

THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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Holbein's London.

In an age when dress was everywhere magnificent, the English were remarkable for the overlaid richness of their attire. But what must have struck Holbein most in this busy humming city was the enormous proportion of religious habits. For in those days one-third of the land and buildings of London was church property, and a fifth of the population was in religious orders. Wolsey was still in power, for though the people murmured, he had not yet lost the king's favor, and the Cardinal's Court still vied in splendor with the Court of Henry—the most gorgeous potentate in Europe—and the Lord Chancellor's money, stamped with the cardinal's hat, still circulated side by side with the king's. But for all the richness of attire and the unequalled pomp of public life in England, life within doors was still intensely uncomfortable; it was an age of rapid transition, but when Holbein arrived in London the new order of things had scarcely set in. The boundless hospitality of the old days was still in vogue, but so, too, were the old rough ways of living. Chairs were a luxury reserved for the great; few dining halls owned more than two of them, stools and benches being still the usual seats. Carpets were almost unknown, green rushes were the usual covering for floors; but, indeed, in a society where each person fed his dog with bones and scraps from the table, floor-cloth that could most readily be renewed was the most cleanly and convenient. Our table manners were the astonishment and disgust of foreigners; forks were only used for serving, fingers did the rest; and when some tempting dish appeared, the high-born company, unable to repress their longing, rose from their seats, and, hustling and pushing one another, stretched eager fingers into the dish and helped themselves, each striving to obtain the best portion. The appetite of "those bears of English" was a marvel to foreigners of their own time, as it is to their degenerate descendants.

But the national gluttony had resulted in producing the finest physique in Europe, and if the table manners of our forefathers suggest that civilization had done little for England in the early part of the Sixteenth Century, we must concede that the energy, learning, and accomplishments of the men and women of Henry's Court were considerable. The king spoke both French and Latin, and understood Italian well. He played on almost every instrument, and sang songs of his own composing. He was good at every manly sport, and was an intelligent patron of the fine arts. The like accomplishments were expected of every courtier, and ladies of position were no whit behind the men in the gentler arts. The evening hours were universally devoted to such amusement as music, dancing, chess, and cards, for nothing that required very bright or steady light could be done when twilight had set in and the pot of burning tar, which was still the illumination, even in houses of the better class, had been kindled. But bed-time came early, for seven o'clock was the universal breakfast hour, then followed a time for work, and at eleven the king and all classes set to the long business of dinner.—*F. Mabel Robinson, in Magazine of Art.*

Questions for our Readers.

The Independent recently propounded a series of questions to its readers that are so searching and suggesting that they deserve a place in every religious periodical. Cut them out and place them in your Bible where they may be readily referred to whenever you wish to institute a rigid self-examination. They presume that most of our readers are members of the visible church. "What are you doing to promote the growth of grace in your own hearts, and to aid in securing the salvation of others? Have you any deliberately adopted and settled plan of life in respect to either of these results? And if so, how do the facts of your lives correspond with such a plan? Is prayer to God your daily practice? If you are heads of families, have you family altars? Do you read the Bible systematically? Did you ever read the Book through from Genesis to Revelation? Is the Word of God the delight of your hearts? Are its doctrines precious to you? How many passages of Scripture are safely stored away in your memories? What do you do on the Sabbath, and where are you on that day, and how do you spend its sacred hours? Are you prayer-meeting Christians in the sense of attendance? And if you are, is it your practice to lead in prayer when asked to do so, and

have you the good habit of saying a word for Christ and his cause, as opportunity offers for so doing? Do you know of anybody whom you have been instrumental in leading to Christ? Do you talk to the impenitent of your acquaintance about their souls, and seek to persuade them to accept the great salvation? Do you introduce the subject of religion in your social intercourse with others? Are you truthful and honest in all your dealings with mankind? If the Lord has blessed you with worldly wealth, what are you doing with it, and how much of it are you spending to promote the interests of his kingdom among men? What are your habits in respect to giving to the Lord's cause? We respectfully submit this series of questions to our Christian readers, knowing but very few of them personally, and not knowing any of them as well as they know themselves, yet desirous of doing them all the good we can. It is quite possible that the attempt to answer these questions according to the truth may make a useful impression.

The Bright Side of Humanity.

Yes, there are good men and true men; and nowhere in the holy record are these words more precious, or strong than those in which it is written that God loveth the righteous ones. Such men are there. Let not their precious virtues be distrusted. When I read the inspiring writing of some of the great men of the present age—such men as Charles Spurgeon, Talmage and Wharton, I cannot but think how pleasant it will be to them, at the close of life, to look back on the years which are past, and to feel that they have lived, not for themselves alone, but that they have been useful to others. These men, and others like them, are sowing seeds of usefulness, God grant that it may be in good soil.

Who can sing those soul-inspiring hymns as sung and felt by Moody and Sankey, and re-echoed by the spiritual voice of their departed brother Bliss, but the singer must needs feel a holy influence to do right, steal through every crevice of his heart? Such words of cheering love cannot but cause one to look upon the bright side of humanity, and to realize the truthfulness of the assertion, "Every cloud hath its silver lining."

God has spanned the heavens with that most glorious of all arches—the rainbow. This shows that the clouds are passing away. So it is in life; a smooth sea never yet made a good mariner. We need the rain drops to make us appreciate more the rainbow. How feelingly does Dryden exclaim, "Sweet is pleasure after pain!"

The most humble way to do good is by bringing the sun-light of hope into despondent hearts. Every one liveth to some end. When we witness or are informed of an act comprising kindness, self-sacrifice, magnanimity, or any other noble principle, we naturally are warmed into a love of the same great principle, and are strengthened into a wish to do likewise. Let no one ever say to himself or to others, "I am of no consequence!" The Creator of the universe made all to act in some part of the drama of life. All may do some good towards promoting the happiness of others, and in this delightful work they will appreciate a sweet tranquillity of spirit. It is a common fault never to be satisfied with our lot, nor dissatisfied with our understanding. There are many wrong who persist in being wrong; many are coldly selfish and meanly sensual. But this is not all we are obliged to believe. There are true hearts amid the throng of false and faithless. God from on high doth bless them, and giveth his angels charge to keep them.

There are such men who amid injury and insult and misconstruction and the scornful lip of pride, stand strong in their integrity and allegiance to a loftier principle, and still their throbbing hearts in prayer. Such proofs there are amid this world's derelictions; proofs that it is not forsaken of heaven; pledges that it will not be forsaken; tokens that cheer and touch every good and thoughtful mind, beyond all other powers of earth to penetrate and kindle it.

B. V. M.

If we are set in earnest on escaping from delusions and sins, we cannot afford to wait for the multitude. If we would walk with clean steps, we must guard ourselves for a solitary march. The world's mightiest tasks of reformation and regeneration have to be wrought out when lookers-on refuse their friendship, and the workers in them stand misunderstood, misinterpreted, reviled, persecuted, alone.—[Huntington.]

