

1902

MINUTES.

THURSDAY MORNING.

The Woman's Baptist State Convention met with the First Baptist Church of Greenville, Ala.

The Convention was called to order at ten o'clock by Mrs. Brooks, the President. Opened by singing hymn 114 in Gospel Hymns. Prayers by Mrs. England of Birmingham. Reading of Scriptures by the President. Read 100 Psalm. Was again lead in prayer by Dr. C. L. Purce, President of Selma University. Sang 145 in Gospel Hymns. The meeting was then ready for business. The following delegates were enrolled:

Miss S A Stone, St Philip street Baptist church, Selma; Mrs Hattie Colly, Friendship church, Georgiana; Mrs Adaline Smilth, 1st Greenville Baptist church, Greenville; Mrs. Nellie Komegay, Faunsdale; Miss Joana Craig, Mt Zion Baptist church, near Selma; Mrs M E J Deon, Darcas Missionary, Greenville; Miss Eliza Walker, Talladega; Mrs A Tyler, Lowndesboro Baptist church, Lowndesboro; Mrs. E W Armstead, Ladies Mission Circle, Montgomery; Mrs S H Wright, Ladies Mission Circle, Montgomery; Mrs Francis Underwood, Glasgow; Mrs H H Miller, Ladies Mission Circle, Montgomery; Mrs Amanda Smith, Glasgow; Mrs Sallie Pierce, Collerine; Mrs Harriet Nichols, Greenville Baptist church, Greenville; Mrs Sue Boganer, Greenville Baptist church, Greenville; Mrs Sarah Braols, Greenville; Mrs Laura Smith, Evergreen Baptist church, Evergreen; Miss Katie Crosby, Evergreen Baptist church, Evergreen; Mrs Fannie Waters, Pratt Mines; Mrs D T Gully, Tabernacle Baptist church, Selma; Mrs G J Brooks, Tabernacle Baptist church, Selma; Mrs J R England, 17th st Baptist church, Birmingham; Miss C A Morse, 16th st Baptist church, Birmingham; Miss Eannie Block, Faunsdale; Miss Mary A Williams, Faunsdale; Mrs Mrs R Pitts, Uniontown.

A committee on new societies was appointed: Mrs A A Bouie, Mrs E J Dean, Mrs A Tyler.

The committee on new societies being ready, reported.

We find the following societies in good and regular standing, and recommend that they be receive: Shady Grove Educational Society, R G Dexamper; Pleasant Hill Educational Society, I C Coker; Demopolis Educational society, by letter; Fort Deposit societp, Mrs L F Merrill; Gallion, Bethlehem society, by letter; Marion Union church society, by letter; East Lake, Mt Zion society, Mrs S A Kieth; Six Mile, Pleasant Salem society, Mrs H Ward; Calera, Pineville society, Mrs M A Williams; Cedar Grove society, Mrs Fannie Block; Opelika Friendship society, Mrs Edna Taylor; Dayton, Mt Pleasant society, Mrs L J Grry; Mt Olive, Uniontown society, L J Gary; White Hill, Randolph society, L J Gary.

It was moved to receive the report of committee. Carried.

The President, in a few well chosen remarks, addressed the Convention. Mrs. Nickerson then made a few remarks, followed by Mrs. Bouie.

The committee on nomination of officers was then appointed. Mrs D T Gully, Mrs E W Armstead, Mrs F Nickerson, Misses O A Morse, S A Stone.

While the committee was geting their report ready, Bro.

Nichols made a few rousing remarks, followed by Mrs. Waters and Mrs. Deyampert. Sang, "Bringing in the Sheaves." Bro. Pickett then spoke, followed by Bro. Wilhite and Dr. Purce.

The committee being ready, made their report.

We, your committee on nomination of officers, beg leave to submit the following report: For President, Mrs G J Brooks; Vice-President, Mrs R Pitts; Secretary, Mrs S H Wright; Corresponding Secretary, Mrs R T Pollard; Treasurer, Mrs D T Gully. Board—Mrs A Tyler, Miss S A Stone, Mrs J R England, Mrs A A Bouie, Mrs L J Gary, Mrs E W Armstead, Mrs H C Miller, Mrs E E Ware, Mrs A J Gray. Committee—Mrs E W Armstead, Miss C A Morse, Mrs F Nickerson, Mrs D T Gully, Mrs S A Stone.

Mrs Waters moved that report of the committee be received and adopted. Seconded and carried.

The financial committee was then appointed. Misses S A Stone, Stone, C A Morse, Mrs Fannie Waters, committee.

The reading of letters was then commenced. The hour for adjournment having arrived, the programme for the afternoon session was read; then adjourned to meet at 3:30.

THURSDAY AFTERNOON,—3:30 O'CLOCK.

Pursuant to adjournment the Convention was called to order at half past three o'clock. Opened by singing hymn 136 of Gospel Hymns. Prayer by Sister F Nickerson. The minutes of the morning session were read and approved. Enrollment was then resumed.

Mrs A A Bouie became a life member by paying \$5.00; and Dr C L Purce an annual member by paying \$1.00. White Hall Baptist, Mrs A Tyler; Lowndesboro Baptist, Mrs. Susie Norton and Mrs A Tyler.

The committee on new societies being ready, reported the following society in good and regular standing: Birmingham Tabernacle Baptist church, Mrs S. R Donak.

Reading of letters was then resumed, after which a paper was presented by Mrs R T Pollard of Marion Ala. Subject: "Woman's part in the general work of the State and her relation to the State Convention." Discussion was opened by Dr C L Purce, followed by Bro Gould, Miss Stone, Bro Stienback, Mrs Tyler, S H Wright and Mrs E W Armstead. It was moved and seconded to have Mrs Pollard's paper published in the minutes. Carried.

It was moved and seconded that Mrs Bouie lead the discussion of paper, "A survey of the work accomplished by our Convention," Mrs Bayler being absent. Carried.

Some new societies being present, they were asked to meet the committee on new societies. Mrs Pollard paid \$1.00 and became an annual member. Bro Shuford was introduced and made a few remarks. Miss C A Morse, the Missionary from Birmingham, was also introduced to the Convention.

The time arrived for Miss Snow's paper, but she being absent, the temperance question was discussed. Mrs Pollard opened the discussion; followed by Mrs England, Mrs Nickerson, Mrs Miller and Rev Pickett.

It was moved and seconded to appoint a committee on temperance. Carried. The following were appointed: Mrs J B England, Birmingham; Mrs L L Byrd, Mobile; Mrs Laura Smith, Evergreen; Mrs Francis Nickerson, Birmingham; Mrs Sallie A Kieth, East Lake. Miss Alice Voss paid \$1.00 and became an annual member. The following society was enrolled: 3d Baptist Mobile, Miss A Europe, Mrs L E Byrd. Read programme for the evening and adjourned to meet at half past seven.

THURSDAY NIGHT.—7:30 o'clock.

Pursuant to adjournment, the Convention met at 7:30. Mrs. Brooks, the President, in the chair. Opened by singing 24 in Gospel Hymns. Prayer by Rev R T Pollard. Reading of Scripture by President. Read John 15th chapter. Sang 191 Gospel Hymns.

