

Alabama Baptist.

SELMA ALABAMA, NOV. 4, 1880.

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THE BAPTIST TEACHER.

Edited by P. S. Henson, D. D., E. G. Taylor, D. D., Mrs. M. G. Kennedy, and other Sunday-school workers, has been enlarged from 36 to 48 pages; and, taking into consideration its size and character of contents, it is the cheapest work of the kind published. The *Baptist Teacher* is designed for Baptist Sunday-school teachers of all grades—Bible class, intermediate, and primary. It contains the very best helps on the international lessons that the ablest Sunday-school workers in the denomination can prepare. It is a safe guide and help for all Baptist teachers; and with this and their Bible, they will really need nothing else. It is full and complete.

ECCLIASTICAL RESTRICTIONS.

The Presbyterians at the Pan Presbyterian Council refused to commune with each other, although so many of them are quite willing to open their tables to Baptists and to denounce our Close Communion. And to the large Denomination of Cumberland Presbyterians was denied any recognition whatever. The *Independent* is quite offended at this act of excommunication. It was demanded by the Southern Presbyterians in the Assembly, although these had for years been endeavoring to effect our organic union with the Cumberland Presbyterians. These facts are worthy of being recalled, when our Presbyterian brethren denounce Baptists for their exclusiveness. The grounds which justify the Pan Presbyterian Close Communion in Philadelphia, if consistently maintained, would silence that brotherhood as to the illiberality of our terms of communion.

In the first case mentioned above we believe that the Presbyterians were right, for communion is a church ordinance with a general council of brethren has nothing to do. In the second case we believe that they were wrong, for the Cumberland Presbyterians are certainly Presbyterians, and they were therefore entitled to a place in a general Presbyterian gathering.

OUR PUBLIC AFFAIRS.

We learn, from a brief notice in an exchange, that the *Journal and Messenger* of Cincinnati finds fault with the "politics" of the ALABAMA BAPTIST. We failed to see the article referred to, which is now gone past recovery; but suppose the reference of our contemporary is to an editorial deprecating the sectional misrepresentations, so prevalent north of the line; protesting against the resurrection of dead issues; showing in how many particulars the platforms of the two national parties are identical, and bringing out the main point at issue, the economical or wasteful management of the national finances. We are so satisfied as to the justice and seasonableness of the observations we made, that we have no great regret at having overlooked Bro. Lasher's admissions.

We might indeed have added other particulars, in regard to which our convictions as to the drift of party are equally decided. Not even our friend's skillful pen can convince us that candidly convicted of immorality should be crowned with the highest honors in the gift of the American people. Still further, we satisfy ourselves that he himself, if better advised, would be the last man to affiliate with the people, happily few, who, in this section, are following the banner of his choice.

So far as public affairs in the South are concerned, we profess to know more than our Cincinnati confederates; and what we have said, or may say to you upon this subject is conscientiously intended to vindicate the endangered interests of Christianity, of law, of social order, of industry and even of civilization. Statistics, whose accuracy cannot be impugned, warrant the assertion that the South has prospered and will prosper just to the extent in which the offices and institutions of the several States are administered by native virtue and intelligence. We know where the virtue and intelligence of the Southern people are to be found. Dr. Lasher does not. And just on this account he is incompetent to act either as the critic or the adviser of the "Solid South," or of the humblest of its adherents.

E. T. W.

An able man shows his spirit by gentle words and resolute actions; he neither hot nor timid.

ECCLIASTICAL SLUSH.

A good friend has sent us a floating copy of the *N. O. Christian Advocate*, bearing date of March 17, of the present year, and containing a characteristic ponderous article from Rev. J. M. Boland, who expends a couple or more of columns on a little notice of Purgon's Open Communion Inconsistency, by "R." We have sent the paper to our colleague, who will judge for himself whether it is worth while for him to give another dose of theological alum and tannin to this fluent declaimer. As J. M. B., however, assails the editors of the *ALA. BAPTIST* and thus throws down the gauntlet to us also, we hope he will excuse us for saying that his article is absurd and preposterous. He makes baptism nothing but "the answer of a good conscience towards God," and finds the qualification to the supper, *only in the injunction*, "Let a man examine himself." Thus the pastor and the church have nothing to do with either ordinance, but to administer them to all applicants. Baptism is free and communion is free,—independent of the judgment of administrator or church. Thus the argument of J. M. B. would make his model church like the *eclesia* of Ephesus, a mere mob,—or like his much loved "church in the wilderness," that worshipped a calf. We wonder for our part to find a reckless anarchist like this, a presiding elder of a respectable denomination in Alabama. His principles require him to baptize any body, to commune with any body. Will he do this? Dare he do it? Will the Methodists of the State permit him to do it? If they do, their days are numbered.

