

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 22.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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the threatened deficit. We hold a mutual admiration society when the convention meets if we have done decently well, or if we have fallen behind we tax our ingenuity to find an excuse—the crops failed, politics interfered, or the finances of the country got crazy, and straightway we proceed to take up a high pressure collection, taking pledges, hundreds of which are never paid—and then we all go home to go through the same mill another year. We are sure there is a better way, and if we will with earnest prayer and consecrated heart seek it we will be led unerringly into it. We plead with our brethren to hear us patiently, and help us to solve this the most important problem before our convention.

We are unanimous in the opinion that the tithing system is the best and simplest that can be adopted. We first read of it in Gen. 14, when Abraham, after the battle with the kings, gave Melchizedek, "the priest of the most high God," tithes of all. Jacob, at Bethel, made a vow unto God, "If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house; and of all that thou shalt give me I will surely give a tenth unto thee." Gen. 28. Afterwards it became a statute in Israel that the tenth was the Lord's. Lev. 27:30-33; Numbers 18:21-22.

Promises of blessings, temporal and spiritual, abound in God's word to all those who honor him with their substance according to his law. Deut. 14: "Thou shalt truly tithy all the increase of thy seed that thy field bringeth forth year by year, that the Lord thy God may bless thee in all the work of thy hand which thou doest." Prov. 3:9-10; also 2 Chr. 29:31 chapters, where the great revival in Hezekiah's day is recorded. When Israel had neglected the ordinances of his house, God entreats them saying, "Return unto me and I will return unto thee, saith the Lord of hosts. Yet ye have robbed me in tithes and offerings. Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room to receive it. And I will rebuke the devonour for your sakes, and ye shall not destroy the fruit of your ground; neither shall your vine cast her fruit before her time in the field, saith the Lord of hosts; and all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts." Mal. 3:10-12.

Your committee do not claim that this is the law under the New Testament dispensation. From Matt 23:23 some have inferred that inasmuch as the Lord mentions approvingly the tithing of "mint, annise and cummin," he gives it his sanction as the plan to be adopted by his churches. This is not conclusive to the minds of your committee; but we are sure that the Lord did not disapprove the plan for the New Testament people if they choose to adopt it.

A FEW REASONS

Why we believe it to be the best rule for God's people in all times.

I. The uniform results attending the practice.

We have never known one who honestly and faithfully practiced tithing with whom these results did not follow: (1) A growth in spiritual power. (2) More cheerful and joyous giving. (3) A large increase in contributions. (4) Temporal prosperity.

II. Those who minister about holy things, whether at home or abroad, are expected to live of the gospel and to give themselves wholly to these things. Besides their support, there are houses to be built and colleges to endow, &c.; so that the demands are greater now than in the Old Testament times, and there needs to be larger giving, based on some certain systematic plan. The interests are too great to be left to the haphazard methods in vogue among us now. What plan is more certain than the plan which God gave to his ancient people?

III. The tithing system is based on the soundest philosophy. Most failures in business are caused by the pastor's not keeping up with their affairs. When one determines to honestly acknowledge God's claim in his business by faithfully setting apart one tenth to his service, he is forced to keep carefully up with his affairs. This careful attention to his business will be worth far more than the tenth which he sets aside for God.

IV. The tithing system does not conflict with a single New Testament precept, but rather helps to easily observe them. Take Paul's injunction to the Corinthians, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him," &c.

One might be greatly troubled about deciding the oft-times very uncertain question on Sunday morning, "How have I prospered this week?" But with the system we are advocating it can be easily settled. Whether the prosperity

has been little or much, one tenth is given and that without leaving any doubts in the mind or qualms in the conscience.

V. It is a uniform plan by which the equality of the members is maintained, whether they are rich or poor. If all give a tenth, then all bear their part. One member is not burdened and another eased.

With a view of securing the best thought on this subject, the following letter was addressed to a large number of brethren in different states, and the following replies were received:

My Dear Sir and Bro: If our Baptist people could be induced, voluntarily and gladly, to adopt the plan of paying into the treasury of the Lord one-tenth of their income, I am sure it would be acceptable to God.

G. W. Hartford, Arcadia, La. Unquestionably Yes!

From the venerable S. G. Hillier, D. D., of Ga.: It would certainly be "acceptable to the Lord." I believe that such a degree of liberality would be rewarded, even in the present life, by the blessing of God upon all our interests, both temporal and spiritual.

T. P. Bell, Nashville, Tenn., answers both questions in the affirmative.

W. L. Pickard, Louisville, Ky.: In answer to your letter, will say: I believe a tenth would be acceptable to the Lord. 2d, Were a tenth of our incomes given, we would soon have money enough in the Lord's treasury to put the gospel in reach of all.

R. J. Willingham, Richmond, Va.: I believe that if our people would adopt it generally they would find it a great deal easier to give, and more than that, they would enjoy giving. If the question comes up of how much is a tenth, and one can not decide in any other way, let them give one-tenth of the amount which they use for living themselves.

L. L. Foster, Austin, Texas: I will state that the payment of one-tenth of their incomes into the treasury of the Lord by the Baptists would in my judgment be well pleasing and acceptable to God.

H. F. Sproule, Jackson, Miss.: I do not see how any disciple of Christ can be satisfied to return unto the Lord's special work less than one-tenth of his gross income. A special enquiry was made of C. A. Davis, Jr., of Greensboro, Ga., as to his father's system of giving: I would reply that my father and I have always advocated and practiced the tithing system. It seems to be the scriptural way and the systematic and satisfactory way (when properly followed) of gathering what we owe the Lord into his treasury. My father kept an account in his ledger called "Donation Account," which he charged with ten per cent of all his income, showing at the end of each month or year how much he had ready to pay out for the Lord's work. Then as he sent a check to Powell, Diaz, or any mission or benevolence, he charged "Donation Account" that much.

G. M. Harrell, Minden, La.: I fully believe that if the Baptists would "voluntarily and gladly" pay into the treasury of the Lord one-tenth of their income, it would be acceptable to the Lord, & & & and would also develop in the giver a high standard of Gospel piety.

O. F. Gregory, Fourth Baptist Church, Baltimore, Md., believes it would be acceptable to God.

Lansing Burrows, Augusta, Ga., believes it would be acceptable to God.

F. C. McConnell, Lynchburg, Va.: The lowest possible percentage of our income due the cause of Christ is a tenth.

E. Y. Mullins, Baltimore, Md.: I am sure the Lord would be pleased if all his people would give one-tenth of their income, and that it would greatly hasten the evangelization of the world.

I. T. Tichenor, Atlanta, Ga.: I am sure that if the Lord's people would give one-tenth of their income to his cause it would be an offering very acceptable to him.

B. F. Abbott, Auditor Home Board, Atlanta, Ga.: The great difficulty with our denomination raising the money to carry on its work has not been the lack of ability, but for the lack of a regular system in raising funds. There can be no better plan, of course, than that of giving a tenth. It is the Bible plan.

