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The Immortality of the Soul.

At the late Theological Institute at Howard College Rev. J. C. Hiden, in his course of lectures on Systematic Theology, delivered the following discourse:

In Job 14:14 we find the question, "If a man die, shall he live again?"

This language is not to be interpreted as a rhetorical figure, but as a genuine, searching question, which was struggling up out of the depths of Job's heart. He had been sadly, sorely tried. He had lost his all in this world, and the future life was evidently dark to him. The obscurity which comes out in this question applies to the whole subject in the Old Testament. We need not expect to find in any of the Old Testament prophecies any such grand statement and clear recognition of the life to come as we find in the Christian dispensation, for life and immortality are brought to light in the gospel, and the gospel alone. It is not specially difficult to assign a reason for the obscurity that obtains throughout the Old Testament treatment of this matter. The world was in its infancy; human thought was comparatively young, and the great questions which take hold upon the inner life of the soul were necessarily vague to the un-instructed, untrained and uneducated people. As the years went by and the world became larger in thought, in numbers, in resources, in capacity to deal with questions of this character, the light became stronger, men learned more about their inner-life, about what they were made for and how they were made intellectually and spiritually. The result was that, even before Christ came, the doctrine of the resurrection had emerged and men had in considerable numbers taken hold of it. The sect of the Pharisees among the Jews were distinguished by holding tenaciously to the doctrine of a future life in that form of it represented by the resurrection of the dead. When we come to ask ourselves this question which Job asks in the text, we find ourselves more or less encompassed with difficulties; but in all questions of this character another question is important, and that is: Where does the burden of proof lie? As we are already alive, as our souls are now in existence, the presumption is that we shall continue to exist, unless it can be proved that we shall pass out of existence in some way at some future time. And there is an absolute absence of any such proof. When an institution is in existence, the presumption is that it will continue, unless some reason can be shown why it should be abolished. So here my soul lives now, and until the objector can find some reason why it should be believed that my soul shall pass out of existence, it is rational, it is sensible, it is logical for me to believe that the soul will continue to exist. The immortality of the soul is argued:

I. From man's capacity for indefinite development.

Man's capacity for indefinite development in his moral, intellectual and spiritual life, taken along with the fact that his existence here in this world is but a comparatively poor field for that development, is strong ground for believing that we shall have a wider field. Compare the lower forms of humanity with some of the higher forms of human life that have been exhibited on the earth, and see what can take place even here. Compare the Digger Indian with Daniel Webster, and see what vast differences there are between the lowest and the highest in this state of existence.

II. From the Law of Parsimony.

Philosophers lay down a law by which they all work, and which they call the "law of parsimony," which means that there is no wasted power in the universe; that nothing in the way of force is utterly destroyed—annihilated. Now, if the soul dies with the body, it is perfectly clear that great power has been wasted. So far as human life here is concerned, there is great waste of power in endowing a man as he has been endowed. Vast capacities, intellectual, moral, spiritual, have been absolutely thrown away. I cannot believe that this has been done. It is contrary to the philosophical law of parsimony. A mole has no use for an eagle's eye. If somebody should discover a mole down in a dark cave, endowed with an eagle's eye you would say that mole is out of place. Man is a mole with an eagle's eye. He has capacities and powers which prove that he was meant for the empyrean and not for the cave.

III. From the changes which we undergo here, without destruction.

Very great changes do take place in us here, without destroying us; for instance, the mutilation of the body. A man may lose piecemeal a very large proportion of all that now constitutes his body, but it cannot be proved that he has any less brains or any less sense by having lost a portion of himself. You may cut off a very considerable portion of the physical man and not touch the real man.

A young Englishman was engaged to be married to a charming girl to whom he was devotedly attached. He went into the Crimean war and had a leg and arm shattered and amputated. His sense of honor required him to write to his betrothed, and to offer to release her from her engagement. He did so, telling her that his love for her was undiminished. The noble girl replied: "If there is enough of your body left to contain your noble soul, I will keep my engagement."

