

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 22.

"SPEAKING THE TRUTH IN LOVE."
MONTGOMERY, ALA., JULY 18, 1895.

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NUMBER 29

ALABAMA BAPTIST.

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terest to write for terms. This paper has
a wide circulation in Alabama among the
"good white Baptists."
Entered at the Post Office at Montgom-
ery, Ala., as second class mail matter.

CLIPPINGS AND COMMENTS.

Faith enabled the Psalmist to
sing: "Lead me in the truth, and
teach me, for thou art the God of
my salvation." Unbelief says:
"There is no salvation, and, if there
were, we can never know that it is
ours."—Selected.

Religion in the head will produce
giddiness unless the heart be washed
of all wickedness.—Exchange.

Now we know why it is that
some church members who talk re-
ligion are so hard to keep straight
in doctrine and in practice—they
have religion in the head only.

The clover plant sends its roots
down into the soil to get its
wealth and beauty. The saloon
plant sends its roots down into the
lusts of human nature, and brings
up sin and destruction.—The Pilot.

And what of those who vote in
favor of the saloon, or, what is the
same thing, refuse to vote against
it?

The out-and-out Christian is a
joyful Christian. The half-and-half
Christian is the kind of Christian
that a great many of you are—little
acquainted with the joy of the
Lord. Why should we live half
way up the hill, and swat with
mists, when we might have an un-
clouded sky and a visible sun over
our heads, if we would climb higher
and walk in the light of his face?
—Alexander MacLaren.

A great many church members
would make us believe that they are
unhappy because of the wickedness
of the world or the unfaithfulness
of the other members. The true
reason is given in the above para-
graph.

No single material factor plays a
larger part in determining the suc-
cess of a church than its choice of a
site for its house of worship. Lots
in a desirable situation always cost
more money than those on an ob-
scure back street. They are worth
more. It is vastly wiser to have an
inexpensive building on a good lot
than to have an elaborate edifice on
a side street.—The Watchman.

The Watchman evidently does
not know how pleasant it is for a
church to have a lot given to it, ac-
tually free of cost, even though on
a back street on which a house may
be built at small expense. Few
people may be willing to go there
to attend service, but think of it—
the cost was so small!

No one would believe it, but the
fact is the assessed valuation of
property in the United States in
1890 was \$8,000,000,000 less than
it was in 1880. In 1890 the amount
was \$17,139,903,495. In 1880 it
was \$25,000,473,418. Every tax-payer
has to take oath to the truthfulness
of the valuation of his property; and
from a limited observation and some
intercourse with the collectors we
would say there is more perjury in
this country in the matter of taxes
than in everything else put together.
We are sorry to say that the fore-
going figures go to show that it is on
the increase.—Biblical Recorder.

And yet if preachers should be-
gin to preach on the subject of false
swearing in giving in property they
would soon get a hint that they had
better preach "the gospel," and let
politics and other people's business
alone! If to tell people to be honest
is not a part of the gospel, what is
it?

Trip Notes.

Uniontown is not a good place
to visit in time of rain. It is in the
midst of the prairie. I tried it on
a recent visit in the rain, and speak
what I do know when I say it is
better to go there in the midst of a
drought. Haring a slight sickness,
I had a pleasant night with pastor
Jeter Dickinson at his home, but on
account of the rain did not remain
over. The people in this cane-
brake field are justly proud of their
pastor and are in constant dread of
losing him.

AT TALLADEGA.

I spent a Sunday with pastor
French and his people. It is al-
ways a pleasure to visit Talladega.
There seems to be something solid
about the town and the people. No
place in Alabama has a better
country around it. The church, too,
in its membership has an air of
solidity about it which one seldom
finds. It has among its mem-
bers many of the strongest men of
the place. Pastor French has the
hearts of his people. I was sur-
prised to find "Our Mountain
Home" with such an extensive
printing plant. Not many offices
in our larger cities are prepared to
do more work, and Bro. Williams
says none can do better work. Cer-
tainly he makes one of the best
weeklies in the state.

AT ANNISTON.

I found Brother Smyth in charge
of the first church. It will be re-
membered that he was in a low
state of health for a long while, a
few years ago, and his friends
feared he would never again be
able to resume ministerial labors.
But he is strong and healthy, preach-
ing two sermons each Sunday, and
the church is prospering under his
ministry. He can be called "the old
shepherd" of Anniston, just as Dr.
Williams of Baltimore was called
for many years before his death. I
talked to the young people's soci-
ety of the Parker Memorial, and
was kindly entertained under the
roof of pastor Clifton. As I am
to return to this church later for a
Sunday service, I will reserve what
I have to say of it for another oc-
casion. Things are looking up in
all that region. The furnaces and
industries generally are opening
and the people everywhere are
more hopeful of the future.

PLEASANT GROVE.

Is the name of a church in the Haw
Ridge association, in Dale county,
to which Bro. Falkner ministers.
The Baptist rally was
held on the 5th Sunday. It has a
large membership in a good country.
We were looking for large crowds,
but the busy season and the con-
tinued rains prevented. Bro. Sim-
mons, Falkner and myself consti-
tuted the ministerial force. Bro.
Blackburn, from Ozark, a Baptist
lawyer, came nobly to our help in
the discussions, and Judge Sim-
mons, of the same place, moderated
for us. The meeting was one of
great profit to the church and com-
munity. Strange it is indeed that
so large a church should have no
Sunday-school or prayer meeting.
Very few copies of the ALABAMA
BAPTIST are taken in the church;
but I am sure that when times get
better this will be changed, and I
hope ere long a Sunday-school will
be started. Bro. Falkner is devel-
oping into a good pastor, and will
prove a great blessing to this sec-
tion. Bro. Simmons, too, will ex-
ert a great influence in this region.
As the old servants are wearing out
the Master is raising up strong
young men to fill their places. Pas-
tor Hurley, of Ozark, was on the
program, but as he was going to
"marry a wife" the next week, he
felt himself excused. Bro. Money
showed me no little kindness, and
the Lord will reward him.

W. A. C.

For the Alabama Baptist.
Ray's Ramblings.

[Having already printed a report
of the fifth Sunday meeting at Big
Spring church, Autauga county, we
omit what Bro. Ray says of it, and
begin at the close of his report.]