E. T. W.

BLOODSHED IN IRELAND.

The Land League orators in Ireland are charged with perverting the moral sense of the people and having inflamed those passions which led to the murder of Lord Mountmorris. The *Mirror* denies the statement and has even the effrontery to defend the leaders of this communistic movement against the vested rights of property. It says of the Land Leaguers:

"The leaders of the party desire to effect their purposes in a peaceable manner, but with a firmness and decision necessary to confront the vacillating policy of the Government. What they advise is unity of action and steadfastness of purpose, not violence, in demanding just concessions from the landlord, and the privilege of enjoying the rights which are the property of every freeman."

Yet everybody knows that the Land Leaguers advise the Irish tenantry not to pay rents, and to resist eviction,—a policy which necessarily involves a conflict with the Government and leads to the shedding of blood. The demagogues, political and clerical, will not indeed risk their precious lives in the conflict which must ensue. They will not lead in the fight,—more the pity!—but like Esop's hougher they will inspire it. And not they, but the hapless peasantry must suffer the consequences.

E. T. W.

SOUTHERN AUTHORSHIP.

Notwithstanding the obstacles in the way of every Southern author who seeks to obtain utterance through the press, now and then one succeeds in winning a genuine, albeit reluctant homage. Paul Hayne is now a national poet; John A. Broadus is now the most conspicuous teacher of homiletics in America (although the book, now adopted as a manual in most theological institutions in England and America, could not at first secure publication on the score of its own merits); Sims has quietly taken his place as a rival of Cooper and Poe of Longfellow. And, heretofore as the assertion may now appear to many, we predict that the time is near at hand when Henry Timrod, of Charleston, will be acknowledged as one of the finest geniuses of this country, without any superior in delicacy of fancy, creative imagination and felicity of expression.

We are glad to see that our Southern women are also asserting their just place in literature. Christian Reid, of North Carolina, although an imitator, plays wonderfully on the Aeolian harp which William Blackstone swept and which blends in its own sweet way the affections of the human heart with the harmonies and beauties of the outer world. Mrs. Margaret Preston, of Virginia, is full of lyric inspiration. Augusta Evans has a genius not unlike that of Victor Hugo in range, in eloquence and rugged strength, as well as in oriental profusion. In works characterized by their dramatic interest and their high moral tone, Mrs. Sally Rochester Ford has won a wider than continental reputation.

To this laureled company we are now permitted to welcome another member, Beryl Carr, a lady of Alabama, who, in Marston Hall, exhibits rare powers of thought and utterance, and gives promise of future distinction. The work has less the character of a novel than of a romance and a poem. The characters indeed are well discriminated. The story is well told and preserves its easy interest from beginning to end. A keen

yet kindly sense of humor finds expression in its pictures of vulgar character and lowly life. There is an animated ease in the many references to scenery, to music and to the famous works of art, which indicates the rare cultivation of the author. But what especially impresses the reader is her sparkling freshness of conception, her imaginative fervor, her exquisite, tender, abounding sensibility. In all her descriptions whether of fashionable life or humble content, of American or foreign scenes, of joy or sorrow, the work still reveals the personality of the bright and modest spirit from which it came, and this subjective character gives it a peculiar charm.

It is impossible for us in our brief limits to unfold the story of this fine sketch of Southern life. Let our readers test its quality for themselves. Now that all things have changed, and we, alas! are changing too, we cherish the more fondly "the tender grace of a day that is fled." Here and there still lingers the old, sensitive conservatism on the one hand and the rough, wasteful good fellowship on the other, which made the South as picturesque in social lights and shades as were the Highlands in the days of Fergus McIvor. The South which Mrs. Stowe has drawn is a caricature extracted from British blue-books and from the criminal records, which never represent the normal life of a people. The true South needs to be represented and perpetuated, and this in no controversial spirit, but reverently, tenderly, in justice to ourselves and our fathers. And therefore we are thankful to Beryl Carr for the contribution she has made to the social history of her people. What we shall be, God only knows; but we have already performed a part that we love to recall; and over the graves where our dead hopes are buried we as thankfully, as tenderly utter the sigh: "We also were of Arcadia!"

