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Memorial of Rev. David Lee, D.D.

BY S. HENDERSON.

(Prepared at the request of the Alabama Baptist State Convention at its meeting at Union Springs, in 1887.)

There are occasional forms of moral beauty which pass before us that, like some forms of natural beauty, once seen are never forgotten—rare combinations of virtues which charm by their lustre and inspire emulation by their example. We feel their impress every time we are brought within their circle. We realize that after all the discounts that the most critical can demand of our common infirmities, there remains to the credit of humanity, or rather to divine grace, something that redeems our nature from the wrecks and ruins of the fall: that it is possible for soae agency, co-operating with the better impulses of our hearts and minds, which can evoke from the desolations of sin a "new creation" where righteousness and true holiness achieve their last results. These forms of purity are recognized in sacred story as the "jewels" of the Master—the brightest gems that earth can ever yield to heaven. And never does human life appear so glorious, never are the triumphs of grace so illustriously vindicated, as when we see these "beauties of holiness" exemplified, synthesized so to express it, in the Christian biography. And it becomes a sacred duty for us as the custodians of Christian biography to make the most of these saintly characters by rescuing them, as far as we may, from an unmerited oblivion. Alas, how delicate we are in our duty to departed worth! What vast volumes crowd our libraries, detailing the works and supposed virtues of statesmen and warrior who have achieved earthly renown, how meager those which chronicle the only portion of this world's history that will be worthy of a place in the annals of heaven.

These reflections raise up spontaneously in my mind so soon as I grasp the pen to pay this imperfect tribute to the memory of Rev. David Lee, a name dear to every Baptist in the State—and who did not know him?—and to every Christian brought within the circle of his influence; nay, to every man who knew him who was capable of appreciating moral worth and piety. O, that I had "the pen of a ready writer," wielded by the spirit of "that disciple whom Jesus loved" to perform a task so grateful to the feelings of one who has known and loved him for the last forty years! I would fain enshrine his memory in other hearts as it lives in my own, until we meet him in that land,

Where age hath no power over the fadeless frame,
Where the eye is fire and the heart is flame!

David Lee was born in Johnson county, C. C., Feb. 4th, 1805. With his father, Joel Lee, and family he removed to Alabama, and settled in Conecuh county in 1817. In November, 1827, he professed religion and was baptized by Rev. Alexander Travis, one of the most distinguished pioneer preachers that belongs to our history, and the next year commenced exhorting sinners to repentance. In 1833 he set apart to the ministry by a presbytery composed of Revs. David Peebles and Alexander Watson, and at once became pastor of Hopewell church at Mount Willing, which connection continued until a short time before his death, a period of over fifty years, honored and loved to the last. He attended every meeting of the old Alabama Association save one, from 1833 until his death, and was its moderator nearly forty years, and was always regarded as one of our best presiding officers in our State. He died at his home at Mt. Willing on the — of — 1887.

Such is the simple frame work of facts into which was interwoven a life replete with all those virtues and activities which made him what he was—a Christian irreproachable, a minister of broad and varied attainments and effectiveness, a husband and father of affectionate tenderness, a pastor whose gentleness, meekness, and varied accomplishments of head and heart, made him a necessity to his home church for half a century, and a citizen who never flinched from any duty owed to his neighbors, county or State in any emergency. With a modesty that would blush at every commendation of appreciative friends, he combined a granite firmness that would have gone to the stake for his divine Master. With a charity that would bear with equanimity the reproaches of an ungodly world, he united a transparent candor and integrity that would not spare his best friend in the wrong. Indeed he presented that rare type of Godly simplicity in which the sublime "womanhood of faith" was mingled with that manly spirit that never quailed in the

face of opposition. Nor were there lacking emergencies in his life that tested these qualities to their last endurance.

Bro. Lee enjoyed but few educational advantages in early life; but this was compensated by that indomitable energy which he threw into his holy calling from the time he entered it to its close. With a mind quick to apprehend and tenacious to retain, he early set himself to the task of "studying to show himself approved," and soon took a high rank among the best preachers of those times. Possessing himself of a good library of standard books, always keeping "the book" in the foreground, he soon amassed an amount of theological knowledge that enabled him to appear to advantage in any circle. Indeed he possessed one advantage over his ministerial brethren who had enjoyed a collegiate training—his utterances, whether in the pulpit or among his brethren in conversation, were pervaded by that sweet aroma which can only come from a deep and thorough acquaintance with the oracles of God. Seldom do we meet a minister whose whole theology is drawn directly from the fountain head of all truth—that was that of David Lee. He was one man at least who corrected the creed by the Book instead of the Book by the creed.

