

No. 26

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Therefore, these exalted children of the Most High must not forget the fear of God and their responsibilities to the people. The man lies for a purpose and dies not in vain, whose death attracts the tear-drop of sigh of universal attention; and around whose last agonies long ears

And so, my hearers, of the great men of our own country. Let Mount Vernon Montecello, Mr. Pella, and the Hamilton answer when Washington and Jefferson, Madison and Jackson are called. Of our twenty ex-presidents Grant and Hayes alone are still allowed to take each other by the arm and the old men of our country can imagine that they can hear the voices of Webster, Clay and Calhoun; and not so, these all died like they. They are like one of the princes. When Montecsquie was dying, a forward clerk ran rushed to his bedside, and said, "Sir, are you truly conscious of the greatness of God?" Montecsquie answered, "Yes; and of the littleness of man."

It was a deep sense of this littleness

Paul in between darkness and light. Saul is the bitter enemy of Christ. Paul loved Christ so as to offer himself—his whole self—to Christ as a living sacrifice; Saul was a bloodthirsty persecutor of the saints; Paul lived, and died in, the defence of the saints; Paul was the counter of Saul: one lived this life, the other lived this eternal life, the life of God, which is in Christ Jesus the Lord. We must know Saul no more, but Paul we must know and Jesus we know; Saul we know not, for he is dead and buried never to live again; and thus it is we know all believers who are "born from above," "born again," "born of God," but not of man, the will of the flesh. The children of the flesh and the children of God are two distinct races or generations, their thoughts, affections, hopes,

The Georgiana Baptist church recently held quite a successful mission of several days' continuance with sixteen additions. The number of brethren assisted the devoted pastor, Eld. J. E. Bell. The center was most handsomely compensated for his services, by being presented with a nice suit of clothes by the house of that whole-hearted prince of merchants, Jno. M. Sims. In addition to this kindness, Bro. Sims loaded the buggy with other valuables. No wonder God has given him such a business and such a host of friends. "The liberal soul shall be made rich." Bro. Editors, please pardon me mentioning one more personal matter—out of the abundance of the

Another writer says: "Every argument is sinful which tends to injure the health and physical constitution. God requires the service of a sound body, and when the body is unnecessarily weakened, God is robbed of what is rightfully his." Man is created for (or time simply, to live as joyous a life as does the animal world, and he who is not content with being designed to live with other creatures, is in view.

God's is a noble and grand purpose concerning man. In order to fulfill his purpose, man needs to keep his body under, except so far as its perfection enhances its usefulness in rational and spiritual ends.—*Scriptural*

negation, the Mussulman has a word which even that of the Christian can scarcely parallel. Buddhism, strong, chiefly, in the appeal it makes to the dreamy, imaginative nature of the thronging populations, whereas, ages it has held sway; although, even yond these, even amidst the Aryan Saxon race, it seems to have a peculiar power, drawn from the poetical element pervading its earlier annals, in the manner in which it has sided it, its philosophy touches and harmonizes with a rationalism or ecumenicalism current even in Christian lands.

It is clear, and we ought all to deeply realize the fact, that to deny, by no means, as yet the prime religious force in this

accident of a series of circumstances—beginning with the anathematizing G-d, and stretching on through the endless time. So then I will say the temptation: to the tragedy I will say, "God's grace is brighter than this cloud;" to the momentary interruption of death I will say, "Death is swallowed up in victory." Always have a great principle before you; always have a great rock under your feet; always have a broad way above your head, and be not too much about like a loose feather or a fallen from the living tree. Christ, I repeat, rooted himself in a great principle, and was shaken, in the branches, not in the root.

Joseph Parker.

| Space. | 1 mo. | 3 mo. | 6 mo. | 12 mo. |
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| 1 inch. | \$ 7.00 | \$ 7.00 | \$12.00 | \$20.00 |
| 2 " | 5.00 | 12.00 | 20.00 | 35.00 |
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| 1 col. | 12.00 | 30.00 | 50.00 | 80.00 |
| 1/2 " | 20.00 | 50.00 | 80.00 | 140.00 |
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Alabama Baptist.

