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JOHN G. HARRIS, Proprietor.

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SATURDAY MORNING.—(CONTINUED).

Dr. Shackelford lives beyond the mountains. He and one other brother are the only ones coming from that quarter. He was surprised at the objections raised, and yet he was glad that they had been presented. He could say that the State Board had accomplished great good in North Alabama. His people were doing far more than ever before. The objection to 10 per cent being secured was without foundation, as that was remarkably cheap for the collection of so much. *Who is it that does not know that that is cheaper than any other system.* The work done must not be estimated by dollars and cents.

Rev. J. A. Howard said that it was clear that the brethren were trying to make the discussion personal. No attack had been made either upon the Board or the Secretary. No one denied that the work done by the Secretary was a good one. What we need now is a change. The time has come when we do not need a salaried officer as heretofore. It was done in other States. Other men work as secretaries and treasurers without money and without price, if need be. Men could be found in Alabama who would do this. We need no salaried officer to trudge over the land and appear before the churches to plead with the churches for money. None had ever visited his churches, and yet the churches were worked up, and worked up by a pastor. He objected to the 10 per cent being given without the money being collected by the receiver.

Dr. Bailey wanted a free discussion. He wanted to give some facts. Five years ago the Home Mission Board received a little more than \$1,100, the next year \$1,200. As to the percentage paid for collections, it was in former years, when the Board was in this State, 50 per cent. The work done was not a trifling one. He had done a great deal of work during the year. As to the salary he was not the instigator of it. Dr. Renfro did that. He had received several offers from different churches, but he had refused them. If he was objected to as an officer, let him be exchanged for another.

Rev. D. I. Purser was glad that the discussion had been sprung. He felt that it would do good.

On motion of Rev. C. P. Fountain, the time of discussion of this subject was extended 30 minutes.

Dr. Frost spoke on the request of the State Board to be removed. That was reported upon adversely. As that was done by the local members unanimously, he wanted to urge that the Board be removed. They were sincere in the request made. They were willing to turn the honors over to others. New men might adopt new measures and get out of the ruts.

Rev. B. H. Crumpton would do violence to his feelings, and be recreant to brethren whom he knew, did he not speak. The import of Bro. Thigpen's speech was retrenchment and reform. He was a business man. He had been his pastor and knew him. Sarcasm would not overthrow the arguments made. He regarded the Board a necessity. He did not want it obliterated. Facts were called for and could be given. They had been suppressed. (Cries of "Out with them.") Very well, I will give them. For several years a general evangelist had been demanded, by letter, by petition and otherwise, and yet it had been disregarded by the Board. He himself had held himself in position to accept this work in response to numerous appeals, and yet these appeals had been disregarded.

Dr. Renfro recalled an article which he wrote forty years ago against Howard College. Dr. Talbird reminded him that the temple of Diana required forty years for its construction and a mad man burnt it down in a single night. It taught him a lesson. It is easy to burn down that which it has cost toil to build up. All the Boards had been subjected to criticism. Let it be done. It does good to drag facts into daylight. It will do good in this instance. He would struggle to protect the State Board as long as he should live. As to the failure to pay the missionaries, that had been suggested by himself, and he had gotten the thought from the Methodists.

Again was the time extended thirty minutes.

Dr. Wharton represented nobody but himself. The question concerning the ten per cent had not been answered. It was impossible for a man to ride three horses. One going toward Richmond, another toward Marion, all going in different directions, are being ridden by Secretary Bailey. He

had not a word to say against Dr. Bailey. He is a splendid agent, but let him represent his own work, and let the two Boards look after their interests. Now and forever he would oppose the present plan. Turn the Boards loose and let them look after their own interests.

Dr. Nunnally was the youngest man in the Convention. He was the author of the plan now being operated, which he started in Georgia. It was a good plan, but it was abused. He would suggest a division of the State into four sections, and in turn allow the several interests to be represented and their claims pressed.

Dr. Harris of Richmond, Va., was invited to say something about the matter under discussion. He felt quite at home. Brethren object and criticize here just as they do in Virginia. He proceeded to show how the work was done in that State.

As yet, in no instance, during this discussion, had reference been made to Scripture, because the Bible says nothing of plans. God leaves us to adopt our own plans, but plans wear out, and must be changed. The horses to which Dr. Wharton alluded are all going in the same direction. This is a work of co-operation. It is a work of co-operation in Virginia, and succeeds. He did not think that agents should be paid a per centage on money which did not pass through their hands.

Rev. W. Wilkes renewed his resolution asking for a committee of seven to inquire into the work of the State Mission Board.

After a few changes, a committee was appointed, consisting of one from each association.

After prayer by Dr. Tichenor the Convention adjourned.

AFTERNOON.

The Convention met again at 3 p.m. The tardiness of the brethren in assembling is a practical argument against afternoon sessions in mid-summer.

Prayer is offered by Rev. J. L. Thompson, of Verbena. The President appointed the committee which relates to the resolution of Bro. Wilkes, looking to the appointment of one from each association.

Maj. Harris now proposes to duplicate any number of papers which this Convention may send to the convicts of Alabama.

Inasmuch as the matter of Home Missions was ruled out this morning, it was resolved to take it up at this juncture.

Dr. Wharton was invited to the stand, and said that the work of Missions is one: State, Home and Foreign Missions are unified as a single cause. Foreign Missions have the rosiness of romance. Home Missions have had an eventful history. It has a mighty field. It demands our profoundest sympathy. In succession he took up the varied interests represented by the Home Mission Board. Multitudes are to be preached to throughout these Southern States. Churches are to be built along our newly populated regions. The evangelization of the colored race is a colossal work.

He related several anecdotes indicating the necessity of preaching to the negroes. He made an earnest plea for the Indians. He showed the obligation under which we are placed to give them the gospel. A gentleman showed an Indian warrior over the Capitol at Washington. The *bas relief* statuaries was shown him along the corridors of the Capitol. Here is an Indian giving Columbus an ear of corn; here is Penn treating with the Indians; here again is Pocahontas saving the life of Smith; here, too, is Daniel Boone killing an Indian. All along the warrior was silent. Finally he said: "Indian give white man corn; Indian give white man land; Indian save white man's life; white man kill Indian." This is a sad commentary upon the treatment of the Indian. The Indian loves to hear the gospel. These varied interests claim our attention, and deserve our help. He urged all to read Dr. Tichenor's last annual report; it is good reading matter. He wants all to read it.

Rev. D. I. Purser would speak in behalf of New Orleans. Some years ago he labored in New Orleans under the auspices of the Mississippi State Convention. He told how he started a mission station in New Orleans under the most annoying circumstances, by gathering a handful of children in a Sunday-school. That point is where the Valence Street Mission house is now being built. The lot is a fine one, and in an attractive part of the city. In that section of the city there is a growing demand for the gospel. Will the people listen to it? They cannot help it. While he was there Bro. Cole baptized

seven Catholics, one of them being a teacher in a convent. New Orleans is destined to exert a broad influence over this section of the Union. Just as fashions prevailing there are caught up throughout the country and in adjacent States, even so this Rome of America exerts a widespread influence religiously over this section. If Dr. Tichenor should spend all of his time and money upon New Orleans he would have ample to engage his powers.

Dr. Tichenor did not want to make a long speech. He scarcely knew how to select materials for a speech out of the great mass of matter which

the broad field covered by his Board gave a most encouraging account. From present indications it would seem that the baptisms by missionaries during the present quarter will sum up to 1,500, and those by letter, perhaps, 1,000. It may not run up so high, but it seems that it will be that great. He felt very much encouraged. His work was variously illustrated by incidents drawn from the field. He told how successful were the little industrial schools in New Orleans; how they secured ingress into Catholic homes in the Crescent City.

All around the present site of the Valence Street Mission, Bro. Gregory says there are 176 families who will regard him as pastor just as soon as the church is built. Brethren sometimes said that he was visionary, but he thought there was much sound sense beneath his suggestions. He believed that if the Baptists of the South would give \$25,000 a year, for ten years together, to New Orleans, it could be made a Baptist city. The Baptists can give this amount at once if they would. His affections were not restricted to Home Missions.

He looked to the triumphant subjection of the world by the gospel of Jesus Christ. To do this requires resources. This is the dictate of wisdom. In the evangelization of America we look out to the evangelization of the globe. The English-speaking people are the aggressive people of the world. Convert them, and you set in motion agencies that reach around the globe. He cannot understand how that nine-tenths of those baptized into the name of Christ Jesus never do anything for the cause of the Master. He is tired of this do-nothing policy of the Baptists.

Striking illustrations were made from the "Story of the Baptists," which he urged all to purchase and read. He illustrated the necessity of loyal action to sustain the cause of Missions. Rev. G. S. Anderson made a speech on the evangelization of the colored people. He stated that the colored or negro question has been a matter of agitation for fifty years. It has been a question of questions. It has been the theme of the pulpit, the subject of the statesman, and the hobby of politicians. He would now present the three propositions: 1. Our relations to the negro; 2. Our duty arising therefrom; and 3. How can that duty be performed?