As a preacher he was sound, clear, fervid and effective. Certainly we had preachers in the State that ranked him in talents, genius and learning, but I doubt if we had any pastors that excelled him, in his day, in developing the Christian character of the membership of his churches. For how could any Christian be brought under the habitual ministry of such a man without catching something of his ardent piety? I never was thrown into his company an hour without carrying from the interview a sweet impulsion to be a better man. In his pulpit ministrations he detailed Christianity as it ought to be; in his life he exemplified what it was. So that his life was a perpetual application of his sermons. In the one religion was taught in the abstract, in the other it appeared in the concrete, in a living form of power and beauty.

Bro. Lee seldom wrote for the press. And when he did it was to meet a necessity, and he did something to say, and he said it well. I remember that about the year 1858 or '59, while I was editing the old *Southwestern Baptist*, I requested him to write a few articles on "Church Discipline," a subject largely discussed at that time by several of our religious journals. He complied with the request, and furnished half a dozen or more articles, that were regarded by our best thinkers at the time as equal if not superior to anything of the kind they had seen from any quarter. There was a clearness, a Scriptural soundness, and a breadth of application in them which I have not seen surpassed by any writer. And could they be rescued and published in tract form they would greatly benefit our churches now. He wielded his native tongue with great facility, commanding at will its force, clearness, flexibility, and at times its higher strains of ex-professional power, although he had trained his imagination to be subordinate to his reason and judgment. He never colored things too highly either in the way of praise or censure. I knew no man in the State who excelled him in saying just what he aimed to say, no more, no less. He preached and wrote the truth as he understood it, and left rests to the God whom he served. His style was an even flow of good English, never rising to the dizzy heights of speculation, nor descending to the lower plane of ribaldry and slang of pulpit mountebanks. When he arose in the pulpit, we were sure to hear something that would stimulate the faith and piety of Christians.

I may observe just here that a few years before his death, Bro. Lee received the degree of D.D., from the Baptist College in Louisiana, a compliment which his many friends appreciated because so worthily bestowed. If the degree means what it purports to mean, then we had few men who excelled him in his varied and profound acquaintance with the holy Scriptures, as well as in the facility with which he could teach them. There was one phase of Bro. Lee's piety that I scarcely know how to bring out. I refer to that silent but titanic influence that followed him in every relation of life—an influence that commanded confidence, inspired respect, and disarmed criticism; even as to the few infirmities that reminded us that he was still in the flesh. The most depraved were made to feel in his presence.

"How awful goodness!" while his brethren could but honor and love one whose symmetrical char-

acter, a character nicely balanced in all directions, made him so efficient a pastor, so wise a counselor, and such a sympathizing friend. And what a blessing he was spared so long to his family, to his church, to his denomination, and to his neighborhood! He was in his eighty-third year when he died. What mortal pen can write what was compressed into the long years of that eventful life! The sermons preached, the labors endured, the sacrifices made, the sick visited, the funerals attended, the great denominational meetings that shamed his counsels, the hearts cheered by his kindly advice, the gentle words that healed the breaches among his brethren and others, the instruction and prayers he offered for repentant sinners that led them to Christ, the earnest words and noble deeds that marked his efforts in all the noble enterprises which constitute the glory of this age of Christianity; and I know not what else, all entering into the very warp and woof of his ministerial life. Why, I doubt not that there were single days in his life, the details of which would occupy more space than I can claim for this imperfect sketch. But we bless God there is a pen that has recorded them in a book as eternal as the life on which he has entered. And O, is it not the sweetest joy we can cherish for our sainted dead that where our pens fail to record in adequate measure their "works of faith and their labors of love," their record is on high, and that as we take leave of them, on the margin of the river, we can commit them to the companionship of the blood washed through, and to the angelic host, where they can serve the adored Redeemer with nobler powers and under happier auspices!