J. M. Frost, Nashville, Tenn.: I would answer both your questions in the affirmative.

D. G. Whittinghill, Pastor Coliseum Place Baptist Church, New Orleans: I most heartily endorse the "tithing system" of paying to the Lord our dues. The New Testament certainly teaches the tithing system if I interpret it correctly.

D. I. Purser, Pastor Valence Street Church, New Orleans: In answer I will say that for twenty years I have tried to give not less than one-tenth of my income to the Lord's cause.

John F. Purser, Pastor First Baptist Church, New Orleans: I most heartily believe in tithing, and have practiced it for years myself.

H. C. Mabie, A. B. M. Union, Boston, Mass.: For my own part I have no question as to that principle were generally taken up, it would not only be highly acceptable to God, but would greatly relieve the pressure concerning all forms of benevolence.

C. W. Tomkies, Keachie, La.: To your first question I answer, I

certainly do. To the second my reply is most unquestionably.

A. D. Adair, former treasurer of the Home Board, Atlanta, Ga. In answer to your first interrogatory I say yes also. I have always adopted the plan of giving one-tenth of my income to the Lord, and I find I have given more than that to date.

J. B. Hawthorne, Atlanta, Ga.: If our Baptist people could be induced to adopt the plan of paying into the treasury of the Lord one-tenth of their income, I am sure it would be acceptable to God.

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the Alabama Baptist.

"The Tenth."

Dear Baptist: In your issue of August 1, 1895, you published a part of the report made to the Southern Baptist Convention by "The Committee on Tithing." This report was made at the last session of that Convention, and, as I am informed, the report was adopted. The committee was composed of the following named brethren: F. M. Ellis, A. K. Seago, J. M. Carroll, J. T. M. Johnson, Geo. A. Linton, T. B. Thames and B. H. Crumpton. These men are among the most learned, pious and consecrated in our churches.

The Convention was made up of leading Baptists from all the Southern states, and the action of the committee and of the Convention on so important a subject is supposed to have been taken after due and prayerful consideration.

The committee, after giving the law of God as to the plan of raising money for church work, said: "Is it not a shame that so many Christians should substitute for the divine law schemes that belittle Christian beneficence, make the church of Christ a whining mendicant, and disgrace Christ's cause by such miserable compromises with the world as fairs, festivals, suppers, and the like? Let us insist upon methods approved by God's Word, and have done with plans of mere convenience. It is high time that we should understand that the manner in which we get money for Christ's cause is more important than the amount we get."

And the Southern Baptist Convention said, Yes, we endorse what the committee has said, and we send it out to the churches as the opinion of our great Baptist denomination.

Now, what about it? Is it worth anything? Have the committee and the Convention made a mistake? It would seem so. So far as I can see and hear these same "compromises with the world" are going on and no attention is being paid to the advice of our wisest and best men.

But is there any good and lawful excuse for the adoption of these "schemes that belittle Christian beneficence?" Is the way to raise money for the advancement of Christ's cause not plainly set forth in God's Word? That same wise and devoted committee said: "The Scriptures make the plan of giving as a part of the plan of salvation, and for our fidelity to God in this duty he holds each of us personally accountable." And the Convention said, Yes, that is so. Then there is no excuse. And as for myself I can see no less a violation of God's law in teaching salvation by works than in giving "fairs, festivals, suppers and the like" to raise money for Christ's cause.

It is indeed, in my humble judgment, "high time that we should understand that the manner in which we get money for Christ's cause is more important than the amount we get." And, oh, how I long to see our Baptist churches all over this lovely Southland of ours abandon the present haphazard, slipshod ways of giving" and "be as sound and scriptural in our giving as we are in our articles of faith." H. H. Brown.

East Lake, Ala.

Florence Association.

This association met with New Hope church, near Center Star, in stead of with Pleasant Valley church, as published. We had the best preaching, the best reports and discussions; thereof, the greatest number of delegates in attendance and the largest congregations probably in the history of the association. Although the financial report was a disappointment, yet we feel that great progress has been made during the past year.

Rev. W. S. Brown, in behalf of the State board, and Rev. J. O. A. Pace, associational missionary, made two weeks tour of the country in July, and the greater success of our association was largely due to their good work on that tour and the faithful labors of brother Pace as associational missionary.

Rev. A. E. Burns, evangelist for the Tennessee Valley district, was present and rendered very acceptable, valuable and efficient services. His map lecture on Sunday to a congregation of 600 or more, out in the grove, presented a scene and produced an effect never to be forgotten by those present. Collections for missions amounted to \$5.28.

Brothers Burns and Pace are doing valiant service for the Master as leaders among men. Brown, in addition to his pastoral work of the Florence church, is doing a grand work in East Florence by weekly prayer meetings and monthly preaching, and also spends a month or more in country work during the summer. He is the chief executor of the Baptist forces of Lauderdale county.

Brother Pace is employed for half his time by Liberty, Bluff Creek and Brush Creek churches, and he spends the other half in associational missions. Liberty church is growing rapidly under his ministry and bids fair to rival the Florence church before long.

He who builds a house without windows and then blames God because he has to live in the dark, has plenty of doors to admit the devil.

Until four or five years ago even Florence had no Baptist church. The work in this county is largely pioneer work. When we look at our cause then and now in Florence and in the country we feel greatly encouraged and grateful to the Master for his blessings.

H. C. GILBERT.

From Miss Willie Kelley.

My dear Mr. Crumpton: We are having summer sure enough now. It is very much warmer here than at home. I suppose it is because there are so many Chinese here that they have taken up all the oxygen and left none for the foreigners, and you know we must have that. I think the Chinese could live in any kind of place. Last week one day and night it was so warm I could do nothing but fan. Mrs. Tatum and I walked all over the house that night trying to find a breeze. It is a "different hot" from what it is at home. You feel as if you'd had a bath in salt water, you are so sticky and clammy. It is so damp down stairs that they varnished the floors, as they would decay if they were not varnished; so one morning I went down and the water was just standing all over the floor, and the doors and windows were dripping. Wherever the children walked you could see the print of their little bare feet. I am keeping unusually well; I have been sick only once, and that for only two or three days.

My own teacher is seriously thinking of uniting with the church. He has been over to talk with Bro. Bryan about it several times, and I am convinced that he is thoroughly converted, but his father is very bitterly opposed to it, and filial reverence is carried to quite an excess in China. He will have to leave his father, and that will be a hard thing to do; in fact, it is a disgraceful thing in their eyes. His wife is not at all friendly to the "Jesus Doctrine," as they all call it. His conversion has been on my mind many days. I know God will answer my prayers, for they have gone up in faith.

Sing San was very proud of his picture that was printed in the ALABAMA BAPTIST, and sends many thanks to you; he wants you to send him two or three of the papers.