It was inspiring to see the inter-
est manifested by the young people
—a most hopeful sign. I want to
commend the plan of this church
for raising the pastor's salary. They
divide the church into three
parts, and three men, some of the
best they had, were appointed to
visit every member in his division
and ask for a contribution of some-
thing for the pastor—corn, meat,
potatoes, chickens, turkeys, eggs,
molasses, peas, stock feed, or any-
thing else that he might need. These
articles were placed in a wagon
that had been brought for the
purpose and carried to the pas-
tor. One of the brethren said,
"We didn't visit a member who
failed to give something; and Bro.
Smoke said if it hadn't been for
Big Springs church, he did not
know how he could have gotten
through the year."

Brothers, try that plan; it will
work, and you can release your pas-
tor so that he can do the work the
Lord has appointed him to do, and
it will also give all an opportunity
to help.

BETHESDA.

I preached at this church on Sun-
day night. We had a fine congre-
gation and a good meeting. I spent
the night with Bro. J. H. Griffiths,
who carried me to Autauga county
next day, where I preached to a
good congregation Monday night.
The sisters and other friends have
raised enough money to recover the
church building, which was very
much needed. Just here I want to
say that we must not let our church
property be sold or abandoned at
any point. We will need every-
thing we have, and much more in
a few years. Nor should we suffer
any organization to disband where
it can be prevented. Hold on,
brethren; the future is full of won-
derful changes and we will be bet-
ter prepared for them with this ad-
vantage than otherwise. Bro.
Smoke has promised to visit Autau-
gaville church with a view to serv-
ing them temporarily.

HARMONY.

After another pleasant night
with Bro. Griffiths, I was off for Har-
mony, where I preached to a small
congregation. This church is weak,
but are a band of noble brethren.
Bro. Ruddick is the pastor. After
a pleasant evening with Bro. H. E.
Wallace and an enjoyable hour
with the family of Bro. Durden,
I hurried away to fill an appointment
at Evergreen church, where I was
met by a large congregation. I en-
joyed a pleasant night with Bro.
G. W. Taylor and then started for
Home, Clair Taylor doing me the
kindness to carry me to the rail-
road. I hereby tender thanks to
Walter Wright for meeting me at
the railroad and to all the brethren
for kindness shown me.

S. O. Y. RAY.

For the Alabama Baptist.
A State Sunday-School Con-
vention.

Ed. Ala. Baptist: As progress is
now being stamped on all the sec-
ular affairs of the South, including
our own state, why can't we apply
the same word in its fullest mean-
ing to our church work?

Having had some experience in
the Sunday-school work in our
state, I am fully convinced that the
time has come when we, as a de-
nomination, should organize a Bapt-
ist State Sunday-School Convention.
This we must do if we wish
to keep abreast with other denomi-
nations in this important branch
of church work. The Methodists
of the North Alabama Conference
have had such an organization for
some time, hold annual meetings,
and are doing a great work. Re-
cently the Presbyterians of this city
have made a move in the same
direction.

That this is an important branch
of church work is evident, when we
remember that statistics show that
at least 85 per cent. of the additions
to the churches come through the
Sunday-schools.

In the absence of a denomina-
tional state organization, I have
worked in the inter-denominational
state convention, as best I could,
thinking that it was better than
nothing, and that some good would
come out of it. But I have always
believed that the Sunday-school
work in our state would never be
carried forward as it should be un-
til each denomination organizes
separately with the view of carry-
ing the work into every nook and
corner of our state. I believe that
such a movement would create a
laudable rivalry in the work which
would result in great good.

There is an enthusiasm in church
work among the young people such
as was never known before. Could
not this great army of young peo-
ple be put under charge of compe-
tent generals and be led into a glo-
rious battle for the great King along
the Sunday-school line? If they
are not given work their enthusiasm
will die out. For them, this is a
field of unlimited opportunities,
in which great victories may be won.

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S. O. Y. RAY.

For the Alabama Baptist.
A State Sunday-School Con-
vention.

Program for the Roanoke Preacher's Institute.

The Institute begins on Monday
night, July 29, 1895, and continues
a week or more. It is for the spe-
cial benefit of any Baptist preachers
who may attend.

Monday, July 29th.
8:30 p. m.: Address of welcome,
by Mayor B. C. Jones, and a talk
on the object and plans of the In-
stitute by Rev. W. H. Young, D. D.,
of Athens, Ga.

On each succeeding day, until
the close, from 8:30 to 10:30 a. m.,
and from 3 to 5 p. m., Drs. Young
and Anderson will deliver two lec-
tures each on preaching and sermon
building respectively.

Tuesday, July 30th.
At 11 a. m. and 8 p. m., preach-
ing by Rev. J. P. Shaffer, D. D.

Wednesday, July 31st.
At the same hours, preaching by
Rev. G. E. Brewer.

Thursday, August 1st.
Morning and night, preaching
by Rev. W. C. Bledsoe, D. D.

Friday, August 2d.
At the usual hours, preaching by
Rev. Z. D. Roby, D. D.

Sunday, August 4th.
Preaching morning and night by
Rev. W. E. Lloyd, D. D.

Other sermons by other or the
same brethren as time and oppor-
tunity may afford.

Brethren, come. The advantages
will be great. It is an opportunity
of a lifetime. It will help us great-
ly to be thrown together for a few
days. We expect a good time so-
cially, spiritually and intellectu-
ally. The preaching will be truly
edifying.

Rev. W. H. Young, D. D., of
Athens, Ga., is a specialist of rare
ability on voice culture, methods
and manner of preaching.

Rev. G. S. Anderson, of Auburn,
is known far and wide as a teacher
of Sermon Building. Very many
brethren bear witness to the value
of "Anderson's Theory of Sermon
Building."

The cost will be very small. En-
tertainment will be free and tuition
will be free. Each will be expect-
ed to pay something to the expenses
of Dr. Young, who comes to us
from Athens, Ga. What more,
brethren; shall we send for you?
Come help and be helped, and let
all have a good time together.

ARNOLD S. SMITH,
Pastor Roanoke Baptist Church.
For the Alabama Baptist.

Retrospection.

A few brethren in one of my
churches are now saying, "If Bro.
Wells is to leave for school again,
let us call Brother — and that
will put an end to all this mission
business, collections, &c."

Oh! sadly true it is that some
"will not endure sound doctrine,"
and will not be brought up to the
point of serving the Lord with their
substance; but are ever pulling
backward toward the paths that our
anti-missionary fathers trod. In
many respects those were glorious
paths, but in one particular they
were erroneous.

The preacher above hinted at,
while a good and earnest man, ut-
terly fails to advocate the mission
cause. I earnestly pray that, in-
stead of giving away to a retrogres-
sive spirit, my churches will fall
into the hands of some man even
more alive to the enterprises of the
denomination, who will carry out
faithfully the good work begun.