E. T. W.

Marston Hall, By Beryl Carr. Carleton & Co., N. Y. Price \$1.50

THE PAPER FOR FOURTEEN MONTHS.

Let us try to make something out of Bro. West's proposition to send the paper to new subscribers from the 1st of Nov., 1880, to the 1st of Jan., 1881, for the subscription price for one year—\$2.50. He ought to have one thousand new names in a month from this date, and can have, if we will all make a little effort. Reader, do you ever try to get a subscriber? Whether you have or not, try it now. Try it immediately after reading this. And surely pastors will call the attention of their churches to the above proposition.

PROGRESSIVE THEOLOGY.

Can there be such a thing? Not unless we go beyond that which is written, and then it is no longer Christian theology. Christian theology must be found in the word of God; in that which is given by inspiration of the Holy Spirit. That which is called "progressive theology" demands that we shall abandon the stronghold that "the word of God is a sufficient rule of faith and practice," and submit to the emendations of new discoveries beyond the range of the Holy Scriptures. The history of Christianity has demonstrated nothing more clearly than that the whole system becomes a wreck to those who concede that the Bible is insufficient for the faith of the church, the salvation of man, and the science of theology. And the so-called progressive theology concedes just this.

There is great progress being made in the understanding of the theology of the Bible. Its great truths are year by year becoming more generally familiar to the common people; and learned Bible students are going deeper into its hidden treasures, and bringing out things new and old for the edification of the disciples of Christ, and nothing should be rejected which opens up the word of life to man. But this is not progressive theology; this is not amending the word of God; it is but the exposition of that word. Here and there it leads the Bible-loving Christian to abandon preconceived opinions, to correct errors in his views, to take in more of divine truth, to broaden his faith in some things and to contract it in others. He welcomes all the light that true science bestows on the sacred Scriptures. Though he may not be learned, yet he tries the sciences by the word of God and not the word of God by the sciences. If they speak not according to this word, in his belief it is because there is no light in them. If they speak according to this word, then he is ready to hear them, and rejoices in all the light they can furnish. As long as they progress in harmony with that which is written, he welcomes it as a joyous exposition; when they "progress" beyond the word and contrary to the word, his faith says this is not theology; this is not progress; this is a learned "subversion of the faith; this is another gospel." Hence he returns to the written word, and appeals to his God: "Thy word is true from the beginning, and every one of thy righteous judgments endureth forever." "It is able to make us wise unto salvation."

WHOSE OX?

It is cool and interesting to see how the *Examiner* and *Chronicle* can prove that the State election in Indiana, was a fair and unmistakably honest expression of the will of the people. It was so because the Republican party triumphed! That is the natural inference from what it says.

By the way, that sheet is just now making extra efforts to extend its circulation in the South. It should not expect to succeed in this effort while it is so frequently unkind in its allusions to the people of the South. It is an excellent Baptist paper, but it is often unjust and cruel in its references to things down here. Until it quits this, our people ought not to patronize it. When we can do nothing else we can "let it alone."

R.

A GOOD MOVE.

We could not attend the late extra meeting of the State Mission Board, called by the action of the Tuskegee Association. We have read what appeared in the last issue of our paper in relation to it; and it is, in our judgment, a move in the right direction. No right-minded Baptist, if he will think about it, can fail to feel a sense of mortification at the smallness of the contributions of Alabama Baptists to the great cause of Foreign Missions. We think that the adoption of a missionary family in a pagan land, will be a practical incentive, stimulating our people to action. It will bring the foreign mission work nearer home to us, and make it more immediately the work of our State Convention, and of all our associations and churches. Let us not be content with a light burden in this matter. Let us take one of the weightiest families in the foreign field.

R.

BY WHAT AUTHORITY?

A few days since, while in conversation with a friend, he expressed doubt as to whether Pseudo-baptist ministers have any authority in their books of discipline for inviting any persons, except of their own denominations, to their communion tables, respectively, and he asked us to show such authority, if it exists.

For the Episcopalians we may say, that the nearest approach to such authority that we are able to find, is on page 163 of the book of "Common Prayer," which reads as follows: "Then shall the priest say to those who come to receive the Holy Communion, Ye who do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking in his holy ways; draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God, devoutly kneeling." In the exhortation preceding this, the priest says, "Wherefore, according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you as you love your own salvation, that ye will be partakers of the holy communion." p. 162.

