 1818 James Foster visited Alabama, selected a place to settle, in Greene county, where Mesopotamia was afterwards built; it was then in the woods. He hired a squatter, who lived near by, to build a house for him and he returned for his family. The morning that James Foster and others were to leave their homes, his father, Col. John Foster, called to see them off. He was a large, fine looking man, and seemed to manifest in his son and his family. Whether he then thought he should never see any of them again we cannot say, he appeared as solemn as if he was thinking this, and so it proved; they never saw each other on this side of the grave.

It was in October, 1818, when James Foster, with his family, Dennis Dent and family, old Mrs. Jane Skinner, with her two sons, Richard and Thomas, (she was the widow of Capt. Isaac Skinner of the Revolutionary war,) and a Mr. Grimes and family, left the land of their nativity, for the "far west," as Alabama was then called. These men, all heads of families, except Richard and Thos. Skinner, carried their wives and children, their men servants and their maid servants, their wagons and teams, their cows and calves, their guns and dogs, with a good supply of ammunition. Thus equipped they proceeded on their long and part of the way trackless journey.

Nothing of interest occurred, as this emigrating company proceeded on their way day after day, until they had entered and passed safely through the Indian territory, that lay partly in Western Georgia and partly in Eastern Alabama. They encamped one night not a great way from the line of demarcation between the whites and the Indians. That night about midnight a great shout was heard, as of Indians rushing into camp, with warlike intent. The women, children and servants were very much frightened. James Foster was up instantly, and when he went to Mr. Dent's tent and did not find him there, he was satisfied as to the real situation. Mr. Dent had got the young men and a few of the negroes, and a man named Jack Hicks, who had been hired to go along and drive one of the wagons to Alabama, and without considering the consequences had, in this way, alarmed the women and children. James Foster, who was the leader of this company, talked very seriously to Mr. Dent and the others who took part in this ruse. He acknowledged to have done wrong, and promised to be more thoughtful and careful in the future. They continued their course, steering for Tuskalooosa. Some of the men, with dogs and horses, would hunt more or less every day, frequently bringing in such game as deer and turkeys. After many wearisome days of marching, they reached Tuskalooosa, at the foot of the shoals on the Black Warrior river. Near this place they rested a few days, until James Foster could find out something about the man who was to build him a house in Greene county.

Tuskalooosa was then a very small place, built up principally of log cabins. There was one tin shop, made of posts set in the ground and weather-boarded with clapboards. Here Mr. James Paul sold tin wares. James Foster and others purchased several articles from him; as they paid him he would drop his silver coin into an old tin coffee pot, which served as his safe. There were no frame or brick buildings in Tuskalooosa then. Mr. Paul, some years after this, went to Mobile as a commission merchant. He sent James Foster a manuscript prices current, and in writing the price of coffee spelled it in an original way, by not having a single letter that belonged to coffee in it, viz.: kaughphy.

On leaving Tuskalooosa, as the wagons passed from Tuskalooosa proper to what was afterwards called New-town, in going down the hill not far from where the Alabama Central Female College now stands, one of the wagons turned over. The writer, then about five years old, was in that wagon, sitting on a large, heavy chest, made to hold bed clothes, and when the tumble was made the chest got on top and he underneath and came near being crushed to death. He could not be induced to ride in the wagon any more, but rode the rest of the way with his father, on horseback, to Dent's bluff.

Not a great while before this the skirmish between Taylor and some Indians took place. The battle

ground was in a shallow pond, perhaps then dry, embraced in the river lands now owned by Rev. J. H. Foster and J. Luther Foster, not very far from "Gun Shoot."

On arriving at Dent's Bluff there was one small cabin at their disposal; it was about 12x15 feet. This was a sort of rendezvous for the women and children for a short time. Soon other cabins were constructed, made of poles, covered with clapboards, some of them with earthen floors, and some with planks split out of logs, very rough and heavy. Into these cabins the different families moved and occupied them for the time being.

Just opposite Dent's Bluff, on the west side of the Warrior river, there was a fine body of canebrake lands. Messrs. Foster and Dent concluded, after marking out their claim on the east side of the river, they would cross over and mark out the best of this canebrake. The best of the lands were near the river, and as they ran back from it they deteriorated in strength and productiveness. Near where this company settled there was another emigrant company settled some time before. They were fixed up with canoes and other conveniences that this last company did not have as yet. Messrs. Foster and Dent proposed to borrow of this company a canoe, but they claimed they wished to use their canoes. So Foster and Dent took their hands and went to work to make one. They cut down a large poplar tree and worked hard all day and into the night, to get it ready, and very early next morning, before daybreak they began crossing their hands in their rough "dug out," and a little after daylight they began marking out the land they wished to secure. They soon found that the other company was also engaged in marking around the same piece of canebrake land. Foster and Dent ran down the river as far as they wished, having a pocket compass, turned from the river running in a westerly course as far as the land was first-class, then turned up the river, cutting a path through the cane and marking the trees. As they came near to where they would meet the other company, as they came down the river, Foster got Dent to climb a tree and ascertain the exact location of the other party. As they came nearer and nearer together he turned just inside of their line, keeping between them and the river, leaving them a very narrow strip just outside of his line. Having passed them in this way, and securing all the good land, they acknowledged themselves beaten and gave it up, all apparently in good humor. Foster and Dent continued marking as far up the river as they wished and back to the river, in this way securing their claim. They then finished their canoe, in which they had to go to mill, bring their corn, and go to church as the river was the most convenient way there was, there being very few roads and very poor ones. They paid \$2.50 per bushel for corn and meal. They fixed up their cabins a little and began clearing. This was all in the fall and winter of 1818.

**Omucgee Church.**

This is one of the oldest churches in Cahaba Association. It was constituted about 1820; and its record shows that it was once a large and wealthy church, having a membership that numbered over four hundred, and five of them ministers of the gospel—four of that number ordained ministers. They gave, one year, for missions \$400, and at a public collection gave \$200 for Foreign Missions. But she cannot boast to-day of her wealth nor number, but of a comparatively small band of brethren and sisters ready for every good word and work. They will meet every demand made upon them this year by the association. They are now engaged in a Sabbath-school which has continued without any suspension for eleven years. They have several working committees, in which the church and all are progressing finely. A very important one is the Ladies Aid, which but a few months since placed a handsome carpet on the floor. All are special friends to the ALABAMA BAPTIST, which is now finding its way into the home of every member, except one, who will become a subscriber soon. They are also reading ten copies of the *Foreign Mission Journal*.

The brethren are exceedingly anxious to have the sermon on communion, by Rev. Sam. Freeman, D. D., published last year, in a pamphlet, and have authorized me to say to the Editor of the ALABAMA BAPTIST that they have \$5.00 to give for its publication.

L. M. BRADLEY.

## Why is Woman Denied the Privilege of "Preaching the Gospel?"

1. Because God has made her the queen of the family, and he would require or authorize nothing which would take her away from her domestic realm. The family is God's original institution, which has survived the fall. True, there must be a head to it—a power to decide in the last resort—and he has made the husband that head, giving as a reason for such decision, "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." But by requiring the husband to love the wife, all despotism and tyranny are made impossible, and a headship secured which seeks not its own will, but the wishes of her, placed in nominal subordination.

God has given to the husband no authority over the wife excepting that which is administered in love. The wife is made the head of the domestic household, and she reigns there, not to gratify her own willfulness, but to please her husband and to secure the interests of her children and herself. The influence of the true wife and mother is well-nigh omnipotent, and God would secure it and preserve it for that institution, which is at once the place of nurture, and, according to his purpose, the home of all the people in the world. In the family are the people trained for the duties and conflicts of life, and in the family may all find shelter and comfort and a home. It is God's will that the "women marry, bear children and guide the house." 1 Tim. 5:14.

Anything which would call woman away from the domestic circle, and thus deprive the family of her gentle and potent influence would be a calamity to the world, and therefore God forbids her to be a public speaker.