One of the deacons of the same
church came to me and said, "Bro.
Wells, had we not better quit talk-
ing monthly mission collection for
a while? Some of the brethren say
they will quit coming to church if
we don't quit poking the hat at
them every time."

Said I, "The very best way to
make missionaries of them is to
continue the collections and harden
them to it. And I will not stop
the collections as long as I am pas-
tor."

Well, months have passed and
nobody has stopped yet. But those
very brethren have been seen con-
tributing of late. A night spent
at their homes and a fireside talk, with-
out letting the real object of the
talk be known, has doubtless served
to turn the light on and to put them
more into sympathy with missions.
And doubtless a few years of regu-
lar collections and instruction in
missions will develop them to the
point where they will realize that
a part of their income is the Lord's,
and so far from withholding it
from him, they will give it freely
and gladly to his cause.

Our plan should be to keep driv-
ing away, and not grow impatient
if all the people do not become ac-
tive missionaries in a month, or a
year, or in several years.

As Bro. Preston says, "Preach
the whole truth to them; this will
certainly not lessen their contribu-
tions." And he might have said,
this certainly cannot fail ultimately
to increase them.

The Lord honor his word!
J. R. WELLS.

Some men talk to please others;
while others talk to please them-
selves; and the mouth of a fool is
full of words.

Fault-finding seems to be the only
thing some people can find to busy
themselves with.

Improved farming improves the
farm.

From the Standard, Chicago.

How the Bible was Written and
Preserved.
In Two Papers.—No. 1.

BY PROF. A. H. SAYCE, LL.D., F.R.S.,
Professor of Archaeology at Oxford, Eng-
land; Author of "Fresh Light from
the Mountains," etc.

The oldest books at present known
to us have come from Egypt and
Babylon. In Egypt they are gen-
erally written upon papyrus, in
Babylon upon clay. The papyrus
was carefully cultivated, and no
less than eight different kinds of
paper were made from it, of vary-
ing quality, the eighth being too
coarse for writing purposes and
consequently used only as a wrap-
per. The cultivation was protected
by law, and when the protection
ceased, the necessary after the in-
vasion of the Nile, the Egyptian
part of the Nile. The paper was
made by cutting the soft
pith of the stalk into slices, laying
them crosswise one over the other
and then uniting them by means of
pressure.

In Babylonia papyrus was scarce
while clay was plentiful, and clay
was accordingly employed as a writ-
ing material. It was molded into
tablets of various sizes, but usually
of oblong shape, and while it was
still soft the cuneiform characters
of Chaldaea were impressed upon it
with a reed or metal stylus.

In Babylonia the tablet was then baked
in the sun; in Assyria this was
done in the kiln, holes being first
drilled through the clay to permit
the escape of any superfluous mois-
ture.

The characters impressed by the
reed or stylus necessarily consisted
of marks resembling wedges; hence
the name of cuneiform or "wedge-
shaped," which has been given to
them. With such writing materi-
als it was impossible to draw a circle
or curved line; curves therefore
became angles, one end of the line
being thick while the other was
thin. For writing on papyrus, on
the contrary, a reed pen and ink
were needed; and the characters
accordingly tended to be curvilinear
instead of angular. The use of pa-
pyrus was generally reserved for
the hieratic or running hand of an-
cient Egypt, the hieroglyphic or
pictorial characters being engraved
on stone, metal or wood. For cur-
sive writing the pen and ink were
better adapted.

Clay and papyrus, however, were
not exclusively employed, the one
to Egypt, the other to Egypt.
There are notices in cuneiform lit-
erature which show that papyrus
was also used as well as clay,
though the damp climate of Baby-
lonia and Assyria has prevented
any fragments of it from surviving.
In Egypt leather or parchment were
used at times; indeed, we hear of a
document of very early date which
was written on a prepared skin.
The classical belief that parchment
was first employed for writing pur-
poses at Pergamus in the second
century before our era was incor-
rect.

All kinds of literature were re-
presented both in papyrus and clay
tablets. History and geography,
science and romance, letters and
accounts, legal deeds, theology and
philology, all alike found a place
in them. They were not only the
books of the ancient Oriental world,
they were also its letters, its legal
documents and its note-books. They
were stored in libraries and archive
chambers, or deposited in great
earthenware jars which were the
equivalents of our modern safes.

How papyrus could be employed
for the purposes of correspondence
we can easily understand, but that
clay should have been commonly
used for the same purpose would be
a short time ago have been thought
incredible. And yet we now know
it to have been a fact. One of the
largest and most important collec-
tions of ancient letters ever brought
to light is that which has been
found at Te-el-Amarna in Upper
Egypt; it consists entirely of clay
tablets inscribed with cuneiform
characters and written for the most
part in the Babylonian language.

The letters were sent to the Egypt-
ian court from the kings of Baby-
lonia and Assyria, of Mesopotamia,
Cappadocia and Northern Syria, as
well as from the governors and
"protected" princes of Canaan, and
they belong to the century before
the Exodus. They prove that at
that period the language and syl-
lary of Babylonia were the com-
mon medium of literary intercourse
throughout Western Asia, and that
the cuneiform characters had not as
yet been superseded in Palestine by
the letters of the Phœnician alpha-
bet.

The date of the introduction of
this alphabet cannot be fixed at
present. The oldest known exam-
ples of it are to be found in a Phœ-
nician inscription dedicated to the
Baal of the tenth century B. C.,
and the famous Moabite Stone
erected by Ahab. Both inscrip-
tions show that the alphabet must
have been in use for some time both
in Phœnicia and in Moab, and that
the forms of the letters were not
always the same in the two coun-
tries.

The Phœnician alphabet was also
the alphabet of Israel. The earliest

Israelish inscription is one which has been discovered in the tunnel of Siloam at Jerusalem, and is at least as early as the reign of Hezekiah.

The letters instead of being angu-
lar, as on the Moabite Stone, have
rounded corners and tails—an indi-
cation that the letters in ordinary
use from which they have been
copied must have been written with
a pen on some material like papy-
rus, not stamped on clay or engrav-
ed on stone. We may conclude
from this that cursive writing had
long been in use in the kingdom of
Judah, and that the writing mate-
rial was probably papyrus. Leath-
er may have also been employed.
Papyrus, however, would have been
cheaper and more plentiful, Egypt
being close at hand to furnish a
supply.