I have just been reading about the outrages in Scheuen province. There were a great many Northern Baptists there; all had their homes burned, and lost everything but their lives. About forty missionaries in all are now on their way to Shanghai; I pity them on the canal when it is so intensely hot. The U. S. consul here is seeking redress for their wrongs, and I think he will succeed. I expect we will have the trans-liberian railroad by the time I come home, and I can go by rail. I'd rather cross the ocean, though. I suppose fifty years hence China will be partially civilized.

Monday evening.—I have just returned from my school, and had a very pleasant evening with my pupils. I carried down some Chinese dainties(?) and gave them a little treat. Poor children! they have very few joys in their poor little dark lives! How my heart yearns to do something for them. I am teaching them the Sunday-school lessons now with those pictures to help me. I find them of great use to me. I have fixed them with Chinese characters instead of letters; pasted paper over the printing and wrote the Chinese. W. K.

David.

A distinguished preacher gives us this bit of exegesis and comment upon an oft-quoted text:

"David is said to be a man after God's own heart, because never once did he waver in his worship of God alone. The covenant with Israel as a nation was conditioned upon their freedom from idolatry. Immorality God punished as he does now as the sin of individuals; it did not break the national covenant that God should be their God and they should be his people. David was an ideal man as king of Israel, because God was his God, and never once did he incline to idolatry nor tolerate it among his people."

In 1 Sam 13:14 the prophet says to King Saul: "But now thy kingdom [reign] shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."

In Acts 13:22 Paul refers to the rejection of Saul and the choice of David: "And when he had removed him [Saul] he raised up unto them David to be their king; to whom also he gave testimony and said, I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will." It is not to be doubted that the passage in Acts 13:22 is a free quotation or adaptation of Sam. 13:14. And if this be true, then the historical conditions are such as to make it improbable that the expression "after his own heart," has any reference to David's life-long monotheism and freedom from idolatry. The words seem to mean simply that Jehovah chose David to succeed the rejected Saul. The language was used when David was a youth, and years before he became king; and there seems to be no valid reason for interpreting the phrase as a tribute to David's piety, or to his character in any direction. Prof. Noah K. Davis, of the University of Virginia has given careful study to this point, and that study has led him to the conclusion that the phrase has no reference to David's character, but means only that God chose David to do a certain work under the divine direction; that the words mean God's choice, and not David's character. The phrase is very commonly understood and interpreted as a tribute to David's piety; but such an interpretation ignores the historical setting of the text in Sam. 13:14, and therefore the words should not be pressed as a tribute to David's life-long monotheism.—Dr. F. C. Hildner in Baptist and Reflector.

Central Committee.

PRAYER CARD.—AUGUST.

Home Board.—"I the Lord have called thee in righteousness," Missionaries, 425; churches and stations, 3,484; baptisms, 5,921; Sunday-schools, 2,110; teachers and pupils, 23,702; churches constituted, 178; houses of worship built, 52; Bibles and Testaments distributed, 7,392. Receipts of Home Board, \$88,640.20.

Study Topics.—Growth of Southern cities. Future of the South in manufacturing interests. Great increase of emigration to the South. Pressing need for new church edifices. Best methods of reaching the colored population.

Home Board.

CUBA.

Letters from our brethren in this island have uniformly expressed the continued prosperity and growth of our Baptist cause. Believing that the time for enlargement had come, last October the Board sent for Bro. Diaz to come to Atlanta, in order that every member of the board might secure full information in regard both to the present work and what direction enlargement should take when it should be permitted by the financial condition of the board. The present war in Cuba has postponed indefinitely all such plans. They have been laid aside to await the return of peace and a brighter day. The attention of the President of the United States and other high officials has been called to the existence of our mission on that island, and they have been advised in the case of any interference in the work of our missionaries, the board would promptly notify the government, and expect all proper protection.

INDIANS.

The past year there have been nearly seventy-five missionaries at work in this Territory and Oklahoma, and the amount expended has been \$5,018.33, exclusive of the value of boxes of supplies. The total value of these boxes sent to all frontier missionaries has been \$12,748.85.

GERMAN WORK.

In Baltimore the German church, under the pastoral care of Rev. Wm. Ritzman, reports 104 members, has two Sabbath schools, with 130 teachers and pupils. The feature of the work in this city is that of Miss Marie Buhlmaier, whose field is principally among the immigrants that come from foreign lands. A larger number of these land at Baltimore than any other of our ports except New York.

These immigrants, many of them poor, arrive as strangers on our shores. Many of them are ashamed, confused by the manners, customs, and language of our American people. If they need anything they are powerless to ask for it in our tongue. They are helpless, dependent, homeless. It is the time they most need a friend. This christian woman walks among them, and with cheerful words their mother tongue, makes it to them her willingness to help.

The Christ spirit is manifested in all her actions, and the tracts and Testaments she gives are borne upon as a remembrance of her kindly deeds. Here is indeed a blessed work.

The Study of the Bible.

OUR BOARDS

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READ the advertisement of the Holman Teacher's Bible, and send in your name and money at once.

THE FINANCE COMMITTEE.—We have printed blanks for the finance committee of the association. Saves all trouble and worry of ruling and making headings for tabular statement. Five cents each.

We are surprised that the young preachers, and others interested in the study of Greek, have made no response to the offer which we have kept standing for some time, by which it was so easy to obtain a copy of the Interlinear New Testament. The offer remains, but the advertisement is taken out. See previous issues.

REV. E. Y. MULLINS, of Baltimore, has accepted the position of associate secretary of the Foreign Mission board, and will enter upon his duties the first of September. He is a man of brains and energy, and has long been deeply interested in foreign mission work. The Baptists of Alabama will be glad to see him when he can come this way.

It is pleasant to feel that our readers will probably not complain on account of the scarcity of editorial in these hot days. The debilitating weather, and a day or two now and then with a church out of town, prevent the editorial machine doing much work. Just now there is little need for the machine to work, as correspondents fill the paper.

THE State Department at Washington has reports from Mr. Denby, American Minister to China, which indicate that there is now no reason to fear that for the present, at least, there will be further attacks upon American and English missionaries. Our government has ordered one or more war ships as near to the scene of the recent trouble as they could get. The Chinese are in an ugly mood, and it will be well for this government and England, and perhaps others, to take care of their citizens who are in that country.

BAPTISTS are broad—uncomfortably and undesirably broad; they are the broadest people in North Carolina, and we regret that they are. Secretary Stringfield has investigated, and he tells us that while he has looked in vain for a Catholic or an Episcopalian or a Presbyterian or a Methodist or a Moravian girl in a Baptist school in North Carolina, he has found Baptist girls in every kind of school.

Let us learn a lesson of narrowness, of common sense and duty, from our pedo brethren.—Biblical Recorder.

We have observed the same curious and unnecessary broadness in some of the Baptists in Alabama. When our own schools meet all reasonable demands, why send our boys and girls to other schools?