Dear reader, what do I say? In laying down the pen I feel as if a hundred things more could be said of our dear brother just as appropriately as that I have written. May we cherish his memory to imitate his virtues, so that his shall meet him when summoned away to that land where the sundered friendships of earth shall meet and mingle in the bliss of heaven. Northport, Ala., July, 1887.

A Word for Howard College.

Eids Ala. Baptist. As I do not know what, if anything has been sent to you for the next issue of the paper concerning Howard College, and as I am sure something should be said to give as much assurance to the denomination as facts will justify, you will please allow me a little space. I take it for granted that you will have received the address of the committee and that it will appear.

The brethren here are aware that a very grave responsibility has been committed to them, and that for the present they are very imperfectly prepared to meet its demands, and that the time is short in which these accommodations are to be improved. But steps are being taken with as much rapidity as practicable to achieve the end in view, and I feel that all who have thought of patronizing the college the next session may safely make their arguments to send in their sons at the appointed time. A meeting of the trustees, which is expected in this city on the 10th inst., will doubtless give satisfactory statements to the public immediately thereafter. Of course the resignation of the president of the college adds to the embarrassment consequent on removal, but we trust that this embarrassment can be relieved; and we are confidently expecting that the other members of the faculty will come with the college. I do not write as a committee man, for I have not belonged to any committee; but as a pastor in Birmingham and a trustee of the college, I assure the brethren throughout the State that we will do the very best we can for the approaching session.

After one session we believe that everything will be in handsome condition. And for this session the regular work of the college will be kept intact, and there will be no break in the course of any student. I make no appeal for Howard College that I have not often made, but as often before, so now, I ask for the sympathy of the denomination to be continued with the college. Give us your confidence and co-operation. Through many long years our beloved and faithful brethren in charge of this institution at Marion, occupied a position which made it necessary for them to silently submit to all criticisms. They could not reply, however strong the temptation to do so. This is now our position. We have to submit to all blunts and criticisms and do the best we can. The Lord help us.

J. J. D. RENFROE

It is not so much great talents that God blesses, as great likeness to Christ-

About Howard College.

Healthfulness of East Lake—Bright Prospects Ahead.

An *Advertiser* reporter fell in with Dr. Riley at the Windsor Hotel yesterday morning as he was en route to Evergreen to visit his family, and asked him about the action of the committee in the location of Howard College at Birmingham.

"What did you think of the comparative offers as made by Birmingham and Anniston?"

"They were simply splendid. If anything Anniston eclipsed Birmingham in the unanimity of the action of the entire town and the magnificent offer which cause will weigh up alongside that of Birmingham; but the committee felt that the bid of Birmingham, or rather the offer would be largely increased and that without strain."

"What about the health of East Lake?"

There is no doubt of its healthfulness. I never saw finer water. Bold springs of perpetual flow are found in great abundance in the region where the college will be located. It is the coolest water I ever tasted in a natural state.

"Do you think the college will succeed in the face of the current idea of the healthfulness of Birmingham?"

"Oh, yes. You see East Lake is not Birmingham, not by a great deal. It is a mountainous region of healthful situation and magnificent scenery. As soon as those interested shall learn of the merits of the place, all objections will vanish. It is a village but is destined to become a town. There has been a rush for residence lots in the last few days in the village. It is beautifully laid out, and will be encircled by a dummy line, communicating with Birmingham. You will see all this set forth in an address which has been sent to the leading papers of the State intended for the most part for the Baptists of Alabama."

"It is said that some of the faculty have resigned. What effect will that have upon the college?"

"Well, it is to be regretted that they have resigned, especially since the committee have made all arrangements for the payments of the salaries, but that will not interfere with the regular opening of the college. Their places will be promptly supplied and we will go ahead. I do not criticize those gentlemen in this, but say what we intend to do."

"Then you think the college will succeed?"

"No doubt of it."

"If it be true that President Murlee has resigned, is there a prospective successor in view?"

"No, not yet. The Board of Trustees will meet in a few days and will provide against all contingencies."

Dr. Riley expects to remain with his family a few days and will then go to the Montgomery White Sulphur Springs, Va., for the summer.

Books, Authors and Eulogies.