"Speak no evil of any one unless it pains you to do so."

The Excursion to Mexico.

Eds. Ala. Baptist: May I, through the columns of your paper, speak a word to the Baptists of Alabama on the subject of our excursion to Saltillo? We are anxious for Alabama to be fully represented at our coming Association, (which is the third session of the Mexican Baptist Association,) and at the dedication of our new and handsome church house. A full programme has already appeared in your paper. Brethren and sisters, we would urge you not to overlook this cordial and pressing invitation that comes to you from the sister Baptist churches of this sister republic. We are sure that your coming will do us good, and that you will return to your work with renewed vigor of mind and body, and soul. The members here are few in number, and belong to the humble walks in life. The Catholics make capital of their weakness in speaking against us. Your visit will strengthen the saints, and shut the mouths of the priests by showing the people that we are not alone in our faith. We pray for and look for a great outpouring of the Holy Spirit on this occasion. After the excursion from Texas the church enjoyed a most gracious revival, and many were added to the Lord, and we look for like results from your visit.

To all who need rest and recreation, change of scene and air, this is a rare and unprecedented opportunity, and the cheapness of fare, and of board, which will not exceed 75 cents per day, places it within the reach of many who would not otherwise come. I do not know any other way in which so much pleasure, and rest, and profit may be bought so cheap.

Saltillo is a noted health resort, high and dry, with clean, well paved and drained streets, beautiful walks, drives, plazas, and with plenty of curious things to keep an American's eyes stretched for a month. The road from Laredo, on the Rio Grande, to Monterey, runs through the great Mexican plain, covered with cactus, palms, magney, prickly palm, and other tropical vegetation. From Monterey you climb up, up, till it seems as if you were going right into the sky. No words can describe the glorious, everlasting mountain views. About nightfall you reach Saltillo, the beautiful! On the road you have seen scenery that rivals the best of the Yosemite; here in Saltillo you can study Spanish life without going all the way to Spain. And as summer schools, and short courses are all the rage now, why not take a month's course in Spanish at this, our Mexican Baptist Chautauque? All of the female visitors, and many of the gentlemen, will be entertained at the Madero Institute, where doubtless they could have a famous Spanish class.

We promise you who have been sweltering in the United States, that you will find the climate delightfully cool and refreshing. A Mexican said to me the other day, "I fear that you find our city uncomfortably cool, having just come from a hot climate." I had just told him that I had spent my last year in Kentucky! The mercury in my room during the last week had had the consideration not to go above 80°, and the goodness not to fall below 70°, and this is a fair sample. Bring warm clothes, for it will take about a week for you to get over the chill of the first surprise!

Now, who from old Alabama will come? Our mouths are watering already at the prospect of hearing Davidson, Eager, Wharton, and others, and we are impatient to have them in our homes. We shall have a delightful time, and wish you to enjoy it with us. We want you to see Mexico, so that you may know the dire need of these people. Come and encourage these noble, self-sacrificing Christian men and women. Ladies need not fear to take the trip alone as conductors and ticket agents speak English. Ample accommodations will be provided for all. Pray that the Holy Spirit may bless us with his gracious recognition, and that the Lord's laborers here may have strength to gather the sheaves from this great, rich, glorious harvest field.

HUGH P. McCORMICK.

Semi-Centennial at Zion.

Eds. Ala. Baptist: Many hearts were made glad and to rejoice in celebrating the Semi-Centennial Anniversary at Zion Baptist church, Sumter county, Ala., first Sabbath inst.

The meeting had been in contemplation for several weeks previous, a programme arranged, all things ready, and Eld. B. F. Riley, D.D., of Livingston, had been invited to preach the anniversary sermon, which he consented to do. The day came and with it the clear, beautiful sunshine of heaven, and nothing occurred to interrupt the services, and you know,

brethren, just how we do things at Zion. Six or seven sister churches, by special invitation, were represented, and all mingled in this grand festival. The hour of 11 a. m. found that large house full to overflowing, and quite a number unable to be seated had to remain outside.

The exercises were introduced with a "voluntary," Bro. J. A. Davidson, chorister, and Miss Effie Seal, organist. A part of the programme was dispensed with, much to our regret, but, a sufficient portion of it was carried out to make that part of the services impressive. The music was well selected, and well executed; reading of the Scriptures appropriate, invocation pointed, &c., &c., but the best remains to be told.

At the proper hour Dr. Riley took the stand and announced his text, Lev. 25:11: "A jubilee shall that fiftieth year be to you." The speaker introduced his subject by showing the difference between the Sabbath year and the year of jubilee, setting forth the characteristics of each in its turn, giving the jubilee year the preference. 1st. It was an emblem of peace. Secondly, of prosperity; thirdly, of rest—that rest that remains for the people of God. He was sublime and grand in his description of the rest of the child of God.

The Dr. then spoke of the unyielding faith the Jews exercised in all these rights and ceremonies; compared it with the faith of the present day, and especially the faith of the church of Christ. Some of the difficulties with which the Israelites met were then alluded to, and the contrast drawn between that day and the present. He then claimed it to be a heaven attested privilege and right to perpetuate these anniversaries, and the celebration of these God-given festivals. The feast of the Jews, the feast of unleavened bread, the feast of Tabernacles, the feast of the Passover, &c. Then claimed from Bible authority the right and duty to celebrate Eucharist, the ordinance of Baptism, and lastly, the national right to celebrate the 4th day of July, which coincidence then existed, all of which gave tone to a nation, zeal and activity to a church.

The speaker then carried his audience back half a century, compared those times to the present, portrayed those grand old pioneers, who, with Bible in hand and the grace of God in their hearts, with but one object in view, the glory of God, brought them vividly before us, building and dedicating those houses of worship, which it was our privilege now to celebrate. They had their difficulties, we have ours; they filled their mission, we have ours to fill; they had successes and reverses, we have ours; they labored under adverse circumstances, we, under advantages far superior to theirs. The Dr. was sublime and eloquent in his description of those grand old fathers as they braved and overcame difficulties and handed down to us a legacy having upon it the seal of heaven. The object of church organization, he said, was to have a concert of action on the part of Christians, and to inaugurate and set in force the best means for the evangelization of the world.

The speaker then dwelt somewhat at length upon the point, that in union there was strength, and an absence of union there were discord and confusion. In conclusion, we can only say, it was one of the Dr.'s happiest efforts of his life. He felt the force of the occasion, and the importance of his position. He was simple, yet sublime; plain, yet grand. His illustrations were pointed and forcible, so much so, that his audience, at times, were lost in their imagination.

At the close of the sermon not less than three hundred persons (Christians) came forward and gave him the hand in token of their high appreciation of the sermon. The closing prayer was offered by Bro. Riley, after which that large audience dispersed and went to their respective homes with many a prayer welling up from the Christian heart for that man of God, for his spiritual and temporal happiness.