2. Nor is this a sacrifice required at her hands for the public good. The domestic circle is the place for her own development and happiness. "That is the soil in which her own gentle virtues grow and thrive, as well as the fruit, and there her character expands to the true proportions of womanhood." A gifted lady, now in heaven, once said to me that God rewarded of husband and wife the thing that to each was most difficult. Of the husband, who, engaged in the business and conflicts of life, was in danger of forgetting his wife, he required love; to the wife he laid stress on that which he knew would to her have the only difficulty, viz., OBEEDIENCE. He said nothing at all to her of love, for he knew nothing would be more natural and easy to her to render than that. Whatever may be thought of the former part of the statement, all will accept the last proposition as true—woman is formed to love and be loved. Let her feel sure of the affection of husband and children, and she has all that heart desires for this world. Now, let the wife and mother be enticed from her proper sphere, and be introduced into public life—let her ascend the platform and the pulpit, and not only will home run to waste and children to ruin, but she will lose her own delicacy, and loveliness, and feminineness, and harden into the masculine man. From public life she may obtain notoriety and intoxication, but she will never secure true admiration such as her feminine heart craves, and she will be a stranger to true happiness. No woman can subvert the purposes of her creation and secure her own happiness, who revolutionizes her own nature and unsexes herself. God meant to secure to the churches woman's true influence; and, therefore, he prohibited to her the pulpit and the platform. Let her not murmur at this. Let her thank God, rather, and continue to wield her own true influence—an influence second to none from earthly source, operating in the cause of God and humanity, for the interest of the church and the world.—Dr. P. H. Mell in *Church Polity*.

## The Spiritual Rewards of Giving.

It is more blessed to give than to receive. He that watereth shall himself be watered. Sowing bountifully, he shall reap bountifully. It shall be given to him, good measure, pressed down, shaken together and running over. The liberal soul shall be made fat. All the tithes brought in shall receive a blessing such that there shall not be room enough to receive it. Money represents time, labor, life. All property is the product of man's labor applied to God's gifts in the soil, the mine, or the article manufactured or exchanged. God's agency is doubly present in property, because

he gives the mental and physical power of labor, and all the material upon which labor is expended.

It is most reasonable, therefore, that while we are in the body, and in a material world, we should express our love and gratitude to God by the consecration of a part of our property, his own double gift, to his service. If worship is the expression of reverence, gratitude and consecration, then giving of one's substance, and of the first fruits of all his increase, is a part of worship; worship embodied in material offerings.

Giving is the source of blessing, because it is an expression of love; and the exercise of love is, from the constitution of moral beings, the source of the highest happiness. Religious giving is an exercise of love, not only toward God, who is the highest object, but also toward men, his servants, his agents in carrying out his plans, or to the poor. God is a spirit. Material gifts to him go to support his house, his ministers, or his messengers of mercy to the poor. He that giveth to the poor lendeth to the Lord. Religious giving combines thus the blessedness of love to God and of love to man.

Giving involves the peculiar blessedness which attends self-denial, the subordination, by a superior act of self-control, of the lower to the higher and nobler nature. Giving involves the blessedness of faith. No man can ever know that he shall not at some future time need the smallest gift to procure the necessities of life. Millions furnish no certainty against possible future want. The rich often feel this intensely, and are sometimes driven to suicide by fear of possible poverty. Giving teaches trust in our Heavenly Father's loving care. It recognizes God as the Giver of all things. It trusts God, and not uncertain riches, for future support. It leans upon the everlasting arms. Giving, conscientious, intelligent, self-denying, full of faith, in consecrating a part, sanctifies the whole. If the first fruits are holy, the whole is holy. The tithe reflects satisfaction upon the nine parts set at one's own disposal. Proportionate giving thus greatly increases the happiness derived from the possession and use of property. Giving teaches a higher value of property, and so promotes production, accumulation, and wealth. There can be no doubt that a liberal church and community will grow rich. For individuals God may have better than material gifts; the liberal soul may be made fat. Giving shows the limits of the value of property, how poor it is, compared with spiritual treasures, and so saves men from worldliness. The history of the church proves the blessedness of liberality. The experience of individuals bears full testimony to the spiritual blessings of Christian giving. All that practice conscientious giving unite in bearing witness that it is more blessed to give than to receive.

—Geo. Dana Boardman, D. D.

## One Side of Woman's Work.

Woman's duty in religious influence is almost always in that line of remote results which are so surprising when discovered, but which lasts on through ages. No woman's heart should fail her in a good work because she does not feel the force of it; and neither should she undervalue her religious influence when she perceives no direct consequences. The routine that characterizes woman's every-day life is also the manner of her religious work. The constant influence of silent example is her most potent power; but with all the beauty of her holy work, and the strength of it there may be no explanation of the faith that is in that life. With the influence of example there must also be the "precept upon precept" of religious instruction. It is strangely true that mothers do not realize the importance of their duty in regard to family instructions in the faith and doctrine of the church faith. Children have their thoughts and questionings, and they are most susceptible to lasting impressions. Mothers of definite convictions, may impart a reason of their belief and hope and trust, and find in the heart and mind of early childhood, a sympathy strong and enduring. How necessary then that mothers should endeavor to influence their children into an intellectual and religious sympathy with the church of their choice. Time spent in stimulating the interest of the family in religious thoughts and belief will be seed sown, which will certainly bear fruit. If mothers would study their church creed with their children, and inculcate clear views of the same, few of them would have occasion to grieve over lambs strayed from the fold.—Selected.

## "The Question Restated."

The *Examiner* says: Under this title Professor George T. Ladd discusses in the July *Andover Review* the inspiration of the Bible. He has much to say in scorn of all "theories" of inspiration, which he defines as some subtle and occult way of explaining how the traditional "assumption" of inspiration may possibly be reconciled with the facts. What is needed to-day, he says, is the study of the far larger question, What is the Bible? and the question of inspiration is only one of a large number of subordinate questions. He pleads, therefore, for an inductive study of the problem, all dogmatic presuppositions being laid aside. The Bible is to be studied precisely as any other book is studied, and subjected to the same critical tests that we apply to all other literature.

There is a sense in which this is true; there is a sense in which it is false. Considered as history, as literature, the Bible must be studied like other books, and be submitted to the accepted critical tests. No intelligent Christian man objects to this principle, or has the least fear of the results if it is fairly carried out. The objections raised to a certain school of critics rest on the ground that they do not study the Bible as they study any other book—that they approach it with a ready-made theory, and that their so-called "criticism" is merely special pleading to establish this theory. The dogmatic spirit is not confined to believers in the Bible. We grant that the Scriptures have often been tortured by believers into the support of doctrines that cannot be found in them by a candid student; but has there never been a like process of torturing by unbelievers to get out of them doctrines that certainly are there? Let us have greater candor, by all means; and let us begin by candidly admitting that more is needed from every quarter.

But it is not possible to approach the Bible without presuppositions, nor if it were possible would it be desirable. The critic can approach the *Thiad* or the *Divine Comedy* or *Paradise Lost* in an absolutely impartial frame of mind. All these books contain religious teaching, in forms that differ widely from each other. Heathenism, Catholicism, Puritanism may be studied in these works with scientific curiosity, but without a bias that will influence the critic's conclusions. The writers do not profess to speak with divine authority; they command no allegiance on the part of the reader. But the moment one opens the Bible all is changed. Here are men who profess, whether truly or falsely, to speak in the name of God. They claim divine authority for their teachings. They demand implicit obedience from the reader, the submission of will and heart to the truth they teach, on pain of everlasting woe. The Scriptures represent a Sovereign, before whom every man must appear as a loyal subject or as a rebel—neutrality is impossible. The choice of position must be made, and is made by every man who studies the Bible. He either accepts it or refuses to accept it for what it purports to be.

There is still another reason why no Christian man can approach the Scriptures free from bias. By an inward experience, that he can no more doubt than the fact of his own existence, he knows the Scriptures to be "the power of God unto salvation." His belief that they are the Word of God, that they speak with divine authority, cannot be shaken. It is impossible for him to lay this conviction aside when he studies the Bible. He could not if he would, and he would not if he could.

Nor is it desirable that the student of the Bible should approach it with his mind absolutely free from presuppositions about its nature. It was a favorite saying of Neander's, *Pectus facit theologum*, the heart makes the theologian. No man can understand the Scriptures unless he approaches them as a believer. The intellectual processes are largely under the control of the affections and will. But the natural man's affections are depraved, and his will is set against God. How then can he fully comprehend, or impartially weigh, the contents of a revelation from God? There is a profound truth in the promise: "If any man willeth to do his will [the promise is made to no other] he shall know of the teaching, whether it be of God, or whether I speak of myself."