First, then, we are the dwellers together in the same land. We are bound together by relation: which hold us together. He prefers calling him negro, which is derived from *Negus*, which means a race of kings, and relates to a race which dwelt in the upper Soudan. He is here and here to stay. He cannot be ejected. He cannot be colonized. To think of this is to entertain a vagary. He can not be ejected by the foreigner. He is suited to the soil and climate. The whites are the surface soil, and the negro the subsoil. Like all other subsoils he is hard to reach and stir. Gratitude demands that we should aid him. When war's rude alarms rang throughout our land the negro was a bulwark to our homes and our defenceless women and children. His efficiency as a citizen calls for his elevation. Again, his spiritual and moral condition demands it. He needs the gospel to purify his nature and lift it into a worthier sphere. How shall we evangelize them? Not by preaching to them as heathen. They are not such, and must not be so considered. Relatively as to number, there are as many Christians among them as there are among the whites. They must not be treated as heathen, then. We must not attempt to reach them officially, nor by preaching to them directly. Colored churches must have colored pastors. They must be reached, then, through their pastors in a private way. They are accessible. They want to gain this information which we may give. This is practical. He had tried it. Four years ago he undertook the work in his own kitchen, and has kept it

up in his office. The work grows in interest as he prosecutes it. He has witnessed increased efficiency among the pastors of the colored churches. An interesting account was made of how he dealt with his class, and with all preachers of colored churches within his reach.

Dr. Tichenor proposes to give \$500 to the cause of the colored people in Alabama if the Baptists of this State will give a like amount.

Dr. Bailey reads a letter from the State Executive Committee of the Colored Baptist Convention, appealing for help, and indicating the channels through which aid must be

Convention adjourned with prayer by Dr. DeVotie.

SATURDAY NIGHT.

The Convention met at 8 o'clock. Devotional exercises were conducted for 30 minutes by Rev. T. H. Stout.

On taking the chair, President Harrison stated that Bro. Lovelace, in behalf of the Board of Trustees of Howard College, wished to make some statements. The statements related to the expenses of ministerial students in the Howard. All theological students will be received free of tuition, and for board, fuel, room rent, &c., one half that charged for secular students. Through the Ministerial Board they will supply their rooms with furniture, lights and medical expenses. The total amount will be \$117.50.

Bro. T. G. Bush read the report on Foreign Missions. The work is prospering. Two new missionaries have lately been appointed to China, two to Brazil, and one is under examination for Mexico. In the last named country there is an upheaval of public interest. The contributions for this great cause are immensely small. Information is not wanted, but interest. Pastors and people need a livelier interest in the great cause.

Dr. Frost spoke on the report. He is glad that Dr. Harris is here as the representative of the Foreign Mission Board. He wants him to speak for his own Board. How a subject appears depends upon our standpoint. He would regard this matter from the Christ standpoint. The higher we stand the broader the sweep of our horizon. He had been thrilled by an utterance from Dr. Henderson, "To the mountain tops, O Zion." We are admonished to "let this mind be in you which was also in Christ Jesus." That means to think as Christ thought. School children to day are thinking as Kepler thought when he turned the astronomical world upside down. Why may we not think as Christ thought? There are many things concerning which Christ did not express himself. What did he think of God, of man, of heaven, of hell? We often hear men quoting Farrar and Beecher upon future retribution. How rarely do they quote Christ! Transferring this thought to the missionary question, how did Christ regard that?

The speaker regarded the missionary question the grandest question of today. It is a great scheme, this winning of the world to Christ. He has charged his people with the execution of this great plan. Shall we be humiliated or exalted because we are charged with this great responsibility? Back behind all this missionary scheme is Christ. Whoever enters with enthusiasm and love into this work acts in harmony with Christ. First, he would discuss the matter as to the territory which is compassed by this great scheme. It is the world. We cannot stop short of the boundary of the world. Alabama is not the world, nor North America, nor this hemisphere—it is the world. The affectionate arms of Jesus belted the globe. They embrace every shade and every nationality. How pinched and niggardly are the ideas of some! This is not Christianity. Again, the magnitude of the scheme is shadowed forth in the time required to accomplish this work. Christ knew it would require time. The world is not to be saved in a day or in a year. O Christians, be not discouraged because the work is not speedily done. Again, the magnitude of the work is shadowed forth in the difficulties which he foresaw would be encountered in its prosecution in the world. He foretold difficulties, but lying back was the luminous promise, "Lo, I am with you always, even to the end." He said that all power was given, therefore go. If we will have logic let us have the logic of Christ. There are difficulties; but all these were known to the Master in advance. But the difficulties of to-day are not as great as those encountered in the early ages. These obstacles were foreseen

by Christ. They amount to nothing in his hands. He foresaw them from Oliver, and to-day he sees them from the throne. The Master saw the magnitude of the work in its outcome. It was to be a splendid triumph in the end. We need to trust. We talk of advancement and of failure. Brethren, have we lost faith? Eventful has been the history of Christianity. Several times has it been buried, and its general preached, but it has risen with new vitality each time.

Christ looks forward to the final triumph. The conversion of every man, woman and child is not foretold, but it is the goal of every true Christian. All hear the gospel, then shall the end come. But no matter what it means, he has an abiding trust in the promise of his Redeemer Lord. This work does not depend upon our opinion. It will succeed in spite of a class of men who do nothing for its success.

We will bear them on, or it will overwhelm them, bear them down—any rate it will succeed. Christ is behind it and beneath it. He would be ashamed to snub it. There are noble men and women who think as Christ thinks. Note the heroic Powell in Mexico. Stear the holy Mrs. David, in dying a few weeks ago, on a distant ocean. He thought not so much of her little ones, not so much of her weeping husband, but in closing her eyes she says, "Hold on to Africa."

Bro. T. G. Bush thought that if we believe as we claim we would vindicate it more fully in our contributions. There is no sort of correspondence between our profession and contributions. He would charge the blame of failure more upon pastors than upon any other class. Any given plan will not succeed in every particular. We need system, method in our work of raising funds. He would ask country pastors if they urge this matter upon their people. If this is done success will be inevitable.

Dr. Harris, of Richmond College, had often heard of Alabama oratory, but he had seen a great deal of it to-day. It is said that while in Rome he saw Rome does; so being in Alabama he thought he would make a speech! He wanted to say something about the Foreign Board and its work. He was in Richmond several years before he was a member of the Foreign Board. He was anxious to be on it. Now he wants to be off of it. The Board has to deal with men. Missionaries are, strictly speaking, men, and the people at home are men, and we have to deal with both. In its expenses the Board in Richmond exceeds slightly that of Boston. The expenses of the Board are about 15-2 per cent. Concerning plans he agreed with Bro. Bush, that we need such in our churches. Whatever the Southern Baptist Convention may suggest the Foreign Board will strive to carry out. But the policy of the Foreign Board is to get as near as possible to each individual church. Everything connected with the work, as to its grandeur, scope, &c., he would like to have the churches familiar with. He explained the plans by which the Board transmitted money, and related some amusing incidents connected with the efforts of churches to send funds directly to the missionaries. It seems that churches hold on to their money as long as possible, and during the last ten days of the fiscal year the Board receives far more money than during any three months during the year. He was glad to find so much interest prevailing in Alabama concerning Foreign Missions. He was glad to see them thinking so favorably of Mexico. But he begged that they would lift up their eyes and look on China. It is the key to the conversion of the world. Seriously, he wanted to talk about the needs of the Board. It needs men. As has been said, men have just been sent to China, Brazil and Mexico. Our men are falling; our ranks are being thinned, while the work is widening. Will you pray the Lord of the harvest to send us more men? We need money also. Our missions are bound up in commerce. We cannot carry on the work without money. There are abundant means, if Southern Baptists would only adopt some plan by which every member of every church could contribute. This is what is needed. But there is another thing we need more than men, more than money; it is prayer. Do you on your knees pray for the far off nations and the men who have gone there to labor? Do you pastors pray for them in public? The missionaries always close up these three—men, money and prayer—and the work will be carried forward to a glorious consummation.

Adjourned with benediction by Bro. Sampey.

MONDAY MORNING.

The solemnity of yesterday has

been greatly relieved by the fall of cool showers during the night. Brethren have gotten relief from the tension of labor by the services of the Sabbath. Refreshed, we enter upon the work of the closing days of the Convention.

This morning devotional exercises are conducted by Rev. J. M. Fortune. On motion of Rev. W. B. Crumpton, the action of the Convention touching the paper question was rescinded in so far as it relates to the severance of the paper from organic connection with this body.

Dr. Henderson was favorable to this resolution and spoke in its behalf. On motion of Rev. H. F. Riley, the thanks of the Convention were extended to D. W. McIver, the editor of the *Tuskegee News*, and the editors and proprietors of the *Montgomery Advertiser*, for editorial courtesies.