Again: We suspend the exercise of our powers every time we go to sleep, yet nobody believes the soul is dead when we are asleep—that the intellect

is gone. All that we know about death is that it is a suspension of certain powers that are in action during life. That any of these powers are destroyed there is not the slightest proof.

IV. From the unity and simplicity of consciousness, and of the conscious subject.

So far as we know, substances which are destroyed are compound substances—i. e., they are made up of elements; and the destruction consists in the separation of the substance into these several elements.

There is no philosophy of annihilation. We know nothing about annihilation. Who has written the chemistry of the soul? Is it made up of parts? The best philosophy that we have on the subject tends in the direction of the unity and simplicity of the human spirit. Our spirits are not composed of elements. It is true we speak of our faculties, but they are only powers of the mind. My imagination is my mind at work forming images; my conscience is my mind exercising itself upon questions of right and wrong, approving the right and disapproving the wrong. Your imagination will be gone when your mind is gone, and not before. You may cripple it, but you will never annihilate it.

V. From the instrumental nature of our external senses.

We speak of our eyes seeing and our ears hearing, but the eye does not see; the soul sees with the eye as an instrument. The ear does not hear; the soul hears through the ear as an instrument. These external senses or powers are merely instruments of an unseen president who is controlling them all.

Of the objections which are urged against the immortality of man, let us note:

1. The immortality of brutes.

This consequence is urged as the logical result of our last argument. We are told that the argument "proves too much" because the brutes use their external senses as instruments, just as we do.

A sufficient reply to this is our profound ignorance. We do not know what becomes of the life of a brute, when that brute dies. And, if the existence of the argument should tend to the conclusion of the Indian hunter, who thinks that, in the happy hunting grounds, his faithful dog shall bear him company, why should I recoil, when I know, and can know, nothing about the future of the brute creature, except what is intimated in the Bible?

2. "Immortality is inconceivable."

This objection is pressed with a vigor which is worthy of a better cause. "We cannot conceive," says the skeptic, "that we are to live forever, because we cannot conceive of a forever." The reply to that is that we cannot conceive of anything else. There is not a more inconceivable idea than the idea of our absolute annihilation.

I can conceive that I am to live on and not perish out of existence—not be annihilated; but I cannot conceive of my ceasing to exist as an intellectual being. A few years ago people did not conceive of the laws of chemistry; but astronomy exists and the stars in the heavens were doing their work exactly on time just as well before Kepler discovered his laws as they have since.

I can present to you two contradictory propositions, one or the other of which must be true, and yet both are utterly inconceivable. Here is the world before us. How did it come into existence? Was it made out of previously existing material, or was it made out of nothing? One or the other must be true. It is absolutely inconceivable that it was made out of something, because whence did the existing material come? and it is just as inconceivable that it was made out of nothing. Therefore our inability to conceive is no test whatever of the truth of any proposition. He who made us, and placed us here, and meant to train us here, has set before us a house not made with hands, eternal in the heavens. He has revealed unto us through his son Jesus Christ, who brought life and immortality to light in the gospel, that he has a home prepared for us; and all the philosophical objections, and all the failures of men to conceive of the nature of that home, should pass us by as the idle wind which we regard not, when we think of that promise from him who cannot lie.

Fifth Sunday Meeting.

To be held at Spring Hill Baptist Church, Pike county, on the fifth Sunday in July:

PROGRAM:

Friday, 11 a. m.: Introductory sermon, by Eld J. M. Loflin.

2 p. m.: Ministerial preparation for the pulpit. Eld J. F. Purser.

Saturday, 10 a. m.: Origin of missions. Elds J. Yarbrough and D. C. Allen.

2 p. m.: Church discipline. Elds J. Macon and J. J. Bradley.

Sunday, 10 a. m.: Sabbath school opening. Eld L. H. Bowles.

11 a. m.: Missions. Eld W. B. Crumpton.

God does not look at what a man succeeds or fails in doing; he looks into the heart of him, at the desire to do, at what he yearns to do. I can think of nothing more encouraging when we try to do a good deed, and fail than the thought that God judges not as man, but according to our best yearnings and strivings.