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WHAT DOES A CHURCH EXIST FOR?

Why did Jesus establish it? What is the ideal toward which it should grow? The Scriptures only can answer. The Christian is chosen in Christ before the foundation of the world (Eph. 1:4), that he may bring forth fruit to the glory of God (Eph. 1:10). This would be true if there were only one child of God among men and women.

In 1st Corinthians xii., we have an inspired conception of what each church ought to be. It would be well if we get hold of the Pauline ideas and incorporate them in the church-life of to-day.

A church must be a living body. In the church must be no one that is not made alive through Christ. The spiritual temple is made up of living stones. If the Westminster Confession build up a church of believers and their children, we protest in the name of the first Confession, of 1643, and in the name of the New Testament, sixteen hundred years older still, that a church must be a living body, its members a royal priesthood. Each member of this body must be full of Christ, like life and activity. As the body throws off the impure, the refuse, the waste, so must the true church throw off human impurity and deadness. The body must be full of life, having no fellowship with the graveyards' deadness and corruption. A large part of the work of a church is inside of itself. It exists not alone for bringing men to God, but first of all, for mutual edification and help. The first work of a church, as of the body, is for the sustenance and well-being of itself (Eph. 4:11). The grandest thing a church can do is to develop in itself the Christ-like character. All effective doing must come from the inner life; first being, then doing.

If a church accomplish its mission, all the members must be mutually helpful. In the physical organization, each part sympathizes with every other part. If the hand is injured, the whole body throbs in unison with it. The body is built up on the principle of helpfulness. In periods of intense mental effort, the stomach does not clamor for food; the blood is needed in the brain. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Each member is a part of all the church must be a oneness mutual sympathy and upbuilding. In the church each man must be a brother and each woman a sister, for Christ's sake. There must be in the membership a felt sense of kinship. Many a church is weak because the heart does not beat right. Let there be unity, sympathy, the right kind of help. If there are needy, they must be cared for; if there be sick, they must be nursed; if there be wayward, they must be warned.

A church is a home. If a brother be sick, the household cares for him. In the Christian household, there must be such a sense of oneness that cases of distress will be relieved by the brotherhood. It were wrong to permit the church of Jesus Christ to be put to shame by bands of men who see to it that in sickness there is watching by night and care by day. There must be sisters of charity in every church, and brothers of help. Taking a much-abused word, the church must be a sanctified communism. Whatever tends to sweep away false social distinctions, and brings men to look upon each other as the redeemed of the Lord, will bring power to the church by creating power in each member. It will level men; not downward, but upward.

There should be no schism in the body. All members should be moved by one common impulse. The foot, the eye, the brain, are parts of the body. One life binds the splendid brain and thoughtless foot together. In the church, as all are called in one hope of their calling, redeemed by the blood of one Savior, so must there be one purpose animating all—the glory of God. The chief end of the church, as of man and nature, is to glorify God through Jesus Christ. In proportion as numbers increase and united powers and attainments are brought into the church, by so much ought the church to have increased power.

In mathematics, twice one makes two; but in moral power, two men are worth more than twice as much as one man. For one hundred men and women in church fellowship, with

clean hands and clean hearts, "intent on serving God and helping and counselling each other, bent on winning souls, and with Christ's love shut up like a fire in their bones—such a people will revolutionize any community within five years." "Behold, how they love one another!" was a master-fellow in the early ages. The pure life exhibited is really a church at work. If there are one hundred lives of Christ exhibited, in this very thing is a church doing its abiding work. What every community needs is the life of Christ exhibited in human lives. Farrar's "Life of Christ" will not equal in any community the power of consecrated men. When a man stands in the presence of the church asking for admission, there should be lifted up, clearly, this idea of the church—it is not a place for burial, nor Christian ease, nor a supernatural something that insures salvation, but a body of faithful men and women bound together for holy living, and for bettering the human race, provided they are real members, the better.