The fiftieth anniversary of Zion will be long remembered by those present, as I heard, while passing through the crowd, expressed by not a few, "Let us have another anniversary," to which I replied, "Amen."

J. K. RYAN.

No Sunday-school lesson is properly taught by a teacher until the scholar has gained some thought from it, or some application of it, which is calculated to be of practical value to that scholar in the duties of life before him. No Sunday-school lesson is properly prepared for by a teacher until some such point in the lesson is fairly in the teacher's mind as suited to the special needs of the scholar to whom that lesson is to be taught.

"Times of Refreshing."

Let every Christian heart breathe the prayer of the Prophet Habakkuk: "O Lord revive thy work in the midst of the years,—in the midst of the years make known, in wrath remember mercy." Habk. 3:2. "Do good in thy good pleasure unto Zion." "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come." "And the Redeemer shall come to Zion." "Therefore, the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon her head; they shall obtain gladness and joy, and sorrow and mourning shall flee away." Ps. 102:13-17 and Isa. 57:11 and 59:35. "Repent ye therefore and be converted, that your sins may be blotted out, when its 'times of refreshing shall come from the presence of the Lord.' Acts 3:19. It is manifestly the good pleasure of the Lord to give his people 'times of refreshing' from his presence. Note a few points—

1. Such seasons of refreshing are desirable.

1. In the first place we realize in some measure the importance of such seasons, when we think of the value of the soul. The Lord Jesus says: "What shall it profit a man, if he shall gain the whole world and lose his own soul?" Mark 8:36. The effort is often made to give this solemn truth about the value of the soul a more impressive statement. But nothing can be added to the words of the Great Teacher. The Apostle James says: "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5:19-20.

2. These "times of refreshing" are desirable and important because "the night cometh when no man can work." John 9:4. What a worker Jesus was! How listless we are! Let us arise and go forth, saying, "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

3. It is worthy of note in the second place, that these seasons of refreshing so desirable and important, must be sought by the divinely appointed means.

1. Remember that seasons of refreshing come in connection with repentance. As Jesus was walking amid the seven churches, he said to the church at Ephesus: "I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent; and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." Rev. 2:4, 5. Let every believer repent and return to the freshness of his first love, saying with David: "Restore unto me the joy of thy salvation; and uphold me by thy free spirit; then will I teach transgressors thy ways and sinners shall be converted unto thee." Ps. 51:12, 13.

2. "Have faith in God." Mark 11:22. Every means will fail if there be no faith, "for without faith it is impossible to please God." Heb. 11:6. Indeed, there is no true repentance without faith—no love, no hope, no joy, no work without faith; for Jesus said: "This is the work of God, that ye believe on him whom he hath sent." John 6:29.

3. Prayer. True Repentance and Faith will be expressed in fervent prayer. Jesus says: "What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

4. A forgiving spirit. Prayer is vain, faith is dead, and repentance needs to be repented of where there is no forgiving spirit. The Lord Jesus in teaching us to pray, says: "Forgive us our debts as we forgive our debtors. For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Mat. 6:12-15, Mark 11:25.

5. Remember that the Apostle Paul puts forgiveness upon the ground of God's forgiving mercy to us in Christ Jesus. Eph. 4:32. Col. 3:13. "O Lord, revive thy work," and give us gracious "times of refreshing."

J. C. HUDSON.

Birmingham.

A Visit to Decatur.

Your correspondent had the pleasure of worshipping with the Baptist saints in this pleasant little town, on last Lord's day. Morning and night he was privileged to listen to the delivery of two strong discourses by the pastor, Dr. Shackelford. In the morning his text was, "If a man's ways please the Lord, he maketh his enemies to be at peace with him."

He argued that if Christians would fully surrender themselves to the will of God, use the best judgment they had, yet be anxious and willing to be guided by the Lord, such a thing as failure would be impossible. He arraigned railroad and manufacturing corporations for compelling men to violate the Sabbath. He boldly asserted that there was no argument why such corporations should work on the Sabbath any more than farmers or mechanics. His advice to young men, especially Christians was "not to take any position that would subject them to temptation." He admitted that it was a difficult point to decide as to whether a Christian should, in the present state of things, give up a lucrative situation to avoid violating the Sabbath, yet he believed in the end God would not permit him to suffer.

His sermon at night was drawn from the words, "Shall your brethren go to war and ye sit here idle?" He made a very plain talk to his church, assuring them that even the youngest and poorest had work to do. That they should attempt something for God, let their strength and influence be ever so small. He urged them to begin holding prayer meetings. Your scribe is glad to say that this talk decided the brethren to begin at once.

It is difficult for brethren who have always been in strong churches fully to appreciate the embarrassments of this little band. Up to one year ago there were only about one or two male members who were constant in their attendance upon the church. There were a few more brethren, but very few, and none with any experience in public affairs. There were a few noble sisters who, with their brethren, did the best they could to sustain, in part, a preacher. With the help of friends over the State they have built as neat and comfortable a church as there is in the State. What they have done towards supporting a pastor has been to most of them an actual sacrifice. The State Board and the Board of Muscle Shoals Association have helped them, and thus they have been enabled to employ Bro. Shackelford for three Sabbaths and Sabbath nights in each month. He has been anxious for them to get a young man who can live among them and be a pastor. He is living six miles away and has charge of a school, which takes all of his time except Sabbaths. Within the last year three or four brethren have joined the church, and some good sisters, who are encouraging the older members to put forth new strength. If your writer is not mistaken they are now willing to take some energetic and pious young preacher and board him among themselves, and give him all they can possibly raise. If this article shall be read by young men wishing to locate they are urged to give this town prayerful consideration. To a man who is willing to work and wait, to sow seed by all waters and trust God for the harvest, Decatur presents superior advantages. She already numbers two thousand souls, and her situation as a commercial, shipping and manufacturing point is commanding the attention of moneyed men. Already there is a considerable floating population, which is not identified with any church. A live Baptist preacher on the field could get a share of this class, from whom many good church members often come. Decatur does not want any sort of a preacher; no, her society is educated and cultivated, and she wishes a preacher that can command the respect of all classes. It is a recognized fact that young brethren who are educated desiring, and properly so, the very best paying places possible, but as in the case of Decatur, would it not be wise, charitable and noble, for a man to sacrifice a few hundred dollars in order to develop a field, about which he could say, in years to come, I built on no man's foundation? We talk of the necessity of sacrifice on the part of the church; let not our ministry forget that they too must be willing to sacrifice, if they would cultivate that spirit among the laity.

If any one wishes to enquire into this church matter let him address Rev. Jos. Shackelford, Trinity Station, Ala.

C. W. HARE.

Tommie Raspberry.

Died, near Maplesville, Chilton county, Ala., on the 25th of June, 1886, little Tommie, infant son of J. L. and M. A. Raspberry, aged 2 years, 1 month, and 8 days. Weep not dear brother and sister, for your darling is now a shining angel around the throne of God, lisping praises to him who said "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Little Tommie can never come to you, but one day you can go to him.