Dr. Lloyd offered the report upon the evangelization of the colored people. The negro is very religious, but he needs direction and instruction. He is grossly immoral in life, generally. They were our slaves, they are now our fellow citizens. The negro's disposition is to be a Baptist. The report recommended aid, substantial aid, in order that he be lifted up and his life purified.

Rev. J. P. Shaffer read the report on education. The education of the people is the grand cause, and demands our serious consideration. It is now in great favor with the masses. Schools were never larger. The public school system has greatly improved. Private schools and academies are better managed than ever before. And this has come about in the midst of financial depressions through which we have passed. This makes it the more wonderful. The reports from the Howard, Judson and Central indicate progress, and show that nothing has occurred during the past year to mar their progress. Ministerial training is being elevated in standard, and is rising with the tide of the popular demand. Heretofore female education has occupied a subordinate place in the South. This is generally changing. He indicated several errors with which the school system is threatened. Among these are the low rates of tuition and the indisposition to endow our great institutions.

In fitting terms the demands of the Howard were presented and urged. It insisted upon the endowment of that institution in order to enable it to compete with heavily endowed State institutions.

Dr. A. C. Davidson enjoyed the report. He was gratified to be here as one with the brethren of whom he had so frequently heard. He had no new line of thought to present. He wanted to urge our duty with reference to the increase and perpetuation of the gospel ministry. God entrusts the work of preaching the gospel to men, and not to women. There is a demand for the increase of the ministry. Many are concerned with this question, and are anxious to see it answered. The growth of our population in many quarters, and especially in the West and South, demands a swell in our ministerial ranks. We must recognize the demand. The churches are demanding men of culture, piety and wide sense. Trained men are being called for. The churches recognize the fact that the character of the work demands equipped men. Not that he would restrict the ministry to those trained in the schools. Unlettered men have wrought wondrous things. Noble has been the work done. But a class of well trained men will be needed always to meet the highest demands of the work of the age. A great tide of population is pouring southward. Prevalent thought all about us needs men to grapple with it. Peculiar difficulties environ the pulpits of the South. What is our duty with reference to this demand? It is—

1. Enlarged prayer that God will raise up and send forth his own ministry. This God commands. God calls, prepares and sends out, but he would have us beg for it. All around us he was afraid there were churches from which there never went forth a minister. He had seen that the Baptist churches of New York were sadly deficient in this respect. Have we been praying for the increase of the ministry? Have we, in private, in public? There is a close intimacy between a praying church and a working God.

2. With respect to this duty we must be willing to consecrate our own children to the gospel ministry. How willing we are to see the children of our brethren enter the ministry. Low ideas prevail concerning the ministry. The honor and glory of the ministry is overlooked, while the most sordid views are held in some instances. The question often is,

Does it pay? Is it not a low calling? 3. Again, we need to assert our own exalted conception of the gospel ministry. The ministry is not a profession to be taken up and put aside at pleasure. It is not a position of literary ease and quietude. It is a question of sacrifice, a matter of surrender of ease all along. This is the very idea of the ministry, that of sacrifice.

4. It becomes us, lastly, to provide the most liberal ways and means to enable men, called of God, to be equipped for the gospel ministry. Need this be urged here? Do not Southern Baptists do this? We need to build up, to equip and endow our own schools for the purpose of providing means for this end. We can not intrust this to others. We can not afford to allow others to train our ministers, even though they do it for nothing. Poor men need help. God calls poor men into the ministry. He did not know why it was. From the field, from the shop and the plow he calls them. There was great wisdom in this. Give to these dear men, and you share in the glory that shall crown their labors in the years to come.

There had been a noble class at Howard College this year. He knew them. They are genuine men. They were willing to do anything to work their way through. They had offered to chop his wood or harvest his wheat, anything that they might get through college. Help them, and you will not regret it by and by. He was glad that he could do something in the perpetuation of this great and glorious cause.

Dr. Henderson wanted to commend the work of the Ministerial Board. For the first time in the history of the Convention a Ministerial Board has succeeded. Heretofore there has been a deficit in the treasury; now there is a balance. He wanted the brethren who had made this a success to continue to succeed. Pertinent to Dr. Davidson's address, he wanted to see men equal to the high stations of life in the ministry. If Rome was to be attacked he wanted to see a Paul ready to attack it. Still he would caution the brethren, that education as secured in the schools will not accomplish everything. Nothing of this kind had been advanced by Dr. Davidson, but sometimes such an idea is pressed in the enthusiasm of the hour. He favored the endowment of Howard College in order to enable it to cope with the great State institutions. Howard can be endowed and ought to be.

Dr. Cleveland wanted to say something of the Ministerial Board of Education. It was organized two years ago. The first year it did nothing. This year it encountered great obstructions in the very beginning. He was fatigued from committee labors. He believed that the existence of the College depended upon the Ministerial Board.

Dr. Frost was willing to commit himself to the cause contemplated in the work of ministerial education. He was thoroughly in sympathy with Howard College, and regarded it the chief agency for the education of our ministry. The Ministerial Board has grave barriers, and so has Howard College encountered great difficulties. Its success was a marvel. He related the result of his consultation of catalogues of the Baptist colleges of the South, and showed that of all, Georgetown College and Howard College are the only ones that educate young ministers free.

Capt. W. C. Ward, in the discussion of male education, said that in educational matters he was almost a radical. The educated man of to-day is the product of all the civilization of all the ages. Peculiar are the advantages and opportunities afforded us in the 19th century. The speaker referred to the dissociation of the sexes in education as a relic of barbarism. He did not think they ought to be dissociated. An old saw says, "Catch your bare and dress him," so here he would say, "Catch your man and dress him. In the method of instruction we have made but little progress. Plato and Socrates are not surpassed to-day by our modern teachers. What shall be the method of education of to-day? Three hundred years ago the Jesuits had sought to turn back the method of education as suited to the ideas of Romanism. The question is, How shall we teach a man? He would suggest, first of all, that he should have a woman for a teacher. A woman is his teacher. An evil genius stepped into this country and sowed dragon teeth. Springing up, our institutions were consumed. A vandal foe like a besom of destruction swept over this broad land and destroyed our institutions. Let us not disguise facts beneath the garb of a hypocritical sympathy. Again, we must lay the foundations. Largely the education of

males is entrusted to a woman. Until he is 12 or 14 years old a male cannot have a better teacher than a woman. An educated Christian woman first, until he is fifteen, then turn him over to the masters. Let this be done and we will have no dudes. Men will then quit parting their hair in the middle, and young men will have the young ladies to lean upon their arms and not be supported by them. Dr. Murfee has adopted military discipline to supply the deficiency, and in the absence of woman it is the best thing that can be done. Manliness is the first principle to be inculcated. He was ready to call a halt. He had seen in his time boys who had been graduated from the public schools. They go to the university three years longer, while 16-year-old girls are turned loose upon society. He would have girls wear short dresses until they were 18 years of age, if that will keep them from thinking they had reached womanhood. There is a great tendency to improve stock. Fine farms for improved stock are seen all over the land. He would like to see some attention given to improve boys and girls.

If this idea of education be carried out he will hope to see another one carried out. He wants to see our pastors with two churches, with a schoolhouse between them, over which he shall provide. Thus, side by side he would have the mind and morals trained by the same man. Catholics understand this and follow this line of policy. He urged with emphasis these ideas, and showed the important relation which an educated ministry sustains to the masses. There is danger in educating the ministry away from the people.

Sad will be the day when the boy shall come to look down on his father. There is danger of his forgetting the commandment to honor thy father and thy mother. Your boy will not honor God if he fails to honor you.

Dr. Worrell wanted to say a word for Howard College. He had learned of the destruction of the endowment of the College. He had thought that Dr. Curry would relieve it. Then he thought that Dr. Murfee would do so. How they had succeeded was a marvel. He told of his recent visit to Howard College, and how he was impressed by what he saw there. He had noted the wonderful manual and mental drill which characterized the College, and was greatly pleased. He was surprised to know that the College was not endowed. He is more than delighted with the regime of the institution. He made an earnest plea for the endowment of the College.

Dr. Frost resumed his speech, from which he had been driven by the rules. Having compared the cost in other colleges he showed that in the matter of ministerial education Howard College had come to the lowest figures. This had come about by the work of the Board of Education, and in this had gained the victory. Howard College was not what it ought to be, and what the Baptists can and ought to make it. Baptists do not appreciate what they have at Marion.

Bro. Lovelace said he was glad to yield the victory. It had been said that obstacles were thrown in the way of ministerial education by the Trustees. Such is not the record of the Board, and he showed what had been done. With no endowment, they had educated, in fourteen or fifteen years, 150 theological students free of tuition. The past year the Board of Education has done more for Howard than ever before. We want you to believe us when we say that we are in full sympathy with this work, and want to work hand in hand with you all. Howard was planted in the sympathies of the Baptists and in them must grow. Let us bury and forget past differences and join together in united effort. We have with our means done our best.