Moses, as we are told, was learn-
ed in the wisdom of the Egyptians,
and it would have been the Egypt-
ian writing material, papyrus,
which he would accordingly have
been likely to employ. But in
Canaan, as we now know from the
testimony of the Tel-el-Amarna
tablets, the Israelites would have
found libraries like those of Baby-
lonia and Assyria, stocked with
clay tablets which were covered
with cuneiform writing. These
would have been the sources of that
earlier Biblical history which is
embodied in the Pentateuch. It
may be that some of the accounts
which we have in the book of Gen-
esis were translated or adapted from
cuneiform originals. The book it-
self, however, must from the first
have been composed in Hebrew,
and the characters in which it was
written were probably those of the
Phœnician alphabet.

But there is evidence that even in
Judah, clay was sometimes em-
ployed for literary purposes. In
the account of the purchase of
Hananeel's field by Jeremiah, after
the prophet had been imprisoned
by Zedekiah, we clearly have a
reference to a contract which was
drawn up on a tablet of clay just as
it would have been in Babylonia.
Here the deed was first dated and
signed by witnesses, and then en-
closed in an outer envelope of clay
on which an abstract of its con-
tents as well as the names of the
principal parties concerned were
inscribed. So, too, Jeremiah
states, after paying the money for
the field in the presence of witnesses
he "wrote on the writing material" and
applied his seal, taking "the evi-
dence of the purchase, both that
which was sealed according to the
law and custom, and that which
was open." The part of the con-
tract which was sealed would have
been the tablet itself, while "that
which was open" was the outer
envelope of clay.

God's Charge to Joshua.

We may feel certain that when-
ever God gave a special charge to
one whom he chose to do a given
work, it would be a model of wis-
dom and fitness. His charge to
Joshua, at the time he was called
upon to succeed Moses, is well
worth our careful study. God,
of course, knew the great difficulties
and the peculiar dangers which lay
before Joshua. He knew that he
would meet mighty trials and as-
sailing temptations. Hence he said
to Joshua, "As I was with thee;
Moses, so will I be with thee; I
will not fail thee nor forsake thee.
Be strong and of a good courage."
Duty was clearly pointed out to
him. Directions were distinctly
stated. Liabilities were referred to.
Note especially this part of the
charge: "Only be thou strong and
very courageous, that thou mayest
observe to do according to all the
law which Moses, my servant, com-
manded thee: turn not from it to
the right hand or the left, that thou
mayest prosper whithersoever thou
goest." We here see why Joshua
was charged to be "strong and very
courageous." It was that he might,
without the slightest deviation, car-
ry out the whole law of God. It
takes a great deal of stiff courage
to do such a thing. God knew that
Joshua would be wrought upon by
all manner of inducements and even
threats to deviate from the law.
Great pressure would be brought to
bear upon him to make some
changes, and it would require great
courage to withstand such appeals
and threats; but it was only by be-
ing true to God and his law that
Joshua could expect to prosper.
See the lesson?—C. H. Wetherbe.

MONTGOMERY, JULY 18, 1895.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery. W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. SCOUT DEPARTMENT.—J. H. Collier, Secretary, Montgomery, Ala. Gen. B. Eager, Pres., Montgomery, Ala. MEMBERS AND THEIR POST-OFFICES.—W. M. Harris, Greenville; G. W. Ellis, Thos. Welch, T. L. Jones, Geo. B. Eager, Judge Jos. Harshorn, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; L. O. Johnson, Tuscaloosa; W. C. Cleveland, Claymont; P. T. Hale, Birmingham; W. C. Bledsoe, LaFayette; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Hattiesburg; M. C. Anderson, J. W. Shaw, Wood, Troy; J. J. Taylor, Mobile.

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BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—Prof. P. H. Mell, Auburn, President; W. D. Dunlap, Birmingham, Secretary and Treasurer.

OUR SCHOOLS.—Howard College, East Lake, Ala.—A. W. McGaha, President.

Judson Female Institute, Marion, Ala.—S. W. Averett, President.

OUR PAPERS.—The ALA. BAPTIST, Montgomery, Ala.

DR. BLEDSOE'S decision as to LaFayette church will probably cause surprise. We sympathize with the church, but are not alarmed, as we feel sure that some other good church will keep him in the state.

DR. EAGER, Rev. W. D. Gay and Bro. Willis Chandler went from Montgomery to the great Baptist Young People's meeting at Baltimore. Others whose names we have not learned may have gone. It has been the expectation that at least ten thousand delegates and visitors would attend. We shall look with interest for the report of proceedings.

The general convention of Christian Endeavor societies at Boston was a most notable affair. Several thousand delegates invaded that ancient city, and they were given a welcome so warm and hearty as to cause surprise. They had heard of Boston as a city without emotion, cold and formal, but that impression was removed. Two very large tents and a number of churches were required to hold the immense throngs who attended two or three times a day for worship and for discussion of methods of work. While we cannot say that our judgment approves the expenditure of time and money and some other features usually attendant upon these great gatherings, yet we rejoice in all the good that may be done, a part of which is the manifestation of the prevalence and strength of the Christian sentiment in this great country. We thank God that Christ is known and followed in the remotest corners of our land.

The spirit of Romanism was well illustrated at Boston in the attack of Catholics on a Protestant procession. A representation of "the little red school-house," in which sat a minister holding a Bible, which was the chosen emblem of American progress and Protestant liberty, appeared to be the special cause of Catholic anger. Freedom in religion, an open Bible and general education are all fatal to the rule of pope and priest. As Romanism is strong in Boston and vicinity, it was thought that its followers might safely attack a Protestant procession. But for the large police force which accompanied the parade, no doubt many who were engaged in it would have been killed and wounded. Some of them were injured as it was, but the attacking party got the worst of it. A number of Catholic women urged on the rioters, the dress of some of them showing that they belong to the higher class of Romanists.

The Catholic city council of Boston refused to grant permission for the parade, but on appeal to the governor the council was overruled. That is not the first time that a Protestant procession has been attacked in this country. Is it not time for Americans to assert that they have some rights in their own country? Why should we need to be guarded by police when engaged in a patriotic celebration?

We have received a copy of the sermon preached by Rev. W. G. Curry at the commencement of Stone College, Meridian, Miss. The text is, "For what is your life?" Jas. 4:14, and the theme, "Life is what we make it." Those who know Bro. Curry do not need to be told that it is a most excellent sermon, and in every way appropriate to the occasion on which it was delivered. But it does not stop there.