J. L. W.

Mrs. Fannie L. Haffey

Died at her home, near Ganse, Tex., June 24th, 1886, in the 39th year of her age. The deceased was a native of Sumter county, Ala., and a member of the Baptist church at Decatur, Ala. She leaves a husband and six children to mourn the loss of a devoted wife and affectionate mother. 'Tis hard to part with those we love, but God has said, "Blessed are the dead which die in the Lord," so let us not weep, but prepare to meet her in that haven of rest when Jesus calls.

S. H. FOWLER.

At a meeting of the Board of Trustees of Howard College the following preamble and resolutions were adopted in respect to the death of our brother S. H. Fowler:

Whereas, In the wisdom of our Heavenly Father, our brother, S. H. Fowler, has been removed by death, be it resolved by this board:

1st. That we deeply mourn the loss of our dear brother, who has served so efficiently and faithfully with us for more than thirty years, and we as members of this Board, and co-workers in the great cause of Christ, recognize that the hand of God has been heavily laid on us, yet we bow in humble submission, knowing that he doeth all things well.

2nd. That we extend to the family our sincere sympathies in the sad affliction, and that a copy of these resolutions be sent them; and also that they be published in the ALABAMA BAPTIST.

"I am distressed for thee, my brother—very pleasant hast thou been unto me."

The subject of this notice was born in Lunenburg county, Virginia, and died at his home in Marion, Ala., on the morning of June 12th, 1886, aged about 70 years. When a young man he made the latter place his home, and there professed Christ, and united with Siloam Baptist church, of which for many years, and up to the time of his decease he was an efficient and beloved deacon.

The death of a righteous man is a calamity to the world. It is a light extinguished, a landmark removed, a sorrow and a lamentation. An acquaintance of more than thirty years in the intimate relations of personal friendship, associated as members of various Boards, for many years as pastor and deacon, gave the writer the best of opportunities for knowing the beloved brother, whose memorial it is his sad privilege to write. I utter no idle panegyric. When I say that he was a man of exalted Christian virtues, pure in heart, gentle in manners, firm in principle, faithful in friendship, and unfaltering in loyalty to his Master, Christ. He was tenderly conscientious in meeting the obligations of life. In his family he was the revered head; like Abraham commanding his children and his household after him, to keep the way of the Lord, to do justice and judgment, and by precept and example, impressing the apostolic lesson, "by love save one another." In his social relations he was cordial, considerate and sympathetic. With warm heart and open hand he espoused every cause having for its end honor to God and good to man. As a deacon he held the truth "in a pure conscience," and through the long years of his service was "found blameless." To his pastor, he was all that a deacon should be, cheerful, co-operating with him, encouraging and comforting him, a helper and a blessing.

In denominational work, as trustee of the Judson Female Institute and of Howard College, as manager of the Home Mission Board of the Southern Baptist Convention, and in other official relations, he was a wise counselor, and a liberal supporter.

Among the memories that are recalled, as we review his life, there is no place for a regret. The sweet serenity in which his life went out was a fitting termination to his humble and consistent walk with God through the years of pilgrimage. A few days before his departure a friend, just from his dying bedside, wrote, "he is the happiest man I ever saw." Death, so many a surprise, was not to him unexpected, or unwelcome. His health had been failing for several years, so much so that he had retired from business, and in the bosom of his family, who watched with tender solicitude the decay of his strength, surrounded by loving friends, he sat at the evening in the dock of his tent, and listened for the voice of his Master calling him to his rest.

"I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord; from henceforth, yea, saith the spirit, that they may rest from their labors, and their works do follow them."

H. M. Cedartown, Ga.

J. C. Sims.

Died, at Briarfield, Ala., on the 21st of May, 1886, J. C. Sims, aged 34 years, 2 months, and 26 days. Bro. Sims made a profession of religion in August, 1878, and was baptized by Elder A. G. Rains into the fellowship of Mulberry Baptist church, Chilton county, Alabama. Since that time, he has been a devoted and pious Christian. In all his walk he manifested an earnest desire for the advancement of the Master's kingdom. He leaves a wife and three little children to mourn their irreparable loss. "Blessed are they who die in the Lord."

J. L. W.

Christianity and Patriotism.

I am glad so many good brethren are speaking out on the subject of prohibition. Brethren, we ought to speak out loud and clear, so that the people may understand what we say and where we stand in this matter. We cannot, we dare not keep silent. Our people, our religion, our homes are to be affected more by the settlement of this question than any other that is before the people. Whisky men and politicians have been throwing the mist over us long enough by the cry, "Keep prohibition out of politics." That is, keep patriotism and Christianity out, and let whisky and denagogism control the legislative halls of our State and nation. Prohibition is but the combined effort of patriotism and Christianity to get rid of a traffic that is doing more to pervert and degrade our people than all things else. I want Christianity and patriotism to pervade every part of politics, entering the campaign and legislative halls, giving us true and competent men to legislate. I am glad that the morning light is breaking in upon us. The day star of prohibition is ascending higher and higher, and shining with a brilliancy that is exposing the evils and corruptions of the whisky traffic. Our candidates for the offices of this county, St. Clair, and this district are all prohibition men, and I fearlessly declare that no man can be elected to office here who will openly declare himself in favor of sympathy with the whisky traffic, and in doing so I but voice the sentiments and convictions of a large majority of our people. Long live the ALABAMA BAPTIST and may it reach the homes of 10,000 Baptists in Alabama.

P. S. MONTGOMERY.

Ashtville, Ala.

Keeping at Work.

It is easy to keep busy at work, but there is little gain in keeping busy at work unless one is doing something worth doing. The Emperor Domitian kept himself constantly employed in the latter years of his reign, but it was at no more important task than catching flies. And Domitian's sorry business is the type of much of what passes for useful work among nineteenth century Anglo-Saxons. He neglected the affairs of a great empire, that he might find time to perform tasks that were beneath the dignity of a professional fool; too many, to-day, neglect the interests of a far greater kingdom that they may gratify personal ambitions, whose outcome, in this world or the next, will be as little use to God, or to man, as the self-imposed task of fly-catching Domitian. It is well to be busy at work, if one is engaged in a work worth doing; but if one is engaged in the Devil's work, it is far better to be an idle workman than a busy one.

The Bell of Justice.

It is a beautiful story that in one of the old cities in Italy the king caused a bell to be hung in a tower in one of the public squares, and called it the "bell of justice," and commanded that any one who had been wronged should go and ring the bell, and so call the magistrate of the city, and ask and receive justice. And when, in the course of time, the lower end of the bell-rope rotted away, a wild vine was tied to it to lengthen it; and one day an old and starving horse that had been abandoned by its owner and turned out to die, wandered into the tower, and trying to eat the vine rang the bell. And the magistrate of the city, coming to see who had rung the bell, found this old and starving horse; and he caused the owner of the horse, in whose service he had toiled and been worn out, to be summoned before him and decreed that as his poor horse had rung the bell of justice, he should have justice, and during the remainder of the horse's life his owner should provide for him proper food and drink and stable.