OUR columns thus far in the protracted meeting season have contained gratifying reports of many additions to the churches, and quite a number of good meetings have not been reported. But the announcements of numbers converted are not the only cause for rejoicing. Nearly every letter says that the church was revived, and some of them say, in one form or words or another, that former divisions among the members were healed and the church was united and happy once more. From private sources we have heard something of the same tenor. In many cases the meaning is that the bad feeling growing out of past political differences among the brethren has disappeared as an effect of a revival

of religion in the church. The members have been made to see that each has a right to his own opinion on political questions, and that one may differ from another and still be a Christian and an honest man. This is as it should be. Now let the members watch and pray that politics may never again get into our churches. Let our religion get into our politics and stay there, but we must not allow politics to get into our religion.

DR. GEORGE B. EAGER, the beloved pastor at Montgomery, Ala., has an article in a recent issue of the ALABAMA BAPTIST on the tithing question. He takes issue with the committee that made the report on that subject at Washington, and which was adopted by the Southern Baptist Convention. Despite the arguments he so ably makes, the Stuard is of the opinion that it would be a good thing if all the Baptists of the world would give one-tenth of their income to the Lord. Let them base it on whatever ground they wish, just so they do it.—Texas Baptist Standard.

As we understand Dr. Eager, he is quite willing that Baptists shall give the tenth, but he does not think that Christians are bound by the old law of tithing. Adopting the rule of the tenth as one's own chosen method of giving to the Lord's treasury, is a different thing from giving the tenth in recognition of an obedience to the law of the olden time.

WHAT has already been printed in these columns on the subject of "the tenth," with more matter on hand, indicates an interest in the discussion which may result in bringing the duty of giving to the Lord more prominently before our readers than it has heretofore been brought.

We were surprised at the large and hearty vote by which the Convention at Washington adopted the report on tithing; but it appears that there were a number of thoughts in the negative that that were not expressed. While we believe it a good rule for any one to give the tenth, we did not expect the committee's argument and conclusion to receive such decided endorsement. The discussion will doubtless do good, as the writers on both sides of the question earnestly press the duty of giving to the Lord's treasury.

FIELD NOTES.

L. M. Bradley, Brewton: You are giving us a good paper, brother. Pastor Bradley, of Brewton, went foraging down into Florida and sends us a new subscriber. He is not afraid of Railroad Bill. Thanks.

S. J. Ansley, Sheffield: A brother speaking of the ALABAMA BAPTIST, said the other day, "They are giving us the best paper we have ever had."

Send to this office for blanks on which the finance committee of the association can make its report. All the headings and ruling ready for use. Five cents.

Rev. J. E. White requests us to change the address of his paper from Boom, Tuscaloosa county, to Oak Grove, Miss. Let us hear from you, brother, when you see the situation.

A letter giving an account of Baptist affairs at Searight came too late for this issue. It was stated that a pastor would be called on Sunday-last, and also that a house of worship would be completed within a week or two.

The chairman of the finance committee of the association has trouble in making out the tabular report. He is not prepared for making the blank. Send to this office for it. Five cents will buy one, but you will need two if you spoil one.

Bro. Whittle writes that he will leave for New York on the 18th, and sail for Europe and the Holy Land on the 24th with the Whittle-Hale party of travelers. He bids the Baptists of the state good-bye, and asks that they will pray for his safe return.

Rev. S. C. CLOPTON, D. D., who has been pastor of Parker Memorial church at Anniston for a few years past, has resigned. Dr. CLOPTON is now enjoying a vacation in Virginia. He has made many friends in Alabama, and we regret his resignation.

Geneva Citizen: Rev. P. L. Moseley did not preach at the Baptist church as expected on last Sunday. He is engaged in a large revival meeting at Clayhatchie, and could not leave the present good for uncertainties. Right, brother Moseley.

Bro. J. W. O'Hara writes that he expected to begin a protracted meeting at Brookside on Sunday last. He also says that it was Bro. Thames, and not Thomas, who assisted in the organization of Blossburg church; also that it was H. W. and not H. H. Brown who was elected one of the deacons.

Evangelist Geo. W. Townsend left Friday night for Cross Keys, Macon county, where he goes to assist pastor J. J. Cloud in a revival meeting. Bro. Townsend is filled with the Spirit, and the Lord is blessing his meetings greatly.

Under date of August 8 Rev. S. P. Lindsey, of Monroe county, sends the name of a new subscriber, and adds: "Am engaged in a meeting at old Salem church with Dr. Locke. Fifteen accessions up to last night."

Dr. Eager expects to spend a few days at Montegale, Tenn., and then go to Chicago, where he is to supply for Dr. P. S. Henson for three Sundays. It is quite a compliment to a preacher to be invited to occupy Dr. Henson's pulpit.

J. J. Pipkin, McKinley, Aug. 9: I have just closed a fine meeting with my church at Octagon; there are six awaiting baptism. This church is getting in fine working order, and will take regular collections for missions in the future. I am hopeful of this church.

W. A. Parker, Thomasville, Aug. 6: I recently aided Bro. A. G. Lowry in a meeting at Rembert. A glorious revival it was, not so much in numerical accessions to the church, but in that the church seemed to be stirred from center to circumference. Members long backslidden were restored, and all received anew the 'joys of salvation.'

Rev. S. A. Adams, of Jackson, in sending two renewals adds: "I am just out of a good meeting at Union church, at Frankville, Washington county. Was disappointed in having ministerial help, but the pastor, the church and the Lord got together and we had a good meeting. Several added to the church."

W. T. Cobbs, Hartsville: I went to Falkville Saturday before the 3d Sunday to assist pastor J. N. Thompson. God blessed the effort and we had a glorious meeting. I went from there to Mt. Nebo, at which place we had a good revival. We had to help us at Mt. Nebo brethren A. W. and Marion Brice, two noble young men.

H. W. Lantrip, Sulligent: We had a very interesting meeting at Guin. The Lord met us there, and you know when he does that his people always rejoice. The church is very much revived and a number of sinners were converted. Bro. Q. D. Haney, of Eldridge, was with us part of the time.—Bro. B. R. Hughey, of West Point, Miss., will assist me in a meeting at Sulligent in September.

Pastor: On the 7th inst., we closed an eight days' meeting at Burnt Corn, Monroe county. Bro. D. W. Ramsey, of Pine Apple, did the preaching. Both pastor and church feel much benefited, and better prepared for future work by having heard the pure gospel sermons preached by Bro. Ramsey. We had three accessions, two by experience and baptism.

J. J. Beeson, Pisgah: Bro. Samuel Rorex is now in his 86th year; has been confined in his house and bed for ten years, has taken the ALABAMA BAPTIST ever since its publication, and says he cannot do without it. He once delighted to read it himself, but since his sight has failed his wife and daughter read the paper and Bible for him. He says that while he lives he must have the ALABAMA BAPTIST.