It ought to be read by young men and young women everywhere. It does not sound like a mere intellectual discourse delivered to young people as a literary performance, but the union of the Spirit and the earnestness of the preacher breathe through the printed words. We are sure that Bro. Curry's friends will be glad to send him a copy of the sermon. Every parent should desire it read by his children.

Bro. B. G. TUTT asks this question in the Central Baptist of St. Louis:

In the commission recorded in Mark 16:15 binding upon the churches of Christ to-day, and if so, does the habitual neglect to carry out this commission invalidate the right of a church to be called a true church? Is it more important to be "sound" on baptism than on missions?

The editor calls that a "hard question," so hard, indeed, that he passes it on to some one else for reply. We hereby lend our aid in passing the question or questions on down the line. Let him speak who knows what to say.

We learn from the Religious Herald that the Foreign Mission board has elected Prof. Charles H. Winston to take the place of Prof. H. H. Harris as president of that board. Of the new president the Herald says:

Professor Winston is one of the most experienced and best informed members of the board, a very regular attendant on its sessions, is quite familiar with its history and work, is clear-headed and practical in judgment, and can give to the work of the board more time and attention than almost any other member could possibly do.

As Prof. Winston has in the past severely criticised the method of book-keeping followed by the Home board, we may expect that he will see to it that the method of the Foreign board is not open to objection.

The Herald also says that it was quite plain that there must be an assistant Foreign Mission secretary, as Dr. Willingham's robust constitution was rapidly giving way under the severe strain of overwork. The board therefore elected Rev. E. Y. Mullins, of Baltimore, who was thought to be in every way qualified for the responsible position. Whether or not he would accept had not been made known. We notice that Bro. Mullins has also been called to the pastorate of North Avenue Baptist church, Cambridge, Mass., which is said to be one of the best in New England. At this writing his decision has not reached us.

We have received a copy of the catalogue of Judson Institute, Marion, for the scholastic year 1894-5. It shows a goodly number of pupils and a high grade of patronage. It also shows a curriculum fully equal to that of any high grade female school in the South. We are not afraid of successful contradiction in saying that the course of study offered at the Judson is of a practical and useful kind which is equalled by few and excelled by none of the female schools of the land. The girls who have gone out from its walls for years past attest this fact. The aim has been and still is to give a solid rather than a merely ornamental education; and yet Judson graduates are ornaments to society wherever they are. The catalogue before us contains all the information as to expenses, etc., that a parent would wish to have, besides other matters of importance. Write to Dr. S. W. Averett, Marion, for catalogue, and if you know a young lady who may wish to attend school away from home, give him her name and address. The next session of the Judson begins Tuesday, October 1.

This is certainly an era of extravagance in speech. If we believe those who write and speak, we must conclude that hardly anything in this day is of ordinary kind. Frequently our correspondents write of a "splendid congregation" and a "magnificent sermon," when in fact it was only a large congregation for that community, and a good sermon, the preacher being inspired by the large number of attentive hearers so that he preached a little better than usual. And then we are told of the "finest church in the state for the size of the town," when the writer knows perhaps not more than a dozen Baptist churches, and cannot know the cost or appearance of the hundreds of others. Here is a correspondent who writes of "the First Baptist church of this city," and he is speaking of the only Baptist church there is, or ever has been, or will be for years to come in the little town of not more than five hundred inhabitants. We feel constrained to draw the pencil through much of this extravagant and pretentious language.

The secular press is equally at fault, and perhaps more so. An editor or a correspondent finds "the largest hog ever raised in this part of the state," which was of course reared by "the best farmer in the state." A politician who is not known to the outside world at all is declared in the local paper to be "the best posted man in the South on the financial question." Here is a paper which assures the public that when the roofing of the jail and courthouse is completed, "our county will have two of the best covered buildings in the state."

And so goes on the useless extravagance of speech. Of course it has gotten into private conversation, and to such extent that one must listen to what is told him with the suspicion that perhaps the facts are overstated, though without evil intent on the part of the narrator.

In writing of this matter we do not feel that we are magnifying a small thing. For not only is extravagant language misleading, but its habitual indulgence leads easily and naturally to lying. Let it be remembered that the worst form of lie is perverted truth. And verily that is a sore evil under the sun in this day and generation.

An eminent Methodist says to us, in reply to our inquiry concerning the relative strength of the Baptists and Methodists in the cities of Georgia: "The Methodists are ahead of the Baptists in every city in Georgia. In Atlanta, Macon, Augusta, Savannah, and in all the other larger towns, we lead you, and I think the same is true of all the other cities in the South, except one." He then proceeds to tell us how this has been done. He says: "While you people have been holding together in large churches, the Methodists have been perpetually establishing missions in and around the cities."—Religious Herald.

It has been plain to some of us in Alabama that the centralizing idea has done harm here in this state. One large church is of less value to the Baptists as a denomination, and also of less value to the Master, than two churches of moderate numbers. An oversize church is unwieldy, and it is lazy because of reliance on its numerical strength. Gideon's band would accomplish the Lord's purpose better than Gideon's large army. We are reluctantly learning wisdom in this matter.

It is an old saying that such an one has "the impudence of the devil." We have no doubt that the devil is pre-eminently impudent, if we may judge him by the acts of his servants. Here is a letter from one of those servants in New York city, (which some people think is the old serpent's headquarters when away from home), in which the ALABAMA BAPTIST is offered a large number of thrilling and attractive tales about pirates, smugglers, highwaymen, murderers, robbers, thieves (some of all whom were women), and all that class of delightful people whom we all so much admire as companions for ourselves and families. The writer of that letter has no doubt that those tales of absorbing interest would not only delight our present readers, but add largely to our subscription list!

If that isn't impudence in the double superlative degree, what is it?

But yet it may be that that writer, who bears a common American name, is after all only an American heathen. Perhaps he does not know what kind of matter is printed in religious papers; in deed he may not know that a Baptist paper is a religious publication at all. And yet the letter indicates both literary and business intelligence. So we say, he may be only an intelligent American heathen. There are many others just like him.

But if it is a case of impudence, it is of such character as to forever stop gamblers, saloon-keepers, blind tigers, publishers of obscene literature and all that class of evil doers from making any more complaints against preachers and other moral reformers as being impudent or meddlesome in interfering with them. Preachers may now go on with the work of reform without stopping to make reply.

THE OPPORTUNITY!

Here is the opportunity for churches, mission societies, B. Y. P. U. and individuals to get the literature they need at small cost.

The ALABAMA BAPTIST and Foreign Mission Journal one year for \$1.65. Clubs of five or more can get the two for \$1.60.