Get wisdom and with all thy wisdom get understanding.—Prov. 4:7.

A Mission Tour in Southern Italy.

The special object of my recent tour was to visit one of our new stations down near Brindisi, where some twenty persons were waiting baptism.

The entire distance from Florence by way of Bologna, along the Adriatic to Bari, and across the heel of the Gulf of Taranto and through the mountains to Naples, up to Rome, and along the Mediterranean to Pisa and thence to Florence was something over one thousand miles, and a second-class ticket cost me \$23.

My first stopping place was

RAVENNA,

which, after Rome, is the most important city in Italy for the study of early Christian art. Christianity flourished here during apostolic times, and beautiful churches still exist which antedate the supremacy of Romanism, and contain no trace of the corruption which afterwards became so common. Some of these churches unite simplicity and beauty to a very remarkable degree, and were evidently built for preaching. Of course I felt a special interest in the baptistry, founded in the fourth century, and one of the oldest in Italy or in the world. No one can doubt that this was intended for immersion. The ceiling contains a mosaic representation of Christ standing in water waist-deep, and around this are arranged the four gospels, lying suggestively open. The ceiling of one of the churches contains a similar representation, which double fact cannot fail to appeal to an unprejudiced mind.

No one can mention Ravenna without thinking of Dante and Byron, who have immortalized the city, and drawn hither thousands of admiring pilgrims. But how different the character and influence and reputation of the two men!

But the tour is a long one, so I must hurry on to

LORETO,

one of the famous shrines of Italy, which has long been a centre of ignorance, superstition and deception. The church of Rome claims that at Loreto is to be found the identical block-house in which Mary and Jesus lived, which was brought by angels' hands to this spot, many, many years ago, where it has ever since been an object of adoration, and a fruitful source of income to the church. It has been visited by millions of people, from all lands, including kings and queens and popes, many of these having left beautiful and valuable gifts. The so-called *Naty house* is rather small and of course somewhat dilapidated in appearance. I found it full of people, mostly peasants, all of whom seemed to be very devout. They were quietly repeating their prayers, each going patiently through the rosary, and ending by kissing the floor or the walls of the room. I noticed that in many places the bricks were very much worn away by their constant kissing. I saw a cup which the priest informed me was used by Jesus when a child. It is claimed that any object dropped into it is made holy, and to kiss it gives one a hundred years' less in purgatory. The priest who made this statement asked me if I wished to have any object blessed, or if I desired to kiss the cup. Of course I answered in the negative. This cup is only shown occasionally, and when it was taken out of its carefully locked case, and have a few things to say. The average attendance of students has been larger the past than any previous year in the history of the institution, as the forthcoming catalogue will show. And the year's work has been most satisfactory and successful.

The faculty, re-elected with one addition, is proving itself most efficient, and commanding the entire confidence of the trustees.

The Board of Trustees is a most able one, the best the Convention can select, combining intelligence, experience and business capacity of the first order, and sparing no pains or personal expense to keep the affairs of the college in perfect order. An exhibit of the financial condition of the college, detailed and full enough to satisfy the most exacting, will be published very soon in the columns of the ALABAMA BAPTIST. That condition will be shown to be excellent, even in these stringent times. A large amount of notes, due and unpaid, is receiving earliest possible attention. We place the pecuniary affairs of the college on an enviable basis. We do not distrust the purposes of the donors, but would remind them that the lapse of more time will embarrass us. This matter attended to, the college needs nothing but the enthusiastic devotion of the denomination and the community, to insure a career of splendid prosperity.

Brethren, trust the legally appointed guardians of the institution; leave them alone in their arduous and self-denying work; let the immediate community lend them the utmost support to the president and faculty, and a great and well-endowed institution will be the outcome of the near future.

For a noble band of alumni and friends, outside of present agencies, are, of their own accord, devising things most liberal in aid of the college.

E. B. TEAGUE.

Columbiana, June 30.