Mrs. Bessie V. Middleton, Buena Vista: I have never met our brother, Rev. W. B. Crumpton; but my very heart strings vibrate in deepest sympathy with him and his family in their late bereavement. What a consolation to know that this world does not mark the limit of our lives; that the spirits of loved ones go before and be beacon lights guiding us to a haven of rest. I should be pleased to have you give my Christian love and sympathy.

R. M. Hunter, Jasper, Aug. 5: Last week I closed a most interesting meeting four miles from Russellville. Begun and continued under a brush arbor. Ten days the meeting continued with unabated interest. Baptized seven; organized a church with twenty-five members. All have gone to work at once to build a good church. Russellville and Jasper doing well.—Am going to hold three more meetings in Russell valley this summer.

J. G. Lowery, Clanton, Aug. 7: Have just closed a glorious meeting at Mulberry church. The meeting continued eleven days, with twenty accessions to the church; nine by letter and eleven by baptism. About 25 were converted, but several of them lived at a distance and will join nearer their homes. The church and community were thoroughly awakened. It was truly a refreshing from the presence of the Lord. Brethren Longcorier and Mitchell were with me a part of the time and did faithful work, which was greatly enjoyed by the people.

A. J. Jenkins, Mt. Hilliard: Pastor Packard began a meeting at Mt. Carmel on Saturday before the third Sunday in July which lasted until the Friday following. The church invited Bro. Yarbrough, of Orion, to assist the pastor, but to our regret he failed to come. The community was stirred by the power of the gospel. Two were baptized and the church greatly built up. We boast of having one of the best pastors in the state.

Miss N. E. Griffin, Truett: I like the ALABAMA BAPTIST so well I can't afford for it to discontinue coming, even if it does cost more than other papers, for the reading is worth more than other kinds that are cheaper and larger.—[We thank our friend for her good opinion. It is a mistake to compare the ALABAMA BAPTIST with cheap political papers, as some Baptists do, and decide that this paper costs too much. As well might a church member say that he would attend political speaking instead of preaching, as the speaking cost nothing, while the preacher should be paid. Our sister is right.]

R. A. Shell, Pigeon Creek, Butts county: Our meeting at Sardis church begun on August 3d and closed Wednesday night in the midst of a glorious revival. Pastor A. A. Sims baptized 6 members, and five others are to receive the ordinance at 9 o'clock on the morning of the first Sunday in September—making 11 additions. The place of baptism is in Hardlabor creek, near the bridge, one mile north of the church.—We have a good Sunday-school at this place; Bro. L. R. Russell is superintendent, and R. A. Shell assistant and teacher of primary class.—[We print all of our brother's note that was legible. He did not give himself room. But he is not alone in that.]

W. M. Blackwelder, Furman: Our town has just experienced a religious revival of great power; forty-four accessions to the Baptist church, thirty-seven by baptism. Quite a number added to the Methodist church. The meeting began in the Methodist church, conducted by Rev. Henry Johnson, of Dothan. His work and presence in our midst was greatly blessed. On the close of the services in the Methodist church, the meetings were continued in the Baptist church. During the meeting Bro. J. B. Powell preached a helpful sermon, and near the close Bro. W. D. Hubbard, of Evergreen, reached us and gave us several splendid sermons.

Catt. Smith, Equality, Aug. 6: I have enjoyed meetings at Jackson's Gap and Eclectic with brethren Gregory and Martin. I am now at Bethesda with Bro. Martin in a second meeting; will go from here to Ware, to assist Bro. Bentley in a meeting next week at Bethlehem. The many enquiries that are made as to my return to Alabama leads me to say that it would be my pleasure to settle at Auburn, and should I be offered pastoral work in reach of that place, it would be considered. I will be in the state possibly a month yet, holding Baptist meetings.—My spirits have been cheered in meeting so many former friends and brethren, but the faces that are missed often causes lonely feelings.

In pursuance of the instructions given by the convention, the Sunday-school Board is moving forward in the matter of furnishing literature for our young people, whether organized into societies, or in classes in the Sunday-school. The Young People's Leader is to be made a weekly, and published at seventy-five cents a year. It is going to be the effort of the board to make it so instructive, and at the same time so entertaining, that to be wanted in Young People's Societies, Sunday-schools and homes, it needs only to be seen. It will be bright, sprightly, yet devotional in tone and instructive in content. It will not be in any sense a newspaper, so will not trench at all upon the sphere of the denominational weeklies. See advertisement in this issue.

W. H. Jones, Clayhatchie, Aug. 5: Beginning July 27, Providence church held a revival meeting, which resulted in the addition of twenty-eight members to the church, and many others being moved upon by the Holy Spirit, will probably be added soon. In addition to the above results, the church members were thoroughly aroused to a sense of Christian duty, and pledged themselves to live nearer to God another year. Some old differences that had stood in the way of the advancement of the church were settled, and all are now at peace. The pastor, Bro. P. L. Moseley, did nearly all the preaching, and we might well say that we had the gospel preached. The people here are very much attached to Bro. Moseley, and have implicit love and confidence in him.

W. A. Whittle, East Lake: Please let me introduce Rev. J. R. Hodges to the Baptists of Alabama. I have been knowing him for ten years; have found him true and tried. He is a brother of excellent spirit and of splendid preaching ability. He has been very successful in winning souls to Christ, especially in revival meetings. He is a native of Tennessee. For two years, however, he has been pastor at York, New York state. He wrote me that he desired to return to his native Southland. I told him that we would be pleased to have him in Alabama. May the Lord open a door of usefulness to him in this state, where so much is needing to be done. I bespeak for Bro. Hodges a kindly reception by the Baptist brotherhood of the state.

A. J. Wise, jr., Victoria: On Saturday night before the 4th Sabbath in July pastor J. W. Kenington commenced a meeting at Bethlehem church, Victoria, Coffee county, which lasted eight days. He was assisted by Bro. A. B. Metcalf, who did a noble work. This meeting resulted in the revival of the church, and the addition of ten members, six by baptism, one by restoration, and three by letter.—During the meeting our church called to its pastorate Bro. A. B. Metcalf, who accepts, and will serve us during the next associational year.—A committee consisting of A. J. Wise, jr., W. T. Everett and G. Blackman, presented resolutions reciting that the church parts with Bro. Kenington with regret after three years of service together, and commending him to the Baptist brotherhood as a true and devoted pastor and a man of unimpeachable character. Adopted.

A. T. Sims, Georgiana: We have just closed a five days meeting of unusual interest with Mt. Pisgah church, 11 miles west of this place. We had ten additions by baptism, one restored, and the spiritual condition of the church and community at large greatly improved. Bro. T. F. Hendon did excellent work in the meeting.—Many of our country churches, and preachers as well, have been greatly demoralized during the past few years by politics. When these estrangements and demoralizations are removed by the quickening power of the Holy One, a great work indeed has been done. It has been my privilege recently to labor in several meetings where this much desired blessing has been realized. And it is to be hoped that our brethren, especially our ministers, will be some wiser in the future in the part they play in politics. During the past half dozen years the great masses of our people, including the women in many instances, have been in politics. During this time they have run both church and state well nigh aground.