The ALABAMA BAPTIST and the Young People's Leader at the same price as above, at present. The Leader contemplates some improvements, which may increase the price. Better send now. The Leader is published by our Sunday-school Board at Nashville for our young people. It is not a mere child's paper, but has attractive, stimulating and instructive reading for youths and young men and women. Every member of B. Y. P. U. and other young people's societies should read it.

FIELD NOTES.

Deatsville church expects to begin a protracted meeting on Friday night before the second Sunday in August.

Pastor Savell, of the Second church, Birmingham, leads the shouting because his church has gotten out of debt. You shall hear him next week.

Dr. P. T. Hale, of Birmingham, was in the city on Monday. The first we heard of him he was at the postoffice, and the last we saw of him he left this office. He was in a hurry to catch the train, but was not running away.

W. S. Henderson, Harpersville: Prof. J. B. Kilpatrick and wife have consented to take charge of Wilsonville academy another year, with a prospect that the house will have to be enlarged, so many more pupils are coming.

Pastor P. T. Hale informs us that the Hale-Whittle party which sails August 24th for Europe and the Holy Land, is about made up. They will take twenty-five, and already have twenty, and several others are trying to make arrangements to go.

Dainty little cards contain these words, which are not difficult to interpret: "Mr. and Mrs. John Bass Shelton. Birth announcement. Sadie Elaine Shelton, July 4, 1895." And lute nor harp ever made as sweet music as they have in the Evangelist's household now. Congratulations.

A. J. Preston, Newton, July 15: We are having a good meeting. Nine happy souls obeyed Christ in baptism Sunday morning at 9 o'clock. Bro. Shelton came in for the 11 o'clock service, and three have joined by experience since. The meeting will continue until Thursday night.

We find the following in the Brundidge News, and those interested may take notice: A letter to the committee of the First Baptist church from Hon. W. H. Barnett, moderator, gives notice that he has changed the time of meeting of the Troy association to Friday, before the first Sunday in August, at the request and to suit the convenience of the Brundidge church.

R. M. Hunter, Jasper: Who is ahead now? Last Sunday I attended Sunday-school, preached one sermon to the white Baptists at 11 a. m., and two sermons to the negro Baptists in the afternoon and at night. I married two couples of the nicest families in town, Miss Minnie Appling and Mr. Tucker, at 1:20 p. m., and Miss Ida Kitchens and Mr. Inman at 8:30 p. m. How is that?

Demopolis Express: Quite a party of our young folks attended a Japanese lantern entertainment at the Baptist church in Prairieville last Tuesday evening. The entertainment was under the charge of Rev. Mr. McCollum, and was given for the benefit of foreign missions. We learn that a considerable amount was realized and a most enjoyable evening spent in listening to Mr. McCollum's description of Japan.

R. M. Hunter, Jasper: The North River Sunday-school convention convenes with Providence church, three miles from Oakman, on the G. P. R. R., at 10 a. m., Friday before the fourth Sunday in July. Here is an opportunity for our representative men to do some good. Come, brethren, and help us. We so much need you. Let every one consider himself invited and then come; and we'll feed you on mountain back and rock spring water—cold and pure—no "mountain dew" in it.

Bro. W. B. Davidson made to us substantially the following report of the county Sunday-school convention at Pine Level: "We had a big time, and Bro. Jesse Dickson is a wheel-horse. The people quit work and came to the church, and we had a good meeting. Had a good effect on the town. Bro. Whittle was there and lectured, and gave great satisfaction. A number of delegates promised to try to organize a teacher's meeting in their Sunday-schools. Bro. Dillard was re-elected president. The next meeting will be held at Mt. Meigs."

Bro. J. F. Granade, of Frankville, Washington county, is the latest addition to our Honor Roll. Pastor Adams was coming to Montgomery to attend a meeting of the State board of missions, and that was a good opportunity to send the money. Bro. Granade is building the finest residence in that section, and while his pocket book was open he took out five dollars for the ALABAMA BAPTIST. The new house will of course make a better appearance than the old, but no doubt if there will be dispensed in it a more generous and bountiful hospitality.

When Rev. J. R. Caldwell was returning from Texas, last winter, he fell in company with a lady who was returning from Memphis to DeKalb county, in this state. She had a check which entitled her to receive a small sum of money at Birmingham as rebate of fare, or something of that kind. Bro. C. collected it for her, but on account of some delay in the matter her train left before he returned. He has been unable to obtain her address. If she will write to Rev. J. R. Caldwell, Deatsville, Ala., and identify herself, the money will be sent to her. Our readers in DeKalb will please mention this.

Pastor Kallin and his bride were royally received by his people of the Second church, Houston; and they seem as happy as earthly beings need to be.—[We find that news note in the South Texas Baptist of July 3d. We had discovered that Bro. Kallin had an eye single to a young lady in the region of Mobile; we knew he was under suspicion of an intention to marry pretty soon; and we learned from his own pencil that he was at Daphne, in Baldwin county, a few weeks since. Adding these facts to the item quoted, we feel authorized to extend congratulations and earnest wishes for him and his.]

C. J. Burden, LaFayette: On last Sunday, after the sermon, our much beloved pastor, Rev. W. C. Bledsoe, D. D., gave notice to the church that his name would not be before the conference for re-election to the pastorate. This was a great shock to church and congregation. Dr. Bledsoe has been pastor here for many years, and has done a great work. He would be retained by the church if he would consent. Dr. Bledsoe is held in high esteem by all Christian people in this community, and much loved by all who know him. He is known over Alabama and in adjoining states as a scholar, a good theologian, a fine preacher, a consecrated Christian and a safe counselor. The church that secures Bro. Bledsoe as pastor may congratulate itself on a wise choice.

Baptist, Eufula: Services at the Baptist church Sunday morning, 14th, were indeed delightful. Not as large a congregation as usual, but an appreciative and interested one. Sermon by our pastor, Text John 20th, last clause of 21st verse, "As my Father hath sent me, even so send I you." Many sweet, beautiful thoughts were brought out as to the grandeur of the work that Jesus came to do, and to which he calls every one who accepts him as a personal Savior. One received into the church by letter.—The lovely flowers tastefully arranged about the pulpit, good singing, the many sweet-faced children in the audience, all added to the attractiveness of the hour.—As for the writer's part, no sweeter peace will ever fill my soul until on the other shore I rest at my Savior's feet.