If these extracts do not give the Episcopal clergyman authority to invite other denominations to their communion I do not find such authority in their creed. Yet all these exhortations to "draw near" and "partake of the Holy Communion," seem to be addressed to their own people. Their system does not exhort any except those who have received "confirmation," and Confirmation is administered to none before they are baptized. See pp. 183, 188. And on page 190 we read, "And there shall none be admitted to the holy communion until such time as he be confirmed, or be ready and desirous to be confirmed." I do not see how they can admit a Baptist, Methodist, or Presbyterian, who has not been confirmed and does not intend to be. Certainly the Prayer Book says nothing on the subject of an invitation to other denominations.

The Methodist Discipline, p. 209, has an invitation in nearly the precise words of that in the Episcopal Prayer Book; but here also there is no mention of other denominations. At the close of the order for the administration of the Lord's supper, it is declared, "No person shall be admitted to the Lord's supper among us who is guilty of any practice for which we would exclude a member of our church." p. 220. It will be found by examining the Discipline, that those of other denominations who are thorough in their own faith and opposed to that of the Methodists, and especially if they are active in that opposition, cannot be invited. See p. 155. We are not able to tell where a Methodist minister gets his authority for extending the invitation to other denominations.

In the Presbyterian Confession of Faith, p. 507, edition of 1821, there may be found a well guarded invitation, which in some views seems to be quite general, but it strikes us as meant for their own people. We know that the language of these invitations, of all three of these large and popular denominations, as quoted above, is barely susceptible of an exposition which is sufficiently general to

enable the preacher to invite other "evangelical Christians;" but as they are in their own creeds, put forth for their respective churches, and there being no mention of an invitation to others specially, it seems quite clear to us that these invitations in their formation originally had no reference to any beyond their own people respectively. To say the least, if their ministers have no other authority than that which is to be found in their church disciplines, they are not in a situation to make much ado about it.

Therefore we would say to our friend: The next time such an invitation is urged on you and your people, seek an opportunity to ask the clergyman where he gets his authority for doing so, and see if he can tell you; for we cannot tell you. It will not do for him to say he acts from his authority as a minister of the Gospel, for his church has an authoritative creed and discipline, where ministerial duties and powers are all specified, and his church also has an authorized form or order for the administration of the Lord's supper, and the word of God does not authorize ministers to give any such general invitations as open communists generally extend. Consequently if their authority for giving the supper to any except their own sect is not to be found in their church order and discipline it cannot be found at all. They act without authority.

R.

FIELD NOTES.

—Rev. J. E. Norton declines to serve the church at Notasulga another year.

—Nothing is improved by anger, unless it be the arch of a cat's back. —*Spurgeon.*

—The Baptists at Andalusia closed a meeting recently, which resulted in eighteen accessions.

—The *Leader* says that Rev. Geo. E. Brewer has decided not to move to Lafayette after all.

—Rev. C. W. Buck, of Girard, writes that he is improving, but has not regained his full strength yet.

—Rev. Geo. E. Brewer has been called to the pastoral care of the La Fayette Baptist church for next year.

—The Selma cottage prayer meeting will meet at Mrs. Bailey's, on Selma street, at 3 o'clock next Sabbath afternoon.

—A protracted meeting was in progress at the Tuscaloosa Baptist church last week. Write us about it, Bro. Phillips.

—Rev. J. L. Thompson requests that correspondents address him in future at Central Institute, Elmore county, Ala., instead of Lorraine.

—Last Sunday night Dr. Renfro preached a very forcible sermon against what is known as the "popular amusements of the day." —*Talladega Home.*

—The Baptist church supper on the 8th, netted \$100.00 cash. This is for the improvement of our church building. —*M. T. Sumner, Athens, Oct. 27.*

—I baptized five more at Friendship church on the second Sabbath. You may add my name to the Minister's Pledge. —*W. A. Parker, Ocala, Oct. 22nd.*

—The members of Town Creek church and community, among whom the young people took an active part, have recently presented their pastor, Rev. J. M. Fortune, with various useful articles to the amount of a handsome little sum.