The minutes of the previous meeting were read and approved. The welcome address was then given by Mrs Adaline Smith and Mrs M E J Dean, of Greenville. Miss S A Stone responded in behalf of the society. Mrs S H Wright of Montgomery read a paper entitled "A plea for the Children." Discussion was opened by Mrs Pollard; followed by Mrs Bouie, Rev Pollard, Mrs Armstead, Mrs Dean, Bro Gould, Rev Pickett. Miss Stone then offered the following resolution:

Whereas, we see the need of caring for the children, and creating a greater interest in our work, therefore

Be it resolved, That it is the sense of this Convention that steps be taken by all societies to organize "Children's Bands," and that the "Bands" be a part of this Convention, being represented by the societies in the church in which they are organized.

It was moved and seconded to receive and adopt the resolution coming from Miss Stone. Carried. Reading of letters was then resumed.

Aldrich, Mrs E S Wilson; Childersburg, by letter; Stewartville, by letter; Blocton, Mrs E S Wilson, Mrs Henley; Prairie Bluff, by letter; Anhiston, Miss Laura F Snow.

A collection of \$5.55 was then taken. Adjourned to meet Friday morning at 9:30 o'clock.

FRIDAY MORNING—9:30 o'clock.

The meeting was called to order by the President, Mrs Brooks. Sang 162 Gospel Hymns. Prayer by Rev A N McEwen. Reading of Scripture by President. Read Luke 20th chapter. Prayer by Miss Morse of Birmingham. Sang 21 of Gospel Hymns.

The minutes of the previous meeting were read and adopted. The reading of letters was then resumed.

Bethlehem Baptist, Mrs Clarissy Belgood; Pine Top Woman's society, Mrs Dora Gregory, Mrs Rethia Reeves.

Mrs England, of Birmingham, then read a paper, "The relation of the S S to Woman's work." A collection of \$5.01 was taken. Discussion of the paper was then opened by Mrs Bowie; followed by Mrs Miller, Rev A N McEwin, S H Wright, Mrs Pol-

lard, Rev R T Pollard, Rev Gully and others. It was moved to close the discussion. Seconded and carried.

Mrs Bowie, in the absence of Mrs Bayler, opened the discussion of the question, "A survey of the work accomplished by the Woman's State Convention"; followed by Mrs England, Miss Europe, Mrs Nickerson, Mrs Dean, Mrs Deyampert, Mrs Merrill and others. It was moved and seconded to close the discussion. Carried.

Miss Moss, from Birmingham, read a paper entitled, "Consecration." Sang, "Bringing in the Sheaves." The Selma Quartette then favored the Convention with a song. The time for adjournment having arrived, it was moved and seconded to go on with the work, as the Convention would have to give up the afternoon services on account of a funeral to be held in the church.

Mrs Pitts being sick, her paper was read by Miss S A Stone. Sang "Hold the Fort." The paper was then discussed. It was moved that Miss Morse's paper be published in the Leader. It was also moved that Mrs S A Wright's paper be published in the Leader, and Mrs Pitts' paper be published in the minutes in a condensed form. Carried.

Miss Laura F Snow of Anniston, then read a paper entitled "Woman and the Church." The discussion was opened by Mrs Bowie; followed by Rev A N McEwen, Mrs Byrd of Mobile, Mrs Smith of Evergreen, Mrs Dora Gregory and Mrs Pollard. Miss Katie Crosby, of Evergreen, read a paper entitled "The Mission Spirit," which was very good. Discussion was opened by Mrs England; followed by Dr Purce, Rev Pollard and Miss Morse. Rev A N McEwen then spoke a few words in the interest of the Baptist Leader. The following committees were appointed:

Committee on Resolutions: Mrs D T Gully, Chairman; Mrs Harriet Nichols, Mrs Mary A Williams, Mrs M C Merrill, Mrs Adaline Smith. Committee on Education: Mrs R T Pollard, Chairman; Miss A Europe, Mrs H C Miller, Dr C L Purce, Mrs J R England. Committee on Obituary: Miss M F Stone, Chairman; Mrs L Gary, Mrs Deyampert, Mrs Craig, Mrs S R Donald. Committee on Time and Place: Mrs A A Bowie, Chairman; Mrs Eliza Walker, Mrs Nellie Kornigay. Committee on Printing: Mrs S H Wright, Miss M F Stone, Rev A N McEwen. Committee on Accounts and Claims: Mrs E W Armstead, Mrs A Tyler, Miss Katie Crosby. Committee on Railroads: Rev J Q A Wilhite, Miss S A Stone, Mrs Alice Bowie.

Rev J Q A Wilhite offered prayer. Adjourned to meet at half past eight.

FRIDAY NIGHT—8:30 o'clock.

The meeting was called to order by the President, Mrs Brooks. Prayer by Mrs R T Pollard. Sang 314 in Gospel hymns. Prayer by Rev D T Gully. Sang 138 in Gospel Hymns. The minutes of the previous meeting were read and adopted. Reading of letters resumed.

Pine Apple, Mrs Martha Blankingship; New Virgin Baptist, Mrs Lizzie Johnson; Monterey, Mt Moriah, by letter.

Mr Isaac Roberts, of the Selma Quartette, favored the Conven-

tion with a solo. Prof Fisher gave the paper entitled, "The Influence of Woman for Good or Evil," illustrated by prominent female characters of the Holy Bible. Song by Selma University Quartette. Discussion of the paper was opened by Mrs Bowie; followed by Mrs Pollard, Mrs Gregory, Rev A N McEwen, Rev D T Gully, Dr C L Purce. It was moved that the paper be put in the minutes. Carried.

A collection of \$3.95 was then taken. J H Lewis, of Myrtle, Ala, paid \$1.00 to become an annual member. Some subscriptions were then taken; after which adjourned to meet Saturday morning, 9:30 o'clock. Rev C L Fisher pronounced the benediction.

SATURDAY MORNING—9:30 o'clock.

The Convention was called to order by Mrs Bowie, acting President. Sang hymn 86 in Gospel Hymns. Mrs Bowie then read 1st psalm. Prayer by Mrs Nickerson. Sang "Yield not to Temptation." Prayer by Rev C L Fisher. The minutes of the previous meeting were then read and adopted. The committee on time and place being ready, reported. It was moved and seconded to refer the report back to the committee. The committee on education then submitted the following report:

Mrs President: We, your committee on education, beg leave to submit the following report: We are aware that the subject assigned is one that has claimed much thought. There are some who speak in its favor, and there are some who speak against it. This agitation causes the world to look into new avenues of thought. Our report, evidently, is to bear more particularly upon christian education. Education is a great factor in preparing skilled workers in our religious organizations. The newspapers of to-day are giving space to education, which will tend in a great measure to settle the "Negro Problem." True education will settle it here, and we will have no need to go east or west to settle it.

As we cannot succeed without that rich gift, and as we are all striving to obtain it, the committee would recommend that when we return to our respective homes we do more for the cause of education, and improve every opportunity, and that we have reading clubs where there cannot be regular schools.

We further recommend that we urge all persons who are desirous of an education to go to Selma University, where they will receive such instruction as will fit them for the duties of this world and the world to come.

MRS. J. R. ENGLAND,
MISS ARTEMESIA EUROPE,
MRS. B. D. MILLER,
DR. C. L. PURCE,
MRS. ELIZA W. POLLARD, Ch'man.

It was moved and seconded to adopt the report coming from the committee on education, which, after being discussed by the following persons, was adopted: Opened by Mrs Deyampert, followed by Mrs Merrill, Miss Craig, Mrs Kornegay, Mrs M T Henly, Mrs Gray, Mrs Nickerson and Mrs I A Coke. The committee on obituaries being ready, submitted the following report:

We, your committee on obituaries, beg leave to submit the following report: It has pleased our Heavenly Father to take out of our midst Sister H Lightsey, of Helena, Ala, Sister C Andrews, of Evergreen, Ala, and Sister Helen Ware, of Calera, Ala. They were earnest and faithful workers—yet we recognize that our

loss is Heaven's gain. We tender our heartfelt sympathy to the bereaved families.