Indications are not lacking that the theological conflicts of the next few years are to be waged about this question of the inspiration of the Scriptures. The fight may well be fought there. If the Bible is the Word of God, an authoritative revelation of

his will, the system known as orthodox Christianity follows as a matter of course. If the Bible is not the Word of God, there has been no revelation of his will, all preaching is vain and our faith is vain. The question is fundamental.

## Good Men the Glory and Defense of a Nation.

There is an armor in which a State, as well as an individual, may array itself: an armor made up of honor, truth, justice, purity and charity. These are the shields of the mighty. These form the celestial panoply which most safely guards the nation's life. Righteousness is the true paladium of kingdoms and republics.

If a country could be found where every citizen was animated by high moral principle in all his transactions with his government and with his fellow-men; where private interest was ever sacrificed to the public good; where the fire of pure patriotism consumed all unhallowed ambition and selfish ends; where devotion to the common weal produced mutual confidence between man and man, and brought together all the elements of strength and combined them in one united effort for the welfare of the whole; where official integrity and private virtue were alike unspotted; where regard for each other's rights, interest and happiness formed the noble law of a nation's life,—can any one doubt that such a people would enjoy a perpetual heritage of prosperity and power?

The wisest king who ever sat upon a throne has told us that righteousness exalteth a nation. Not policy in government, not fertility in soil, not salubrity of climate, but righteousness. Not literature and art, not the wisdom of the schools, but righteousness. Not admirably framed laws and well considered constitutions, but righteousness. Not extent of territory, nor greatness of revenue, but righteousness. Not fleets and armies and munitions of war, but righteousness—that is the only firm foundation of the safety, honor, happiness and glory of a nation.

And while this is true, the converse of the proposition is equally true. Sin is the shame, the reproach, the ruin of any people; for sin is the fruitful mother of fraud, falsehood, selfishness, treachery, oppression, and corruption and profligacy; and these are the vices which have dug the graves of the mightiest kingdoms.—M. D. Hoop, D. D.

## Preciousness of Christ.

How little of the sea can a child carry in his hand; as little am I able to take away of my great sea, my boundless and running-over Jesus. I will be content with no pawn of heaven but Christ himself; for Christ, possessed by faith here, is young heaven and glory in the bud. I thought not the hundredth part of Christ long since that I do now, though, alas! my thoughts are still infinitely below his worth. Welcome, welcome, Jesus, what way soever thou comest, if we can get a sight of thee. And sure I am that it is better to be sick, provided Christ come to the bedside and say, "Courage! I am thy salvation!" than to enjoy health, being lusty and strong, and never to be visited of God. O, to be dead to all things that are below Christ, were it even a created heaven and created grace! Holiness is not Christ, nor are the blossoms and flowers of the tree of life the tree itself. Every day we may see some new thing in Christ; his love hath neither brim nor bottom. O, that I had help to praise him. O, that I could raise the market for Christ, and heighten the market a pound for a penny, and cry up Christ in men's estimation ten thousand talents more than men think of him. He knoweth that if my sufferings glorify his name, and encourage others to stand fast for the honor of our supreme law-giver, Christ, my wages then are paid to the full.—*The Christian*.

Only think what Christ may be to us, and what he promises when he says, "Lo, I am with you always." This means heart fellowship. It is not where we are, but what we are that determines our happiness. The joy of wedlock does not depend on a fine house or a splendid equipage, but on the perfect union of two pure hearts. Such never tire of each other; the oil of love prevents all friction. My beloved is mine and I am his, that is enough. Paul in spite of poverty, and toil, and bonds, and persecutions, marched along his up-hill road shouting, "Who shall separate me from the love of Christ?"

Beware of hating men and their opinions, or of adopting their doctrines because you love and venerate their virtues.



Entered at the post-office at Selma, Ala., for transmission through the mails as second-class matter.

TERMS, CASH, AN FOLLOWING: One Copy, 2 months, \$1.00; One Copy, 6 months, \$2.00; One Copy, 12 months, \$3.00. One year for all. No extra rates. Extra copy sent to the address sending 10 names, new or old, and \$2.00. Write for specimen copies.

Ministers' Meeting.

MORNING SESSION.

The institute was organized at 10:10 a. m. by calling Rev. Dr. Cleveland to the chair and Rev. E. F. Haber to the Secretary's table. Singing and prayer by Rev. A. C. Davidson constituted devotional exercises. General discussion of the question was entered upon at once because of the late arrival of Dr. Eager.

Rev. Z. D. Roby maintained that the question, "Is the influence of our churches with the people increasing?" was a real question, a live question. Few churches have increased in members, in contributions to missions, attendance on Sunday-schools, and improvement of churches. Drinking and gambling and disregard of the Sabbath is also increasing in our best communities. There isn't that sanctity attached to the Lord's day that amounts to a decent respect. At the Christian freiside crying faults exist unrestrained or unobserved.

Dr. S. Henderson did not believe in contrasting "the times that now is with those that used to be," to the disparagement of the present. Depressions of interest occur here and there, but the effective power of Christian forces increases in geometrical ratio. Fifty years ago there was one Christian to fifteen of population, now there is one to five. Some questions do exist with reference to the observance of the Lord's day. It is lawful to do the Lord's business on his day. Legislate for Jesus Christ at any time. "The grandest things in this world are thought and action." Thinking is strong enough; there is marked improvement in action. The discipline wrought through prayer will tend to increase influence. We have abated church rules and are depending more upon that silent sculptor of the spirit that breathes the strength of the engraved word. "Whatever things are lovely, whatever things are true, whatever things are of moral worth" are on the side of Christianity. So that if nine out of ten professing Christians be hypocrites, Christianity is true.

Rev. W. Wilkes could not concede the growth and expansion of an organic body without a corresponding growth in influence. Are the churches what the rightful expectation of the world considers they ought to be? On the street, in our storehouses, in our homes, does the world consider that finance and social position should precede religion? We have met the expectation intellectually more nearly than we have in sincerity and closeness to the Scriptures.

Rev. Jos. Shackelford spoke of the people of Alabama. Principles of our churches, which are those of the Bible, are increasingly held among the people. Adoption of principles means spread of influence. Membership has increased. Belief in truth has increased the annual contributions in Muscle Shoals Association from \$400 to \$1,200 within five or six years. The peculiar principles of Baptists are increasing in influence among the people, as is exhibited by their observance by Pedo-baptists. We are now the largest denomination in the United States; that is an increase.

Rev. D. I. Purser claimed that peculiar circumstances of the past decade required increase of influence for the churches to hold their own in the face of destroyed confidence, and the influence of foreigners and railroads against the Sabbath. No retrogression has taken place; heart religion has been the strength against these influences.

Rev. Dr. Nunnally thought prosperity should be estimated not by numbers reached, but by smallness of numbers left untouched. We are not using the power we have. Look at the work of the enemy; talk of increase of contributions; look at the vast amounts spent in the service of the devil. Often, principles are held more loosely as numbers increase.

Rev. Dr. Frost held that the influence is not what it ought to be, what we want it to be, nor what it shall be; but it is increasing. We are influenced by things around us; we must view it in toto; must see results from the whole church; we cannot judge of success from "facts and figures." I believe there is an advance at Selma, and all over the State; that the church of God is on the forward march. There is to-day more talent, more time, more money, devoted to the cause of Christ than ever before; it is not what I want, hope for it to be, believe it shall be, but I am glad I am in the ranks.

Rev. J. O. Hixson said that the question is indefinite if not ambiguous. Is the influence for good increasing?

ing? Comparison with the past is necessary. I glory in the integrity and honor of the fathers. I have been noticing missionary and anti-missionary Baptists work. One town of 20,000 contributed more for a theatre than all the Baptists in the State for Missions. No increase in the pulpit, in purity and sincerity. The deacons are less faithful and efficient than formerly. Is not the increase in our membership due more to the influence of the world upon the churches than that of the churches upon the world?

The address which was to have opened the question was entered upon at 12 m., by Rev. G. B. Eager.