It may be an intrusion upon womanly modesty, but we must tell it. Miss Thurza Chandler, an attractive young lady yet in the 'teens, is superintendent of the Baptist Sabbath-school at Gravelly Springs, Lauderdale county. Bro. Ashcraft, of Florence, is our informant, and being a lawyer, it was natural that he should take a logical view of the matter, so he said, "If a young lady may teach a class in Sunday-school, I don't see why she may not act as superintendent of the school, especially when it is necessary." Bro. A. said the young lady makes a most acceptable superintendent. The ALABAMA BAPTIST visits the family. We are not surprised to hear that the women who read this paper hold up the banner when others fail.

A Member, Hardaway, Macon county: Just think of it! In an old field where corn and cotton grew a few months ago, now stands a Baptist church almost completed, with about forty members. Our pastor, Rev. George Harrison, is doing a good work. He preaches for us on the third Sunday and Saturday before in each month, and Bro. Gunter and Bro. Bayne, of Montgomery, conduct services for us on the first and fourth Sundays respectively, so that we have service on three Sundays. We expect to have a strong church in the near future. Our protracted meeting begins on the 20th of this month, and we expect a good many additions at that meeting. We are praying for it. We have a prayer meeting weekly, and a well-attended Sunday-school, of which Bro. C. A. Davis is superintendent. He delights in his work.

Geo. E. Brewer, Opelika: The meeting at Natalsulga closed yesterday. The congregations were fine, especially considering the rain and heat. Interest good, and better attention to the Word could not be asked; but there was no marked movement; all was quiet, but deep

thought seemed to rule. Six additions, five by baptism; four received the last night. The meeting appeared to be just properly grasping the people when it was necessary for the pastor to go to Bethle-hem.—[We have become satisfied that it is a mistake to leave a meeting under such circumstances. Gather the fruit that is in sight, and let the other meeting wait. Of course a preacher must regard his promises, but we cannot think he does wrong in waiting to complete the work that seems so nearly done. The opportunity may not occur again.]

J. W. O'Hara, Cardiff, July 8: I find the prospect at this place not quite so encouraging as at Blossburg. I have found 23 Baptists, 17 of whom will go into a church organization. I had a very small congregation yesterday morning, but last night I had the largest crowd of people that has ever attended religious service here. The attention and interest were perfect. I went out to the Sabbath-school yesterday evening, and found about 50 children and nearly as many older people assembled, but they did not have any literature. I think they have been conducting the school in a very unsystematic way, having no roll or roll-call. I also noticed a great many boys around the streets, whom I wish to get in school if possible. The people here take very little interest in religion, but I think a good work can be done among them. We will organize a prayer meeting next Wednesday night.

A. J. Lilly, Tallassee: We held our protracted meeting in June, continuing about fifteen days. Our good pastor, J. M. Johnson, did all the preaching for more than a week, when he was called home by his wife's illness. There being no other preacher that we could get, the church decided to carry on the meeting with the deacons and other good brethren. The meeting was thus conducted for more than a week longer, and the Lord greatly blessed both church and people. While there was no great outburst of religion, there was a deep interest all the time, and men and women seemed to act honestly with God, with the church and with their own souls. There were added to the church by letter, restoration and vouchers, 20; by baptism 34, making a total of 54 received during the meeting. We are now in good condition. The church seems to be at work, the Sunday-school is large and still growing, and we have a young men's prayer meeting every Wednesday night, which is well attended.

J. P. Shaffer, Dadeville: The ministers and deacons of the institute, lately held with Dadeville church, was quite a pleasant and profitable meeting. It was well attended by the ministers of the association.—Bro. A. S. Smith, of Roanoke, conducted a meeting of days at our church, closing last evening. During much of the time there was so much rain that many people were hindered from attending, but the meeting went on, blessing our church with many good results. Seven persons were baptized. All of us were pleased with Bro. Smith's preaching and manner of conducting the meeting. He preached the gospel inviting saints to duty and sinners to repentance—a no more, no less. Taking Bro. Smith all in all, as a preacher, he is a blessing from God to those who listen. He depends upon the gospel rather than methods for results.—On the 2d Mrs. Paschal, wife of E. R. Paschal, of our city, passed up to her reward. She was a cultivated Christian young woman, a member of the Baptist church. Sister Paschal bore her afflictions with much patience. She leaves her babe and young husband, with the prayer that she may meet them in heaven.

M. Huntsville: Rev. Oscar Haywood, of the First church, is off for a month's vacation with relatives in North Carolina.—Bro. Burns left last week to join Bro. J. J. Beeson in a mission campaign of several weeks duration in the Tennessee River association. Bro. Burns will follow this with a similar campaign in Florence association in company with Bro. J. O. A. Pace.—The sixth annual convention of the Madison county Sabbath-school association will be held at Gurley, beginning July 25th and continuing three days.—The members of Mt. Zion church are making elaborate preparations for Sunday-school picnic on July 27th.

Dr. J. P. Hampton, the pastor of North Liberty association, is at home again, after a visit to relatives in Missouri.—On last Sunday morning at Dallas Avenue church, instead of regular service, there was roll call, reading of church covenant and review of church work for past year.—Dr. McGaha has his fam-

ily in Huntsville for the summer, and the occasional sermons that he consents to deliver during his resting season are gladly received by the people among whom he was pastor six years ago.—Rev. W. W. Lee, pastor of the churches at Scottsboro and Gurley, visited in Huntsville the past week. He reported himself pleased with his new field.—Among our country churches the protracted meeting season has come, and from the interest manifested in advance, there is a hopeful outlook for good meetings.

For the Alabama Baptist. That Week of Prayer. Ed. Ala. Baptist: Allow me a word with my Alabama brethren in reference to the week of prayer designated by our convention committee. Will not all our churches observe it? What say our pastors? If we all fall into line praying for power to come upon our local churches and pastors, power in our district associational gatherings, power in our state and general conventions, power for the directors, secretaries and missionaries of all our boards—praying, I say, genuinely, earnestly, believingly for the Spirit's power upon all concerned, what a mighty uplift in Christian experience, zeal and efficiency will be the portion of our Southern Zion! What an impetus will be given to all our work! One day of that blessed week will be worth a dozen years of "centennial effort." How our pastors will preach! How the lay members of our churches will work and pray—and give! How sinners at home and in foreign fields will cry, "Men and brethren, what shall we do?" Dear brethren, shall it be another Pentecost? Pray for it, expect it, and God will send it. May it be a great day in Israel.

HOW TO OBSERVE IT.