Will the ALABAMA BAPTIST please indulge me in expressing a few thoughts as follows:

The libraries of many readers you see packed with books. Great in variety and endless in numbers are books, volumes upon volumes, tomes and epitomes. In the bookcases before me, carefully selected, are many more than two hundred. When I see their countless numbers and great variety, when every newspaper brings to my table an advertisement of some other new book; when many book-agents are abroad in the land, and knock, often at the door; and when I am heavily taxed, overburdened, not to say lugged beyond endurance to leave, I suppose, partially, or entirely, the parastote, take an agency to sell books and thereby quickly make a splendid fortune, I am reminded of this saying of King Solomon, "of making many books there is no end, and much study is a weariness of the flesh." While writing this article here comes a request to take a subscription. Well, perhaps there is money in it.

There are late books, however, of immense value. Three or four religious newspapers recently came to my desk with the highest encomiums of the latest literary productions of Dr. John A. Broadus, the bare mention of whose name is sufficient to satisfy each thoughtful reader as to the intrinsic value of his volumes. Commendations of such books seem useless. Indeed, a good author need never to blow his own horn. Here I am reminded of that scripture, "Men will praise thee when thou doest well thyself." Sometimes this is done even for those who deserve it. Not in deep erudition, in profound theology, what Eld. Broadus does is done exceedingly well. Than he no man that I know deserves more praise

from Christians everywhere. His "Preparation and Delivery of Sermons" has been in my library for more than a decade of years. For young ministers, and for those not young, there is extant no better book from uninspired man. But the exemplary modesty, characteristic of the author, doubtless would have considered him to comparative obscurity but for his friends and many great admirers. This calls to mind another text, "Let another man praise thee and not thine own mouth."—I. E. B.

men, or men, are usually on hand scarcely ever wanting. They watch, wait, are even anxious to give the flourish through their trumpets. In the employment of words, diffuseness, exuberant thought, affluent diction, florid, or elegant style, the "other man" sounds forth the clarion while he proves himself master of eulogy. Now then, before he leaves the stage, steps down, out and forever disappears, glory be to the "other man."

"Honor to whom honor is due" for the support of modesty. And then in such laudations it may, to some at least, appear amusing, as interesting to others, to hear even the little members of the Great King's great family join the choir and swell the chorus. But it is a free country and they are largely in the majority. They may remind one, however, of a little boy of about a dozen summers, eyeing his big brother whom he fancies finished, as he is fresh from college, with a knowing look, and a scholarly mien. The little fellow, gazed at the other, admires him, is charmed while he manufactures his little praepragtic, fancying himself at the same time nearly as large as his brother Alexander the Great. But if he desires let Zacheus applaud his brother Goliath; let Tyrol extol to the very skies his brother Solomon, too. No one may call in question their right in this service.

But in this connection, and before I lay down my pen, I want to amplify a little just one more thought. It is this, I wonder if King Solomon's book making age was one of studied, pious puffs. Puffs in exchange, puffs in excess, puffs of men by the press and tongue, until their engine exploded, and their whole puff making machinery broke down at the business. Did the wise-man's subjects, coadjutors understand, so perfectly, the art of tickling to be tickled; of inflating to be inflated; of extolling to be extolled with tumid exaggeration? In a balloon, high in the air, at the mercy of every gale, is no safe place for puffs of any kind; and it occurs to me that a maxim like this might not be out of place. Of fulsome flattery there is no end, and much fustian or bombast is very disgusting to all sensible Christians readers.

W. J. B. HERRING, Seelye.

Cullman, Alabama.

The recent series of meetings held in our church, by our pastor, Bro. W. B. Carter, of Huntsville, and our dear young brother, J. E. Herring, of Eutaw, was one of the most fruitful meetings ever held in Cullman. It continued about ten days, and was blessed with the conversion of ten souls, nine of whom are young ladies. Eight accessions were made to the church; seven being young ladies, and one an old lady nearly seventy; and has put off being baptized for twenty years. The good work wrought among the members of the church cannot be estimated. The church is waking from his long sleep, and is now a live, working body. The church is being painted and repaired. An organ has been ordered for the church and Sunday school, and we hope to welcome you to a respectable little household in the faith, when you come to our association in October. The Lord has done wonderful things for us, whereof we are both grateful and glad.