Dr. Cleveland made a statement that he could sustain the remark that little encouragement had been given in the past to ministerial education.

At this juncture, at the request of Bro. J. B. Lovelace, Dr. Frost offered a fervent prayer.

The subject of female education being properly before the body Dr. Robt. Frazer proceeded to address it upon that question.

He said he had been sitting here two hours and a half, and is himself exhausted and is in sympathy with the audience. He would not deliver the speech which he had prepared. He thanked Capt. Ward that in making his speech on male education that he had made such a magnificent speech for female education. He had never seen such sacrifices as are now being made by the people of Alabama for the education of their children. Grand are the proportions of

Continued on fourth page.

Alabama Baptist.

SELMA, ALA., JULY 30, 1885.

JOHN G. HARRIS, Proprietor.

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NOTICE.

My connection with the ALABAMA BAPTIST ceased with the meeting of the State Baptist Convention at Tuskegee. Maj. Harris now has full charge of the paper.

All accounts due the paper prior to June 1st, 1885, are in my hands and must be paid to me. All claims against the paper prior to that date must be presented to me for payment.

My address in future, as in the past will be Selma.

JNO. L. WEST.

ANNOUNCEMENT.

The Baptist Convention of Alabama, at its recent session, held with the Baptist church at Tuskegee, unanimously ratified the sale of the ALABAMA BAPTIST, made by Rev. John L. West to the undersigned, in June last, retaining the same rights imposed when Bro. West assumed control of the paper in 1878. It is now under my direction and control, as editor and proprietor, and I have taken formal charge of the same.

OUR FIRST AIM.

To make it, in the highest and broadest sense, a newspaper—a religious newspaper—shall be our constant and persistent aim. To accomplish this end, we need and must have the zealous co-operation of the denomination. We shall strive to satisfy and thereby unify our people, by a faithful discharge of duty and an unswerving adherence to Baptist principles. To make the paper a necessity and a welcome visitor to every Baptist family, shall be kept steadily in view. It must stand or fall on its merits. To please all, to satisfy every reader, is beyond the power of human effort. To escape criticism we can hardly hope; but, my brethren, be kind, be forbearing, be just, and before you complain or censure, ascertain all the facts and motives, and then form your opinions, remembering that to err is mortal, and perfection is not of this life.

We shall guard closely and scrupulously our columns, to see that no personal strictures or seemingly unkind criticisms find a place therein; nor shall we subject ourselves to blame, knowingly, by acts or expressions of favoritism or partiality, but be guided by the principle—"Honor to whom honor is due."

OUR FURTHER AIM.

Another important and needful aim is to reach the masses who reside in the rural districts, remote from the highways of travel and mail facilities. To do this we purpose to visit them as early as practicable. Many of our readers take but one paper; hence the greater effort on our part shall be, to furnish general and important news, such as will enlighten and benefit, and keep them abreast with the progress of the times, both in religious and secular matters. To place the ALABAMA BAPTIST on the high plane desired, will take time, patience and perseverance; but, with the generous support of the denomination, we can reach the eminence. We doubt whether we can improve the religious department of the paper, but we will endeavor, however, to prevent it from falling below its past record.

REV. JOHN L. WEST.

It is with deep regret that we part with Bro. West. Our business relations have been of the most pleasant and satisfactory character. We have always found him just, generous, conscientious, full of piety and good works. The denomination will never know the sacrifice he has made, in time and money, in his efforts to satisfy the people. He has done what he could, in severing our connection with him, we invoke the richest benedictions of our Master upon him and his interesting family.

OUR APPEAL.

In assuming the trust reposed in us we have cautiously measured the weighty responsibility resting upon us. To meet the demands of the times, the expectations of our patrons, and accomplish the end designed, we appeal to the denomination as a unit, to come to the front, join the advance guard, and with locked shields, press onward from victory to conquest. The war with error is fierce and protracted; plots and counter-plots are to be met and thwarted; reserved battalions are continually re-enforcing our common enemy; we have no time to discuss unimportant issues, until we have accomplished our purpose. The army of Jesus Christ should have no laggards, or cowards, or traitors in its ranks. Then, brethren and sisters, give your aid, your influence, your prayers, that the ALABAMA BAPTIST, your paper, may be, in

the future, as it has been in the past, a power for good and a factor in the development of our Christian strength and unite us in Christian work. Let us push forward every enterprise fostered by the denomination, and we are assured by the Word of God that our efforts will be crowned with success.

Fraternally,

JOHN G. HARRIS,
Editor and Proprietor.

DEBUT.

I make no apology for connecting my name, in a modest way, with the ALABAMA BAPTIST. Suffice it that all parties seem to desire it, and it is enough for me to say that I step aboard the craft and take my chances for the future, with a firm reliance upon him who stands at the helm to guide it through storm and calm. I make no promises to be kept or broken, only pledging myself to do what I can for my Master in this, perhaps the last decade of my working life. Relying upon the charity and co-operation of my brethren, and invoking the wisdom to perceive and grace to do what shall be profitable for my brethren and pleasing to the Master.

I am, brethren,
Yours, most affectionately,
SAM'L HENDERSON.
Northport, Ala., July, 1885.

THE MINISTERS' CONFERENCE.

held the day before the meeting of the Convention at Tuskegee, was one of unusual interest. We should really pity that minister who shared its privileges without thanking God that he was there. Whether the spiritual influence of our churches is increasing with the people or not, (which was one of the questions discussed,) or whether we are utilizing our resources as we ought for the want of better methods, (the other question discussed,) we hope we saw one thing developed in the discussion and intercourse of the brethren—that is, that by the grace of God they each will try to give the desired answer to these questions in the future. What is needed in the pulpit and the pew is work, work, work, for the Master. This will solve every question, and unite us in all our work. Away back more than fifty years ago, when the Georgia Baptist Convention resolved to move Mercer University from Washington to Penfield, contrary to the earnest wishes of Jesse Mercer, who up to that time had done perhaps as much for that institution as all the other Baptists in the State, the saintly old man arose after the vote to move it was announced, and meekly said, "Well, brethren, if you will not go with me, I will go with you!" Something of that spirit is always in order.

S. H.

RESUME OF THE ALABAMA BAPTIST CONVENTION.

In many important respects the late meeting of the Alabama Baptist Convention at Tuskegee, is one that will possess in coming years a historical interest. There are times when both State and church affairs require to be overhauled, and looked into with a measure of candor that may be mistaken for unfriendly criticism. The late change in the political parties to administer our national government is to be imputed to the fact that the citizens of the United States thought it time to subject their public servants to a rigid account of their stewardship, to look into old methods and agencies, and to correct evils that might unconsciously grow up among even good men long entrusted with the public service. And so the administration of our Christian benevolence, the best men we have to whom this work is entrusted may be content to move on in certain grooves that may be improved by wiser counsels and long years of experience and progress. On such occasions it is well to call a halt, compare opinions, discuss means and methods, and by the kindly Christian attrition of such discussions, eliminate from our plans objectionable features, and so modify them as to conciliate the broadest confidence and co-operation. For it is only in this way that we can approximate unanimity in the prosecution of any work of our Convention.

And such was the case with our late meeting at Tuskegee. After running our State Mission Board on a given line of policy for ten years, it is nothing more than might have been expected that its past record should be liable to some honest, candid criticism. So far as we were concerned we gave those brethren who criticized our Board work credit for all that they claimed in the unusually searching, incisive review of the work of that Board, which they brought out in that discussion. There was a transparent candor in their utterances that showed, that so far from crippling State Mission work, they only aimed to place it on a higher vantage ground. True, we did not agree with them in all the objections to the operations of our Board which they alleged, but we did think and do think now that some of their allegations were well founded, and that our former policy could and ought to be improved. So that when the motion was

made to appoint that large committee of one from each association represented in the body (about forty), we voted for that motion, and when they voted their report, we aided in voting down every amendment that was made to it, so as to bring the Convention to a vote on the report just as it came from the hands of the committee. And this was done. The old Board was re-appointed, notwithstanding their desire to be relieved; so also was the former Secretary, Dr. Bailey, and the whole matter passed off with flattering unanimity. We must think that as all causes of dissatisfaction that came to the surface are removed, that we will now all hold of our State Board together with the two Boards of the Southern Baptist Convention, with fresh and united energy. We must think that at the late Convention we touched the spring-board that will impart an upward and onward movement to all our enterprises, and that all parties will show the sincerity with which they recommended this great mission work to the Selma Board.