Upon entering consideration of the question I am amazed at its breadth and depth. Consider it first in the broadest sense. Is the influence of organized Christianity increasing? All progress in human things is characterized by ebbs and flows. Religious conquests, like the ocean, moves. The church and the world admit the reality of the question, and Catholicism has pronounced Protestantism a failure. Materialism leaves out of the view Christianity in view of its own increase. Prophets of the death of Christianity have ever existed. The outlook is at first filled with shadows. Look at Russia with dead orthodox and godless Nihilism; Austria, dominated by hierarchy; France, with materialism and realism; Italy under domination of hierarchy and its superstitions. We must blush at the state of Christian England's degradation, agnosticism; her capitol a fit symbol of all the lower classes of her empire; the putridity of the nature, especially of the aristocracy. At the first look into Germany we see materialism and rationalism scouting the idea of Christianity. Our own political campaigns revealed a state of all that can curse a nation in demagogism and corruption in the masses of the voters and the politicians, that caused the world to blush. Russia's Nihilism has awakened her to a new need; Austria's hierarchy feels the strength of more than mortal hand; France is largely atheistic and materialistic, yet the pure, true, strong power of the Gospel, more than ever, obtains in Paris. Italy grows with the promise of a new religious Italy more advanced than the old as is the new political Italy above the old-Evangelical centers in Germany gather increasing pupils, while atheistic and materialistic schools are beggared of pupils, and the volume of commentaries is tremendous. England is striking hard-pan. In spite of Royalistic disfavor, a popular hate and a House of Lord's flame, Gladstone commands a vast following on Christian principles. Nowhere else did Lord Cole-ridge find the principles of Christianity as much in business as in the United States, at no time more efficient than to day.

Is the influence of our denomination over the world increasing? I believe in holding back no part of the truth. Let us be less concerned about praising our deeds, than in doing them; more concerned in making history than in telling it. The history of Baptists in the United States is peculiarly grand and opportune, the liberty of conscience and liberty to worship as we choose. We number more than any other denomination. Has our influence increased in proportion to our numbers, wealth, culture, education? No. Influence now exerted by the Baptists is greater than ever before. Our principles obtain everywhere. All denominations pride themselves on separation of church and State, held only by Baptists one hundred years ago.

Has the influence of Baptist principles increased since the war? I'll read extracts from letters. One brother answers, Decidedly; another, There is less preaching on infant baptism and more on advocacy of regenerated church membership. Our contributions come from a wider field. I am convinced that our influence is decidedly increasing. It shows itself in advance of our ministry, our literature and other combined results. The greatest growth is in new towns; old towns have held their own, and some have increased. Church influence is wider but less intense. Sunday-school teaching restrains little from wrong-doing. Many church members drink, play billiards at open saloons, sign petitions for license to open saloons, and this without censure from the church. There are churches that have sunk to zero. Country churches do not seem to keep their old influence. Birmingham has increased 100 per cent in influence. Auburn, yes. Roanoke shows marks of increase in moral status. Prohibition in our county causes church influence. The marked tendency of mature people toward the churches, and of young people, is as good as ever. There has been an increase of religious power going forth from Howard College, both into clergy and laity. I have sought testimony, not rose-colored views.

Dr. Henderson said: Our institutions amount to something as well as facts. If these influences come down from Christ's presence, we must be willfully blind, willfully deaf, if we perceive not the achievements of the Captain of our Salvation.

Closed with prayer by Rev. Dr. Nunnally.

EVENING SESSION. began promptly at 8 o'clock with devotional exercises of fifteen minutes.

According to appointment, Rev. D. I. Purser introduced the discussion of the question, "Are not our churches failing to utilize their material resources for want of better methods?" He said the first part is answered; we fail in development. Why? In the early efforts of the Baptists against an established State clergy, they had swung so far over from that as to be able and ready to speak of the years of work without pay. The results of that early training of the people not to pay have not been lost. "Free gospel, free salvation," thus understood, has resulted in congregations uneducated in regard to pastoral support. Hence their pastors can give little time to the minor points of the Scriptures.

"Why stand ye here idle? Because no man hath hired us." Humble, anxious men are standing even at the eleventh hour of life, ready, willing, able, but no man hath hired them. The ministry is in many cases to blame for the failure. We have a plume of power in delivering fine sermons; but, oh! that we had more executive ability. We are told that everybody must work, but are not told how to work. The spirituality of a church in the grace of God being developed, then, is the development of the material resources possible. First, then, develop churches spiritually. Spurgeon's strength lies in his organization. We ought to teach the people what to do. Even if a sermon be partly neglected, help the willing men and women to do what is in their power. God pity the member who knows not what to do.

We fail again, because the people have not been instructed. A good tree will bear good fruit; but if a light be under a bushel it will not give light to those in the house. The strength of a church depends on the number of working members. The strongest church I ever knew had only twenty members, but all were workers. Adopt any plan not unscriptural. We have failed because we have not given opportunity to work.

On general discussion, Dr. Frost said: If a man has not common sense he will die without it. He did not believe all this blame rests with the pastors. A pastor once said that a man who could not make every one of his members contribute to Foreign Missions was not fit to be a pastor. Not all of that one's members contribute. Baptists are independent, sovereign. The pastor shows how, when and where; they just sit still and won't work. Spurgeon has 6,000 members and 71 committees; the Selma church has 250 members and 12 committees, but the trouble is, to get committees to work. The Lord often converts people without giving them much gumption. What are we going to do with them? There is a great latent power in our host which, if developed, would make the welkin ring with the worship of our God. Greater development of spiritual forces is necessary. Each member should be a contributor. 1st. To the spiritual power of the church; 2nd, To the moral influence of the church in the community; 3rd, To the finances of the church. Lying back of our plans, is greater development of the spiritual power in the pulpit, pew and home. The best man I ever knew had his great uncious heart upheld by more than daily prayer; K. C. Keeble gave the feeling to all that he was a Christian. Give me the man with his heart full of the Gospel and he will be liberal, whether in the giving of \$500 or 5 cents. To the cry, "Awake, O Lord, and put on thy strength," there sounds the answer, "Awake, O Zion, and put on thy strength!"

How are we to get the whole membership interested? asked Dr. Henderson. Not all can do the acts of great hearts, but all can invoke the arm of the Lord. A child's request for comfort for her mother, gave start to the various Bible Societies with their grand results. The kingdom of Jesus Christ has more paupers than any other, those who are begging their way to Heaven, "who know the right and yet the wrong pursue;" not the poor in worldly goods, but in grace of heart that tends to liberality. We are just wide enough awake to be rubbing our eyes, and we are systematizing more than ever before. We have increased the number of contributions, and zeal follows with realization that we are trustees in the cause of the Lord. Piety in the pulpit, in the pew, shows the pulpit instructing and the pew responding.

The monthly plan spoken of by Dr. Henderson was further described and discussed by Rev. Jos. Shackelford, showing its results. Small contributions from a few changed to three times the amount. All paid up, with money in the treasury. The fault lies not in the pastors, but with the working. It is the same in this as in other things—a certain class must do the work, and we must increase the class. System is not refused by any; none hesitated; each gave something.

Rev. D. I. Purser admitted preaching of general need for work, but held that there was a lack of system.

Rev. J. P. Shaffer said: We must have the spirit of our Lord Jesus Christ. So far as I know, they are doing just about what they want to do. I believe those pastors, brothers and sisters who turn against criticism are doing what they want to do. They have not broad enough views to need grand plans. When all look to God for orders, then plans and systems will come out. God will give wisdom enough for you to do what you want to do. I hope to live to see the day when Alabama will give as much as the whole Southern Baptist Convention now gives. Our scope is too little. Our children will look back with pity on our contributions because of their smallness. Our intelligence and contributions will keep pace with sanctification to God's service and realization of the dignity of its duty.

Dr. G. A. Nunnally asked: What is church work? Is it giving all? We are here to add to human happiness; to contribute to the glory of God; to extend the Redeemer's kingdom.

President Haralson responded in a quiet and pleasant manner, accepting the welcome thus extended. You are to be annoyed with us in your homes and we understand full well the labor with which your people are charged in caring for us. We congratulate ourselves in being thus happily circumstanced in your midst. We accept, Sir, your cordial welcome.

On motion of Bro. Stout, the programme was adopted. Visiting brethren were extended a welcome.

Rev. D. I. Purser, Bro. S. B. Foster and Dr. Eager were appointed to attend the Mississippi Convention.

Drs. Wharton, Nunnally, Henderson, Renfro, Cleveland, Worrell, and brethren Miles, Harris, Wilkes and Shaffer were appointed messengers to the Georgia Convention.