W. R. Ivey, Bessemer: You have been told that Bro. Thames and I assisted Bro. O'Hara in organizing a church at Blossburg. We were very much pleased with the material they have for making a church. They organized with sixteen, and ten have been added by experience, making 26. Bro. O'Hara is an untiring worker. I have never met a young man who impressed me more than he. He is untiring in his personal work to lead individuals to see the Christ. The church at Blossburg has called him to ordination, and he will be ordained the 4th Sunday in this month.—We have just closed a two and a half week's meeting in Bessemer. Bro. J. R. Hodges, of York, N. Y., was with us, and did some very fine preaching. He preaches right out of the Bible. Our church was very much strengthened. Bro. H. will assist Bro. Thames in a meeting at Trussville. If there are those who would like to have his services in a meeting it would be well to write him right away, at Bessemer, till the 3d Sunday, after which he may be addressed at Trussville.

C. C. Lloyd, Greenville: At Good Hope church, Pike county, there was recently a glorious meeting. Bro. W. C. Avant, of Rutledge, the pastor, was ably assisted by Bro. W. Allen Cumbie, late of Florida, who did most of the preaching, and he preached with "power and demonstration of the Spirit." Large congregations, and 14 precious souls were added. At the same time and place Bro. J. B. Youngblood was set apart to the full work of the ministry, the presbytery consisting of Elders W. A. Cumbie, J. L. Youngblood and W. C. Avant. Ordination sermon by Bro. Avant, examination and charge by Bro. Cumbie, and prayer by Bro. Youngblood.—At Mountain Hill church, Crenshaw county, on the 28th ult., Bro. R. T. Poole was set apart to the full work of the ministry, the presbytery con-

sisting of Elders J. G. Thomas, F. M. Hauser and C. C. Lloyd. Ordination sermon by Bro. Hauser, charge by Bro. Lloyd and prayer by Bro. Thomas. The God of our salvation is raising up many young preachers in place of those who are falling by the wayside.

For the Alabama Baptist. Howard College to the Baptist Public.

The Board of Trustees of Howard College, at the last meeting in June of this year, directed that as to its financial condition I should make the following statement:

LIABILITIES. Due on bond debt secured by mortgage of 64 acres of land, April 1st, 1895, \$ 37145 05 Balance due on notes, \$ 1500 00 Due on dormitories—Richards debt, 4900 00 Due W. A. Averett, loan for dormitory, 1000 00 Due C. Williams, loan for dormitory, balance, 700 00 Due Jefferson Co. Sav. Bank, 330 71

RESOURCES. Mortgage notes collateral for bond debt, \$ 8000 00 Subscription notes for main building, good, 5646 25 Subscription notes for main building, not classed, 11721 96 Subscription notes for dormitories, good, 1479 00 Subscription notes for dormitories, not classed, 2953 26

The note to Mr. Averett is secured by a mortgage of fifteen acres of land donated by the Walker Land Company. There are several lots of land of small value in East Lake and in its vicinity. The dormitory notes were pledged to secure the money borrowed of Mr. Williams and the Jefferson County Savings Bank. When these debts are paid, the excess of notes held by them will revert to the College. The Richards dormitory debt, contracted for building the last dormitories, and the heater debt are without security.

The friends of Howard College can for themselves estimate how little would remain to be done if all the subscription notes were paid. All the notes have been pledged, and the holders could enforce payment by suit. It has been the policy of the trustees that no friend of the College should be sued. Let each subscriber remember that work was done or money lent or credit given on the faith of his subscription, and that refusal to pay means a wrong to a trusting creditor and a blow to Baptist honor. The mortgage holding the College bonds extended the debt to the amount of \$30,000 at 6 per cent. per annum for three years, expecting all the excess of that sum to be paid. That creditor is now demanding that the interest due last April shall be promptly paid. That interest can only be paid if subscribers will pay their notes. Not to pay the interest is to invite foreclosure. We are assured that foreclosure will not occur as long as we can pay interest. Foreclosure means ruin to our educational interest and a loss of all we have done and have. Will not each one resolve that it will not be his fault if the college's undertaking fails? What does failure mean for Baptists? Last year 178 students were enrolled, two of whom were young ladies; if we lose the college, we lose the promise of these students as a basis for future development. Think, what this means! All indications now point to a return of prosperity to the Birmingham district. This means at no distant day, renewed and increased demand for land, and consequently a sale of land at prices which will enable us to save our buildings and have something left. Morgan Park, the princely donation to the Baptists of Chicago, was sacrificed to pay a small debt, because in their lack of wisdom Baptists were, to say the least, negligent of their and the Master's interests. That property is now worth many millions of dollars. The same may be said of another Baptist University in a great city. The commercial people of the world are now beginning to learn how much wealth Alabama has stored in the Birmingham district. That in the near future means a great debt for Birmingham. If Baptists are wise they will hold fast to all they have in this section, and will get all they can. What will our people do? Will they now build wisely the foundation of a great school?

All the notes are held by the Jefferson County Savings Bank of Birmingham. WM. C. WARD, Pres. B'd Trus. Howard College.

For the Alabama Baptist. Resolutions.

Whereas, It has pleased God to call Bro. I. A. J. Nelson, our pastor, to another field of work; and we heartily and unreservedly commend him to any new field in which he may be placed. He was an untiring shepherd of our little flock for a number of years, and by his earnest, faithful work and conscientious bearing to fellow sufferers, and gentle manner to all with whom he came in contact, won the love and respect of all who knew him. His work not only lay in the church, but in the Sunday-school and in promoting the good and general interest of his country. Though he is far removed from us, his interests are our interests, and we trust in One with whom a thought of the earth as nothing for good results of his work. May God abundantly bless him in his new work. W. F. IRVIN, S. H. WOODS, J. TOLAND, Millerville, Ala. [Texas Baptist-Standard please copy.]

For the Alabama Baptist. Widening Thought.

Sometimes, in looking over such compends of literature as Chambers' Cyclopaedia, trains of thought like the following arise. Either by direct reading or report, such general acquaintance has been made with the best of the great thinkers who have attained, that the whole becomes stale, little or nothing new can be found. Eagerly in youth an earlier life exploration was made, but now there is little new territory to be discovered, outside at least of philosophy and ever-advancing science. And even these latter throw little new light on human destiny. Shakespeare himself may be so mastered that fresh reading adds nothing to the stock of knowledge. There is but one book that is ever new. Almost any passage in that, prayerfully read the twentieth time, in its implications, discovers limitless views of added truth. But how few bring these out, either in preaching or writing! What we hear or read is mostly a rehash of what has long been familiar.—This is needed, no doubt, for the greater numbers, young in years and experience. They need to be taught by endless reiteration "what be the first principles of the doctrine of Christ." But, oh how some long for more!