Bro. Carter recently held a meeting at Hanceville, ten miles south of us, where there has been no Baptist church for several years. The meeting resulted in six new members by conversion, and the reorganization of the old Baptist church under very favorable prospects. Rev. A. Adams was called to preach for the church, and we expect a good work in our cause at that pretty little village.

Brethren Owen and Carter are conducting a meeting at Good Hope church, six miles west of town. Six were added to the church on Monday, and several others have been converted.

Success to you in your labors.

WILL G. BROWN.

Letter from Montgomery.

We have just closed one of the most successful revivals ever held in our church, and our membership has been increased by twenty-nine members; twenty-one of whom were by baptism.

Bro. Seb. Moore, our regular pastor, was unable to do much of the preaching, but was assisted by Dr. Ramsey, of Pine Apple, and Rev. L. D. Bass, of Greenville; both of whom did some good work for Christ.

The meeting lasted eleven days, and many precious souls were brought to Christ, and are now enjoying the hopes of a better life.

Bro. Bass is a young man of power and eloquence, and his earnest efforts among our people was of great good. He is plain and simple in his style, but grand in his enthusiasm for his Master. His efforts with us were crowned with great success, and we thank God for it.

J. E. B.

District Meeting.

The district meeting of the Shelby Association convened with Dogwood Grove church, four miles from Montevallo, on the 29th of July, and continued three days.

The meeting was organized by electing Rev. F. M. Woods moderator, and the writer as secretary.

On Friday, church and parental discipline were faithfully discussed by several brethren.

Preaching in the evening by Rev. C. W. Hare, of the Montgomery Association.

Saturday morning, after devotional exercises, "the duty of church membership in the temperance cause" was warmly discussed, and the voters of the church and community signified their intention to do their part well, in trying to remove a grocery that stands near the church.

The following resolution was passed: Resolved, That it is the sense of this meeting, that intemperance is an evil, and that it is the duty of the church members to labor in every honorable way to suppress this evil, and that in the prosecution of this work we should constantly strive to have and exhibit the Spirit of Christ, and thus make it known that we are acting upon God's implanted principles.

Saturday evening was occupied in discussing the importance of Sabbath schools in our churches, and how to conduct them. Several interesting speeches were made on the subject.

Rev. M. E. B. Jones preached Saturday evening.

Sunday morning the church met and organized a Sunday school of forty-eight members, after which the writer preached to a large congregation.

Rev. C. W. Hare, of the ALABAMA BAPTIST, was with us Saturday and Sunday; made himself very useful in our meeting. It was a very pleasant, harmonious and profitable meeting. Not only the Baptists, but the whole settlement around there enjoyed it, and we hope great good was accomplished.

W. J. B. HERRING, Seelye.

Marion Military Institute.

Col. J. T. Murfee, president of Howard College, has decided not to go with the college to Birmingham, but will remain in Marion. The Howard College buildings here have been turned over to him for educational purposes, and he will employ an able faculty and open on the 1st of October a school of high order, to be known as the Marion Military Institute. The same distinctive feature of mental and moral training introduced by him and employed in Howard College for sixteen years will be continued. His name at the head is a guarantee that the work will be thorough and practical. This Marion Military Institute will be an academy, like those so celebrated in Virginia and the other older States, and for which there is now arising a demand in Alabama. They differ from the mixed high schools throughout the country. They employ instructors of same grade as those of best colleges. They have male pupils only, and have a large teaching force in proportion to number of pupils. They have a full college course of studies as far as through the Junior Class. They great advantages are that they give special assistance to each student, train him in the best methods of study, encourage and stimulate him in his work, and give special culture in morals and manners by having pupils board with the principal. Besides preparing young men for higher classes of colleges and universities, these academies also pay special attention to preparation for business. They look not so much to giving diplomas as to discovering every deficiency a pupil has, supplying all that is needed, and making out of him the strongest possible man—physically, morally and intellectually—thoroughly prepared for social and business life.—*Marion Standard.*

Scripture Qualities of the Baptist Ministry.