Brother Rogers, Thompson, Drew, Roby, Buck, Shaffer and W. C. Bledsoe were appointed to go to the Florida Convention.

Drs. Cleveland, Shackelford and Eager were appointed to go to Tennessee.

Dr. Bailey read the report on State Missions. It opens with a declaration of thankfulness for the blessings vouchsafed during the past year. Meetings have been regularly held, and the work of the denomination advanced as far as possible. Missionary meetings have been held under the supervision of the Secretary in different parts of the State. Much literature has been circulated. The Home and Foreign Boards have been represented, but the results have not been such as we would have been glad to see. As to State Missions, there have been eighty-one missionaries employed who have labored in sixty of the sixty-six counties of the State. They have done good, solid work. Their work has been abundantly blessed. Many of these brethren are colporteurs and have secured the circulation of many Bibles and other literature. Their work, however, has been retarded during the year by unfavorable weather and the stress of the financial markets. There is an increased benevolence in the Sunday schools. The LaFayette Sunday school leads the van of the Sunday schools of the State in contributions.

The report alludes to the auspicious culmination of the first decade of the Board. The marked contrast as between the denomination then and now was shown by reference to the desitiation which has been relieved, and the numerous churches built. During this period nearly \$13,000 have been expended in books. A neat capital still remains in the hands of the Secretary with which to continue the work. A resolution was adopted at the last meeting of the Board asking the removal of the Board to some more accessible point than Selma. Only the local members were present.

Touching reference was made to the recent death of Deacon R. C. Keeble. The Financial Report shows that the Board has secured \$10,046.49 during the year. The Ministerial Board has received \$2,044.74. The total amount secured through the Board for all purposes is \$19,713.80.

Dr. Cleveland submitted the report on Ministerial Education. He wrote it himself, and four days ago, which is a long time for any one to undertake to read anything which he writes. He alludes first to the establishment of a Mess Hall and its conduct by brother and sister Sanders. The Hall was furnished by the Baptist ladies of the State. Much more money had been secured than had been asked for. Twenty-seven young men studying for the ministry have been under the auspices of the Board during the year. There have been expended \$1,527, leaving a balance of \$531 in the treasury.

A course of lectures had been given by brethren Renfro, Cleveland, Henderson, Shaffer and W. B. Crompton during the year—the brethren defraying their own expenses to and from Marion.

Dr. Davidson met with the theolog-

ical students during the year as often as possible, and assisted them largely in their work.

Suggestions were made relative to the location of the Board at Marion, the securing of a competent Corresponding Secretary, and the employment of a minister of the Gospel in the Faculty at Howard College, who shall be charged with the instruction of the theological students, as well as give instruction in the routine of college training.

Several minor suggestions were also made.

Dr. Frost, as a member of the Ministerial Board, stated that he objected to certain suggestions embodied in the report. He did not want the Board removed from Birmingham; he objected to the appointment of a corresponding secretary, as well as to the engagement of a minister in the Faculty as a theological professor.

Rev. J. S. Dill agreed with Dr. Frost.

The report was referred to a special committee of five, with Dr. Renfro as chairman.

Committees were appointed by the Chair.

Adjourned with prayer by Rev. W. C. Bledsoe.

AFTERNOON. The brethren gather slowly and sluggishly, as if under the pressure of the heated weather. A song woos them into the house and the exercises begin, after prayer by Rev. J. L. West.

Miscellaneous business was called for.

Rev. J. L. West arises and states that he has sold the ALABAMA BAPTIST for \$5,000, and that it becomes the duty of this Convention either to ratify this action or itself to purchase the paper for the same price.

Dr. Renfro moves that the transfer by Bro. West to Bro. Harris be ratified without any reserve of right by the Convention.

Dr. Renfro followed with some reasons for this action. He thinks that it would have been better had the transfer been untrammelled at Talladega.

Rev. J. L. West states that he was opposed to the motion. Some right should be reserved by the Convention and some supervision over the paper held by the body.

Gen. Lawler thinks that brethren had better speak out upon this matter as upon all others. He wants to see the paper matter settled satisfactorily.

Dr. Renfro thinks that it would be unembarrassed by the dissolution of the relation which subsists between the Convention and the conductor of the paper.

Bro. Hixson was opposed to a Convention paper from the beginning, because he was afraid that it would become a "bone of contention." He was indifferent as to whether the paper remained in the hands of an individual or in that of the Convention. He did not want to see the paper crippled, because every Baptist feels an interest in it.

Gen. Lawler favors Dr. Renfro's proposition. The interest which the Convention holds in the paper amounts to nothing, and as we cannot buy it and own it entirely, then let it be turned over to the hands of one who is able to conduct it.

Rev. E. F. Baber understands the ratification to mean that the sale to Maj. Harris be equivalent to that made to Rev. J. L. West several years ago.

On motion, the ratification between brethren West and Harris is made.

The motion of Dr. Renfro is renewed.

Dr. Wharton thinks that the paper should carry with it the endorsement of the Convention.

Dr. Renfro's motion prevails and the paper becomes the property in toto of Maj. J. G. Harris.

The report of the Board of Trustees of Howard College was read by Bro. J. B. Lovelace. It begins with quite a compliment to Dr. Wilkerson as the President of the Board. One hundred and eleven students were matriculated last year. The moral tone of the students has been good and a number of conversions have taken place. Military exercise has contributed to the healthfulness of the institution. No charges have been made for theological students who have pursued their studies within the walls of Howard College. The Faculty has more than met the expectations of the Board, and are retained, except in the case of Rev. Mr. McCormick, who leaves to pursue his course in the Theological Seminary. The report concludes with an appeal of support from the denomination for the College. Referred to Committee on Education.

Judge Porter King read the report of the Board of Trustees of the Judson Female Institute. The last has been one of the most prosperous years of the college. Arrangements have been made largely to increase the capacity of the school. Two members of the Board have died within the last year—brethren Wyatt and Keeble. In connection with this report, Judge King read the report of Dr. Frazer, the President of the Judson. The report gives a detailed description of the inner working of the

college, showing the thoroughness and efficiency of the school. Reference is made to the honor reaped by the Judson at the World's Exposition. The Bible has been a text book in the Judson, and blessed results have followed.

Dr. J. H. Foster read the report of the Board of Trustees of the Central Female College. Under Prof. Yancey for the last six years, the school has steadily grown. The property has increased in value and the character of the school elevated. Prof. A. K. Yancey goes to Hardin College, Mexico-Missouri. Dr. G. W. Thomas and Prof. S. B. Foster are now the co-principals of the institution.

The Clerk reads the report of the Board of Directors of the Convention. It is ordered to be published.

On motion of Rev. J. M. Fortune, Rev. J. L. West was made a life member of this Convention for valuable services rendered.

Adjourned with prayer by Rev. W. S. Rogers.

NIGHT. The Convention sermon was preached at night by Dr. Samuel Henderson. The preacher selected for his text 1 Chron. 12: 32.

I. The first evidence of true wisdom is to keep the mind and heart in such relations to facts, duties, truths, whether suggested by the providence or Word of God, as to receive just that impression which the importance of each demands.

II. A true son of Issachar will always exercise a prudent discrimination on all questions that appeal to him, assigning to each its relative importance.

III. The wise man is no less anxious to select noble ends than he is in the choice of proper methods and agencies to compass these ends.

IV. He will estimate the power and resources of an adversary as well as his own.

V. Christian sagacity is displayed in the selection of the proper times and seasons to put forth its energies.

VI. The wisdom I seek to impress will always invoke the highest and purest motives to animate its zeal.

VII. The crowning excellency of true wisdom is that it is God-inspired—that God is with us, impelling, directing all our activities.

The sermon was pronounced a capital one, and has been the subject of much favorable comment among the members. Dr. Henderson was favored with an immense audience.

SATURDAY MORNING. The Convention re-assembled at 9 o'clock. Devotional exercises were conducted for half an hour by Rev. W. S. Rogers. The Clerk called the roll. The reading of the minutes was dispensed with.

Rev. H. C. Taul, chaplain to the penitentiary, made some practical statements respecting his work. He was surprised by much that he finds. There are more than 1,500 convicts in the different branches of the penitentiary. These range from boys of ten years to grey-haired men. The numbers are not decreasing. Religious work among them is sadly neglected by all denominations alike.