Religion cannot pass away. The burning of a little straw may hide the stars of the sky, but the stars are there, and will reappear.—[Carlyle.]

Alabama Baptist.

MONTGOMERY, ALA., JULY 22, 1886.

J. O. HARRIS, Editor and Proprietor.
W. A. DAVIS, Editor and Proprietor.
S. HENDERSON, D. D., Associate Editor.

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THE RELIGIOUS PRESS A CONSERVATOR OF MORALS AND LITERATURE.

They are the mere silent, unobtrusive agencies in the moral and intellectual world that always accomplish most for the benefit of the race, even as in nature the most powerful forces are as silent as slumber. Who has ever heard the slightest noise in the operations of that great force that binds the universe together that we call gravitation? What ear has been sensitive enough to hear the movements of that law under which the whole vegetable kingdom dons its vernal dress? So those agencies which operate on the mind and heart most effectively are as silent as they are potent. The power to save comes as "the still small voice;" that power that destroys comes with the clash of sabers, the rattle of musketry, and the thunder of artillery.

The religious press of the country, like the Master whom it serves, "comes not with observation," comes like the silent dew, to invigorate and refresh every interest connected with the kingdom of Christ. Even on those occasions which bring the people of God together to consult as to the means and methods of promoting the cause of Christianity, although our religious papers are first in their potency to advance this cause, yet those who conduct them are doomed to the necessity of quietly and stealthily moving among their brethren to increase their circulation, as if they were asking pardon of everybody for operating so powerful an agency for good. No place is given them on "the order of business." They must take such chances as the "side privileges" of these occasions offer to do their work.

But our purpose is to submit some thoughts on the above topic: the religious press considered as a conservator of public morals and current literature. That the tone of public morals is not what it has been, not what it ought to be, is deplored by all. We frankly and joyfully admit that the living ministry stands confessed as the grandest power in this respect known on earth. But we do claim that next to this, and in hearty cooperation with it, the religious newspaper must be recognized. Indeed there is one aspect of the subject in which it is even more influential. In our public ministrations we address the people in bulk, and it is easy for a man to "lose himself in the crowd," and feel that he is not particularly meant. But the paper comes to our individual address, and we read its contents much as we read a letter from a friend. It takes us apart, addressing the moral consciousness of each party. And are those quiet hours which we generally devote to our religious journals the most appropriate times in which to address the reason and conscience of all men? There in the sanctity of our homes where moral truth comes to us with more than its wonted power—there the religious press does its most effective work in developing those granite qualities which make us proof against the wiles of the tempter, and inspire us with that lofty courage that will do the duty of the hour. There we strike the central cord that vibrates through the whole social circle. Purify the family and you purify the State. Here the corruption begins that overturns empires, and here the heaven begins that leaves the whole lump, God himself begins here in the regeneration of the world. "He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come," says he, "and smite the earth with a curse." Corrupt the family and all is

lost, save the family; and all is saved. Here, here is where the religious newspaper does its work. Here it inspires those cardinal virtues that permeate the great mass of society, creating that healthy, moral sentiment which is the chief glory of any commonwealth. So that in sending these messengers of light and truth to these households we are but augmenting those moral forces which are the conservators of all that is grand, noble, and enduring in humankind.

The extent to which the secular press has been subsidized to a vitiated literature is a source of profound anxiety to our wisest and best men. The United States mail, what is it but a grand circulating library, the great body of its freight being just that kind of reading that corrupts the morals, and dwarfs the intellect, propelling the imagination either with the most revolting forms of depravity in its "blood and thunder" stories, or, at best, with the merest fiction and trash in its fascinating novelettes? Why a single installment of this stuff is sufficient to destroy healthy mental digestion for a month. The highest premiums are awarded to those who can most successfully cater to this corrupt taste. All this tends to sap the foundation of the manhood and womanhood of the country by converting human life into a frolic and eternity into a jest, by alluring the young into the pursuit of the merest trifles as if they were realities, and degrading the most awful realities into shadowy trifles. Let us pause to say that we do not mean to include the entire secular press in this country, for we rejoice to say that we have multitudes of secular papers that are lending their energies to the best interests of the country, materially, morally, and intellectually. The last five or six years have wrought a happy change in this respect. But we refer to those (and their name is legion) that are devoted to sensational stories of crime and murder, love-sick tales to allure the young, as well as those that carry the credulous reader just as near the borders of abandoned debauchery as the grips of the law will allow, by a species of occult profanity and vulgarity which is just as reprehensible as plain English. All this is done in the purest and best words of our vocabulary, thus polluting the most hallowed terms devoted to friendship and love, to the lightest, most frivolous and basest purposes. As if there was no sincerity in friendship, no sanctity in love, no truth in virtue and religion. We often think of that terrible bill of indictment drawn up by Lord Jeffries in the *Edinburgh Review*, over fifty years ago, against some of Lord Byron's poems, and which drew from his sadly gifted pen his celebrated production entitled, "English Bards and Scotch Reviewers."

Now what is to meet and foil this tide of evil? What other agency than the religious press? Why, if the publications on which we are animadverting were all that the press could do, or had done, we should give some credence to the German legend, that Dr. Faust, the reputed inventor of printing, was in copartnership with the devil. But then its potency for evil measures its potency for good. Truth, virtue, religion, find in it their noblest and highest defense. Panoplied in righteousness and armed with truth, the religious press, though so inconsiderable in contrast with this vast array of evil, is competent, with the blessing of God, to roll back this tide of iniquity. In this warfare "one can chase a thousand, and two can put ten thousand to flight." Old John Milton, in his sturdy English, puts it thus: "Though all the winds of error be let loose, so truth be in the field you do misjudge her if you misdoubt her strength." It is interesting to see how one man, armed in his heavenly panoply, can hold a whole nation at bay. Elijah, standing upon Mount Carmel, surrounded with eight hundred and fifty of the prophets of Baal, backed up by a whole nation of idolaters, and calmly awaiting results, conscious of a victory that would leave no controversy unsettled, is but an illustration of the power of rectitude and truth to triumph in every contest rightly pursued. So that no matter what the odds may be against us in corrupting the literature and the morals of the country, we have but to keep our banners unfurled in the name of our God, and "no weapon formed against us can prosper." Nor do we lack for motives to impel us forward in this cause. There is a motive addressed to our patriotism sufficient to arouse our susceptibilities. There is not a worse foe to constitutional liberty than a corrupt literature as it tends to undermine those great cardinal virtues which sustain the whole fabric of our government, State and national. Destroy the sanctity of public virtue, and nothing can save this great country from that sweep of an anarchy that would not leave one stone upon another of our venerated republic. By how much, then, we love our country by so much are we to apply the only remedy that can avert such a catastrophe. France fell a victim to a corrupt infidel literature, and gave to the world the darkest page of modern history. Religion, the religion of the Bible, is our last

and only hope of saying to a gazing world of our benign government, *evil perpetua, it shall be perpetual.*

But there is a brighter motive than even this to stimulate us. It is the motive addressed to our Christian consciousness. We know, if we know anything of the religion of Christ, that it is to decide the eternal destiny of every living soul. We know that heaven or hell awaits every human being on this globe. And we know that next to the living ministry the press stands as the recognized power to promote every enterprise which carries the message of salvation to a dying world. Its emissions are not unlike those "leaves of the tree of life" which are for the healing of the nations." How sublime, then, is the mission of the religious press, stationed at the head of those moral and intellectual forces which control the movements of Christendom! How far-reaching, benign, potent, and enduring its influence! Its light drives iniquity to its dark abodes, and that which that ephemeral literature that lures but to destroy. O! that its power could be multiplied ten fold by the increasing number of its patrons! S. H.