The Board of Ministerial Education made the most satisfactory report ever presented to the Convention on that subject. This Board, it will be remembered, was located at Birmingham, a church, by the way, fostered in its early struggles by our State Board, and the brethren who compose it have shown themselves eminently worthy of the trust committed to them. They not only reported all its obligations met in aiding the young men preparing for the ministry at Howard College and in several High Schools in the State, amounting to about thirty, or nearly so, but some five or six hundred dollars over, which was handed over to the College to supplement the salaries of the professors. Their work has been arduous, and in some respects embarrassing, so much so that they ask to be relieved, and that the work be turned over to a Board differently located; but the Convention wisely declined to make any change, as in the case of the State Mission Board. Never have we had two agencies in Alabama that have done and are doing such effective work as these two Boards, and it was prudently decided to let well enough alone.

On the whole, the outcome of the Convention was most satisfactory. Indeed, how else could it be? Good men, animated by like purposes in promoting the highest trusts ever committed to mortal agencies, cannot deliberate days together without approximating unanimity in all essential respects. Surely the Master was there who loves his own cause better than we can do, to unify our counsels and consolidate our resources in the prosecution of his own work.

S. H.

ENCOURAGING WORDS.

Some persons were born on the blue side of everything—as some people were born on the other side of every question. The latter are a constant opposition, the former a perpetual burden. They are always despondent. They talk nothing up, but everything down, and themselves out. People do not wish their presence or their tones; are sorry when they come and glad when they go. Indeed it seems to have settled as a kind of fixed principle with them, never to smile again, and never to give to any one a word of encouragement. Their excuse, you have heard it often, is, they "are undemonstrative in their feeling," notwithstanding they demonstrate fearfully on the other side and in the other direction. How infinitesimal is the joy they get out of life. Indeed, what one gets out of the world, as what one gets out of a book, depends largely upon what he brings to it. For the pure, all things are pure; to the happy and cheerful natures, life is full of laughter and merriment. The perpetually despondent and gloomy fail to appreciate even the great solemn realities of life when there is darkness—sure enough, and gloom and sorrow. They make themselves miserable and of course carry nothing of light and joy to others. If you would make others happy, be happy yourself; if you would make others cheerful, be cheerful yourself; if you would make others sing, sing yourself; if you would make others miserable, be miserable yourself, and you will succeed fearfully. The great permanent sources of happiness and misery a man carries in himself. Happiness, either in possessing it oneself or in contributing it to others, does not depend upon changing circumstances. It is internal and beyond the world's touch. It is hard to describe, perhaps impossible to describe, the saddening, desolating effect which people with a chronic spell of the blues have upon the real burden-bearers of this world—the real burden-bearers, for they themselves, while bemoaning everybody and everything, are bearing almost none of the real burdens of life. In their homes, whether in riches or poverty, they are the one dull, listless object—a lasting shadow; in their churches they are an unfeeling source of annoyance to others and of misery to themselves, and to the pastor a thorn in the flesh that cannot be gotten out. Of course from such per-

sons you expect nothing in the way of encouraging words, and you are not disappointed. It is almost impossible to give them words of encouragement, for they will meet your cheery smile with their standing "Oh! my!" They have said those two monosyllables so often, that they now become natural and easy. The next pastor you meet ask him, confidentially, of course, if he knows any one among his flock of this kind. If he says, Yes, and he may, in a whisper, then ask how much good he ever gave them or got from them; how much service they are to the church and the church to them; what good they contribute to the world or get from it. He may tell you, we will not; nor have we ever found a cure for this sort of thing, nor a prevention of its baleful influence.

But still we must not forget that there are just the opposite people from these—large numbers of them. And what a blessing they are to the world, and what a joy life is to them! Who can estimate the good, the real substantial good, which one may accomplish simply by speaking encouraging words? Words have in them a mighty power. And it is in the habit of cheerfulness, of looking on the bright side of things, and of speaking helpful words. In this way we will help others, and in helping them we open our own hearts for the sunshine of life—and so in blessing others we ourselves are blessed. How many foolish things Emerson wrote, and false, yet also how much that was true and surpassingly brilliant. He believed in the power of eloquence, the might of speech, and knew certainly how to describe it. In his essay on Eloquence he quotes one of Plutarch's ten orators as advertising in ancient Athens, "that he would cure dyspepsia of the mind with words," and then adds for himself: "No man has a prosperity so high or firm but two or three words can dishearten it. There is no calamity which eight words will not begin to redress." Is that not true? We have all felt the power of words, spoken now, and they send a strange, irresistible, enervating influence through the soul; spoken again, and they gird up the mind and heart, endowing the whole spiritual man with new energy and force. Just now the soul is greatly bowed, almost crushed, and now again it is standing erect, as if able to support the world, or daring to look the sun in the face. Is it not strange, this mighty magic of noble words when fully spoken—but is it not true? Why should we be surprised, therefore, that a despairing word now, and a despairing word then, will dishearten, perhaps crush, the stoutest heart of the best pastor? We have known business men who have driven from them noble, struggling young men whom they might have controlled and blessed and lifted to something higher. But failing always to say an encouraging word, and failing never to be rough, the employer drives the employee, from him, loses his power and opportunity, and the young man, in a double sense. Many a young heart withers in the home for want of sunlight which comes through words of encouragement. The need for encouraging words is universal, and as we need them so we must give them; study to give them; make it your business to give them, as it is now your duty—a duty which God has laid upon you to your fellow man.

Find something cheerful, commendatory, helpful to say to your struggling brother, your clerk, your child, your servant. Make the home, the store, the world brighter and better by your speech.

FIELD NOTES.

"A protracted meeting is in progress at the Baptist church in Calera, conducted by Rev. G. T. Lee, the pastor."—Shelby Sentinel.

"I wish your paper much success, for it is a source of great enjoyment to us all. We could not do without it."—Miss Webb Parker, Silas, Ala.

Bro. W. T. Smith, chairman of the Committee on Homes, requested the clerks of all the churches in the River Association to forward to him, at Wilsonville, Ala., at the earliest moment practicable, the names of all delegates who will probably attend the Association.

"If the reports of our missionaries for the last quarter yet to come in shall average with those which have already been received, the result will show fifteen hundred baptisms and a thousand additions by letter during the quarter. We cannot hope for this, but great has been the blessing of God upon our work."—J. T. Tichenor, Atlanta, Ga., July 15th.

Rev. J. L. West, of Selma, was voted a life member of the Convention in consideration of valuable services rendered. Especially has he done fine work in his labors on the Convention organ, the ALABAMA BAPTIST. The Convention did a graceful act in conferring this well merited honor."—Tuskegee News.

"Our churches are enthused over the idea of doing their own evangelizing. It will be a happy day for us when we shall need no further aid

from our brethren in the United States. While we cannot hope for this result in five or ten years, yet with prompt and wise assistance now, it is one of the possibilities of the next half century."—W. D. Powell, Saltillo, Mex., in Texas Baptist.

"The first mission of the American Baptist was established in Japan only sixteen years ago, and there are now in that country 120 Protestant churches with 8,000 members. These churches are mainly self-supporting, and missionary work is carried on chiefly through native preachers and teachers. The Government now favors Protestant Christianity, and encourages theological training schools."—Christian at Work.

"The protracted meeting at the Baptist church in Carrollton closed last Saturday, the 18th, at the 11 o'clock service. The Christians seemed much revived and a State of good feeling pervades the entire community. Owing to the serious sickness of pastor Curry's daughter, Alma, he had to return home, much to the regret of the entire community. Rev. M. L. Whitten, of the Methodist church, preached on Friday, and Eld. M. G. Lofton preached Friday night and Saturday."—West Alabamian.

A brother, writing from Raif Branch, under date of July 22nd, says: "Friendship Baptist church is moving onward. Several young ladies joined the church on last Sunday. We are getting ready to have a protracted meeting some time soon. Bro. Orme is our pastor, and Bro. A. L. Guice is superintendent of our Sunday-school. The school numbers about fifty. The brethren are alive to their duty. Prospects are good for an interesting meeting. Members of other churches are cordially invited to attend."

"The Baptist Convention is one of the ablest and most learned bodies which assembles in the State, and the people of Tuskegee feel proud to have had the honor of entertaining them, and the town is better for having had them here. So far as we are informed everything passed off pleasantly, and we trust that the visitors go away with only good opinions of our people."—Tuskegee News. All whom we have met since the Convention say that they had a pleasant stay in the hospitable town of Tuskegee. Only the best feelings are entertained towards that people for the many acts of kindness shown them and the truly good manner in which they made visitors welcome into their midst.

An intelligent Methodist brother, in speaking of the "liberal views" held by the great Baptist preacher of London, said that, if asked to do so, Mr. Spurgeon would baptize an infant. The pastor of the Baptist church at Greenville, Texas, wrote to the famous divine in regard to the subject and received the following reply: "I have never given any one the slightest reason to say that I would sprinkle an infant. I should be false to all my convictions if I did anything of the kind. I believe the immersion of believers to be the only Scriptural baptism. If requested to baptize an infant, I should feel grieved at the ignorance of the applicant and endeavor to teach her the way of the Lord more perfectly. My long continued testimony to the distinctive truths of the Baptist denomination should prevent the necessity of such a letter as yours."