I don't know how these longings are to be satisfied, but by more thorough knowledge of biblical theology. Speculative theology may gratify curiosity, but what good will this do? We want to know more perfectly what God has said in his revelation by nature or the Book. I think the distinction of natural and revealed religion is unfortunate—a distinction without a difference. For what is the difference between what is revealed, if it really be a revelation, in one way or another? A book revelation is only a fuller exposition of a nature revelation, amounting to but a little by itself.

I think larger numbers ought to aspire to thorough acquaintance with the original Scriptures—to read Hebrew without the points, to know Greek idiomatically by wider reading, in addition to grammar and lexicon. How superficial scholars deplore the fact that we did not know in time what we most need! I have magnified biblical theology; I have no use for any other. Let the documents be fearlessly interpreted by the laws of language and literature. Reverently indeed, as becomes the gravity of the interests involved, but fearlessly still. How many errors of transcription, how many interpolations have been made in the ages, few can judge; but the highest scholarship and the most earnest endeavor to discover them, are being employed; this effort will not be fruitless; God will supply the means of preserving the treasure he has delivered to man.

The greatest hope is not, however, to be based on mere scholarship, but upon subjective interpretation. Spurgeon's pre-eminent success, I think, was due to the wider experience of divine truth vouchsafed to him; he preached out of consciousness, interpreting the verbal revelation cognized by his understanding. There is no other such interpretation. His preaching, objectively considered, was a reproduction of Puritan theology; but he "knew what he said and whereof he affirmed," as matter of personal experience. If his voluminous productions be not "consigned to the dust and silence of the upper shelf," it will be because of their subjective character.

Learning then, of a higher and broader order, biblical learning, and broader and deeper experience of divine truth, are the desiderata. If I had life to live over, I would read the Greek Testament over and over to my children, point them to the critical discussions of scholars, until with added use of grammar and lexicon they should know as much as possible of the words of life; nor would I rest until something of the kind was done in reference to the Old Testament; seeking with more earnestness the illumination of the Holy Spirit. An interlinear edition of the New Testament is now accessible at little cost, and should be placed in the hands of every thoughtful family. This is a good way to study language, especially as a supplement to the college plan, now widely adopted, of deriving the rules of construction directly from the text, by union of gymnastics with imitation and memory. Soon, we may expect the treatment of the Old Testament in the same way. I am glad that the Jews in Jerusalem are striving to make their language a living language again; the Athenians the same of classic Greek. E. B. T.

For the Alabama Baptist. Bro. Dunaway's Trip.

By request of Bro. J. B. Small, I began a meeting at Carrollton on the fourth Sabbath in July, which continued six days. Bro. Small and I went from Carrollton to Forest church, which is seventeen miles distant. Had preaching at 11 a. m., dinner, and preaching at 2:30 p. m. We had a large congregation and a fine collection. From Zion to Chalcedony. Here we found the pastor, Bro. Hodge, holding a meeting, assisted by brethren Andrews and J. D. Hamner. The prospects were good for a revival. I was glad to see that Chalcedony church had made more improvements than any church I had seen in the Union association. Seven years ago they worshipped in a little log house; now they have a nice framed house. From Chalcedony to New Hope church, Tuscaloosa county. Here we held two services, got a good dinner, and a fine collection. From New Hope church to

Grant's Creek. Here we had good congregations at 11 a. m. and 2:30 p. m. They gave us a good dinner and a good collection. The corn crop in Tuscaloosa, west Greene and Pickens counties is better than it has been for many years; the cotton crop is rapidly filling out. J. W. D. Perryville.

For the Alabama Baptist. A Pleasant Trip.

On the fourth Sunday in July I visited the church at Greenwood and remained with them four days. I found a most excellent people under the pastoral care of Rev. J. M. Lottin, who is doing a good work for the Master. My stay was cut off on account of the illness of my wife at home. Last Tuesday I ran down to Inverness, and visited Perote also on the same trip. I did not see the pastor at Inverness, but learned that he is a good man. The church, Mt. Zion, is an excellent church, most of whose members live in the country.

At Perote I found Bro. Reynolds in the middle of a series of meetings. Perote is a splendid little town. We have a good church there. Bro. Reynolds is much loved by the people as well as by the church. But no wonder; he is a good man, and has a people and church of intelligence and piety. We greatly need a man planted at Inverness to work up that splendid field between Union Springs and Troy. W. B. CARTER, Girard, Aug. 10.

P. S.—I am not ashamed of Girard church anywhere. We move steadily onward and upward. My seven years of labor here have been greatly blessed of God.

Because of the Enemy. The prophet Nahum said to the Israelites, "Thou shalt seek strength because of the enemy." This suggests that even one's enemies may be valuable to him.

It has often been said of a man, "He has no enemies." This is supposed to be a high compliment to such a man. To a certain extent it is quite complimentary. It indicates that he has borne himself honorably, fraternally and obligingly towards his fellowmen. And yet it is quite possible that even such a man would be better off if he had a few, at least, lively enemies. Not that any one should purposely make enemies of one, in the faithful discharge of one's duties towards God and man, enemies should be made, it might be of excellent service to him. Especially so if he be a Christian.

The consciousness that he is watched by a mischievous enemy tends to put him on his guard, tends to make him pray for strength, that he may stand true to God, to duty, to consistent behavior. Had it not been for the enemy the Israelites would not have specially sought to obtain strength to meet the enemy and overcome him. Doubtless the Israelites had become careless, indifferent and self-sufficient. They needed awakening, alarming and strengthening. So the enemy appeared in threatening attitude and with designs of damaging the Israelites. Then, realizing their weakness, their need of help, their need of power, they sought strength to meet and combat their enemy. Very much so it is with the Christian. He gets careless, neglects his Bible, loses his interest in the prayer meetings and hence becomes weak and inefficient. He needs some sort of an enemy to harass him, to plague him, to make him so miserable that he will cry out anew to God for help, for wisdom to direct and for strength to endure his trials. But, if he go to God aright, he will go confessing his backsliding, his sins, his abuse of past blessings and privileges. Then God hears him and gives him the strength he needs, strength of purpose, strength of courage and strength of endurance.

The steady, loyal, active Christian also needs daily and hourly to "seek strength because of the enemy." The enemy, Satan, is never far away, not that he is omnipresent, but his legions of evil spirits, tempting spirits, are all around the world, and are often approaching the Christian. And because of this, the Christian needs to keep seeking God's strength that he may withstand the wiles of the enemy.