BAPTIST STATE CONVENTION.

Sixty-third Session.

AT BIRMINGHAM, ALA.

THE MINISTERS' MEETING.

THURSDAY, JULY 15, 1886.

At 10 o'clock the meeting was called to order and was presided over by Rev. Dr. W. C. Cleveland, of Birmingham. Rev. C. W. Hare, of Camden, was appointed Secretary. After Dr. Cleveland read a short Scripture lesson, Rev. Z. D. Roby, of Opelika, offered prayer.

Dr. G. A. Nunnally, of Eufaula, who was expected to address the meeting, on the subject of "System essential to financial success in the work of the church," was not present, and Rev. Z. D. Roby was called upon, but just as that gentleman made a few preliminary remarks, Dr. Nunnally entered the church and was called to the pulpit.

Dr. Nunnally spoke for about thirty minutes, and was listened to with closest attention. He handled his subject in his usual vigorous, logical, and eloquent style. He said that there was something radically wrong with our financial management. He spoke of how many of our churches were constantly in a state verging on bankruptcy, and of how the minister dreaded to take up the collections on Sunday. Dr. Nunnally mentioned several probable causes for this trouble. But thought that the main cause lay in the want of activity, earnestness, and system among the ministers and church deacons. Said the speaker: This financial trouble does not arise from poverty. We are not too poor to give to Christ. We will not die from giving. If we did, this would be a noble epitaph to write upon our tombstone: "This Baptist church died from giving to Christ." I once measured duty by ability, but have been convinced that divine command defines, and is the standard of the duty. He did not believe in stirring his church up with a spasm; that spasms were indicative of declining health, and injurious to noble, healthy, and continuous effort. Then that was not the way to raise money. "There must be," said he, "behind every effort to raise money, a divine requirement for it, also a felt obligation, an obligation based on knowledge—a knowledge of human need and a knowledge of individual obligation. Whenever a man joins the church he tacitly contracts to resign all selfish or personal rights when such personal pleasures or individual rights conflict with the Word of God."

Dr. Nunnally did not believe in exciting the sympathies of his congregation with harrowing recitals of the miseries of the heathen, in order to raise missionary money; he believed in appealing to their love and gratitude for him who had suffered crucifixion for their sake. Speaking about the lukewarmness of pastors and deacons, he said: "Show me a ten-cent pastor and I will show you a five-cent congregation. The pastor is the criterion of his flock, and he cannot expect them to be more liberal and earnest according to their means than he is according to his means. The same may be said of the deacons who are looked to for examples. And if you will show me a five-cent deacon I will show you a copper cent congregation." He argued that lukewarmness was the outgrowth of lack of discipline, and submitted a feasible plan for securing liberal collections for missionary purposes, which he had worked with a degree of success.

Rev. I. T. Tichenor, Secretary of the Home Mission Board, of Atlanta, Ga., followed Dr. Nunnally in an earnest and eloquent appeal to the pastors to work with all their might. He gave a flattering endorsement to Dr. Nunnally's views, and spoke of the enlarged reliability of the church—of the new fields opened up to the laborers of the Master. He did not want the church to prescribe a line of duty or obligation, but he wanted the broad limits of love to be the stand-

ard. He said that half of the Baptist churches of Alabama, Georgia, and Kentucky, were not giving a cent to missionary work.

After singing and prayer, the chairman announced that the subject for consideration was the "Mutual obligations of church and community."

Rev. J. B. Hamberlin, of Mobile, addressed the meeting, on the subject under consideration and said: "I would ask your attention first to the obligations of the community to the church. Obligations are duties, and one of these duties of the community is to protect the church, not merely to allow its existence, but to protect it. One hundred years ago freedom of conscience was not allowed in this country, while to-day we hardly realize the freedom and protection we enjoy. Our laws now protect church members in their worship."

Another duty the community owes the church, is to help it because the church helps the community. The church promotes temporal prosperity by preventing crime—it promotes the well being of the community and protects life and property."

You have no doubt heard of the village that was founded once by an infidel, in which no preacher and no church was to be allowed, but after a while the people of that town sent for a preacher because crime had become so prevalent that they thought the presence of a preacher would be beneficial. The church is beneficial to society because it encourages education and industry and the arts and sciences."

How should a community aid the church? It may aid the church by material and financial contributions. A man who is not a member of the church is under obligations to help support it because it helps to protect his property."

I may say that the city, county and State were under obligations to help the church, but there is a difference of opinion on that subject."

If there is a clear understanding that the acceptance of aid does not bring the church under the control of the state, what harm would there be in accepting aid from a State more than in accepting it from private individuals? "That nation or kingdom which shall not serve God shall perish." It is the duty of the State to aid the church, because men should hear the word of God, and where will they hear it except at the hands of God's appointed agency, the church, and his servants, the ministers?"

Now we come to the duty of the church to the community. It is the duty of the church to teach the gospel of Christ to the people of this world. It is the duty of the church to instruct the community on the social duties of man to man, and it is right for the church to give instructions on business duties."

It is well for the church to teach men how to live in this world as well as in the next. The church has a right to give instructions in politics. Let us not bring politics into religion; but let us as far as possible carry religion into politics. Look at the petitions pouring into congress from Christian men and women, asking that justice be done in our legislative halls. It is the duty of the church to point out to the world the straight and narrow way that leads to the everlasting life, to lead the wicked to the Lamb of God, who will save those who repent of their sins and believe in him. Another duty of the church is keeping the Sabbath day holy and singing praise to God, and public prayer."

Dr. J. M. Robertson, of Chattanooga, said: "I have enjoyed listening to this speech very much, but I wish to read a part of it, and learn if I have correctly understood it." He then read a brief extract, where Mr. Hamberlin asked what harm could come of accepting aid from city, county or State. Dr. Robertson said: "Brother chairman, I cannot agree with that sentiment. I do not believe it is the duty of unconverted men to contribute to the support of the church. I do not believe that it is the duty or privilege of the State to contribute to the support of the church. If the government were to give money to the church some of it would be money wrong from men who are not willing to contribute money to the church, and we might as well take the sword in hand and force people into the house of God as to wring money from them."