No. 2

My dear young brethren of Alabama, having called you to the study of the scripture on this great subject in our Baptist of July 21st, if any of you have overlooked that lesson, place turn to it now, and let us keep to the line of thought. While we are to look mainly to the scripture teaching, it may be helpful to you to keep in mind the following qualities of the ministry as given by Dr. William Williams: "A deep and abiding impression that it is the will of God concerning you that you should make the preaching of the gospel your life work."

Remember, too, that our Lord, as a preacher, is the central figure in the divine galaxy of gospel ministers.

Dr. John A. Broadus, in his "History of Preaching," says: "Our Lord as a preacher is a topic that has waited through all the ages for thorough treatment, and is waiting still."

This is he of whom it was written in the ancient time: "His name shall be called Wonderful, Counsellor, mighty God, the everlasting Father, the Prince of Peace." Isa. 6. As co-eternal with the Father, he is the "Word" of communication and so reveals the Father; just as he said of himself: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11: 27. To our divine Master, therefore, we must look for the four points:

1. The divine call.
2. The official duties.
3. The representative character of the gospel ministry.
4. The authoritative character of the gospel ministry.

The Minister's Wife.

And are we to expect nothing of a minister's wife? said Miss Lane in a very subdued voice.

"Nothing more than her duty as a woman. If she have qualities that will give her a leading social influence and have time to spare from her home duties, which are always first, she ought to let these qualities become active for good. But no more can, with justice, be required of her than any other woman in the congregation. Your contract for service is with her husband and not her; and you have no more just claim upon her time, nor right to control her freedom, than you have over the wife of your lawyer, doctor or school master.

If you think my services absolute essential to the prosperity of the church, just state the amount of salary you can afford to give and if for that I can procure a person as competent as myself to assume the charge of my children and household, I will take into serious consideration your proposition. Beyond this, ladies, I can promise nothing. "I could wish," she continued in a lower voice, "to number you all as my friends. I have come among you only as a stranger seeking no prominence; but desiring to do my duty as a woman. The fact that my husband is your minister gives me no right, no position among you, and gives you no right to demand of me any special service. If my husband fails in his duty, admonish him, but in the name of justice and humanity do not establish any supervision over me. Let my private life be as sacred from burlesques as that of any other woman. This I have a right to demand and will be satisfied with nothing less."—*Woman's Magazine.*

The truth is, that man's moral nature decides his happiness in this and in the future state. If the heart is right, salvation is inevitable; if wrong, impossible.—H. J. F., in *Baptist Weekly.*

The divine call to Saul of Tarsus, to make him Paul the apostle to the Gentiles, and the last witness to the resurrection of our Lord, bears the stamp of the miraculous. See Luke's account in Acts 6: 1-22; and Paul's personal account before the multitude and the chief captain on the stairs of the castle. Acts 22: 1-21. And again before King Agrippa. Acts 26: 1-29.

"I will send thee far hence into the Gentiles. Here we have a special call to the foreign field. 30 m. after years we hear this grand missionary to the Gentiles saying: "Although I preach the gospel I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the gospel!" 1 Cor. 9: 16. In connection with the definition above given Dr. Williams (he being dead yet speaketh) says: "The ministry is not a profession, and the difference between the call of apostles and that of other ministers, is that the call to them is not direct; but there must be qualifications for the work of the ministry, and a special call."

Let me call your attention now to the fact that there are Scripture qualifications that you must possess, in connection with the mental persuasion, the conscientious conviction, the "deep and abiding impression" that this should be your life work. These Scripture requirements are twenty-four in number: sixteen positive and eight negative qualities; found in 1 Tim 3: 1-7 and Titus 1: 7-9.

- The positive qualities are as follows:
1. Desire for the work of the ministry.
 2. Blamelessness of life.
 3. The husband of one wife, (or of that conviction.)
 4. Vigilant.

OLD TIME GOSPEL PREACHER.

5. Sober.
6. Of good behavior.
7. Given to hospitality.
8. Apt to teach.
9. Patient.
10. A ruler of his household—a leader.
11. Of good report "without."
12. A lover of good men.
13. Just.
14. Holy.
15. Temperate.
16. Sound in the faith.