MRS. GARY, Chairman.
MRS. DEYAMPERT,
MRS. CRAIG,
MRS. S. R. DONALD,
MISS M. F. STONE, Committee.

It was moved and seconded to adopt the report. Carried.

The committee on time and place again being ready, reported. It was moved and seconded to receive the report, but as there was a great deal of dissatisfaction, it was again moved and seconded to refer the report back to the committee. Mrs D T Gully then offered the following resolution, which was adopted:

Whereas it has pleased our Heavenly Father to afflict one of His children and our Sister R Pitts, Vice-President of this Convention, and whereas she is from home and under treatment of the doctor, therefore,

Be it Resolved, That we, the sisters of the Convention now in session, do render such aid as may be the wisdom of the Convention.

It was then moved that we lift a collection for Sister R. Pitts. Seconded and carried. A collection of \$6.60 was taken.

The committee on Temperance being ready, submitted the following report. Mrs. President: We your committee on Temperance beg leave to submit the following report. 1st. That we will teach Temperance in our societies, our homes and wherever we have an opportunity to speak of it. 2nd. We find that whiskey, tobacco and snuff are ruining to the Negro race, and if further indulged in will result in their downfall. 3rd. We also find that as we strive to lift up ourselves these things cling to us and keep us poor. We are often too poor to clothe and educate our children, because we spend our money for whiskey and tobacco. And that it will be impossible to advance as a race until we rise above this demon that is destroying our people. Therefore we recommend that we pay more attention to Temperance. That we teach temperance in our homes, speak of it in our societies, and get each sister to set her seal against whiskey, snuff and tobacco, and seek to shun all these filthy habits, as God would have us do. For we mothers and sisters and wives, must rise up against this great evil that is carrying our fathers, brothers, husbands and sons down to perdition.

MRS. J. R. ENGLAND, Chairman,
MRS. L. E. BYRD,
MRS. LAURA SMITH,
MRS. FRANCES WILKERSOM,
MRS. SALLIE A. KEETH, Com.

Rev. R. T. Pollard, then offered the following resolution, which was unanimously adopted.

Whereas, Rev. D T Gully, S. S. Missionary of the American Baptist Pub. Society for Eastern District of Ala., was arrested not long since by United States Commissioner, on the charge of violating United States postal law, and, whereas Rev. D. D. Gully made a complete vindication of himself, by proving by several witnesses, that he was clear of the charge. And, whereas the Montgomery Dispatch of June, 20th 1889, has these words: "A thorough investigation of the charges were had, and minister was acquitted, as there was no evidence that he had violated any law. The arrest caused a surprise among the prominent colored people of this city where Rev. D L Gully was well and favorably known. He stood high as a minister, and has always been regarded as an honest, upright, God-fearing man by his people, and they are glad to hear of his triumphant acquittal of the charge." Resolved, That the Woman's State Convention now in session at Greenville, Ala., June 22nd, 1889, rejoice with our dear brother in proving himself innocent of the charge..

R T POLLARD.

The Board then made the following report of the year's work. The Board met Oct., 10th, 1888, and elected Miss Susie A Stone, Financial agent, at a salary of \$5.00 per month with expenses paid. She giving whatever time she could spare from her other duties to the work. At the February meeting of the Board

at the suggestion of Dr. Morehouse, of the Baptist Home Society of New York, also a trustee of Selma University, we decided to open a brick yard which is now in successful operation. We have more than 100,000 brick ready for use. We have all necessary things for carrying on the work. We recommend that this convention have a financial agent during the year. That she be expected to travel during the summer, and to keep up an interest in work, by correspondence during the winter. That she be paid \$20 during the time she travels, with the understanding that she does not travel more than four months of the year.

MRS. G. J. BROOKS, Chairman.

S. H. WRIGHT, Secretary.

The report coming from the Board was adopted. The committee on Time and Place being ready again reported. Mrs. President: We have received invitation to the following places. Birmingham, Selma, Mobile and Blocton. We your committee feel that since the great work of the women of the State is being done in Selma, that it is advisable that the convention meet in Selma, that the women may see what they have been doing. We recommend that we meet Thursday before the fourth Lord's day in June.

MRS. A. O. BOWIE,

N. KORNEGAY,

MISS. ELIZA WALKER, Com.

It was moved to receive the report coming from the committee. It was then moved to adopt by sections. Selma and Mobile being placed in nomination as the place at which the next meeting would take place. Selma received eighteen votes and Mobile twenty. There being some dissatisfaction, the vote was taken again resulting in eighteen for Selma, twenty-five for Mobile. It was then moved to make the vote unanimous, carried. The next section being Time, was taken by common consent. Mrs. Gully then offered the following resolution: Whereas we see that our work is growing from year to year, and in order to continue and keep this interest, we find it quite necessary to meet at different places quite a distance apart. Therefore be it resolved, that it be the sense of this convention now in session, to have our work divided into districts, and to have district organizers, and have the work represented by the several bodies.

MRS. D. T. GULLY,

It was moved and seconded to receive and adopt the resolution. Carried.

BOARD MEETING.

At the request of the President the Board met at 5 P. M. Saturday. On motion of Sister Wright, Sister Tyler took the Chair, and presided during the meeting. The first business was the appointment of a Financial agent. And on motion of Sister Bouie, Sister S A Stone was elected Financial agent for the year 1889-90. After this the question of dividing the State into districts was warmly discussed. Not being ready to divide the State into districts the whole matter was put into the hands of a committee: Mrs. S H Wright, Sister Bouie, Gulley, and England also S A Stone. Treasurer's bond was brought up and as it could not be given then. It was moved that the Chairman of the Finance committee keep the money until the bond could be given. On motion of Sister Brooks it was decided that we print 1,000 minutes. On motion, it was voted to pay the Secretary \$10. There being no further business the Board adjourned, to meet during the brothers Convention, July 24th at Selma, Ala.

SISTER TYLER, President,

E. W. POLLARD, Cor. Sec'y.

SATURDAY NIGHT.

The Convention gave way for the Selma quartette to have a concert, after which the committee, on accounts and claims made the following report. Mrs. President: We find that the convention owes Miss S A Stone \$12.13 for services and stationary. Also the sexton \$1.50. We recommend that this be paid.

MRS. E W ARMSTEAD,

MRS. A. TYLER,

MISS KATIE CROSBY, Committee.

Adjourned to meet Sunday morning in Sabbath School mass meeting. Sunday morning mass meeting at which a collection of \$765. Sunday afternoon at 3:30, sermon by Rev. C L Fisher of Selma University—Subject, "Consecration."