At no time is the believer safe from satanic influences; hence he should seek strength that he may be kept fortified against the enemy of his soul. If we had no enemy at all we would not pray as much as we do. We would not pray as often and as urgently as we now do. Do you ask why God permits Satan to roam over the world, knowing that he tries and torments his children? It is because he has need of him. We need watching, as well as we need to watching.—Christian Secretary.

Weakness of the system, impoverished blood, the cause of Hood's Sarsaparilla cure. It makes the weak strong.

Plant Steamship Oliveette sails from Boston every Tuesday for Halifax, Hawkesbury and Charlottetown. Steamship HALIFAX sails every Saturday for Halifax. Address: J. L. FARNSWORTH, Agent, 261 Broadway, New York, for particulars. One night at sea.

The man who meddles not with the business of others, will have plenty of time to attend to his own and generally enough business to require all his time.

It is not the theory of a sermon but the sound practical one that successfully wins souls to Christ.

Alabama Baptist. MONTGOMERY, AUGUST 15, 1895. Meetings of Associations--'95.

August. Selma-Carrollville ch. Tuesday before 3d Sunday. Uxbridge. Mud Creek--North Alabama--Tallapoosa River--

Why Not You? When thousands of people are taking Hood's Sarsaparilla to overcome the weakness and languor which are so common at this season, why are you not doing the same?

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Montgomery Churches. Clayton Street--Fair attendance at Sunday-school, but a number of teachers absent, owing to sickness.

First Church--One hundred and ten in Sunday-school; collections \$3.09. The school voted \$10.00 to the Orphanage.

Second Church--Pastor Savell just returned from a summer campaign in Alabama and Tennessee. Good results.

Woodlawn--Pastor Hobson preached at the morning service on "Vashti's Dilemma."

Bessemer--Pastor Ivey is away assisting in a meeting at Avondale. Brother Thams occupied his pulpit at both hours.

Administrative Notice. The State of Alabama, County of Montgomery.

MORTGAGE SALE. Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by W. N. Reynolds...

SECURE A POSITION. Wanted, for office work, on salary, in most every county in the south and west, a young lady or gentleman.

VIRGINIA COLLEGE. For Young Ladies, Roanoke, Va. Opens Sept. 12, 1895.

BUCKEY CHURCH. Bells, Peals and Chimes. Best Tones Copper and B. India Tin only, and so warranted.

SOUTHWEST Virginia Institute. BRISTOL, VA.-TENN. 215 in attendance. Altitude 1900 feet.

ALABAMA - MILITARY - INSTITUTE. Will take a few more boys to complete the limit--40 boarding students.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY. LOUISVILLE, KY. Session begins Sept. 1st.

Shaugton Kendrick Webb, son of Rev. and Mrs. G. W. Webb, was born Dec. 5, 1893, and died at Bessemer, Ala., July 27, 1895.

Look down in order to see those whom you would help; then look up and lift up. Each little trial successfully endured, strengthens us for the greater ones which follow.

Nerves. Are like Fire. They are Good Servants. But make Poor Masters.

Pure Rich Blood. The Best Medicine to Vitalize and Enrich the Blood, is Hood's Sarsaparilla.

Hood's Pills. Pure all liver ills, biliousness, headache, etc. CONSUMPTION. To the Editor--Please inform your readers that I have a positive remedy for this disease.

NOT LIKE OTHERS. There is a difference between medicinal medicines. Those of to-day, as a rule, differ from those of the past in many respects.

ROYAL GERMETUER. and the ordinary medicines of to-day. THESE FIVE THINGS: 1. It does not taste like a medicine.

THE ATLANTA CHEMICAL CO., ATLANTA, GA. WRITE FOR 44-PAGE BOOK, MAILED FREE.

CANCER. NO KNIFE. No Pain. No Blood. No Discharge. No Odor. No Danger. No Disfigurement. No Death.

BUCKEY CHURCH. Bells, Peals and Chimes. Best Tones Copper and B. India Tin only, and so warranted.

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SOUTHERN BAPTIST THEOLOGICAL SEMINARY. LOUISVILLE, KY. Session begins Sept. 1st.

When you buy a house you make sure that the title is clear. When you paint it, use Pure White Lead.

For colors, use the National Lead Co.'s Pure White-Lead tinting colors. No trouble making or matching shades.

THE YOUNG PEOPLE'S LEADER. WILL ON SEPTEMBER 1, BE MADE AN 8-PAGE WEEKLY.

THE PINE LEVEL HIGH-SCHOOL. Under Principalship of Captain James D. Dickson.

Don't Try To Quit. And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco.

THE ROSE TOBACCO CURE. removes the nicotine from the system and at the same time soothes up the nerves as to prevent any shock or collapse.

Richmond College. Why not Educate your Son in the Historic City of the South?

SEND YOUR JOB PRINTING TO THE ALABAMA BAPTIST. THE MABSON (formerly the Amer.) Corner Commerce & Bibb Sts., Montgomery, Ala.

A Barber Shop. IS a good place to go to when you want a SHAVE or your HAIR CUT.

GEORGIA : FEMALE : SEMINARY. AND CONSERVATORY OF MUSIC. SESSION OPENS SEPT. 18, 1895.

MARION MILITARY INSTITUTE. A Latin-Scientific College. And Business School.

J. T. MURFEE, Marion, Ala. PRICES REDUCED.--Send for Catalogue.

HOLLINS INSTITUTE. BOTETOURT SPRINGS, VA. For 175 Young Lady Boarders.

SESSION OF 1895-96 OF HOWARD COLLEGE. Will begin Sept. 24th.

Board, Tuition, Washing, Furnished Rooms and Fuel for Rooms--\$180 for the year. Ministerial Students \$130.

Holman's New Self-Pronouncing S. S. Teacher's Bible. A regular Teacher's Bible, with gilt edges, limp cover, concordance, subject index, and many other useful features.

THE FIRST BOOK OF THE CHRONICLES. CHAPTER I. Adam's line to Noah, & the sons of Noah.

COX COLLEGE. MANCHESTER, GA. THE SOUTHERN FEMALE COLLEGE, of La Grange.

Alabama Polytechnic Institute. RUBURN, ALA. The next session begins Sept. 11th.

University of Alabama. Session begins Oct. 2, 1895. University embraces Classical, Literary, Scientific, Civil Engineering, Mining Engineering and Law Courses.

Normal College. For Girls. The only Normal College in the state where GIRLS ONLY are received.

E. E. Forbes SELLS KNABE, CONOVER, BEHR BROS., SCHUBERT, KINGSBURY, DOLL PIANOS.

IRON FENCE. Very cheap to enclose Country. Catalogue free.

WASHINGTON & LEE UNIVERSITY. Lexington, Virginia. Session begins Sept. 15th.

MISS N. J. BALDWIN'S SCHOOL. Augusta Female Seminary, STAUNTON, VIRGINIA.

MISS N. J. BALDWIN'S SCHOOL. Augusta Female Seminary, STAUNTON, VIRGINIA.