The Alabama Printing Company are doing the finest grade of printing and book making anywhere in this country. They duplicate eastern and northern prices.

only dealer in marble in the city, he had enjoyed the opportunity of talking with very many of the people, and he had reached the conclusion that half the city agree with us in theory, preferring our doctrine to their own, but that very few have the courage of their convictions.

Each is afraid or ashamed of the other, and though hundreds will greet the old colporteur cordially if they happen to meet him in some unfrequented alley or along the country highway, very few will do so in the public square. The chief cause of all this is the intense opposition manifested by the priests in public and in private, which has never relaxed for a moment. It is the same old story which meets us everywhere in Italy. The priests will not instruct the people themselves, nor will they allow others to do so. Like the Pharisees of old they shut up the kingdom of heaven against men, for they neither go themselves, nor will they suffer those who are entering to go in. Surely the condemnation of such must be great!

Two hours by rail brought me next to—

BARI,

a flourishing city of 60,000 inhabitants, where I passed three days very pleasantly, attending three meetings and preaching twice. The evangelist in this place is one of the most active and faithful men we have, a true missionary, ready for service or sacrifice, and not at all disheartened by difficulties and persecution. He believes in evangelization, and this conviction finds expression in constant action. His theory is, that we should never rest till we have at least a small group of truly converted persons in every town, who would be a light in the midst of darkness, and a standing witness for the Truth. If these remain faithful they will prepare the way for a greater and more permanent work. Gradually they will live down opposition and prejudice and compel the people to respect them and the truth which they represent. Many times this has been the process by which the ground has been prepared in Italy, and this good brother has done his full share of the important work. One of the three meetings which I attended at Bari was a communion service, which was refreshing to my spirit and which I greatly enjoyed. The one and note in the evening was caused by the absence of a good brother who for years sat at the organ and led the music, now and then accompanied by new song himself. A few days after my arrival he died very suddenly, and to the great sorrow and indignation of the brethren, was buried by the priest. The evangelist was absent and the Catholic relatives managed the matter as they pleased, asserting that at the last moment he had returned to the Catholic church, though brethren who had visited him had positive evidence to the contrary. It is truly one of the many forms of opposition and persecution that we constantly encounter in the work in Italy.

We are engaged in a mighty struggle with the powers of darkness, and we need much grace and courage and patience.

But I must continue this account of my journey in another letter.

JOHN H. EAGER.

The Condition of Howard College.

I have just returned from a called meeting of the Board of Trustees of the College, necessary to complete our business unfinished at the regular annual meeting, commencement week, and have a few things to say. The average attendance of students has been larger the past than any previous year in the history of the institution, as the forthcoming catalogue will show. And the year's work has been most satisfactory and successful.

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Fifth Sunday Meeting.

Of the North Liberty and Tennessee River association will convene with the Baptist church at Scottsboro July 29, 1892, and hold three days.

Friday, July 29th, 11 a. m. Sermon by Rev. Preston Brown. Subject—The duty of church members.

3 p. m.: How may we best reach and instruct the masses of our people in our Master's work? General discussion, led by Rev. J. W. Hilliard.

8:30 p. m.: An old fashion prayer and experience meeting. Led by Rev. J. L. Thompson.

Saturday, 9:30 a. m.: Devotional exercises for half an hour. From 10 to 12, The Centennial of Modern Missions.

3 p. m.: Sermon, by Rev. J. W. Hilliard. 2d, Adoniram Judson, by Rev. C. B. Roach; 3d, The crisis of missions, by Rev. J. L. Thompson.

8:30 p. m.: Missions continued. The outlook and present demands. Rev. J. L. Thompson.

8:30 p. m.: Sermon, by Rev. J. W. Hilliard.

Sunday, 9:30 a. m.: Sunday-school meeting. Opening address by Rev. F. V. Brown.

11 a. m.: Sermon, by Rev. J. L. Thompson. Subject, Repentance.

C. B. ROACH, J. W. HILLIARD, J. L. THOMPSON, CATT. SMITH, Committee.

Plenty of Proof.