—I have been thinking for some time that I would send you my name to be added to the list in the columns of your paper (the Ministers' Pledge). I request that it now be done. —*W. C. Echols. It shall be added next week, Bro. Echols.*

—Rev. A. L. Blizard requests us to say to the churches of his association that the reason why he did not start to Howard College several days ago, as they expected, is that he has been confined to his bed for some two weeks from sickness.

—There was a joint meeting of all the denominations at the Methodist church in Tuscaloosa last Sunday night, to take action in regard to memorializing the legislature to stop the running of all freight and excursion trains and steamboats on the Sabbath.

—Bishop D. S. Doggett, of the Methodist church, died at Richmond, Va., Oct. 28. Although he had been at the point of death several times during the past few months, his condition of late has been more favorable and his sudden death was a surprise.

—Rev. J. S. Paulin, clerk of the Andalusia Association, is very active in his efforts for that body. Just before the recent meeting at Midway, he published a neat little four page paper, called the "Clayton Baptist," which he distributed among the churches as a gentle reminder.

—Rev. J. J. Stamps, late of Louisville, Ky., who has been appointed as a missionary of the State Board for the Muscle Shoals Association, is located at Trinity, Morgan county. He writes us, in a private note, that he is pleasantly situated, and hopes to do good work. His family is now with him.

—Publishers of Religious newspapers make less money for the work they do than almost any other class of people in the world. —*Texas Baptist Herald.* The publishers themselves are painfully aware of that fact, but some of their brethren will not believe them when they say it. —*Central Baptist.*

—I am going to the valley of the Tennessee in North Alabama. Will move about Nov. 1st. I shall locate at Hartsville. My field of labor will be from Stevenson to Decatur, on the Memphis and Charleston railroad. Will use my utmost to circulate the ALABAMA BAPTIST in all that region of country. —*F. C. David.*

—The Executive Committee which was appointed by the Zion A. S. association at its recent session, will convene with the Andalusia church on Saturday before the fourth Sabbath in January, 1881. The brethren generally are invited to attend, and there will be some very important questions discussed. —*A Member.*

—The Home Mission Board of the Southern Baptist Convention has been removed from Marion, Ala., to Atlanta, Ga. —*The Baptist.* When? and by whose authority? Neither we nor the Home Mission Board are aware of the change, nor do we know of any authority outside of the Southern Baptist Convention itself to make it.

—"It is true that those who take religious papers do much more for missions and the cause of Christ generally than those who do not take them." —*Baptist Banner.* Help on the cause of missions and the cause of Christ generally, brethren, by inducing as many as you can to subscribe for the ALABAMA BAPTIST. Remember that the money for a year's subscription will secure the paper, to new subscribers, from now until Jan. 1st, 1882.

—The protracted meeting at the Baptist church in this place closed Friday. There were six accessions—five by baptism and one by letter. The meetings were not numerously attended; some of the members, even, not attending regularly or manifesting much interest in it. Nevertheless, it was one of the most interesting meetings we ever attended, and to some it was a precious season that will ever be held in grateful remembrance. —*Grove Hill Democrat.*

—We have just closed a meeting of ten days at Carrollton, Pickens county, Ala., conducted by Bro. J. E. White, of Clinton, Greene Co., who is an efficient and zealous minister of the Gospel. The church has enjoyed a gracious revival. Ten were added to the membership by baptism, and one by letter. Backsliders were restored. Several professed conversion that did not join. Some will join other denominations. Others are seriously concerned. May the Lord continue the good work. —*J. H. Curry, Oct. 28.*

—Rev. W. E. Lloyd, the very able divine who occupied the pulpit of the Presbyterian church at this place during the Sabbath services of the Liberty Baptist Association, has been called to the charge of Providence church, and we are informed, will accept the call. We congratulate the membership of that church in being so fortunate in their selection. Rev. W. C. Bledsoe, who has had charge of that church for several years, declines to serve longer on account of instructions from his physician that he must desist for a time on account of a throat affection. —*La Fayette Leader.*

—We clip the following item from the *Greenville Advocate* of Oct. 28. We hope that Bro. Crumpton will be retained at Greenville. "Rev. B. H. Crumpton has resigned as pastor of the Baptist church in this city and will preach his farewell sermon next Sunday night. He has been a glad to state, severed his connection with the Greenville Male High School and the South Alabama Female Institute, and his family will remain here. Except at Evergreen we do not know where the popular and able gentleman will work in future, but wherever he may go he will have the best wishes of a host of friends."