The matter is a living issue, because in many cities there is an organization known as the Association of Organized Churches, which is composed of various churches, and the city, county and State are called upon for regular contributions of money for charity, and this money is controlled and paid out in the interest of one or two churches."

Rev. Samuel Henderson, D.D., of Northport, said:

"This matter has taken a turn which we did not expect. I do not endorse the sentiment, because the Lord has said, 'My kingdom is not of this world.' What God has separated let no man put together, the same as what God has put together, let no man put asunder, and God has

never joined his church to the State."

Rev. H. McDonald, D.D., of Atlanta, followed Dr. Henderson with an eloquent and witty speech of ten minutes, endorsing the views of Dr. S. Robertson and Henderson after which the convention adjourned.

FIRST DAY.

Morning Session.

The Convention was called to order by Judge Jonathan Haralson.

Rev. George E. Brewer conducted the opening devotional exercises, reading the ninety-fifth psalm.

Delegates were enrolled and the former officers re-elected, as follows: Jonathan Haralson, president; J. D. Renfro, D.D., first vice-president; W. C. Cleveland, second vice-president; Benj. B. Davis, secretary; Wm. A. Davis was appointed assistant secretary.

The president thanked the Convention for the honor of another re-election. In the course of his brief remarks he suggested that the Convention had become so large that it might be advisable to consider the matter of a change in the basis of representation.

Rev. Dr. I. Purser, on behalf of all the Baptist churches of Birmingham, welcomed the Convention to the city. He briefly referred to the growth of Birmingham, and rejoiced that so important a session of the Convention as this one is to be held here. He hoped that the Convention would give a great impetus to the work of the denomination in Alabama. He invited the delegates to visit the foundries, turnaries, etc.

Rev. Dr. M. B. Wharton, on behalf of the Convention, replied to the address. He appreciated the cordial invitation and the hearty welcome. He wanted the ladies to come out and attend the meetings. While numerous ladies had come as visitors, the Convention would need also the inspiration of the ladies of Birmingham. In entertaining strangers many might entertain angels. He hoped such would be the case here. He was glad to meet with the people of the magic city, whose citizens were unsurpassed for moral virtues, yet dig iron and steel for a living.

Visitors were received as follows: M. H. Lane, D.D., Georgia; J. A. McDonald, D.D., Georgia; J. A. Diaz, Cuba; B. Manly, D.D., Kentucky; C. C. Biting, D.D., Maryland; J. H. Robertson, D.D., Tennessee; and R. H. Purser, Mississippi.

Correspondents were returned to the respective States as follows: Georgia—T. H. Stout, M. B. Wharton, B. B. Davis, J. L. Thompson, S. G. Robertson, J. A. Walker, H. R. Schramm.

Mississippi—J. B. Hamberlin, Luther Norris, D. I. Purser, T. E. Lee.

Florida—T. H. Stout, J. L. Thompson.

Tennessee—L. C. Coulson, J. Shackelford, Gilbert Carter, C. B. Roach.

Kentucky—J. M. Frost, B. F. Riley, G. E. Brewer, C. C. Huckabee.

The following were appointed pastors: Clifton Miles, Britton Purser, John Hibbard.

The report of the State Mission Board was read by Rev. W. B. Crumpton, Corresponding Secretary, from which we make the following extract:

To organize our churches for systematic work should be our aim. Until this is accomplished no progress of a lasting character can be made. In this effort the Board and pastors must co-operate. We know of no better plan to accomplish this end than the one known in the South as the Alabama Plan, namely: making the State Mission Board the general agent for all the interests fostered by the Convention; and it seems to your Board that the time has come when we should decide either to work this plan or abandon it altogether. If the State Mission Board is to be the central agency through which all funds should pass, then let it be so, and let all the pastors and churches co-operate to make the plan effective."

Of course we cannot, either as a Board or Convention, dictate to the pastors and churches where they shall send their funds, but as servants of the churches, we do, after the most mature deliberation, recommend that this plan be adhered to by all.

The Bible and colportage work is the most troublesome part of our work. It requires more clerical work than all the other work besides, and keeps the Secretary confined to his office often when he feels that his other duties call him to the field. We see no way to avoid this at present, but hope ere long some plan may be devised whereby the Secretary may be relieved somewhat of his office work."

We find that profits on the books are not sufficient to cover the unavoidable losses and necessary expenses of the work, so that we are not able to preserve intact the permanent funds without contributions to the general colportage work, which we recommend to be listed as one of the objects of benevolence. If this is done, we hope from funds thus brought in, not only to preserve the permanent fund, but to handle more Bibles in our work; which now we are unable to do, owing to the very small margin allowed on them."

We have now forty employees. During the year sixty-five have labored for all or a part of their time. These report the following:

SUMMARY OF WORK.

Number employed 65
Days of service 3,620
Miles traveled 26,003
Addresses made 218
Sermons preached 2,677
Churches constituted 13
Baptized 272
by others in connection with 8
their labors 396
Received by letter 252
Mile restoration 59
Sunday-schools organized 190
Books sold 2,243
Value of books sold \$1,429.62
Woman's Miss. Soc. formed 18
Bibles and Testament donated, valued at \$60.35
aid at 4,649
Visits to families 634
Visits to churches 103
Preaching stations 75
Subscriptions for Miss. Journal 429
Prayer meetings held 16
Meeting houses commenced 8
" " finished 5
Collected for State Missions \$536.39
" " Home \$32.92
" " Foreign \$24.49
Subscribers to Ala. Baptist 86

We are much gratified at the spirit which seems to possess many of our Christian women to organize the children and young people into mission bands. Those organizations properly guarded and encouraged, will tell upon the future benevolence of our children. Our Sabbath-schools, too, are becoming regular contributors to the work."

We are at a loss what to recommend with reference to the colored people which will meet with a response from our churches. We asked for their evangelization this year \$500. We have received only \$60.11.

We believe that the great need of these people is an educated ministry. They cannot go forward without it. We further believe that an appeal to our churches for contributions for this purpose will be responded to. We therefore recommend that in future ministerial education for colored students be listed in the place of evangelization of colored people, and that the funds for this purpose be placed in the hands of the Board of Ministerial Education to be disbursed under the same rules as for white ministerial students."

The following amounts have been received:

State Missions \$6,396.98
Home Missions 1,345.54
Foreign Missions 2,435.73
Ministerial Education 624.04
Endowment of Howard College 59.60
Indigent Ministers 288.43
Evangelization of colored people 60.11
Bible work Am. Bapt. Pub. Soc'y 256.38
Grantsville tract fund 156.70
Bible and colportage work 36.20
Church buildings in Alabama 36.20
Theological Professor at Howard College 34.80
\$11,768.54

That part of the report referring to Bible and Colportage Work was, on motion of W. C. Ward, referred to a committee with J. B. Lovelace, chairman, and W. P. Welch, J. J. D. Renfro, D.D., H. W. Caffey, T. H. Stout, and W. C. Ward.