Children's Day at Zion.

Editor Baptist: Recently, when our pastor received specimen copies of the programme for the "Children's Floral Gift Day," we concluded to send for a supply of music, programmes, etc., which came too late for us to make the necessary preparations and hold the meeting on the second Sabbath in June, as was called for or set by the American Baptist Society at Philadelphia. We decided that money collected on the second Sabbath in July would do as much good as if collected a month earlier, and set apart that day for the children. The Sunday-school from Liberty church joined with us.

The little folks had new songs to learn and much printed matter to memorize, but with one or two rehearsals we had them ready. The organ voluntary was played at 11 o'clock, which was followed by the doxology. Then came the introductory speech by Master Willis Brunson, who did his part well. The floral letters were well read by Miss Mary Woodall. The primary class was composed of five sweet little girls, who acted well their parts. The North, South, East and West were represented, respectively by Willie Woodall, Miss Bettie Watts, Miss Donie Culpepper, and a son of Bro. Joseph Hardin, of Liberty church.

Dr. E. P. Harris had been selected to deliver an address on "What God hath wrought," but could not be present. Eld. J. K. Ryan responded to the invitation to appear in his stead, and made an excellent speech; after which a collection was taken up by two girls and two boys. The meeting was quite a success, and we would be glad to know that every Baptist church in the South did so well.

J. A. DAVISON.

Yanly Creek, Ala.

Wanted.

In putting away our papers a few days since, we found that the issues of April 3rd and 10th, 1884, were lacking to complete our file. Will not some good brother or sister who have these numbers forward to us a few copies of these dates to supply the need? We will greatly appreciate their kindness.

Union Association.

Eld. Jas. G. Thornton, evangelist and colporteur, makes the following appointments: Kennedy Station, Lamar Co., Aug. 1, Spring Hill, " " " 2, Mineral Spring, Pickens Co., " 3. Eld. Jno. H. Curry will assist at Kennedy, and perhaps other appointments.

The week before each Sabbath will be spent in visiting the members and others in the vicinity of the church. He will have a good supply of Bibles and Testaments and other religious books for sale.

Brethren, prepare for his coming, and do all you can by the grace of God, to make his visit profitable to your souls, and one that will bring honor to the cause of Christ. He is authorized to receipt for any contributions you may desire for Mission work. If desired he will preach several days at each church.

W. G. ROBERTSON,

Sec'y Ex. Board.

From Birmingham.

Editor Baptist: Sam Jones is coming, is the next sensation now looked forward to by nearly everybody here. The L. & N. railroad has kindly agreed to transport the tent from Nashville to this place without charge. It will require eleven cars to bring it. A committee has been appointed, representing most of the churches, to make the necessary arrangements. It is estimated to require about \$600 to meet all the expenses connected with his coming, which will doubtless be raised without trouble.

A good deal of interest is manifested in this anticipated meeting, as it is generally believed that a real, rousing revival is needed and desired by all the denominations. So we expect it some time in the early part of August.

Our church has called Rev. Jno. F. Purser, late of the Louisville Seminary, as assistant pastor. Bro. D. I. Purser having more work than any one man can do. Bro. John Purser's work commenced on Sunday, July 12th. He ably filled our pulpit yesterday, morning and evening. Bro. D. I. Purser being absent, attending the State Convention.

Work on our new church is being rapidly pushed, and we hope to have it complete and ready for occupancy by the middle of October next.

G. G. MILES.

Birmingham, July 20.

Letter from Wilson's Station.

Dear Baptist: It will be remembered that Perdido church was demolished last spring by a fierce wind. I visited it while in its wrecked condition, and met the brethren together with a large congregation, in a grove near by, where I preached to them. Subject: The love of God toward his people. After preaching many came forward for prayer, and one was received into the membership of the church by the pastor, Bro. J. S. Rogers, former missionary in Elim Association. Soon after steps were taken to rebuild the house, which has been done, and on the 3rd Sabbath in this month it was my pleasure to preach to a large and attentive congregation within its walls. After preaching, the pastor made a very touching speech to his faithful little flock, and received another into their membership.

On the 1st Sabbath in June, at Pine Barren church, Bro. R. M. Guy was ordained to the gospel ministry, by Brethren Bryers, Spence, Fillingim, and the writer. The presbytery was elected by the church. Bro. Guy is a promising young man, and preaches a good sermon. He has the confidence of his churches, with whom he is distinguished himself.

On yesterday I was called to Williams Station to conduct the funeral services of a Mrs. Solomon; also, of Mr. Thomas Donaldson. The scene was sad and heart-rending. Mrs. Solomon was old, and her children are all grown. Mr. Donaldson was in his eighteenth year. He leaves a mother, brother and sister to mourn his loss.

S. W. JONES.

Wilson's Station, July 21st.

Some of you are saying in your hearts: "There are heathen enough at home. Let us convert them before we go to China." That plea we all know, and I think it sounds more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It is as shameful as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even those who make such a plea feel, I think, how unheroic it is. —Phillips Brooks.

Concluded from fourth page.

Dr. Cleveland stated that the outlay had been more of time than of money. Still there has been an expenditure of \$200. He asked that the duties of the Board, be more specifically defined.

Rev. D. I. Purser regarded the question raised by Dr. Cleveland to be a most important one. The Ministerial Board is seeking by the most economic means to serve the denomination in the State, and thinks this can be done by the engagement of the Sherman House, which can be secured for \$437.75 less than the terms offered by the Board of Trustees of Howard College.

Numerous questions arose concerning the functions of the Ministerial Board.

Rev. W. B. Crumpton thought that brethren going to Howard College only, should be helped by the Board. Dr. Roby agreed with Bro. Crumpton, but thinks that the matter should be left to the discretion of the Board.

Rev. J. S. Dill was glad that more margin had been given the Board. Dr. Henderson said that he favored aid to students attending the Seminary. He was not favorable to shutting up the Board to so narrow a compass.

Dr. Eager was glad that Dr. Henderson had so expressed himself. He thought that such a policy would be productive of good, both to the Howard and to the Seminary. A more restricted plan would be suicidal to the Howard.

Dr. Frost sympathized with what Drs. Henderson and Eager had said. He was willing to let the report stand just as it was presented. If he were asked whether he preferred the mess hall arrangement or the college building for ministerial students, he would himself select the latter.

Rev. W. B. Crumpton again urged his objection to placing the ministerial students at the Howard, and at the Seminary, upon a common plane of consideration.

Dr. Wharton agreed with the last speaker. He always urged young men to take an academic course in preference to a theological course. Both, if possible; but if only one, then the academic course.

Dr. Roby denied that "the Baptists are the Lord's simpletons." They are the best and noblest people in the world, and he will vote for them both now and forever. As to the agitation of this question he was willing to leave the matter with the Ministerial Board.

On motion of Dr. Henderson, the Ministerial Board was re-elected by acclamation, with the addition of Judge Porter King, of Marion.

Rev. W. Wilkes spoke on colporteur work. The demands of our times is greater dissemination and reading of good literature. From analogy of nature God in his field has spiritual farmers. The character of the literature, 1. Inspired literature. We must have the Bible. Must have it scattered everywhere. It must be sent abroad, whether generally read or not, its very presence is a wholesome influence in a home. There are centrifugal and centripetal forces in the moral world. There are forces that draw from the Bible. The Bible should be the great court of appeal to which we must be drawn and by whose counsels we must be guided.

The Bible is not sufficiently used in this respect. We go too much by our own judgment and not enough by divine presence. 2. We must have books drawn from the Bible teaching—books whose basis is the inspired Word. Let them be doctrinal books of this character. 3. We must have experimental books. We need devotional reading that melts the heart. The experimental element in religion must have full development, and through good books of this character can be helped. 4. Practical books that deal with duty, &c. 5. We need, as Baptists, distinctively denominational literature.

Having thus seen the character of the books let us impress upon the people the necessity of reading more religious literature. People are surrounded by the effusions of the secular press, and patronize it to the neglect of religious newspapers and books. The character of a people's reading is a criterion of the people. A trashy and immoral literature floods the country, and against these we must guard the people and lead them to a higher and more wholesome reading.

Bro. Harris said: This is the proper time for me to say what I want to say. Christ died for others; it is our privilege, like John Howard, to live for others. I stand to-day as the servant of this Convention. I am the guardian of your paper. I know I must be criticised. It is your right. But let us not separate, but stand with locked shields in the great work. I want your prayers without which we can do nothing. I want your assistance. I go into a fight for truth, and I can't fight alone. We all think we can edit a newspaper. You may write well, but the management of the details of the paper is a different thing. There is a fine outlook, and all we need is a united effort. Your children will and must read. Teach them to read the best literature. The salvation of the children demands it.