Text: Romans xii. i. Collection of ten dollars and ten cents was taken. Dis-
 mission. Sunday night 7:30; a sermon by Rev. C. L. Purce, D.D., President of
 Selma University. Subject, "Work." Text: Nehemiah, iv. vi. After which a
 collection of \$10 was taken. The committee on Finance being ready, submitted
 the following report. Mrs. President: We your committee beg leave to make
 the following report: Mt. Olive, woman's society, Faunsdale \$2; White Hall,
 Dayton 1 15; Woman's Society, Childersburg 1 00; Woman's Society, Aldrich
 5 00; Woman's Missionary Society, Lowndesboro 7 00; Woman's Missionary
 Society, White Hall 3 00; missionary society, 2nd, Baptist church, Mobile 2 00;
 New Hope Ladies aid, Randolph 1 50; Mt. Zion Baptist church, Anniston 1 00;
 Woman's Society, Stewartville 3 00; Woman's missionary society, Birmingham
 4 00; Mt. Pleasant, woman's missionary society, Vandorn 1 50; Woman's aid,
 Pleasant Hill 1 00; New Virgin woman's society, Pine Apple 2 00; Bethienem
 woman's missionary society, Greenville 2 00; Mt. Moriah woman's missionary
 society, Monterey 1 75; Mt. Zion woman's society, Prairie Bluff 1 25; Woman's
 missionary society, Blocton 6 15; Pine Top woman's society, Six Mile 2 00; Wo-
 man's society, Pine Apple 2 50; Ladies aid, Bethel church, Calera 5 00; Ladies
 aid, Mt. Zion church, East Lake 1 50; Woman's educational society, Friendship
 church, Opelika 2 85; Shady Grove woman's society, Selma 1 00; missionary
 society, Mt. Zion church, Glasgow 2 50; Ladies aid, Mt. Pleasant church, Hel-
 ena 1 00; woman's society, Union Baptist church, Marion 1 50; woman's edu-
 cational society, Bethlehem church, Gallion 3 00; woman's missionary 26th St.
 Baptist church, Birmingham 3 00; Sisters union, Africa church, Talladega 2 25;
 True believers, Collirene 3 00; Woman's missionary and educational society, Sel-
 ma 4 35; Ladies aid, Pineville church, Calera, Ala., 1 00; Woman's society Mt.
 Zion church, Selma 1 70; Woman's missionary society, six miles 5 00; Woman's
 missionary society, Six mile 2 00; Woman's missionary society, Ft. Deposit 4 00;
 Sisters union, Mt. Canaan, Talladega 5 00; Friendship woman's society, Geor-
 giana 1 50; Morning Star, Demopolis 3 00; Missionary society 1st. Baptist
 church, Greenville 5 00; missionary society, Hebron, Uniontown 1 50; Dorcas
 society, Greenville 3 00; Bethel Hill society, McKinley 2 50; Woman's mission-
 ary society, Evergreen 3 50; Tabernacle Baptist church, Selma 7 50; Church and
 aid missionary, Uniontown 5 00; Woman's missionary, Pratt Mines 5 25; Bap-
 tist woman's missionary, Faunsdale 5 00; Ladies missionary circle, Dexter Aven-
 ue, Montgomery 8 00; Cedar Grove, woman's society, Faunsdale 3 50; Zion Hill
 woman's miss. Faunsdale 2 50.

Amount forwarded ...	98 55
Mrs. Bowie, life membership ...	5 00
Dr. Purce, annual ...	1 00
Mrs. Pollard, annual ...	1 00
Miss Alice Vass ...	1 00
J. H. Lewis, Myrtle Ala., annual men ...	1 00
Mrs. C. P. Copland, Courtland ...	8 75
Collection Sunday School ...	7 65
Afternoon services ...	10 10
Evening services ...	10 00
St. Phillips church, woman's society Selma ...	2 00
Women's educational, Centre Baptist ...	5 00
Collection Thursday night ...	5 55
Collection Friday morning ...	5 00
Collection Friday night ...	3 95
Expenses, paid Secretary ...	10 00
Paid Financial agent ...	12 13
Paid sexton ...	1 50
Balance on hand ...	104 12

Mrs. SUSIE A. STONE, Ch'n.
 Miss C. A. MORSE,
 Mrs. FANNIE WATERS, Com.

After the report of committee on Finance, the committee on resolutions sub-
 mitted the following report. We your committee, beg leave to make the follow-
 ing report: Whereas, the members of the church, friends and citizens have
 shown us so much kindness, as messenger and visitors; and whereas, the spirit of

sacrifice and liberality has been manifested on part of members of the society and others. Therefore be it resolved, 1st. That we tender a vote of thanks to the society, church, friends and citizens of Greenville for kindness and hospitality shown us during our stay here. 2nd. That a vote of thanks be extended railroad authorities for favors shown us by giving us reduced rates over their roads.

3rd. That a vote of thanks be tendered the sexton and church officers for services and use of building; and that we pay sexton \$1.50 for services.

MRS. D. T. GULLY,
ADELINE SMITH,
L. F. MERRELL,
HARRIET NICKOLS,
MARY W. WILLIAMS.

Adjourned to meet in Mobile Thursday before the fourth Lord's day in June, 1890.

THE DUTY OF THE BAPTIST WOMEN TO SELMA UNIVERSITY.

A synopsis of the paper prepared by Mrs. Petts, and read by Miss Susie A. Stone. We believe that to have a child go a certain way, it must be trained that way. We as Baptist being a peculiar people train our children in Baptist doctrines, if we would have them make good Baptists. Therefore, sisters, I say we have a duty towards Selma University that we alone can discharge. The school is ours; we must foster it if we would see it grow. It is not enough to give of our means toward it, we must by our example win friends for it. It is not enough to say it is a good school, and yet send our children to other schools. We must practice what we preach. If it is a good school we should give our support to it, so let us come like women and support it. Sisters, our hall must be built. There is now no going backwards, we must go forwards though the deep, dark waters of the sea is before us; therefore let us bestir ourselves. Up to the work.

"Lives of great men all remind us
We might make our own sublime,
And departing leave behind us,
Footprints in the sand of time."

READ BEFORE THE BAPTIST WOMAN'S STATE CONVENTION BY REV. C. L. FISHER, B. D.

THE INFLUENCE OF WOMAN FOR GOOD OR EVIL, ILLUSTRATED BY PROMINENT FEMALE CHARACTERS OF THE HOLY BIBLE.

That woman, from the beginning of time until now, has exerted a powerful influence over those with whom she has come in contact, no one will deny. The form of her tiny hand has been deeply imprinted upon everything that has acquired maturity and durability through the process of growth.

Woman was indeed given to man as a helpmeet, and has proven herself, on many occasions, to be worthy of the vocation whereunto she was called. But the first instance of her assisting man, as recorded in Scripture, is that of her inducing him to commit sin. Notwithstanding what eminent critics say with reference to the law being given to man, and the impossibility of its being broken until he ate of the forbidden fruit, nevertheless the fact remains that the woman, using the man's affection for her as a means to accomplish her design, induced him to sin—to break the law of God; whereby he fell and dragged the whole race of man with him; "for in Adam all die." From the time when the awful tragedy in which was involved the ruin of all mankind, was played in the now historic regions of Armenia, woman has been thoroughly conscious of the influence which she is capable of wielding over man. Nor has she failed to exert it to the very fullest extent, whether the end be good or evil.