—The Lord has done great things for us, and we are glad. In the first place, at our association (the Muscle Shoals), \$500.00 was raised for the support of a missionary within our bounds. And then we were made glad by Bro. Bailey's informing us that two associations in South Alabama had each contributed \$400.00 to sustain a missionary in North Alabama, and that the missionary, from South Alabama, was on the ground, who would devote his time to this field during the next associational year. Our heart is full to overflowing with gratitude to our South Alabama brethren for their great gift, and we feel it to be our duty to express it. We hope that North Alabama may do more than she has ever done toward building up the waste places in Zion. May the richest blessings rest upon the heads of the donors in this great work. "The Lord loveth a cheerful giver." —*J. B. Kilpatrick, Newburg, Franklin county.*

The Judson Association.

The Judson Association met, in its last session, at Abbeville, on 1st of October, and continued three days. Never has this association held a session in which more interest was manifested, or from which more good resulted.

I know that all who were present will concur with me most heartily when I state that this association was never entertained more hospitably, nor could any association wish to be. The introductory sermon was preached by L. R. Sims, of our village. Those who know him greatly appreciated his sermon.

The association was called to order by its former moderator, L. R. Sims. The first business transacted resulted in the election of Bro. J. W. Foster, of Abbeville, moderator, and Elder D. Rogers, of Bakers Hill, clerk.

At 11 o'clock Sunday, the Rev. T. E. Langley, of West Florida, at the Baptist church, and the Rev. J. S. Paulin, of Clayton, at the Methodist church, preached able and effective sermons to large and attentive congregations.

The whole business of the association was indeed interesting, and will doubtless result in much good to the Master's cause.

While we know that ours is not the best portion of the State, pecuniarily, it is with real joy that we can state that \$555.00 were collected for missions. This is a glorious increase over the usual amount collected for the same purpose, and this causes us to greatly appreciate the circumstances surrounding the Judson Baptist Association.

In connection with the association, and under its auspices, the third session of the Sabbath-school Conven-

tion was held, with John T. Davis, of Columbia, as President, and B. G. Farmer, of Shorterville, as Secretary. The subjects as to the "Main objects of the Sunday-school," and the "Main sources of power in the Sunday-school work," were discussed; the former of which, by a previously arranged programme, was discussed in short but pointed addresses by L. R. Sims, J. W. Foster and M. B. Green; and the latter, according to the programme, by B. G. Farmer and J. W. Kendrick. As has been before stated this institution will, at no distant day, command the interest of every Baptist in our whole section.

B. G. FARMER.

Shorterville, Oct. 22.

Letter from Dr. Hartwell.

Dear Bro. West: I send the enclosed letter for your missionary column, believing that the news it brings will gratify your readers, many of whom are acquainted with Bro. Hartwell, or at least with his history as a missionary in China for twenty years, and now as the missionary of the Home Board to the Chinese in California. Shall not this dear brother be sustained in his labors to Christianize the heathen upon our shores?

WM. H. MCINTOSH.

Cor. Secretary.

SAN FRANCISCO, CAL.

Oct. 4th, 1880.

My Dear Bro.: I have delayed my report, and am happy to inform you that on yesterday our little Chinese church was organized. The council invited consisted of Rev. Messrs. Francis, Abbott, Morse and Guirey. Bro. Francis was not able to attend on account of sickness in his family. Quite a number of American brethren and sisters came, as well as a good many Chinese, Christians and heathen. The council invited to join them several deacons and prominent brethren and sisters (!), and we had an exceedingly pleasant meeting. Nine Chinese brethren entered as constituent members of the new organization. We had singing that all enjoyed, not for its excellence, but for its spirit, earnest prayers, and several capital little addresses, the most touching and interesting one from Lee Wing Tai, who strained himself, and by great effort, got to the chapel. He was so happy to see a Chinese Baptist church in San Francisco, and to be one of its members. His face was radiant as he spoke, first in Chinese and then in imperfect English.

After the organization, a convert whom we had thoroughly examined the night before, and agreed to receive, was brought before the church and accepted for baptism. We then adjourned to the First church, where I baptized the convert. Thus the number of members on the day of our organization was ten. Pray for the blessing of God upon the little church, and upon the new brother just received.