The Young Men's Christian Associations have done something. The policy in the State has been penal and cruel. No work of reclamation had been done prior to his assumption of the chaplaincy. At one time he found a great prison house in which he found not a scrap of paper, not a Bible—nothing in the shape of paper except an occasional deck of cards. Appeals from himself had been but slightly regarded by the Christians of Alabama. Many of these men are from excellent families from different States. An earnest appeal was made for papers, magazines, books, tracts, Bibles. Sent to Rev. H. C. Taul, Box 553, Birmingham, Ala.

Dr. Lloyd read a general report on Missions, as his committee was charged with the several reports on Missions. Generally considered, the work accomplished for missionary purposes in Alabama is encouraging. Considering the financial pressure the work has been good, though in some directions the collections have been extremely small, especially for the evangelization of the colored people.

The committee failed to see any reason for the removal of the Board from Selma, and refused to recommend such.

In the absence of Dr. Chambliss, who had been appointed to speak on the report on State Missions, Prof. Thigpen was secured in his stead.

Prof. Thigpen, in a carefully prepared speech, said that he proposed making a plain, straightforward talk concerning State Missions. While he greatly honored those who had State Missions in charge, he did not regard them above criticism. His purpose was to show that mistakes had been made in the conduct of State Missions. He showed that the Convention, having made the State Board the agent of the Home and Foreign Boards, made a great mistake in that it fails to make such collections for these Boards as should be made. He proceeded to prove this by well condensed statements gathered from facts patent to all. In the number of our people, which he quoted at 65,000, he showed

that the collections for Home Missions should have been more than \$1,800, as quoted in the minutes of the Southern Baptist Convention. He attributed this failure to the conflict of interest necessarily arising from the fact that our Board undertakes, through its Secretary, to represent another.

Again, he showed that the State Board committed a mistake, if not a wrong, in claiming for itself ten per cent of all funds collected for other boards. He granted that the State Board should be paid for the work done, but not for that which it does not. No matter how the money is raised, whether it touches the fingers of the Secretary or not, he receives ten per cent of all the collections for the two Boards. He showed that the pastors were forced into expedients to avoid this drain, and yet it was inevitable. He pronounced the whole course wrong, and insisted upon its abandonment.

Further, he showed that the expense of the management of the State Board is out of all proportion to the money collected. From the statistics gleaned from the reports of the Secretary he showed that a considerable percentage was necessary to defray the expenses and pay the salary of the Corresponding Secretary. According to his estimates, about 20 per cent of all collections for State Missions is needed to meet the demands of the Corresponding Secretary. He did not object to the Secretary, but to the method which requires such an outlay. Such a method and such a course is exciting adverse criticism, and is checking the work of State Missions.

The State Board in its management is not impartial to all its employees. Past obligations and back claims are ignored. The Secretary secures his salary, but the minor employees often fail to secure theirs, though theirs is far less than his. The course was again shown to be extravagant by comparison with that of a similar purpose achieved by the Methodist brethren in the Alabama Conference. He appealed for such a change as will obviate the grave difficulties pointed out.

The speech was most candid throughout, and yet sincerely respectful and devoid of all harshness.

Dr. Henderson felt somewhat at a loss to know what to say. He had been apprised of dissatisfaction in different parts of the State concerning the work of the Board. He had previously been a member of the Board, and knew something of its difficulties. He could not defend the Board. He wasn't a paid attorney. He was thankful for the speech and for its Christian tone. It enables us to see our way clearer. It is a note of friendly alarm. He believed that the Board had spent its force along its present line of policy; but he believed a satisfactory adjustment could be reached. However, he would remind his brother Thigpen, that a Baptist denomination is not a Methodist denomination. If Baptist preachers should undertake to do with their people what circuit riders do, they would find themselves left high and dry. He did not want the Board strayed. We need it. We need the Corresponding Secretary. We do not want to get rid of him.

Bro. W. C. Ward took the floor and reviewed the history of the work done by the Board, as that work has been criticised. The work done was that marked out by the Convention. He begged brethren who would pull down the structure themselves to give something instead. The Board needed something more than a treasurer. An objection had been raised that employees of the Board failed to receive their salaries. It was a rule of the Board never to encumber itself with indebtedness to its missionaries. That was largely contingent upon the collections upon the field. The Secretary was a paid officer. It was necessary that he should be—that he should have a stipulated salary. No officer could do what he was doing without it. He wanted something for the uprooted structure.

Speeches were limited to 10 minutes.

Rev. W. Wilkes agreed in the main with all the speeches that had been made. He wanted the work to go on. He wanted a system of evangelization that would bring the State of Alabama to Christ. He did not feel that a structure was needed to take the place of an old one destroyed. He was prepared to say that great dissatisfaction existed in several associations. Four of the leading associations of the State were anxiously awaiting the result of this meeting to determine whether or not they will retain their connection with the Convention. He could name them.

Retrenchment and reform were needed, yes, demanded. The present system needs revision. It must be done if satisfaction is secured. He offered a resolution, looking to the appointment of seven brethren from different parts of the State to inquire as to whether the present methods are the best that can exist for the furtherance of the work in the State.

Continued next week



Alabama Baptist

SELMA, ALA., JULY 23, 1885.

Much excitement has been made by reports recently published on the vile condition of the slums of London.

He who has stood beside the grave, to look back upon the companion which has been forever closed, feeling how impotent there are the wild love, or the keen sorrow, to give an instant's pleasure to the pulseless heart.

It is a fact well established that consumption if attended to in its first stages, is a curable disease, however, no true and rational way to cure this disease, which is really scrofulous ulceration of the lungs, except through purifying the blood.

It is the power of God in the Gospel that gives its strength and makes it a blessing, and that power is communicated through those who use the truth as teachers of their fellow-men.

At least the indications seem to point in that direction, people are fleeing from Spain by the thousands, and in this country Cholera Morbus, Cholera Infantum and Diarrhoea are prevailing to an alarming extent, and proving fatal in a great many instances.

Look Out! Cholera is Coming. At least the indications seem to point in that direction, people are fleeing from Spain by the thousands, and in this country Cholera Morbus, Cholera Infantum and Diarrhoea are prevailing to an alarming extent.

ADOLINA PATTI, the great songstress, says of Solon Palmer's Perfumes, Toilet Soaps and other toilet articles: "I unhesitatingly pronounce them superior to any ever used."

As we are like children in our poor nation, and as we reach after joys that at the best can please but for a season, and then are broken toys.

ADVICE TO MOTHERS. MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

Time and Place of Meeting of Alabama Associations for 1885. Prepared for insertion in the Minutes. BY B. B. DAVIS, STATISTICAL SECRETARY.

1 Alabama—Rev. David Lee, moderator, Monday Hill; P. S. Montgomery, clerk, Fort Deposit. Meets with Spring Creek church, October 9.

2 Antioch—T. J. Mason, moderator, Escatawpa; S. M. Tucker, clerk, Silas. Meets with Elk Creek church, Oct. 10.

3 Bethel—John W. Jones, moderator, Jefferson; M. M. Rice, clerk, Fort Deposit. Meets with Spring Creek church, October 9.

4 Bethel (South)—J. R. Cowan, moderator, Coffeeville; Rev. J. H. Creighton, clerk, Grove Hill. Meets with West Bend church, Clark county, Oct. 1.

5 Bethlehem—Rev. B. J. Skinner, moderator, Bethel; Thos. S. Wiggins, clerk, Monroeville. Meets at Bethel church, Oct. 10.

6 Big Bear Creek—Rev. F. M. Jackson, moderator, Frankfort; A. L. Moody, clerk, Bellegren. Meets with Shiloh church, Franklin county, Oct. 10.

The Death Messenger.

On last Friday evening, 26th inst., about 4 o'clock, the last and most repugnant enemy to humanity, death, unbidden and unwelcomed, entered the hitherto happy home of Mrs. Sarah Cunningham, and seized our young friend and brother in Christ, Liston, youngest son of his sorrowful, surviving mother.

The subject of this notice was in the 22nd year of his age. He had been a sufferer, every now and then, since he was a small boy, but the results of rheumatism, which left him with an organic affection of the heart.

He united with the Baptist church of Evergreen about five years since, and has led as exemplary a life as has ever been known to the writer. He knew something of experimental religion, as was indicated by his conversation and enjoyment of experimental sermons and spiritual prayers and songs.