Samson, whose birth was the fulfilment of a promise of God to Manoah, left his own people to find a wife among the Philistines. He having thoroughly convinced the Philistines of his extraordinary strength by the many feats of valor which he had performed—the killing of the lion, the slaying of the thousand men with the jaw-bone of an ass, and the carrying off of the gates of the city—incurred their intense hatred. They were afraid to attack him boldly, for already they had sadly learned that Samson had been blessed of God with superhuman strength; and further, they had surmised that through this means God intended to deliver Israel from under their control. If now they can find out the source of

his might and power, they have no further anxiety with reference to ridding themselves of their mighty foe. Samson is desperately enamored with Delilah, a Philistine belle. Often, when weary of war and the cares of government, he seeks the shelter of her roof and the solace of her tender words and affectionate embraces. The Philistines, apprized of the relation existing between them, bribe Delilah to find out the secret of Samson's strength and make it known to them. And now again woman wields her influence for all it is worth; not only to degrade man, but also to throw a blight upon her own sex, curable only by her good deeds in coming ages. Delilah begins to decorate and adorn herself, preparatory to the visit of her spouse. Samson walks in, and immediately charmed by her handsome appearance, he loves her more than ever before. "Tell me the secret of thy strength, Samson," she deceitfully asks. "Bind me," replied the Giant, with "seven green withs and I shall be as weak as other men." Tired of excessive physical exercise, he falls asleep in her embraces. He is bound. The Philistines lying in wait without, are called. Samson is awakened out of sleep with the cry: "The Philistines are upon thee,"—but only to mock their endeavor to take him. But his deceitful and treacherous woer was undaunted in her purpose. Having been mocked the second and third time, she came to him, even as Eve went to Adam, (though she deserves not to be mentioned in connection with the mother of our race) with the resistless words: "How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times and hast not told me wherein thy great strength lieth." The giant became a dwarf; the lion a lamb. Although he could slay his thousands, yet he could not overcome the wiles of this very "witch of Endor." He tells her that if he were shorn of his locks, strength would forthwith depart. He brakes his vow unto God for the sake of a woman. As a result, he is bound, his eyes put out, he is made to grind in mill; and finally, to make sport for thousands of idol worshippers in the temple of Dragon, while his people yet remain in servitude. The atrociousness of the crime of Delilah is made very vivid by Milton in his "Samson Agonistes." He represents her as coming to Samson just before he leaves the mill for temple, and attempting to win his favor. Having made several attempts to secure his pardon, she succeeds only in receiving his harsh refusal.

"Out, out, hyaena, ! (he cried.) these are thy wonted arts

And arts of every woman false like thee.

To break all faith, and vows, deceive, betray.

Then as repentant, to submit, beseech.

And reconciliation moved with feign'd remorse.

Confess and promise wonders in her change."

Seeing that she has entirely lost the confidence of her once devoted lover, and that she has no hope of ever again winning his regard, she turns from him with a satanic air, and addresses him thus:—

"My name perhaps among the circumcised,

And Dan in Juda", and in the bordering tribes,

To all posterity may stand defamed,

While malediction mentioned,

And the blot of falsehood most unconjugal traced.

But in my country where I most desire,

In Ecron, Gaza, Ashdod and in Gath,

I shall be named among the most famous of women, sung at solemn festivals.

Living or dead recorded, who to save her country from a fierce destroyer.

Chose above the faith of wedlock bands; my tomb with ordors visited and with flowers.

Not less renowned than in Mt. Ephraim,

Jael, with inhospitable guile, smote Sisera through the temples nailed.

Nor shall I count heinous to enjoy the public marks of honor and reward.

Conferred upon me for the piety which to my country I was judged to have shown. At this whoever envies or repines, I leave him to his lot and like my own."

Thence she went to join that "innumerable caravan" which in a very short time afterwards was ushered by the power of God manifested through Samson into endless woe. We turn now from this awful picture. Thousands were just a moment ago seated within the circular walls of the great temple of Dagon making fun of

the poor blind Samson. We heard their laughs of scorn and ridicule as the poor prisoner made sport for them. But above the loud roar of the laughter of thousands rises the fervent prayer of the penitent Samson:

"O Lord God, remember me I pray thee, and strengthen me I pray thee, only this once, O God! That I may be at once avenged of the Philistines for my two eyes." Strength came. Taking hold of the two main pillars of that great temple he bowed himself in death with thousands of his exalting enemies. Their laughs are turned into cries of woe as death makes speedily his plunders. I say we turn from this awful picture which ends the career of the wicked Delilah and her noble, though in many respects very weak—spouse. But we turn to one which I fear will afford very little relief to the minds eye. It is that of the career of the idolatrous Jezebel.

Like Samson, Ahab forsook the daughters of Israel to find a wife among a strange people. Jez-bel was a Sidonian princess, a beautiful woman, with a strong will and a fiery temperament. Being a strict worshipper of Baal and possessing characteristics as I have just described, and we can easily imagine what changes she would soon bring about in the religious institutions of Israel.

"And when she rode to the capital of Israel, and saw on the hills and house-tops no alters but those of the golden calves of Dan and Bethel, symbolical of the living God, with the silent energy of an independent spirit, conscious of its power to rule, her purpose was formed to revolutionize the ancient religion of the Hebrews, and in the very Tabernacle of Shekinah kindle the flame of sacrifice to the Sun-God Baal." Thus she began to hunt down the prophets of the True God. Hundreds were slain, hundreds fled from her face and found resting places in the caves of the rocks. She sought especially to take the life of the greatest of Israel's prophet Elijah. For according to his prediction God had not suffered rain to fall upon the land for three years. Hence everything in Israel was withering and dying. Attributing this great drought to the wrong source; she thought that if she could only get Elijah out of the way all would be well. But Elijah was only the humble instrument; God was the great motive power. Weary of the persistent manifestations of the extreme audacity of this hireling of Satan, God intends either to convince her of his superiority to Baal and secure her loyalty, or soon to bring her to reap the harvest of tares which she has so profusely sown. You are too familiar with the scene of Mt. Carmel to render necessary for me to attempt to draw the picture. The facts however, are these. The adherents of Baal and Jehovah are assembling together on Mt. Carmel to prove which of the two is the true God. The test will be the answering of prayer by fire, which will consume the offering upon the altar. Of course the inanimate Baal could give no response. His followers in their religious enthusiasm were left to cut and slay themselves unmercifully without the least ray of light being given them. But when the old altar of Israel was rebuilt, the sacrifice laid on and water poured around the second and the third time, it was necessary only that the servant of Jehovah kneel and pray. "Hear me, O Lord, hear me, that this people may know that thou Lord art God, and that thou hast turned their heart back again." And the fire fell, consumed the sacrifice, wood and stones, licked up the water round about the altar and even the dust that remained. The people and the king were convicted, and they cried aloud with one voice, "The Lord, he is God. The prophets of Baal were slain. Rain came from heaven, and so quickly that Ahab had to hurry his horses in order to reach the city before the rain. But none of these things moved the impenetrable Jezebel. When she heard of what had happened, she only replied by chiding Ahab for his weakness, and pledging herself to take the life of Elijah where the blood of the prophets of Baal had been shed.