Dr. J. H. Foster offered the report

to the Members of the State Mission Board. But few changes are suggested in the old Board.

Dr. Frazer made some statements relative to the expenses of the Judson. They are precisely as they appear upon the catalogue—nothing more, nothing less.

Bro. R. W. Beck named, on behalf of the committee, the First Church of Birmingham as the next place for holding the Convention.

Rev. D. I. Purser invited everybody, with his wife and all his children, to attend the Convention. He extends this on behalf of his church.

The report on Woman's Work was read by Rev. G. S. Anderson. Amounts received by the State Board from the Women's Missionary Societies of Alabama were first presented. A full report could not be made because different societies had sent their funds to Dr. Trupper. The report recommends that a Woman's Committee be appointed to canvass this work by correspondence in the State. Further, that a Central Committee be located at Montgomery, and that encouragement be given to the organization of local societies throughout the State. The basis of operation is that which characterizes similar organizations.

Bro. Anderson stated that the plan heretofore presented was precisely that of the Baptist women's organizations in South Carolina. It is not out of harmony with the work of the churches, or any work of the denomination. He earnestly commended the woman's work, and offered words of encouragement, and called special attention to the detailed plan which will appear in the printed minutes. The attention of churches and pastors is especially invited to this.

Dr. Wharton wanted Bro. G. S. Anderson to be appointed as the general counsellor of the Baptist women of the State.

Rev. C. P. Fountain moved that Dr. Wharton be coupled with him. Carried.

Rev. D. I. Purser spoke a few words of commendation of the woman's movement, and illustrated its utility. He pleaded for sympathy for the sisters and aid for them.

Dr. Henderson showed that the plan was entirely Scriptural. He regarded the movement now on foot, as being that which brings woman back to the position assigned her by the gospel. Like Bro. Purser, he wanted women workers in the churches.

Rev. J. P. Shaffer was not opposed to the plan, but he thought it might create a slight confusion in the working of the church.

The matter was further discussed by Rev. J. S. Dill, and Drs. Roby and Wharton.

On motion of B. F. Riley, the report on Sunday-schools was adopted.

Rev. P. C. Drew offered a resolution of thanks for the kindness shown by the citizens of Tuskegee.

Rev. J. M. Fortune offered a resolution of thanks to railroads.

Rev. D. I. Purser offered a resolution of thanks to churches for the different forms of worship in this city. After singing, "Come thou Fount of every blessing," and prayer by Rev. J. P. Shaffer, the Convention adjourned sine die.

The Outlook in Cullman.

Dear Baptist: The church at this place was organized some eight years ago, and, strange to say, has never had an addition to its number by experience of grace. And yet it is not so strange, for churches are what the people make them, under the leadership of the pastor. If a man cannot preach a church up, he can preach it down. If he cannot preach men into it, he can preach its members out of it. One of the two will certainly result from the preached Word.

Several days ago we prevailed with Muscle Shoals Association to allow the Rev. S. R. C. Adams to hold a series of meetings here. Bro. Adams is employed as a missionary in Muscle Shoals Association. Cullman has never known such a religious revival and such a "revival of sin," as is here just now. Men are made to weep who never wept before; sinners are convinced of their error and are being turned to God, while Christians are rejoicing that the town is undergoing a genuine revival. Five were baptized last Sunday eve, several have been received by letter, and the church is greatly revived. Bro. Adams is a powerful man of God. His earnest manner will send the conviction to heart that he is "led by the Spirit."

C. J. B.

Cullman, July 20.

Appointments.

Rev. J. W. Stewart, evangelist for the North River Association, will preach at the following times and places:

Salem, Aug. 1 and 2; Day's Gap, 3, 4 and 5; Lebanon, 6 and 7; Bethel, 8 and 9; Fair View, 10; Zion, 11 and 12; Pleasant Field, 13 and 14; Pleasant Springs, 15 and 16; Friendship, 17; Mr. Carmel, 18; Mt. Olive, 19 and 20; Phillips' School House, 21; Hope-well, 22 and 23; Boldo School House, 24 at 7 p. m.; 24 and 25; Samaria, 26; Antioch, 27; Providence, 28. R. H. SMITH, Ch'm. Ex. Com.

Alabama Baptist.

SELMA, ALA., JULY 30, 1885.

Don't Eat in a Hurry.

A health journal says that people ought to take three-quarters of an hour for dinner. This is well if the food is enough to sustain the body, as most people are, it is a grievous attack of dyspepsia. In such a case you will do better to eat a little more than you need, than to eat a little less than you need. As did Mr. J. K. Pinkston, Shorter's Brother, who writes, "I found relief from dyspepsia."

How different are the sufferings of the winter and those of the summer! The former is an ailment of the body, by which the dark, cold, and gloomy season, which is the latter, is a solar ailment, which is the hot day, and casts a romantic shade, and wherein the nightgales begin to wail.

A Lucky Man.

"A lucky man is one who has a white cross," says Juvenal, and we think he is right. However, we have heard of thousands of lucky ones and we propose to let them tell their own story. They were people broken down in health, suffering with indigestion, skin diseases, scrofula, dropsy, and consumption, and were lucky enough to hear of and use Dr. Fitch's "Golden Medical Discovery," the sovereign blood purifier, tonic, and alterative of the age.

A Turk was once asked by a man to lead him to his stable. The Turk said: "I have no stable here. The stable is in the stable." The man said: "What do you mean by that?" The Turk said: "The word of an ass in preference to mine."

The warm weather is driving many of our good people to the mountains where they can enjoy the benefits of mineral water, pure atmosphere, and rich milk and butter. But there are many who cannot afford such luxuries, yet they can at home and enjoy the benefits of the "Seven Springs Mass.," which is worth more to their health than all the charms of the modern summer resorts. For one bottle of the Mass. which only costs \$1.00, you get the benefit of fourteen gallons of the best mineral water in the world. We advise those who attend other springs, to be certain and supply themselves with some of the Seven Springs Mass.

The world goes up and the world goes down. And the sunshine follows the rain. And yesterday's sneer and yesterday's frown Can never come over again.

—Charles Kingsley.

ADRIANA PATTI, the great songstress, says of Solon Palmer's Perfumes, Toilet Soaps and other toilet articles: "Unhappily, I have never known them superior to any I ever used." Principal Depot, 374 and 376 Pearl St., New York.

I ask Thee for the daily strength, And a mind to blend with outward life While keeping at this side; Content to feed a little space, If thou be glorified.

—Anna L. Waring.

Skin Diseases—"Gwynne's Ointment." "Gwynne's Ointment" cures Tetter, Salt Rheum, Ringworm, Sores, Pimples, Eczema, all Itchy Skin Eruptions, no matter how obstinate or long standing.

Don't forget three little words—"If you please." Life is made up of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart, and secure comfort.

ADVICE TO MOTHERS. MRS. WINDLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, brings the gums all away, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

Every event in this world is a syllable breaking from the lips of God. Every epoch in affairs is a completed sentence of his word. Every day is a revelation of himself.

—Rev. J. H. Enoch.

Time and Place of Meeting of Alabama Associations for 1885.

Prepared for insertion in the Minutes.

BY R. B. DAVIS, STATISTICAL SECRETARY.

1 Alabama—Rev. David Lee, moderator, Mount Vernon; W. P. Rice, clerk, Fort Deposit. Meets with Spring Creek church, October 9.

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

3 Arbuckle—H. Allen, moderator, Bell Mills; J. M. Nix, clerk, Stone Hill. Meets with Liberty Hill church, Cleburn county, Oct. 17.

4 Bethel—John W. Jones, moderator, Jefferson; L. M. Bradley, clerk, McKinley. Meets at Linden, Oct. 6.

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

6 Bethlehem—Rev. B. J. Skinner, moderator, Burnt Corn; Thos. S. Wiggins, clerk, Monroeville. Meets at Brooklynn, Oct. 24.

7 Big Bear Creek—Rev. F. M. Jackson, moderator, Frankfort; L. M. Nix, clerk, Bellgreen. Meets with Shiloh church, Franklin county, Oct. 10.

8 Bigbee—Rev. J. K. Ryan, moderator, Vantley Creek; Rev. J. D. Cook, clerk, Pushmataha. Meets with Concord church, Choctaw county, Sept. 11.

9 Boiling Spring—Rev. T. H. Howie, moderator, Delta; J. C. Bean, clerk, Oxford. Meets with Bethlehem church, Cleburn county, Sept. 26.

10 Cahaba—J. T. Murfee, moderator, Marion; J. P. Harris, clerk, Harrisburg. Meets with Pisgah church, Perry county, October 14.

11 Cahaba Valley—J. W. Iner, moderator, Ashville; P. S. Montgomery, clerk, Ashville. Meets with Rock Spring church, St. Clair county, Oct. 3.

12 Canaan—Rev. A. J. Waldrop, moderator, Woodlawn; E. B. Waldrop, clerk, Woodlawn. Meets with Ribama church, Jefferson county, Sept. 25.