Not given to wine.
2. Not greedy of a filthy lucre (?).
3. Not covetous.
4. Not a brawler.
5. Not a novice, (not a new convert).
7. Not self-willed.
8. Not soon angry.
9. Not free of filthy lucre, as number three is marked (?) doubtful, and should probably be omitted as spurious; for the same thought is expressed in the words: "not covetous."
Now, my brother, if you have these qualifications, and carry about with you, deep in your heart, a consciousness that you have a special call to this heavenly work; if you have not answered, remember that there is a while for every Jonah, and the Lord will swallow you up by some providence!

On the other hand, if you have taken upon yourself the sacred vow not having the qualifications not the divine call, remember that the Lord God has said: "I will even punish that man and his house." Jer. 23: 28-40.

OLD TIME GOSPEL PREACHER.

The New Theology.

It is based not on justice—not on the teachings of the Scriptures—not on a true Christian philosophy, but on sentiment. All men must be condemned; no man can be saved unless his heart, his moral nature is in harmony with the moral nature of God. It is clear that Paul teaches in the second chapter of Romans that men who have not the law, who know nothing of the gospel, may have the law of the gospel of Christ written in their hearts. They know not Christ by name, but by Spirit they know, love and obey him as far as they know his will. The Eunuch was a Christian in heart before Philip instructed him in respect to the laws of Christ. The mission of Jesus to this world, his teachings, his life, his death, his resurrection, the organization of the church, the call to the ministry, all the work of Christianity in the divine plan to bring lost men into harmony with the nature and will of God. What then is done, they are saved. There may be a "second probation"—a use of means to reconcile departed man to God, who has no authority, no hint in the Bible. To admit it is equal to saying that inherent weakness in Christ's plan to save men in this state made another trial necessary in the future state. The truth is, that man's moral nature decides his happiness in this and in the future state. If the heart is right, salvation is inevitable; if wrong, impossible.—H. J. F., in *Baptist Weekly.*

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And are we to expect nothing of a minister's wife? said Miss Lane in a very subdued voice.

"Nothing more than her duty as a woman. If she have qualities that will give her a leading social influence and have time to spare from her home duties, which are always first, she ought to let these qualities become active for good. But no more can, with justice, be required of her than any other woman in the congregation. Your contract for service is with her husband and not her; and you have no more just claim upon her time, nor right to control her freedom, than you have over the wife of your lawyer, doctor or school master.

If you think my services absolute essential to the prosperity of the church, just state the amount of salary you can afford to give and if for that I can procure a person as competent as myself to assume the charge of my children and household, I will take into serious consideration your proposition. Beyond this, ladies, I can promise nothing. "I could wish," she continued in a lower voice, "to number you all as my friends. I have come among you only as a stranger seeking no prominence; but desiring to do my duty as a woman. The fact that my husband is your minister gives me no right, no position among you, and gives you no right to demand of me any special service. If my husband fails in his duty, admonish him, but in the name of justice and humanity do not establish any supervision over me. Let my private life be as sacred from burlesques as that of any other woman. This I have a right to demand and will be satisfied with nothing less."—*Woman's Magazine.*

Alabama Baptist

MONTGOMERY, ALA., AUG. 18, 1887.

It is no longer a question of doubt—about the contrary and once believed—that medicine which produces violent effects are unsuited to that desperate emergency.

Send for Pamphlet on Female Diseases; mailed free, securely sealed. Dr. J. B. MARSHALL, Utica, N. Y.

"This same Jesus" is one of the chief watchwords of my faith. I constantly recall it, and I think it will be my comfort in the dark valley.—[F. R. HAVERGILL.]

Associations 1887.

Selma: Pleasant Hill ch., Dallas co., 9th Cedar Bluff, Shady Grove church, Cherokee county, 19th.

Tripp, Tripp church, Pike county and Tusculooza, Tusculooza church, Tusculooza county, 6th.

Shelby, Six Mile church, Bibb co., 7th. Bigbee, Christian Valley ch., Sautter co., 8th. North Liberty, Shal Creek church, Lincoln county, 16th.

Cherokee, New Hope ch., Dallas co., 13th. Unity, Unity church, Dallas co., 13th. North Liberty, Shal Creek church, Lincoln county, 16th.

Montgomery, Kanzer church, Montgomery county, 30th.

Muscle Shoals, Towan Creek church, Lawrence county, 30th.

Madison, Bethel church, Barbour co., 1st. Macedonia, Red Bank church, Washington county, 1st.