The narrative of one other event will show the awful culmination of the reign of that ungodly queen, and how her life effected not only those of her immediate environment, but also her posterity. Ahab wished to buy the vineyard of Naboth. Naboth refused to sell it because it was his heritage. Coming home after his unsuccessful effort to secure the vineyard, he fell upon his face and wept and refused to eat. Jezebel having found out his trouble, haughtily said to him, "Dost thou not govern the kingdom of Israel? Arise and eat bread and let thy heart be merry; I will give thee the vineyard of Naboth the Jezoeelite." At once her wicked heart concocted the plan which put the vineyard of Naboth into the hands of Ahab, and brought the curse of God upon her, and all her household. A false accusation was brought against Naboth, as blaspheming against God and

the king. He was killed, and his vineyard taken. And as Ahab walked out upon his newly acquired possession he met Elijah, who predicted the destruction of the entire royal family. And of Jezebel he said, the dogs would eat her flesh by the walls Jezreel. Sure enough, before very long Ahab was slain in battle with the Assyrians. Joram the son of Jezebel, who succeeded his father on the throne, and Ahaziah her grandson were both slain by Jehu the anointed king of Israel, as he rode triumphantly into the capital to put an end to that wicked dynasty, and to assume the crown in the name of the God of Israel. Jezebel hearing the roar of his chariot wheels and the loud cries of the people, began at once to paint her face and to adorn her person. And as Jehu drew near she looked out of the window and called unto him, reminding him of the fate of Zimri, the conspirator against Elah, who perished in the flames which his own hands had kindled. Jehu hollowed to the Eunuchs above, "Who is on my side." They responded by hurling the body of Jezebel down from that lofty height to the ragged rocks below. She was shattered into pieces. And according to prophecy, the dogs ate her flesh and licked her blood. Her wicked daughter, Athaliah, usurped the throne, reigned as a despot, and passed off the stage of action in nearly the same way that her mother did—illustrating very clearly that long established principle: "that the character of the parent has largely to do with the formation of the character of the child." You have seen from the female characters already cited what a power for evil woman can be. You have noticed how that Eve, the mother of our race, though in every respect, except the lack of moral courage, a model woman, by one act induced Adam to break the law, and thus doomed the whole race of man to die, how that Delilah by repeated efforts finally succeeded in causing Samson to break his vow to God, and thus bring himself and all his people under entire subjection to a people that hated God, and how that Jezebel, that princess of the lower regions, spent nearly her whole life in influencing Ahab to do evil, and to forsake the religion of his God. What manner of evil is there of which woman is not capable. But this is all on the dark side of the question. Is she not capable of promoting much good. Have we not examples from sacred history, to say nothing of profane, sufficient to show that she has been a blessing to mankind, and that her influence for good has far exceeded her influence for evil. Do we find fault with her because through her allurements the old man Adam brought death upon us. Let us exalt her, for in her virgin chastity, she presented to us the new man Christ who brought life everlasting for every condemned sinner who will believe.

What of Miriam, the great soprano singer and Timbrel player of Israel? Did she not save unto Israel from the very bulrushes of the Nile their future deliver and law giver? Hear the beautiful strains of music. Miriam plays and sings rejoicing in the overthrow of Pharaoh, his horse and rider in the red sea. Israel is inspired by her songs and moves on to greater victories. And Deborah! What place among the female characters of sacred mention shall we give her? Israel surrounded on every hand by the swarming host of the intruding Jabin, had given up in utter despair, had adopted his idolatrous worship, and had forsaken the worship of the living God. It was the brave and daring, yet pious Deborah that urged Basak to gather together the scattered host of Israel, and make insurrection against Jabin. The puerile Barak would not even consent to lead the forces unless Deborah would accompany him. Obtaining her promise he buckled on his sword, mounted his chariot, gathered the severed host of Israel and marched, accompanied by Deborah, the noble head of Israel, directly against the foe. Jabin heard of their coming but was so little effected that he only sneered, and commissioned Sisera, his general to go down to meet them, and as a pastime of war punish their disobedience by the shedding of the blood of a few thousand of them. But he went only to be completely routed. For when Deborah heard the rumbling of his chariot wheels she cried aloud. "Up, Barak! for this is the day that the Lord will deliver Sisera into thy hands." At her word the ten thousand untrained warriors of Israel dashed madly into the midst of Sisera's army, drove them back, slaying them as they retreated, until those whom the sword did not overtake, found their last resting place in the bed of the Kishon. Sisera fled until he reached the tent of one Heber, where weary of the toil of battle he turned in by invitation of Jael the wife of Heber, and lay upon a couch and fell asleep. Jael creeping to his couch drove a nail through his temple, and riveted his head to the pillow. Thus one woman, Deborah, was the heroine of the fight, another woman, Jael, capped the climax of victory. Barak, pursuing Sisera rode up to

the tent of Jael, and found his enemy dead. After a moments silence he praised Jael for her noble deed, and bore away the body to the foot of Tabor where Deborah viewing the field which had just afforded a scene of bloody strife, rejoiced together with him in their complete victory over their foe. Thus through the instrumentality of a woman, Israel was delivered from the hand of the oppressor, and the power of idol worship back to the worship of the true God. Deborah and Barak sang a song which sacred record still preserves. If you wish to form some idea of the manner in which great hearts rejoice in the accomplishment of great deeds read the fifth chapter of Judges; and perchance it may inspire you to the attempting of great things, the accomplishment of which will bring great rewards. But we can not speak of all the good and great women of Bible history. We should like to give place to brief sketches of the lives of Sarah, Rebekah, Rachel, Hanah, the queen of Shebah, the Shunamite, Elizabeth, Mary, the last at the cross and first at the sepulcher; Dorcas and others of sacred mention, but passing them all, let us conclude our treatise with a brief reference to the noble career of a noble woman, Queen Esther.

Elevated as she was from the position of a poor despised Jewish maiden in the cottage of Mordecai, to that of queen of a territory stretching from Egypt to India, one would likely become proud and haughty, and forget the depths whence he sprang. But she from the very beginning evinced a spirit of meanness and a desire for helping others, which was characteristic of her throughout her reign. Soon an opportunity was afforded Queen Esther to be the deliverer of her people from sudden destruction. Haaman was the King's favorite. All on seeing him must give the bow of recognition due one of his high rank. Mordecai the cousin and guardian of the fair queen refused to render the required obedience. The wicked Haaman becoming incensed goes to the king and succeeds in getting him to decree the slaughter of all the Jews. Mordecai hearing of the decree takes his raiments puts sackcloth on his head and traverses the streets in front of the palace and cries loud and bitterly. Esther heard of his demeanor sends him change of raiment but he refuses them and sends to her a copy of the king's decree, and asks her to implore him to remit his sentence. She replies that it is sudden death to go into the king's presence uninvited, and that she has not been called for a whole month. But with a fixed purpose and with a strong belief that God would use Esther as an instrument in lifting the Jews out of their degraded condition, he sends to her his final message. "You may save yourself if you prefer, delivery will come to the Jews from some other source, but you shall die." This was more than she could bear. And now mustering up all the courage that her brave and noble heart could afford, she makes the decision which not only saves the Jews, but gives her name an exalted place among the heroines of sacred History. "Tell my cousin," she replies "to have all the Jews put on sackcloth, and fast and pray three days. My maidens and I will do likewise. After that I will go in unto the king, and if I perish I perish." Noble heart! Willing to risk her life in the endeavor to save her people. The three day are past; the time for suspense almost over. With a pale countenance, and cheeks upon which the traces of tears may still be seen, Esther winds her way into the king's chamber. Ahasuerus hears the noise made by her approach, and suddenly starts up with a look of vengeance as if to inquire indignantly—"Who will dare intrude upon the sanctity of the king's apartment." He suddenly halts as his glance falls upon the lovely queen. As she stands there the very personification of beauty and piety, he, silent and motionless as if dumb and helpless, continues to gaze upon her. Must she die? No. The king slowly raises his sceptre. The queen approaches and falls at his feet. The victory is complete. The king bids her make known her request. "What wilt thou queen Esther? What is thy request? It shall be granted, thee, even to the half of my kingdom." You know how the story ends. Ahasuerus was invited by his wife to the second and the third feast before she definitely made known to him her request. Just before the third feast the king was troubled in a dream. He arose and consulted his records and found that Mordecai had recently informed him through the queen that an attempt had been made to assassinate him. For this reason he purposed to reward him. Therefore he caused Haman to carry him through the streets in a chariot and proclaim, "This is the man whom the king delights to honor. Esther said that at this juncture she might well make known her request. So upon another plea of the king she says, I ask oh, king, for my life and the life of my people." All that remained was for