We claim that the ROSE TOBACCO AND SNUFF CURE is a cheap, quick, pleasant and absolute cure for the tobacco habit in all its forms. Here is first-class evidence:

"I received the Tablet Rose Tobacco Cure last week, and it had the desired effect." M. A. CREWS, Anniston, Ala.

M. L. Vaughn, of Harris, Ala., says: "I think any one who wants to quit tobacco can do so by using the Rose Tobacco Cure."

Robert W. DuBois, of Mt. Sterling, Ala., says: "The Rose Tobacco Cure will do all you claim for it. I have not wanted tobacco since using the tablet."

"Religion is a good antidote for original sin." Your Rose Tobacco Cure is a good antidote for tobacco. I am id of the habit. Yours truly, J. W. SPENCER, Lincoln, Ala.

W. M. D. D. of D. of D. in general merchandise, offered this statement unsolicited: "I am satisfied that the Rose Tobacco Cure will do all that is claimed for it. I have cured myself in six days."

Rocky Ford, Ga., Jan. 12, '92. I have used one of the tablets for cigarettes, and it has cured me. Enclosed find \$10. Please send me amount in tablets. Will take agency or territory. Give me full particulars. Refer to any business house of this town. Yours truly, G. R. HEARD.

Five months ago to day I commenced using your Rose Tobacco Cure, and used it three days. Have had no desire for tobacco since. Had used tobacco over twenty years of my life, and since I quit the use of tobacco my health has improved wonderfully. It certainly is a good tonic, and aids digestion. Respy yours, GEO. W. RUSH, Sulligent, Ala.

Mrs. J. F. Judd, of Fayette, C. H., Ala., writes: "I received my box of Snuff Cure and am delighted with it. There is no doubt of its curing any one who will give it fair trial. I have used it and really has the desire to cease using the weed, and exercises this willing desire. I think I can sell many boxes for you. I do want to help those who want to help themselves."

Birmingham, Ala., March 16, '92. I used tobacco for nineteen years, and finding it injurious, decided to quit it. About seven months ago, at the aid of the Rose Tobacco and Snuff Cure, I quit it, and now find my health greatly improved, and that I have gained thirty pounds in weight. Respectfully, A. T. BAKER.

I received the tablet of Tobacco Cure and myself and son used it. It has benefited me greatly. My son, after using it two days, said he had no desire for tobacco. I think it will do all claimed for it. Several of my neighbors are anxious to try it. You will find enclosed \$5; please send amount in tablets. Yours, JAS. P. SNELL, Asbury, Ala.

The tobacco tablet bought of you December 30, 1891, has given perfect satisfaction. It has cured two persons of the tobacco habit—myself and another. I smoked cigarettes four years, and had been chewing fourteen years. Since the use of the tablet I have no desire whatever either for smoking or chewing. It did the work in four days. Yours truly, E. T. ODOM, Gadsden, Ala.

Rev. Jno. P. Shaffer, pastor of the Baptist church at Dadeville, Ala., is our agent for the counties of Tallapoosa, Chambers and Randolph. Prices for any number of Tablets less than a dozen, \$1.00 each. Per dozen \$7.50. Per gross \$72.00. BRAZEL & CO., Birmingham, Ala.

Agents for Alabama, Mississippi, Georgia, Florida, North and South Carolina.

The Centennial in the Associations.

On Tuesday before the fourth Sunday in this month the first of our associational gatherings will be held at Lowndesboro. Other such meetings will follow soon, nine in August, eighteen in September, thirty-nine in October and two in November. It is of the utmost importance that the centennial campaign inaugurated by the series of meetings lately held in Troy, Tuscaloosa, Selma, Birmingham, Tuscaloosa, Gadsden, Huntsville and Scottsboro, should be extended into the whole country through the district associations and fifth Sunday meetings. Will not pastors, moderators of associations, executive committees and special committees, consecrated where such exist, give earnest and active attention to this matter at once? Let there be a centennial day or session during every association, to be devoted to this great movement as the second day was devoted to it in the convention at Atlanta. Let some body in every association see to it that due provision and preparation are made for the exercises of that day. Have an understanding at least with the moderator and leading brethren of the association that this time will be allowed, secure speakers for the day in time for them to make preparation, settle upon your program, announce and publish it throughout the association, and let the centennial feature stand out prominently in all thought of the association beforehand as well as in the actual exercises of the body when it meets.