The remainder of the report was referred to the following committee, to wit: J. E. Chambliss, D. D., L. L. Belcher, J. H. Foster, Geo. E. Brewer, and S. Henderson, D.D.

The reading of the report on Ministerial Education was set for Saturday night at 8 o'clock.

The report on Evangelization of Colored Race was read by S. Henderson. He took the position that the best way to accomplish the desired end was to hold institutes led by our best men. The report was ordered to lie on the table till the matter comes up on Saturday morning in connection with the report of the State Mission Board.

The report of the Board of Trustees of Howard College was read by Dr. W. W. Wilkerson. The college is in excellent condition in every sense. A board of three visitors, to be selected by the Convention, was recommended, who should attend during the annual examinations. It was suggested that the endowment should now be proceeded with.

After considerable discussion the topic of Denominational Education was made the special order for 3:30 Saturday afternoon.

On motion of Dr. Jos. Shackelford, the report was referred to a special committee of five, composed of G. A. Nunnally, D.D., Z. D. Roby, D.D., M. B. Wharton, D.D., B. H. Crumpton, and B. F. Riley, D.D.

The report of Board of Trustees of the Judson Female Institute was read by Judge Porter King. The school is in an excellent condition. There were 178 pupils in attendance with 140 as boarders. The buildings are in good order and the music hall has been completed. A pipe organ has been ordered to be ready by November 1st. The report was referred to the committee on Education.

Rev. Dr. I. Purser, and the deacons of the First church, with Dr. W. C. Cleveland, were appointed a committee on Religious Exercises.

Committees were announced as follows: To name delegates to Southern Baptist Convention, A. J. Brooks, T. M. Barbour, J. A. B. Benson, G. A. Lee, and J. A. Howard. To nominate remaining officers of the Convention, A. J. Waldrop, W. A. Bishop, J. C. Wright, J. D. Cook, and L. G. Skipper. On Sunday-schools, R. W. Beck, R. H. Sterrett, M. N. Carlisle, A. B. Goodhue, J. F. Bledsoe, Porter King.

The benediction was pronounced by B. J. Skinner.

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\$11,768.54

That part of the report referring to Bible and Colportage Work was, on motion of W. C. Ward, referred to a committee with J. B. Lovelace, chairman, and W. P. Welch, J. J. D. Renfro, D.D., H. W. Caffey, T. H. Stout, and W. C. Ward.

The remainder of the report was referred to the following committee, to wit: J. E. Chambliss, D. D., L. L. Belcher, J. H. Foster, Geo. E. Brewer, and S. Henderson, D.D.

The reading of the report on Ministerial Education was set for Saturday night at 8 o'clock.

The report on Evangelization of Colored Race was read by S. Henderson. He took the position that the best way to accomplish the desired end was to hold institutes led by our best men. The report was ordered to lie on the table till the matter comes up on Saturday morning in connection with the report of the State Mission Board.

The report of the Board of Trustees of Howard College was read by Dr. W. W. Wilkerson. The college is in excellent condition in every sense. A board of three visitors, to be selected by the Convention, was recommended, who should attend during the annual examinations. It was suggested that the endowment should now be proceeded with.

After considerable discussion the topic of Denominational Education was made the special order for 3:30 Saturday afternoon.

On motion of Dr. Jos. Shackelford, the report was referred to a special committee of five, composed of G. A. Nunnally, D.D., Z. D. Roby, D.D., M. B. Wharton, D.D., B. H. Crumpton, and B. F. Riley, D.D.

The report of Board of Trustees of the Judson Female Institute was read by Judge Porter King. The school is in an excellent condition. There were 178 pupils in attendance with 140 as boarders. The buildings are in good order and the music hall has been completed. A pipe organ has been ordered to be ready by November 1st. The report was referred to the committee on Education.

Rev. Dr. I. Purser, and the deacons of the First church, with Dr. W. C. Cleveland, were appointed a committee on Religious Exercises.

Committees were announced as follows: To name delegates to Southern Baptist Convention, A. J. Brooks, T. M. Barbour, J. A. B. Benson, G. A. Lee, and J. A. Howard. To nominate remaining officers of the Convention, A. J. Waldrop, W. A. Bishop, J. C. Wright, J. D. Cook, and L. G. Skipper. On Sunday-schools, R. W. Beck, R. H. Sterrett, M. N. Carlisle, A. B. Goodhue, J. F. Bledsoe, Porter King.

The benediction was pronounced by B. J. Skinner.

The Convention session was preached by Rev. A. C. Davidson, D.D., from the text, Eph. 3:11. [We hope to publish the sermon in full.]

SECOND DAY.

Saturday Morning.

Devotional exercises were conducted by Rev. J. M. Fagan.

The report of the Board of Ministerial Education was read by Dr. W. C. Cleveland, and referred to a committee consisting of J. D. Roby, Jos. Shackelford, J. C. Wright, B. J. Skinner, and G. S. Anderson.

The following additional visitors were invited to seats: From South Carolina, R. L. Motman. From Colored State Convention of Alabama, W. McAlpine, W. R. Pettiford, A. C. Jackson, and J. P. Biston.

A resolution offered by A. J. Brooks, looking to a change in the basis of representation, was referred to a committee composed of A. J. Brooks, H. C. Taul, E. T. Smith, J. J. Altman, and E. F. Baber.

The committee of whom was referred the report of the State Mission Board, reported that the selection of Rev. W. B. Crumpton as successor to Dr. T. M. Bailey as Corresponding Secretary was endorsed, and the cordial support of the denomination pledged to him; the cultivation of a spirit of benevolence should be encouraged; there is a need for work to carry on our plans; and that the Board of Ministerial Education had discretion in the use of funds for colored evangelists.

The report on Bible and Colportage Work was read by J. B. Lovelace, chairman, recommending that the Board collect its assets in funds and outstanding books and get all together before proceeding further; and resume the work when thought advisable.

Dr. J. J. D. Renfro opened the discussion of the subject of State Missions. He spoke in graphic terms of the development of Alabama's natural resources. We are realizing the fulfillment of the prophecies of our forefathers regarding our State's natural resources, and now we must keep pace in our religious work. We have changed nothing in our organization as churches, associations, denominational colleges, nor the Convention. Can we run the machine as we have found it, or shall we have one great agency to direct our work in all these channels. This was the object in organizing our State Mission Board. The Convention has made it, by the work required in fostering other causes, the most important subject before the Convention. It has been my purpose to insist on two things: 1st. That it shall be operated according to the policy directed by the Convention; and 2nd. That we have reached the time when a new departure is necessary. There is arising a necessity for a closer relationship between the Foreign