Esther to make known the person who sought to take the life of the queen, and the body of the wicked Haman was soon hanging from the gallows which he had for Mordecai. There also his ten sons were hanged. The Jews were thus saved from death and brought into a very close relationship to the royal court. All honor be to her memory! May she have many ardent admirers, and zealous imitators. From the very cursory and unsatisfactory review of the lives of the women mentioned in this sketch. I have endeavored to show that woman has always exerted a powerful influence for good or evil. What has ever been true in this regard is no less true to-day. It is generally admitted that the advice of woman forms an important part in whatever man does. There are yet many Delilahs and Jezebels who use their influence in the wrong direction. But on the other hand there are many Esthers who for their people are willing to lay down their lives if they may save them from the hand of the great destroyers, ignorance and sin. And thus many of our faithful women leave their homes and the comforts they afford, to spend their time and strength in work for the salvation of their people. Be not discouraged at the greatness of our needs. Great needs prompt to great efforts. Great efforts bring great results. The accomplishment of great results through great efforts prompted by great needs make great men and women. Occasion makes greatness. One may have ever so fine an intellectual talent yet if he does not have an opportunity of making known his genius he will die unknown.

Many have attained to universal fame with no greater intellect than the peasant who dies and is buried without even a head-board to mark his resting place. Sisters we have the occasion. Let us make ourselves great in using it well. Over a hundred and twenty-five colored Baptists make the State of Alabama their home. The majority of them are in ignorance and their children are following in their footsteps. And we can not yet say that we have one school solely and completely our own. We shall not be able to say so until we are entirely free from debt and are thoroughly established in our new building. Let us rally and render ourselves adequate to the situation.

Let not the prime motive be personal greatness, but the honoring of our God. In that is found the principle of true greatness. Remember that as your influence is great your responsibility must be also great. Only as you prove yourselves worthy guardians of that for which you are held responsible will you honor God. Then let your influence be felt for good in the home as sisters, wives and mothers, and in the wide world as the advocates and promoters of all that is pure, chaste and upright, and it will not be long before not only Alabama but the world will be taken for God and the Baptist.

WOMAN'S PART IN THE GENERAL WORK OF THE STATE AND HER RELATION TO THE STATE CONVENTION

The topic that has been assigned me has in it more than ordinary writers are capable of bringing out, but we will make the attempt and if any thought is brought out that tendeth to give aspiration then take it, and if not it is the desire of the writer that you do get it before this session closes.

A few hours rambling over the pre-historic world will reveal to the reader that the women of those dark days had a special work in the training of the different tribes, they cared for the men of war, looked after the home though it was often the cavity on the bank of some river instead of a brick building or a plastered frame house such as we occupy to-day. The rearing of the children was left entirely with the women who without an education of the heart or brain trained their sons and daughters in a savage manner to be good citizens and at all times to give reverence to the chief of the Tribe. The fact that they taught their children to conform to unjust laws and savage customs which were so prevalent in those days, shows obedience which carried with it patience and forbearance. They seemed to have been guided by Him who in his great wisdom peopled this great earth, with men and wisdom and in a voice unheard exclaimed, "Useless the one without the other." In ancient works we see this latter clause more fully explained. With all due respect to those ancient writers it seems to me that there was an attempt on the part of some to render not unto woman the works and sacrifices that were due her. For while man was successful in gaining the many battles and subduing nations—it was the cradle training of their faithful mothers, and their

special care in regard to their health that gave them strength in manhood to conquer all the known world and then bow in agony because there were no more worlds to war with. A christian gentleman has remarked: That man's work is from the rising to the passing from view the meridian sun, but woman's work is never done. We would modestly add until there are no more men to be made ready for war; no more sons to be prayed for and sent across the angry waters to the jungles of heathen lands to tell of a Living God and a Risen Redeemer; yea, and until there will be no plea for daughters to be sober wives and comforting angels in time of sore distress. Then, and not till then will her voice be unheard, her influence cease, to be borne on the wings of the morning, her soothing hand stop the action of this life, and wait the summons in the world beyond to take up the blood bought crown and lay it down at the Redeemer's feet.

Modern history reveals similar facts--all telling the same general truth. From these we wish to gather thoughts, deeds and examples that will give us sisterly love, denominational inspiration and a desire to do more for the still hated race than ever before. In these words we have a little truth.

Lives of great women oft remind us,
That we should make ours equally sublime;
Then departing leave behind us,
Footprints that our daughters will find;
Footprints that perhaps our daughters,
Traveling over life's rugged sea,
May perchance copy and alter,
Many bad habits that in them be.

Women of this body, bestir yourselves with every phase of the work, be honored beneath all that is heard or said below; continue until fine buildings are owned. Whenever it has been observed in the history of our denomination that the minds of men, in various parts of our country have been turned to some great religious effort, there is reasonable inference that the Holy One is at work and we do well to heed His leading. God uses many methods to influence his people; and in his own time and manner will bring to pass his plans. It would seem that these were the conditions at the time of the first meeting of the Women's State Convention held with the Tabernacle church Selma, Ala. From the way the first moneys were spent it was in the minds of some that we had no purpose in view at all; but in God's own time, some God sent sister stepped to the front and proposed the keeping of our money for a building for our girls. At the very mention of the Home Mission Society, we are made to think of the good women who have given their money as God has blessed them to foster the cause of education among our people. To them we give great credit, to you who will do these things for yourselves we give more. Their works stand as head lights to us, telling us arise and do likewise for the day is far spent and the night is near at hand. If opportunities do not open for you to work, make them yourselves; begin at the cradle and teach the prattling babe by selecting his words and helping him to form sentences and as soon as possible have it repeat the name of God and such phrases as "God loves a cheerful giver" and have the child understand it and practice it by giving to God's work. Thus teaching done in infancy develops itself when the child becomes a man. And instead of men whose hearts are hardened to our work, we will have true Christians who will think that it is more blessed to give than to receive. By this our homes will be bettered; we will have angels to bless, not demons to rebuke, family prayer, not frowns and quarrels.

Woman—Oh! word, that makes the home brighter and sheds a ray of joy on all she meets. The work she is to do is being left undone by our honorable sex every day. Leaving her work in the home, we would have you look at her in the church where she is constantly exclaiming "I love thy Church Oh! God." A proof of this is the work she does. The pastor's support is greatly from the women. The many societies are kept up by them and since it is expected that this Convention receive its greatest help from such organization, how earnestly each sister ought to seek to plant a society wherever there is none, and to help weak one to become strong. Unless more substantial work is done in this direction our Convention will fall below the standard. In proportion as our churches are helped our societies will grow. And while I am not in favor of so many societies I do feel that each one of the 900 churches in our State would do well to have a strong Missionary Society, whose chief object will be to help Selma University in

some way; and in what nobler way could we help her than to put on her grounds a building for our girls? Let us take new zeal and remember that the women who are working now for this building are writing their names in letters of gold on the great roll of honor, and when the building shall stand finished the Moses who is now faithfully leading will have the little debt that is now between us and the day of rejoicing wiped away and the dark cloud that has been ours for years will be rolled back as a scroll, then under the canopy of God's love our University will stand second to none. From her walls will come golden rays that will shine in the now benighted parts of our State. No better part can we strive for than to be a thorough working American woman. Work with the hand, by touching the pen to our Rockfellow who is living next door, tell him this is God's work, and as long as God lives the work must live. In the stillness of mid-night lift up your hearts to the bountiful giver of gifts, and blessing will come upon us as rain upon the mown grass.