Pastors and leading laymen all over the state ought to set to work in earnest to study up on the history and literature of the subject, so as to be prepared to speak as opportunity offers in their own churches, in the association, in fifth Sunday meetings, etc. No other year will ever furnish so much of stimulus, inspiration and opportunity for education along these lines as this centennial year. Brethren, preachers, laymen, utilize to the utmost. Write for literature to Rev. W. B. Crumpton, Marion, or myself, Montgomery, and we will do our best to furnish you or put you in the way of getting what you need. I would be glad to hear from any pastors or laymen who are willing to prepare themselves and do service beyond the limits of their associations. It will be our plan to co-operate with the associational authorities, committees or leaders in bringing into each association some talent from beyond to aid in this good work. Will not brethren let brother Crumpton and myself hear from them on this matter as soon as practicable? Let me, in conclusion, commend to the attention of all pastors Dr. Broadus' wise and timely suggestions at Atlanta, which were published pretty fully in the papers at the time. But, above all things, brethren, give prayer a place in this great work in your own life and labors, and in all your meetings.

Yours in the work, GEO. B. EAGER, Chm'n Centennial Committee.

The Survival of the Unfittest.

Modern naturalists of the Evolution school make a great deal of the principle which they have seen fit to call "the survival of the fittest." Mr. Darwin, in his "Origin of Species," makes this principle play a part all most equal to the functions of a God. But there is at work in the world another principle, which I will venture to name "the survival of the unfittest," and it plays no mean part in the average economy of human life, and that in quite a variety of directions.

For instance: Our people on the Pacific coast are greatly exercised over what they call "the Chinese problem." They insist that the Chinese are an inferior race; that in their chosen branches of labor they are very hard to compete with; that as laborers, in their several departments, they are rapidly displacing the native American laborers; and all this because of their inferiority in the scale of humanity.

Take, as an illustration, the following story:

A Californian, who had become utterly disgusted with the Chinese, resolved that he would never employ another one of them, any capacity. Having laid in his winter's supply of cordwood, he accordingly employed an Indian to saw it up for fuel at a dollar a cord. This gentleman, having occasion to go away for a few hours, left the Indian sawing; but upon returning he found the Indian sitting astride the yard fence, and bossing two Chinamen who were sawing at fifty cents a cord.

A man who can live comfortably on a little rice, a rat or two a day, and an occasional stray puppy, can afford to work at lower wages than most Americans can live upon; and hence, in "the struggle for existence," the rat-eating Chinaman drives out the laborer who must have his bacon, beef-steak, and other costly viands. Here, then, is a clear case of the survival of the unfittest.

The English traveler, who was sojourning at a New York hotel, inquired for the boot-black, and after some search, "found him across the street in a restaurant, dining on roast turkey."

Again: Here is a church that has a pastor, whose cultivated tastes make him an expensive luxury to the average country or village congregation. He cannot live decently on less than \$1,200 a year. Not far off is a preacher who has never had any taste to speak of. He buys no books, subscribes to no magazines, reviews or newspapers; never travels out of the neighborhood; sends no sons to college—in short, he vegetates. Now, who does not see that this man can afford to preach "wunst a month" for a very small salary? And in some churches he will, just because of his inferiority, succeed in displacing the cultivated preacher, and thus furnish another instance of the survival of the unfittest.

I am not sure that our principle ever occurred to Charles Dickens. Indeed, I have never seen it mentioned anywhere in the range of my reading. But if Dickens had had it in his mind, and had been bent upon illustrating it, he could hardly have done the thing more effectively than is done in his "Nicholas Nickleby." The cheap boarding school, "Do the boys Hall," Yorkshire, presided over by the infamous Mr. Wackford Squeers, is one of the finest examples of the survival of the unfittest that is to be found in English literature.