13 Carey—J. C. Moody, moderator, Daviston; J. L. Hood, clerk, Ashland. Meets with County Line church, Clay county, Oct. 14.

14 Cedar Bluff—J. H. Glazier, moderator, Broomtown; J. S. Watt, clerk, Cedar Bluff. Meets with Danahy church, Cherokee county, August 14.

15 Centennial—A. J. Slaughter, moderator, Union Springs; F. E. Tompkins, clerk, Fitzpatrick. Meets at Union Springs, Sept. 25.

16 Central—Rev. H. Colley, moderator, Fairbury; Rev. D. S. Martin, clerk, Equality. Meets with Antioch church, Elmore county, 12 miles north of Wetumpka, September 30.

17 Cherokee—Bailey Bruce, moderator, Brandon Station; T. N. Appleton, clerk, Collinsville. Meets at Collinsville, Sept. 15.

18 Clear Creek—

19 Coffee River—T. P. Crisp, moderator, Oxford; Lewis Lay, clerk, Gwinn. Meets at Wilsonville, Sept. 13.

20 Calhoun—C. A. Owen, moderator, Calhoun; J. D. Small, Haverhill. Meets with Dock River church, 7 miles northeast of Haverhill, Blount county, Oct. 20.

21 Elm—J. L. Bryan, moderator, Bluff Springs; F. M. Pritchett, clerk, Bluff Springs. Meets with Pleasant Hill church, Blount county, September 15.

22 Fairbairn—Rev. W. H. Patterson, moderator, Fairbairn; W. A. Davis, clerk, Montgomery. Meets at Fairbairn, Oct. 22.

23 Fairview—W. H. Calhoun, moderator, Fairview; J. E. Newton, clerk, Gadsden. Meets with Liberty church, Wilcox county, September 15.

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Alabama News.

Uniontown is being surveyed.

Tuscaloosa has six licensed bars.

A colored man was killed in Anniston by a train.

Corn has suffered in Hale county for lack of rain.

The county jail of Marengo has two prisoners in it.

Select sober men for office, says the Southern Watchman.

Poisoning cotton has begun in some prairie districts.

The news wants a military company organized in Oxford.

Sixteen prisoners are behind the bars of the Perry county jail.

A dead infant was found floating in a spring at Huntsville recently.

Mr. Benj. L. Long has been appointed postmaster at Greenville.

A dead negro man was found in the Tombigbee river at Coffeeville.

The prohibition campaign in Talladega county has opened in earnest.

Crops round about Geneva are said to be better than they ever have been.

The oat crop in Tuscaloosa county turned out lighter than last year's.

A ten thousand dollar male and female college is to be built at Brewton.

Mr. B. J. Brown, of Marietta, has been appointed postmaster at that place.

The Lawrence county jail has in it four prisoners—one white and three colored.

The postmaster of Montgomery has sent in his resignation to the Postmaster-General.

The Shelby county Sunday-school Convention will meet in Calera on August 21st.

A negro man was killed in Anniston last week by the caving in of an embankment.

Two negro children were killed at Fausdale by the explosion of a can of kerosene oil.

The Baptists at Pratt Mines, Jefferson county, are preparing to build a house of worship.

The corn crop in Perry county is not as good as last year. Cotton is small but well fruited.

A large yield of corn is assured in Marengo county and the cotton crop is larger than for many years.

While out hunting near Scottsboro, James Shelton accidentally shot and fatally wounded Amos Shelton.

A heavy storm passed over the northern portion of Talladega county on the 18th, doing considerable damage.

The grand jury of Montgomery county reported a balance in the treasury of \$17,869.70 on the 14th inst.

The second annual convention of the State Agricultural Society will be held in Auburn on August 5th, 6th and 7th.

While digging a well in Wetumpka recently, a chestnut log, in a good state of preservation, was found thirty-five feet below the surface.

The probate judge of Morgan county has issued 75 marriage licenses since the first of last January—55 white and 20 colored.

A brakeman by the name of Jemison was run over and killed by a passenger train on the M. & M. road, near Garland, on the 23d inst.

A well-to-do colored man of Coffee county was recently taken from his home by parties of his own color and had his head severed from his body.

The gate receipts during the Mobile Inter-State drill amounted to \$11,100.87. It is estimated that nearly four thousand people were in daily attendance.

A correspondent of the Montgomery Advertiser from Gadsden says that there is talk of three railroads being completed by next January, connecting Gadsden with Rome, Ga., Guntersville on the Tennessee river, and Anniston.

How different is peace from happiness. Happiness is the result of harmony between our wants as creatures and the world without; peace is the harmony between us as spiritual beings and the Father of our spirits.

The one is changeable as the objects or circumstances on which it, for the moment, relies, the other is as unchangeable as the God on whom it eternally rests. We may thus possess it at once real happiness and real peace, yet either may exist without the other. Nay, more, happiness may be destroyed by God in order that the higher blessing of peace may be possessed; but never will he take away peace to give happiness. Happiness without peace is temporal peace along with happiness is eternal.—Dr. Norman McLeod.

Let a man have such a heart as the Son of God describes in the beatitudes, and a whole harvest of sorrow cannot rob him of his blissfulness.

In Memoriam.

Saturday morning, July 4th, 1885, a few minutes after eleven o'clock, God called our dear father to himself in glory.

Mr. Joab A. Hall was born in Anderson county, South Carolina, July 20th, 1817; was married to Miss Mahulda Mayfield, in Cherokee county, Ala., in 1837, and died at his residence near Lincoln, Talladega county, Alabama. He had for many years been a consistent and useful member of the Missionary Baptist church. He joined Refuge church when it was first established, and at the time of his death was one of its most devoted members. He was the father of eight children—four sons and four daughters—and he saw them all become members of the church. All were married except one. These were present with their mother and

several other relatives to witness his death. It was indeed sad to see the first link of our happy family circle broken by the hand of death, but how it fills our heart with joy to know that our dear father is in heaven; that he has only gone to our eternal happy home, there to await the glorious reunion which will be on, be enjoyed if we all follow his example.

Father Hall was for many years clerk of R. F. church, and was efficient and faithful. His youngest son now fills that office, and his eldest son is a deacon. May God help them to be as faithful in the discharge of their duties as their father was, and may we all meet death as willingly as he did. May God in his infinite mercy bind our broken hearts and help us to submissively say, "God's will be done." "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Mrs. J. B. HALL.

Lincoln, July 10th.

Resolutions.

The committee appointed by the

Flood Sabbath school report as follows:

Whereas, It has pleased our divine

Father to take from our Sabbath-school one of our brightest and most

lovely scholars, Mattie Parker, and

that in the death of this sweet little

girl we have lost from our circle one

of our most worthy and deserving

pupils, whose cheerful face and

prompt attendance gladdened our

hearts and encouraged us in our

work; therefore, be it

Resolved, That we bow in meek

submission to the will of God, who

doth all things well; who is too wise

to err and too good to be unkind.

Resolved, That we deeply sympathize

with the sorrowing parents and

relatives, invoking divine help for

them.

Resolved, That the foregoing be

spread upon the minutes of our Sunday-school; that a copy of these resolutions be sent to the bereaved parents; also, to the New Orleans Christian Advocate, and the ALABAMA BAPTIST.

P. W. DEFRANCE,

for Committee.

In Memory

Of little Zilla Harris, infant child of

Mr. and Mrs. C. F. Rainer, of Choctaw

county, Ala., who silently and

sweetly fell asleep in Jesus' name,

June 27th, 1885.

"Ere sin could blight or sorrow fade,

This lovely child in death was laid;

His body rests beneath the sod,

His soul is carried home to God."

Great and marvelous are the providences

of God. They are hid in profound

mystery, and as such will they remain

until eternity shall reveal the

divine arrangement. Little Zilla

was scarcely four months old when

her pure little spirit was claimed as a

resident of the Elysian fields of glory,

to dwell with its Savior, and wait the

coming of parents, brothers and

sisters left behind. Pure and innocent

was her nature, perfect and holy was

her immortal spirit. Rest, sweet child,

in thy celestial abode. Rest, sweetly

rest in thy eternal home. We would

not call thee back to earth; nay, we

would not have thee, sweet child,

again a companion of pain, and sickness,

and death; but rather rejoice that

thou art free from the ills of life,

and safe in the arms of Jesus.

"Thou art gone to the grave; but we will

not deplore thee."

Though sorrow's dark darkness encompass

the tomb;

The Savior has passed through its portals

before thee,

And the love of his love is thy guide

through the gloom."

J. K. RYAN.

Yantley Creek, Ala.

UDSON Female Institute,

MARION, ALA.

The forty-eighth session begins Oct. 1st, 1885. A large building, new going up, will

give improved facilities for the Literary, Music and Art Departments; and also room for

more boarding pupils. Send for catalogue to

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