At Verbena, Chilton county, Ala., June 6th, 1885, James Langham, Esq., in the presence of Jas. L. and Fannie Thompson, aged two months and six days. Thus the heavenly host is increased, one more translated to Heaven, one less on earth, one more in the heavenly choir.

It is thus alone that mortals can enter into the true life, and of such is the kingdom of glory. Weep not, fond parents, for though your babe has been taken so soon, it was your Heavenly Father's will, and is one of those inscrutable providences we cannot understand.

How we will miss him! At home, at preaching, at Sabbath school, at prayer meeting, in the store—everywhere a virtuous and noble son is accustomed to be found, he will be missed; but his memory will be cherished with all its fragrance, and he will still live in influence though dead bodily.

It is impossible for any pen to describe the anguish of those of his family who knew him best, with whom his worth grew with a knowledge of himself. As his pastor and personal friend, I can only solicit the sympathy and prayers of all who have any power with God.

May the God of grace and consolation grant them, according to the infinitude of his mercy, comfort and resignation to this, so dark a dispensation. B. H. CRUMPTON.

The fact that God created man in his own image is sufficient evidence that he had some high and distinguished service for him to perform. Beings endowed with human powers and possibilities must have been launched into life to achieve a high and glorious destiny.

The satiety which comes of idleness is worse than the weariness which comes of work. The laborer generally sleeps well.

One of the Good Old Men Gathered to the Father's Home. Died, on Sunday, June 28th, at his home near Sardis church, Pigeon Creek, Butler county, Ala., P. H. Drake, in his 85th year. He was a Virginian by birth and was born May 7th, 1800.

RECENT STANDARD WORKS. Commentary on the Gospel by Luke. BY GEO. B. BLISS, D.D., LL.D. 350 pp., Octavo, Price \$3.00.

ALBEMARLE FEMALE INSTITUTE. CHARLOTTEVILLE, VA. Full corps of superior teachers; course of instruction thorough and extensive; location healthful and accessible; scenery beautiful; surroundings most attractive; terms very moderate; order catalogue.

Washington and Lee University, Lexington, Va. Instruction in the usual academic studies and in the professional school of Law and Engineering. Location healthful; expenses moderate. Session opens Sept. 17. For catalogue, address "Clerk of the Faculty," W. C. LEE, President.

LAW SCHOOL. Washington & Lee University, Lexington, Va. Instruction by text-books and printed lectures, with courses of lectures on special subjects by eminent jurists. Tuition and fees \$50 for session of nine months, beginning Sept. 17. For catalogue and full information, address Chas. A. Graves, Prof. of Law, Lexington, Va. July-8.

JOBS IN EMBROIDERY. Embroideries worth all the way from 15c, 20c and 25c per yard, at only 7c per yard. This is a special feature and worthy the attention of all needing embroideries. They are the cheapest goods we have ever offered.

DR. SANFORD'S

DR. SANFORD'S INVIGORATOR. It is a powerful medicine for the cure of all diseases of the liver, stomach, and bowels. It is a powerful medicine for the cure of all diseases of the liver, stomach, and bowels.

THE ATONEMENT OF CHRIST. BY J. M. PENDLETON, D.D. 12mo. 137 pp. Price, 90 cents.

WESLEYAN FEMALE INSTITUTE. STANTON, VIRGINIA. Instruction thoroughly, systematic, practical. Expended Faculty. Facilities improved. Open Sept. 16th. Send for catalogue.

ALABAMA CENTRAL FEMALE COLLEGE. TUSKALOOSA, ALA. Instruction thoroughly, systematic, practical. Expended Faculty. Facilities improved. Open Sept. 16th. Send for catalogue.

HOWARD COLLEGE. MARION, ALA. Forty-third Session begins Oct. 1, 1885. Schools. 1. English and Oratory. 2. Latin and Greek.

GEORGETOWN FEMALE SEMINARY. MARION, ALA. On the beautiful Southern R.R. Course of Study complete and extensive. Instruction thorough. For catalogue, address J. J. RUCKER, Georgetown, Ky.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY. LOUISVILLE, KY. Full Theological Courses; full corps of instructors. Tuition and furnished rooms free; students requiring aid to pay board will write in advance to Rev. B. Manly, D. D., 516 E. Walnut street, Louisville. For catalogue, address A. S. Woodruff, Esq., Waverly Hotel, Louisville. Session opens Oct. 1, 1885. Prompt attendance important. July-13-14.

DO YOU WANT TO MAKE MONEY RIGHT? We have a profitable business for you. We have a profitable business for you. We have a profitable business for you.

RECENT STANDARD WORKS.

Commentary on the Gospel by Luke. BY GEO. B. BLISS, D.D., LL.D. 350 pp., Octavo, Price \$3.00.

ALBEMARLE FEMALE INSTITUTE. CHARLOTTEVILLE, VA. Full corps of superior teachers; course of instruction thorough and extensive; location healthful and accessible; scenery beautiful; surroundings most attractive; terms very moderate; order catalogue.

Washington and Lee University, Lexington, Va. Instruction in the usual academic studies and in the professional school of Law and Engineering. Location healthful; expenses moderate. Session opens Sept. 17. For catalogue, address "Clerk of the Faculty," W. C. LEE, President.

LAW SCHOOL. Washington & Lee University, Lexington, Va. Instruction by text-books and printed lectures, with courses of lectures on special subjects by eminent jurists. Tuition and fees \$50 for session of nine months, beginning Sept. 17. For catalogue and full information, address Chas. A. Graves, Prof. of Law, Lexington, Va. July-8.

JOBS IN EMBROIDERY. Embroideries worth all the way from 15c, 20c and 25c per yard, at only 7c per yard. This is a special feature and worthy the attention of all needing embroideries. They are the cheapest goods we have ever offered.

LADIES' HOSE. 50 dozen Ladies' Unbleached Balbriggan Hose, full regular made and finest gauge, at only 25c per pair, equal to any hitherto sold at 40c.

THE ATONEMENT OF CHRIST. BY J. M. PENDLETON, D.D. 12mo. 137 pp. Price, 90 cents.

WESLEYAN FEMALE INSTITUTE. STANTON, VIRGINIA. Instruction thoroughly, systematic, practical. Expended Faculty. Facilities improved. Open Sept. 16th. Send for catalogue.

ALABAMA CENTRAL FEMALE COLLEGE. TUSKALOOSA, ALA. Instruction thoroughly, systematic, practical. Expended Faculty. Facilities improved. Open Sept. 16th. Send for catalogue.

HOWARD COLLEGE. MARION, ALA. Forty-third Session begins Oct. 1, 1885. Schools. 1. English and Oratory. 2. Latin and Greek.

GEORGETOWN FEMALE SEMINARY. MARION, ALA. On the beautiful Southern R.R. Course of Study complete and extensive. Instruction thorough. For catalogue, address J. J. RUCKER, Georgetown, Ky.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY. LOUISVILLE, KY. Full Theological Courses; full corps of instructors. Tuition and furnished rooms free; students requiring aid to pay board will write in advance to Rev. B. Manly, D. D., 516 E. Walnut street, Louisville. For catalogue, address A. S. Woodruff, Esq., Waverly Hotel, Louisville. Session opens Oct. 1, 1885. Prompt attendance important. July-13-14.

DO YOU WANT TO MAKE MONEY RIGHT? We have a profitable business for you. We have a profitable business for you. We have a profitable business for you.

RECENT STANDARD WORKS.

Commentary on the Gospel by Luke. BY GEO. B. BLISS, D.D., LL.D. 350 pp., Octavo, Price \$3.00.

ALBEMARLE FEMALE INSTITUTE. CHARLOTTEVILLE, VA. Full corps of superior teachers; course of instruction thorough and extensive; location healthful and accessible; scenery beautiful; surroundings most attractive; terms very moderate; order catalogue.

Washington and Lee University, Lexington, Va. Instruction in the usual academic studies and in the professional school of Law and Engineering. Location healthful; expenses moderate. Session opens Sept. 17. For catalogue, address "Clerk of the Faculty," W. C. LEE, President.

LAW SCHOOL. Washington & Lee University, Lexington, Va. Instruction by text-books and printed lectures, with courses of lectures on special subjects by eminent jurists. Tuition and fees \$50 for session of nine months, beginning Sept. 17. For catalogue and full information, address Chas. A. Graves, Prof. of Law, Lexington, Va. July-8.