Quite in point is the following story furnished by a correspondent:

James Madison was defeated for a seat in the Virginia Legislature, because he would not "treat" the people of Orange county, the election of his competitor, who did treat, was another example of the law. Who believes that any man in the country was so fit to represent it as was the "father" of the constitution, whose serene wisdom shines so gloriously in the "Federalist" and in "Elliot's Debates"? And just because he was so fit; just because he was too pure a man to buy votes with half-baked whisky, he was defeated by a man whose name we never knew and have never heard mentioned. "The whiff of time" has indeed wrought revenge in this case. The successful candidate sleeps in well-earned oblivion, while the name of the defeated candidate is known and honored all over the English speaking world.

It is a comforting thought that there is a self-balancing power in moral, as well as in of physical universe. When Stonewall Jackson was Professor of Natural Philosophy at the Virginia Military Institute, one of his most frequently repeated formulas was, "Action and reaction are equal, contrary and simultaneous." This is one of the great universal laws of Physics. The stability and equilibrium of the material universe are based upon it. And something very like it is true in the intellectual and moral universe. There is a law of balance—"of compensation," as Emerson would say—in all the works of God. No power is ever really wasted in the machinery of heaven. Everything that seems to be lost or wasted or to waste, is still at work somewhere and somehow. And this is only another form of that marvelous, sweeping statement of Paul's—"All things work together for good to them that love God." J. C. HIDDEN, Euftaula, Ala.

Some Things We Need.

We need to be more patient, and less given to fault finding.

We need to have more charity for those whose faults have been discovered.

We need to be willing to go anywhere that God would send us.

We need to be more sociable in the church. A good hearty handshake has a good deal of gospel in it.

We need to believe that God reigns, no matter how black the sky becomes.

We need to be as much in earnest in God's work as we are in business matters.

We need to sow beside all waters, remembering that in due season we shall reap if we faint not.—Rom's Horn.

The Preacher's Wife.

In reply to the question how much a church may reasonably expect of a minister's wife, the London Baptist makes this apt and sensible reply. We should prefer putting the question in a more radical form, e. g. What gives a church any right or authority to make any special claims upon a minister's wife at all? A minister's wife is no more the public property of a church than the wife of any other member is. If the minister is wise, he marries a wife, not on account of her capacity to deliver orations and organize Dorcas societies, but because he believes she is capable of making his home happy, and of being a help and an inspiration to him in his private life. If the church wishes the minister to have a co-pastor, and they prefer a female coadjutor, then they should search for such a one, and engage her at a reasonable salary, because it is possible enough that a public orator might not be the pastor's ideal for a wife. He marries a wife for his heart and his home, as other men do. The church has a right to expect that the wife of their pastor should be morally above reproach, and that she conduct herself as a Christian woman in the church and elsewhere, rendering, like every other Christian woman, such service as she may be fitted for, at such times as the prior demands of her husband and her home may allow. Any church that would demand more than this has fallen into the superficial error of thinking that their pastor is simply their slave, and that, therefore, all that belongs to him is at their disposal. We trust that this reply will help to correct such erroneous notions, if they still exist. We need not say that this reply is not intended to discourage those sisters no matter whose wives they may be, who are fond of public or semi-public ministrations, and voluntarily devote themselves to such work.

To return good for good is human; evil for evil, brutal; evil for good, diabolical; good for evil, divine.—Roryard.

Central Committee.

On Woman's Work for Missions and in the Churches.

Mrs. T. A. HAMILTON, Pres., Birmingham, Ala.

Mrs. GEO. B. EAGER, Vice-Pres., Montgomery, Ala.

Mrs. GEO. M. MORROW, Treas., Birmingham, Ala.

Mrs. L. C. BROWN, Cor. Sec., East Lake, Ala.

PRAYER CARD.—JULY. For us that the word of the Lord may run and be glorified, even as with you. Missions, 31; native missions, 11; stations, 19; churches, 24; men,

Redeemed Rates

Will be made by the Queen & Crescent Route for the following occasions: At Detroit, Mich., Baptist Young People's Union of America, July 13 and 14.

At Washington, D. C., National Meeting of Wheelmen July 16 and 17.