Seek for power, ask for power, find power. Seek it in your heart, ask for it in your prayers, find it by your faith. No man is fit to pray for power upon others until he has it himself. Make not the mistake of thinking God will not give it. I have thought, studied, and prayed much of late along this line, and I do believe we are on the right track in this matter and that better days are before us. What mean the multiplying of Holy Spirit conferences and the sending forth of such requests as our committee makes? Is not God wrestling with his people? If so, wrestle on, oh Lord, "till the breaking of the day," and cling to him, ye saints, till the blessing comes.

Dear brother pastor, don't fail in this, but lead your people in this blessed quest.

J. V. DICKINSON.

Gadsden.

For the Alabama Baptist.

From Huntsville.

I have not written you since we entered our new church, and now I must write you concerning the First church. We are going right along, both pastor and people, doing a good work. God has, and is still, blessing us. Our congregations are large and continue to grow in size. Our pastor is very popular, and large congregations come out to hear him preach. We are encouraged, and believe the work being done by our church and Sunday-school is going to tell. Our prospects were never so bright. The new church is a beauty and is much admired by all. We give God the praise for it.

Dr. McGaha, of Howard College, preached one of his stirring sermons for us yesterday, taking as his theme, "The new Paul and the old Saul." Dr. McGaha is here spending his vacation, and if resting a few weeks enables preachers to dissect a subject so completely as he did "Paul and Saul," then rest for preachers is good, for he certainly did get all the food for the soul out of this subject. Fresh air and pure water seem conducive to his health, though his coat will hold more flesh yet, and his cheeks get fuller without any suspicion of strong drink.

Bro. Haywood leaves us to-morrow for his vacation in North Carolina where he was raised. He has worked hard and needs the rest, and deserves it. He will be absent four Sundays, during which time he will be greatly missed by his church and congregation. We trust, however, that this rest will be for his and our good. During his vacation we will try to have Dr. McGaha preach for us.

July 8. M. B. NEECE.

For the Alabama Baptist.

A Turn in the Seminary's History.

The lamented death of Dr. Broadus introduces with the next session a new period in the history of our Seminary at Louisville. He filled so large a place in the work as well as fame of the institution that his departure not only makes a void that cannot be filled, but renders necessary certain important changes in the conduct of its affairs. It is natural that the friends of the Seminary should be interested as to how the work will be carried on in the absence of our loved and trusted leader.

When such a man is taken from us we may be inclined either to underestimate or to overestimate his importance. It would be ungrateful and unjust to feel that we can get along just as well without him, but it would be equally wrong to suppose that we cannot get along at all without him. It would be no praise to Bro. Broadus to conceive that the structure they so lovingly planned and built would fall into decay after their decease.

Changes there must be, but let us hope and strive that there be no decline of prosperity and usefulness in the great institution to which these two and their worthy colleagues gave their lives.

The passing away of the last survivor of the original faculty naturally makes necessary certain changes in the teaching. In his own departments of New Testament Interpretation and Homiletics he will be more immediately and sorely missed, but the weight of his wise influence was felt throughout all the departments, and the whole work of instruction will feel his absence. Yet we must not fail to take note of what is proposed to be done as to these matters.

The teaching in Dr. Broadus' two departments had for some years previous to his death been under a greater or less extent under his supervision by assistant professors. He could not have done it all, and in giving a part of the work to his younger associates he was wise and tactful in training them to carry on the work. More and more did he give them to do as he grew feebler in health and they became accustomed to the work. His successors, therefore, have become thoroughly acquainted with his views and ways. They make no claim to his learning and skill, but they will not depart from his courses of study nor change the general methods and principles of his teaching.

While they do not propose to be weak and servile imitators of even so great a copy, it is at least as far from their thoughts to affect a cheap and easy originality by violent changes in the plans of instruction. The friends of the Seminary may rest assured that the two brethren who have succeeded to Dr. Broadus' classes will do their best to carry on the work as he himself would have wished.

And this is true in regard to the other departments and to the teaching in general. Changes that were in contemplation and approved by him will be made in some of the work. Other things will go on as before. His influence and the general and special views he had are sacred among the members of the faculty, and his absence will cause no break in the general trend of things either as to the settled plans and policies of the school or as to the conservative and evangelical views of truth to which it is committed. The Seminary will continue to stand on the theological platform on which it was placed by its founders.

As to the business affairs and the matters of administration, Dr. Broadus was much too wise a man to centre everything in himself and so make himself indispensable. It was his way to take counsel with his faculty, and sometimes with individual members as to all sorts of matters small and great. He was the head, but he would not be everything. His successor in the presidency is a wise and able man. Nobody need be fearful as to the discretion and smoothness with which affairs will be guided by the new president. His colleagues respect and love him, and their loyal cooperation is at his command. The students were immensely pleased at his election, and the constituency of the Seminary have in many ways evinced their satisfaction in his appointment. The ship's helm is in safe and skillful hands.

Another matter, and one where the element of uncertainty gives more concern, is as to the effect of Dr. Broadus' death upon the attendance of students next session. That a number of men each year were attracted to the institution by the fame and the personal qualities of the president is no doubt true. And it may also be admitted that some will probably not come next session who would have come had Dr. Broadus lived. Now the attendance of students for the last two sessions was exactly the same, 268. So it is clear that if the attendance next year keeps at the same figure or goes beyond it, there must be increase in the number of those who would come to the Seminary notwithstanding the absence of Dr. Broadus. Of these there can be and ought to be a sufficient number to make up and go beyond any possible loss.

We have had some fine men from Alabama every session. Shall we not have a large increase next session? Let all friends of the Seminary work at this problem, and we shall have a great attendance next session.

E. C. DARGAN.

Hot weather proves depressing to those whose blood is poor. Such people should enrich their blood with Hood's Sarsaparilla.

Bro. Stewart's Note.

To Bro. Stewart's note I say yes, I delivered an informal, open-door lecture not long since, and took a voluntary collection. More than ten dollars was contributed; I gave it to the Homeless Society.

I was impressed that by this means I might help Bro. Stewart in his good work as opportunity afforded.

I do and say what I am impressed with. This is an instance to the extent it may prove profitable to poor, helpless children, and others in connection.

I have some lines of thought that have interested me for the past twenty years, and while I am trying to help the Home, I believe they will interest and profit others. I read and study enough to think I have some conception of the old and the new. I propose nothing to myself, for

"There are little ones glancing about in my path,
In want of a friend and a guide;
There are dear little eyes looking up into mine,
Whose tears might be easily dried."

W. R. WHITLEY.

Alexander City.