Rock Mills, Rocky Branch church, Randolph county, 11th.

Central, Union Springs ch., Coosa co., 28th. South Bethel, Lower Peach Tree church, Wilcox county, 29th.

Clear Creek, Fairview ch., Winston co., 30th. East Harmony, Tallapoosa church, Itawamba co., 30th.

Montgomery, Kanzer church, Montgomery county, 30th.

Muscle Shoals, Towan Creek church, Lawrence county, 30th.

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Briefs from Our Exchanges. It is said that Decatur will soon have a daily newspaper.

Dr. J. R. Graves was moderator of the Big Hatchie Association, at its recent session.

Rev. Wm. Shelton, D.D., of Tennessee, has been elected President of the Baptist University, Los Angeles, California.

Taylor, the successor of Brigham Young, is dead. Joseph Smith, Jr., an anti polygamist is a candidate for the position.

The New York Chinese Mission has between 4,500 and 5,000 Chinese in its Sunday schools. A unit 60 have joined the various churches.

Rev. J. H. Anderson has been appointed corresponding secretary of the State Mission Board of Tennessee, in place of Dr. C. C. Brown, deceased.

The Big Hatchie Association of Tennessee, at its recent session at Gettysburg, raised \$500 for State Missions, and \$283 for Ministerial Education.

Dr. P. H. Mell, resigned as Chancellor of the Georgia State University some time since, but has withdrawn his resignation at the request of the Board of Trustees.

Gilbert Dobbs, son of Rev. Dr. C. E. W. Dobbs, of Mississippi, has been engaged to supply the Mayfield Baptist church, Kentucky, until the next session of the Seminary at Louisville commences.

Hay Fever CATARRH

It is an inflammation of the lining membrane of the nostrils, throat and throat affecting the lungs.

A perfect Cure. Ayer's Sarsaparilla is applied to each nostril and is agreeable, 50 cents at Druggists; by mail, registered, 60 cents.

Pimples, Boils, And Carbuncles result from a debilitated, impoverished, or impure condition of the blood.

A Perfect Cure. I was troubled for a long time, with a humor which appeared on my face in ugly Pimples and Blisters.

Harvest Bells, Nos. 1, 2, and 3, in round and character notes. Very popular. Get your Bookkeeper to order them.

THE OLDEST DRY GOODS HOUSE IN BALTIMORE.

CHAS. SIMON & SONS, 208 N. Howard St., Baltimore.

THE JUDSON FEMALE INSTITUTE, MARION, ALA.

The annual session will open on the 14th of September, 1887.

WESLEYAN FEMALE INSTITUTE, STAUNTON, VIRGINIA.

The 35th session will open on the 14th of September, 1887.

HOULINS INSTITUTE, VIRGINIA.

THE JOHN CHURCH CO., CHICAGO, ILL.

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A Great Victory. A Terrible Case of Scrofula Cured by Hood's Sarsaparilla.

"In the winter of 1871 I was attacked with Scrofula in one of the most aggravating forms.

Hood's Sarsaparilla. It is a statement confirmed by W. J. Huntley, druggist, of Lockport, I was indeed to try Hood's Sarsaparilla.

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Central Female College, Tusculooza, Ala.

This school is located in the hill country of North Ga.; pure water, and invigorating climate.

Richmond College. Session Sept. 21, 1887, to June 21, 1888.

C. C. Thach, Secretary. The Next Session Begins Sept. 15.

A. & M. College. Alabama Polytechnic Institute, Auburn, Ala.

Southern Female College. College of Letters, Science, and Art.

The Judson Female Institute, Marion, Ala.

Wesleyan Female Institute, Staunton, Virginia.

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Cheapest College. All the students are provided with books, clothing, and board.

Marion Military Institute. A Business, Scientific, and Classical School.

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Selma, Ala. January 1st, 1887.

Holt, Starr & Co., Successors to J. P. Keeble & Co.

Winters & Nelson, Pianos and Organs.

M. Canning & Son, Manufacturers of Wagons, Carts, Drays, Carriages, Buggies, Etc.

Howard College, at East Lake, Birmingham, Ala.

The Forty-sixth Annual Session, October 3rd, 1887.

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