Make the work a part of you and talk it up every where you go, even among other denominations. This has been styled the age of brain and along with it goes the age of work and fashion. There is not a demand for fashion but there is demand for brain in the heads of active women who will show themselves fitted for the work that is awaiting us. We need cultured young women and unless better attention is given our girls, this century will close, and leave a master-piece of work for the next century to do. This need not be, for we have accomplished Christian teachers who are reaching out their hand of assistance to us and all we need to do is accept it.

The latter part of topic, namely: "Her relation to the State Convention" is ambiguous since we have two Conventions in our State, and not knowing which is meant, the writer will speak of her relation to the Men's Convention. Since the first organization of this noble body that now seems to be the Congress of our denomination, had for its means of support churches and Sunday schools, and since our churches are composed of so many women who are called upon to support the church, it follows that she must also support the Conference. If we would say to any member of this Conference that we are anxious to do something for this grand body and desire of him what we must do, he would say at once give us your money. All the rest would a full chorus, "Yes give us your money, for that is what we need." We know they need money but if their hearts were sent to a judge for examination the verdict would be that they need prayer as well as money. Man is admitted physically stronger than woman, we see the necessity of this when we think of the manual labor the world is in need of to-day. But whether he is spiritually stronger than she, is a question that yet remains to be settled. We believe that our brethren need an unshaken faith in God and a mind that will enable them to look matters square in the face, and speak what will please God rather than man, I believe you will agree with me when I say that it is the faithful prayer and earnest hope of each member of this Convention, that our brother Convention live near a throne of grace and feast on the sincere milk of the Word, and thereby grow strong in the work.

Now dear sisters, we are considered weak, but proud am I to say we act strong. In our weakness don't forget that we are soldiers and that the weakest soldier's name is written on the great army roll. As on we go, side by side, with our brother Convention. Let us lend a helping hand. Give to the Convention as the Lord has prospered us. But do not misunderstand me. It is no more our duty to help them than it is theirs to help us. From the depth of our hearts let us pray for the brethren whose hearts are hardened to the work. They do not feel that it is their duty to help us now, but when we will have finished and furnished our building for our girls; we hope to come rejoicing bearing the precious sheaves; and it may happen that some big noble hearted brother will stand in our midst with a bundle of withered leaves instead of golden sheaves. Notwithstanding all this let us help to forward their many plans, for they make them and they are soon forgotten. Allow me to say that true success is gained by observing the mistakes of others and profiting by them. Let us seek to carry our plans to the end. If each one of us will keep this in mind when he leaves, he will work and be happy, and much good will be accomplished through our earnest efforts.

STATISTICS OF THE WOMANS BAPTIST STATE CONVENTION.

CHURCHES.	SOCIETY.	POST OFFICE	PRESIDENTS.	SECRETARIES.	No of mem
St. Phillip St. Baptist	Missionary	Selma	Miss Susie A. Stone	Miss L E Starworth	30
Greenville 1st	"	Greenville	Mrs A T Smith	Gatsie Smith	17
Friendship	"	Georgiana	" Hattie Colly	H M White	17
Mt Zion	"	Selma	" J A Craig	H Miller	25
Dexter Ave	Ladies Mission Circle	Montgomery	" S H Wright	M E Walker	
Bethel	" Aid	Calera	" E E Ware	Fannie Underwood	25
Mt Zion	Baptist Missionary	Glasgow	" Amanada Smith	Mary M Hudson	
Tabernacle	"	Selma	" Anna Brooks	Susie A Morton	
Lowndesboro	Woman's	Lowndesboro	" Amanda Tyler	Louisa Henderson	23
Bethel Hill	"	McKinley	" Minnie Loyd	J Hurst	25
Aldrich	"	Aldrich	" E S Wilson	Ritha Reeves	32
Pine Top	"	Greenville	" Dora Gregory	Lucinda Gardner	
New Hope	Ladies Aid	Randolph	" Mattie Gardner	M E J Deans	
Colbrine	Dorcas	Greenville	" E J Abrams	Amanda J Watkins	30
White Hall	True Believers	Collerine	" Sallie Pierce	Letty Ann Johnson	30
Uniontown	Woman's Missionary	White Hall	" Hester May	M Jones	20
Union	Church Aid and Mis'y	Uniontown	" R Pitts	Carolina McNeal	18
Arkadelphia	Missionary	Stewartville	" Mollie Clisby	J H Henderson	
Evergreen	"	Pine Apple	" E. P. Simpson	Katie Crosby	30
Pratt Mines	Woman's Missionary	Evergreen	" Laura Smith	Julia Coleman	
Faunsdale	Rising Star	Pratt Mines	" Fannie Waters	Ella Miles	
African	Ladies Aid	Faunsdale	" Nellie Komegay	Annie Pettitway	
Hebron	Sisters Union	Talladega	" Maria Chapman	Carrie Taylor	14
Mt Canaan	Womans Missionary	Uniontown	" Kate Loyd	Alice Woods	
Childersburg	Sisters Union	Talladega	" S S Bingham	Sallie E Lindsa	
Mt Moriah	"	Childersburg	" S Roden	Sarah Powers	12
Central	Womans Society	Monterey	" Sallie Bedman	Cora Pitts	20
16th St	" Ed and Mis'y	Felix	" E Deyampert	W R Pettiford	19
Morning Star	"	Birmingham	" J R England	J S Bell	100
Shady Grove	Baptist Womans So'cy	Demopolis	" Mary Stokes		6
Union	Womans	Selma	" R Z Deyampert	Mary Perry	15
Pleasant Hill	" Ed Society	Marlon	" Press Tubbs	M E Evans	
Tabernacle	" Aid	Pleasant	" I L Coker	Sydney Donald	
Friendship	" Missionary	Birmingham	" Lonie Taylor	P Davis	
White Hill	"	Opelika	" Edna Taylor	L J Gairy	
Zion	"	Dayton	" B P Parker	Mary A Williams	25
Mt Zion	"	Faunsdale	" Maria Collins	Bachel Wood	
Mt Olive	"	East Lake	" Sallie Keith	Boxana Harper	15
Blocton	"	Faunsdale	" Ann Fields	Pauline Morrison	28
Mt Pleasant	"	Blockton	" Mary T Henly		
Bethlehem	"	Faunsdale			
Mt Zion	Educational	Gallion	C Bayloe	C M Collins	30
Ft Deposit	Missionary	Anniston		Laura F Snowdel	
Mt Zion	"	Ft Deposit	L F Merrill	Sallie Goldsmith	
Church of Christ	"	Prairie Bluff	" Henrietta Goster	Julia Bennet	
Cedar Grove	"	New Virgin Pineapple		R C Crum	25
Pineville	"	Faunsdale		Mary George	35
Bethel Church	Ladies Aid	Calera	" F N Black	Bella G Wright	10
3rd Baptist	"	Cooks Stand	" Mary F Fancher	J A Mably	17
Mt Pleasant	"	Mobile	" C Bedgood	Mary Higgins	
Centre	"	Helena	" Louisa A Byrd	Savannah Wright	
St Phillip	"	Felix	" Sarah McClinton		
Red Mountain	Womans Missionary	Selma		C Thompson	
		Red Mountain			