JOBS IN EMBROIDERY. Embroideries worth all the way from 15c, 20c and 25c per yard, at only 7c per yard. This is a special feature and worthy the attention of all needing embroideries. They are the cheapest goods we have ever offered.

LADIES' HOSE. 50 dozen Ladies' Unbleached Balbriggan Hose, full regular made and finest gauge, at only 25c per pair, equal to any hitherto sold at 40c.

THE ATONEMENT OF CHRIST. BY J. M. PENDLETON, D.D. 12mo. 137 pp. Price, 90 cents.

WESLEYAN FEMALE INSTITUTE. STANTON, VIRGINIA. Instruction thoroughly, systematic, practical. Expended Faculty. Facilities improved. Open Sept. 16th. Send for catalogue.

ALABAMA CENTRAL FEMALE COLLEGE. TUSKALOOSA, ALA. Instruction thoroughly, systematic, practical. Expended Faculty. Facilities improved. Open Sept. 16th. Send for catalogue.

HOWARD COLLEGE. MARION, ALA. Forty-third Session begins Oct. 1, 1885. Schools. 1. English and Oratory. 2. Latin and Greek.

GEORGETOWN FEMALE SEMINARY. MARION, ALA. On the beautiful Southern R.R. Course of Study complete and extensive. Instruction thorough. For catalogue, address J. J. RUCKER, Georgetown, Ky.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY. LOUISVILLE, KY. Full Theological Courses; full corps of instructors. Tuition and furnished rooms free; students requiring aid to pay board will write in advance to Rev. B. Manly, D. D., 516 E. Walnut street, Louisville. For catalogue, address A. S. Woodruff, Esq., Waverly Hotel, Louisville. Session opens Oct. 1, 1885. Prompt attendance important. July-13-14.

DO YOU WANT TO MAKE MONEY RIGHT? We have a profitable business for you. We have a profitable business for you. We have a profitable business for you.

COLLEGE OF Physicians and Surgeons

BALTIMORE, MARYLAND. This School offers to Medical Students unsurpassed clinical and other advantages. Send for a catalogue to Dr. THOMAS OPIE, DEAN, 175 N. HOWARD STREET.

ALBEMARLE FEMALE INSTITUTE. CHARLOTTEVILLE, VA. Full corps of superior teachers; course of instruction thorough and extensive; location healthful and accessible; scenery beautiful; surroundings most attractive; terms very moderate; order catalogue.

Washington and Lee University, Lexington, Va. Instruction in the usual academic studies and in the professional school of Law and Engineering. Location healthful; expenses moderate. Session opens Sept. 17. For catalogue, address "Clerk of the Faculty," W. C. LEE, President.

LAW SCHOOL. Washington & Lee University, Lexington, Va. Instruction by text-books and printed lectures, with courses of lectures on special subjects by eminent jurists. Tuition and fees \$50 for session of nine months, beginning Sept. 17. For catalogue and full information, address Chas. A. Graves, Prof. of Law, Lexington, Va. July-8.

JOBS IN EMBROIDERY. Embroideries worth all the way from 15c, 20c and 25c per yard, at only 7c per yard. This is a special feature and worthy the attention of all needing embroideries. They are the cheapest goods we have ever offered.

LADIES' HOSE. 50 dozen Ladies' Unbleached Balbriggan Hose, full regular made and finest gauge, at only 25c per pair, equal to any hitherto sold at 40c.

THE ATONEMENT OF CHRIST. BY J. M. PENDLETON, D.D. 12mo. 137 pp. Price, 90 cents.

WESLEYAN FEMALE INSTITUTE. STANTON, VIRGINIA. Instruction thoroughly, systematic, practical. Expended Faculty. Facilities improved. Open Sept. 16th. Send for catalogue.

ALABAMA CENTRAL FEMALE COLLEGE. TUSKALOOSA, ALA. Instruction thoroughly, systematic, practical. Expended Faculty. Facilities improved. Open Sept. 16th. Send for catalogue.

HOWARD COLLEGE. MARION, ALA. Forty-third Session begins Oct. 1, 1885. Schools. 1. English and Oratory. 2. Latin and Greek.

GEORGETOWN FEMALE SEMINARY. MARION, ALA. On the beautiful Southern R.R. Course of Study complete and extensive. Instruction thorough. For catalogue, address J. J. RUCKER, Georgetown, Ky.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY. LOUISVILLE, KY. Full Theological Courses; full corps of instructors. Tuition and furnished rooms free; students requiring aid to pay board will write in advance to Rev. B. Manly, D. D., 516 E. Walnut street, Louisville. For catalogue, address A. S. Woodruff, Esq., Waverly Hotel, Louisville. Session opens Oct. 1, 1885. Prompt attendance important. July-13-14.

DO YOU WANT TO MAKE MONEY RIGHT? We have a profitable business for you. We have a profitable business for you. We have a profitable business for you.

SHORTER COLLEGE, ROME, GEORGIA.

This Institution Ranks Among the Best in the South. The invigorating climate of North Georgia, the beautiful situation of the College, its elegant buildings, home comforts, superior equipments and faithful teachers, commend it to parents who seek the best educational advantages for their daughters. For catalogue write to L. R. GWALTNEY, President.

THE CITY NATIONAL BANK, Of Selma, Alabama, SEMI-ANNUAL STATEMENT JUNE 30th, 1885.

Table with 2 columns: RESOURCES and LIABILITIES. RESOURCES: Loans and Discounts \$428,612.93, U. S. Bonds to secure circulation 400,000.00, Stocks and Bonds 153,352.84, Real Estate and Fixtures 11,000.00, Premiums 12,000.00, Due from National Banks 164,122.58, Due from State Banks and Bankers 13,853.22, Due from U. S. Treasurer 18,743.76, Cash in Vault 143,980.09. LIABILITIES: Capital Stock \$400,000.00, Surplus and Profits 180,167.22, Circulation 360,000.00, Deposits 405,498.00.

WM. P. ARMSTRONG, President. A. G. PARRISH, Cashier.

Henry Keeble & Co., Wholesale Provision Dealers

AND COTTON SELLERS, Selma, Alabama. Carry heavy Stocks and will Sell as Low as any House in the State.

FINE BOOTS AND SHOES. LATEST STYLES OF SHOES, SLIPPERS, AND TIES.

For Ladies, Misses, and Children. Full Line of Edwin C. Burt's Fine Shoes. FOR GENTLEMEN LOW SHOES IN ALL WIDTHS. Shoes for Old Men. Shoes for Tender Feet. Ladies' Kid Slippers at from 75c to \$1.

THE BOSS PRESS. The Only Perfect Press In The Market.

IMPROVED FOR 1885. MANUFACTURED BY FORBES LIDDELL, DEALER IN Portable and Stationary Engines, Saw Mills, Gins, Corn Mills, Belling, Packing Wrought Iron Pipe, Brass and Iron Fittings, &c.

THE LIDDELL SAW MILL. Was awarded the ONLY MEDAL of the First Class for Portable Saw Mills at the New Orleans Exposition. Send for Circulars.

Forbes Liddell, 117 Commerce Street, Montgomery, Alabama.

The Great Church LIGHT. FRANK'S Patent Reflectors give the Most Powerful, the Softest, the Best Light known for Churches, Schools, Parlors, Reading Rooms, and all places where a bright, steady, and economical light is required.

Stained Glass. ECCLESIASTICAL AND DOMESTIC. MANUFACTURED BY THE French Silversmith and ORNAMENTAL GLASS CO., 914 St. Charles St., St. Louis, Mo. Designs and Estimates Furnished on Application. Read our Testimonials.

ELASTIC TRUSS. A new and improved Truss for the relief of all cases of Strain, Sprain, and other ailments of the lower limbs. It is made of the finest materials and is perfectly adapted for use in all cases. It is sold by all Druggists and Dealers in Medicine.

Alabama Music House. 116 DEXTER AVENUE, Montgomery, Alabama. Minderhout & Nichols, Branch of Ludden & Bates. Everything in the Music Line! Lowest Cash and Time Prices!! PIANOS, \$10.00 Monthly. ORGANS, \$5.00 Monthly. Fifteen Days Trial Given.