The Clear Lake Association, which recently met, adopted the following resolution:

"Resolved, That this association hears with pleasure, and gratitude to God, of the establishment of a Mission to the Chinese in San Francisco by Rev. Dr. Hartwell, under the auspices of the Board of the Southern Baptist Convention, and would commend our brethren and churches to lend him their hearty sympathy and, as far as practicable, their co-operation, by donations as freewill offerings to the cause of the Lord." I quote the resolution just to show you how the brethren in the State feel towards our Board and your work here.

Accept my warmest Christian love, and believe me,

Yours fraternally,

J. B. HARTWELL.

Can a Rum Seller be a Christian?

Christians sometimes commit egregious sins. Peter led and swore, but under great political excitement and fear. It was a source of grief to him in all his after life. David's sin was monstrous, but performed under heat of passion. He never ceased to publicly reproach himself for it. Jacob's falsehood and deception followed him through life, and, after twenty years of exile, he did not dare to meet his brother till he had wrestled all night with the angel of God.

But the rum seller goes at his iniquitous calling coolly and deliberately, knowing that it is a curse and a snare, regardless of the well being of society. He says, "I am covered by the laws of the State, and care not how many orphans weep; how many wives and mothers mourn; how many graves are filled with blighted hopes, if I can but fill my coffers with blood money and satisfy my greed for gain?"

I present before Christian men the rum seller and *horee thieef*, and ask that they be placed in the same scale and weighed. And I ask a jury of orphans, widows, mothers and fathers, with ruined hopes, and the men who have occasionally lost a horse, that can be replaced, whether the rum seller does not ten fold the greater mischief. Here and there he ruins the soul, and peoples hell with the unfortunate inebriates, who cannot withstand the temptation.

There was a time when Christian philanthropists had not been educated up to the enormity of this unholy traffic; but under the glare of the nineteenth century, when so much has been written, said, and sung, and felt, upon this subject, one must be an uneducated ignoramus not to realize the enormity and wickedness of this unholy avocation.

Nothing but the love of money impels him onward; and he stalks into the sanctuary and sits with decent people, whose loved ones he has brought to sin and misery and crime. His example is blight and midew; his precepts are an abortion—who would listen to the admonition of a rum seller? Let our conduct keep time to the music of our profession.

M. E. ABBEY.

Selma, Ala.

These six—the peevish, the biggish, the dissatisfied, the passionate, the suspicious, and those who live upon others—are forever unhappy.

The Tuskegee Association.

Held its Thirty-Fifth Annual Session with Opelika Baptist church, last week. Last year's officers were all re-elected. All the churches were represented by delegates, letters and money. Our evangelist was paid every dollar of last year's salary. The association promises for Missions and Ministerial Education next year \$943. Rev. M. B. Wharton, D. D., with us and got Seminary bonds to the amount of \$700. He had recently raised a larger amount for the same purpose among our brethren. We had so good reports, some fine speeches and some excellent sermons. Among our visitors who contributed much to the interest of the occasion were Rev. S. Henderson, D. D., of the Coosa River, Rev. S. A. Goodwin, D. D., and Rev. J. O. Hixson, of the Centennial, Rev. J. F. Bledsoe, W. C. Bledsoe, R. A. Cumbee and C. S. Johnson, of the East Liberty. Opelika entertained her guests in her usual pleasant style.

Tuskegee, Oct. 29.

QUERIES AND ANSWERS.

Sitting and the Like.

A young friend writes to us an inquiry whether skating is a sin or not. We reply that there is no more sin in skating, than there is in swimming, running or riding. Any recreation may however be made sinful by undue indulgence, as when it interferes with the practical duties of life, or when it is pursued to excess. And any recreation will become an occasion of sin when it throws us into evil association. Yet in itself recreation of some sort is as much

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Mr. S. R. Gregg, of Lower Peach Tree, says: "It is one of the best Gins I have ever seen."

Mr. Wm. Dunlap, of Wolf Creek, St. Clair Co., says: "It gins fast, and gins a good sample."

Col. D. F. Fruit, of Demopolis, says: "It came fully up to my expectations."

Mr. Daniel Cook, of Wilcox Co., says: "It cleans seed well, gins fast, and gives a good sample."

Mr. T. J. Martin, of Harpersville, Shelby Co., says: "It proves to be all claimed for it."

Mr. W. R. Lee, of Coatoys, says: "The Brown Gin runs light, cleans the seed, and makes a good sample."

Messrs. W. & A. Oates, of Pelham, say: "It cannot be recommended too highly."

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