At Niagara Falls, Dental Congress, July 29 to August 6th.

At Denver, Col., Triennial of the Knights of Templar, A. C. 6.

At Scottsville, Texas, Methodist Holiness Camp Meeting, August 9 to 12.

At New York City, Young People's Society of Christian Endeavor, July 7 to 10.

For further information as to rates, sleeping car berths, etc., call on Ticket Agents or write D. G. Edwards, G. P. A., Cincinnati, Ohio.

Low Rates to Seashore Campmeeting

The L. & N. will sell round trip tickets to Seashore Campmeeting and return July 1st to 17th, good to return until July 24th for the low rate of six dollars and fifty cents. H. C. Piper, P. A., S. T. Suratt, T. A., City.

Redeemed Rates

Will be made by the Queen & Crescent Route for the following occasions: At Cincinnati, O., National Furniture Men's Convention and Exposition, July 6 to August 6.

For the American Pharmaceutical Association Convention at the Profile House, N. H. July 13-19, tickets will be sold to Boston, Mass.

At Xenia, O., Educators of Colored Youth Summer School, (Wilberforce, O.) July 13 to August 19th.

For further information call on ticket agents or address D. G. Edwards, G. P. A., Cincinnati, O.

Birmingham Churches

South Side—One addition by letter; Sunbeam meeting in the afternoon; pastor thinking of protracted meeting.

East Lake—Pastor preached at both services. Three accessions by letter.

Pratt Mines—Pastor preached at both services; two accessions by letter. Bro. Crumpton dedicates our church on the 4th Sunday in July.

Cropwell—Pastor preached at both services to good congregations.

Third Church—Sunday-school attendance good; preaching at 11 a. m. and night by the pastor.

The Ministers and Laymen's Institute of the Birmingham Baptist Association will meet at New Prospect church, on Friday, July 29, 1892.

Friday, 10 a. m. Devotional exercises and organization.

11 a. m. Introductory sermon, subject: Election and Free Agency, P. T. Hale.

Dinner on ground.

3 p. m. Family Worship, S. B. Stiff.

3:30 p. m. Church Discipline, A. W. McGaha.

9:30 a. m. Influence and Work of the Holy Spirit, A. B. Johnson.

Dinner.

2:30 p. m. Christian Ordinances, M. M. Wood.

8 p. m. Sermon, G. P. Lee.

Sunday, 9 a. m. Sabbath-school mass meeting.

11 a. m. Final Perseverance of saints, W. L. Pickard.

Dinner.

3 p. m. Sermon, W. A. Hobson.

Montgomery Churches

West Montgomery—Pastor Townsend preached at 11 a. m. and 8 p. m. to full houses. Morning text, "What shall a man give in exchange for his soul?" Mark 8:37. Evening text, "Ye must be born again?" John 3:9.

This church is now in the midst of a revival, and preaching has been announced for every night this week. The young church asks the prayers of all Christians—the faithful everywhere—that God will bless the meetings.

Adams Street—Sunday-school not so large as on Sabbath before. Pastor Harris made a strong talk to the school on the "minority side of the question," said the minorities had triumphed more than the majorities. At 11 o'clock, pastor preached from Philippians 3:12, 13; at night, from John 3:9. Two joined by experience—one at the morning and the other at the evening service. Church elected delegates to the Montgomery association at Lowndesboro, July 19th, as follows: Rev. W. M. Harris, Geo. W. Ellis, W. C. Ray, J. C. Pope, A. A. Poindexter and R. W. B. Merritt. The conference meeting of the church will be held in the (Thursday).

Dr. at his home in Boston, Ala., June 13, 1892, Mr. D. Thomas, in the 32nd year of his age. He professed in Christ at about sixteen, and united with the M. E. church, of which he remained a member until his death. He was married to Miss Viola Lowrey, daughter of Rev. J. W. Lowrey, March 3, 1891. His death was sudden and unexpected. He leaves a young wife and many relatives and friends to mourn his loss, but we do not mourn as those who have no hope. He is not lost but gone before.

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