SCPTICISM.

A state of scepticism in respect to religious truth is the saddest, the most unhappy and disheartening state into which one can fall. It is better, far better, to be a misbeliever than an unbeliever; better to be mistaken in the object of one's faith, than to have no faith; for the moment that faith is gone, the moment that one settles down into the conviction that there is no such thing as truth, or no ascertainment of it, that moment his life is left without any guiding principle, without any high aim; and one of two wretched results will certainly follow: either he will become a mere trifler, or else a gloomy and malignant hater of everything that is accredited as truth. Of course, he will then regard all who profess to hold and believe in such truth as either hypocrites or fools; and this universal distrust of others can scarcely help reacting to foster dishonesty in himself. He is only playing the same game that others are playing for the same selfish ends; or else he assumes a tone of lofty superiority; deals out coarse and harsh judgments; and, in his narrow-mindedness, plumes himself on his liberality of sentiment and his freedom from sectarian prejudice and sectarian cant, while in truth he is steeped to the lips in the bitterest malignity against all who dissent in the least from his unbelief. What a wretched state of mind and heart! Who would willingly sink into it? Who would not be glad to know and anxious to hold fast to the principles of thought and life which will preserve him from it?

Let it be settled as a fundamental principle, that in religion, as in all other things, there is such a thing as absolute truth. There either is, or else there is not, one living and true God; and he either has, or else he has not, made that revelation of his nature and his will which is contained in the books of the Scripture, and proclaimed in the preaching and ordinances of the church. There can be no other alternative, no compromise which can mitigate in the least the opposition between these positions. One of them must be true—true as matter of absolute fact, altogether independent of any notions of ours, and the other must be as absolutely false. It is not a question between different sets or phases of opinions, either of which may be held or rejected in the way of mere speculation. It is not a balance of supposititious or theoretical notions, but it is a simple, unmitigated alternative between absolute truth and sheer, downright falsehood. There is absolute religious truth, or all religion is simple superstition. This leads to another fundamental principle, of which we hope to say something next week.

We have received a communication from an esteemed subscriber making about these statements, as we understand them: The church called one of its members to trial for offense, committed and excluded him, although he made every "apology" that could be asked. The same church excluded, without trial, other members who were guilty of a "less offense."

Without knowing anything of the particulars in either case, we are of the opinion that the church acted unwisely and unjustly in both cases. In this matter (as some brethren desire) it is to be brought before the Association, it can be done best in a communication addressed to the Association. We think it would not be well to give wider circulation than the bounds of the Association in which the trouble occurs. May the Spirit of God direct his people in time of trouble and perplexity.

SHALL the *Record* go to New Orleans? Is the question now agitating the minds of Baptists in Mississippi. In the last issue, Bro. Gambrell gives reasons pro and con, and leaves the matter to be decided by the Convention. He prefers to remain in Clinton, but will do what the interests of the cause of Christ demand. A strong paper in New Orleans would add very much to Baptist strength there. We would have great confidence in the success of the enterprise under the management of the Editor of the *Record*.

Inspiration of Scripture.

What is verbal inspiration? In one sense, it is an unscriptural doctrine; in another, it accords with Scripture and is a divine truth.

The Holy Spirit did not dictate words to the prophets and apostles, as an author dictates to his amanuensis words which he wishes him to write. Paul wrote his epistles "according to the wisdom (not dictation) given to him," 2 Pet. 3:15, and he says, "We are not in the words which they teach," 1 Cor. 14:13—teach, not dictate. Dictating to an amanuensis is not teaching. He may write dictated words of wisdom, without possessing any of the wisdom from which they proceed, without receiving any instructions, and without even thinking about the import of what he writes. The Holy Scriptures were not written after this manner.

The Holy Spirit did not put the truth into the minds of the prophets and apostles, and then leave them to express it without any further aid or guidance from him. The "holy men of God," moved by the Holy Ghost, 2 Pet. 1:21. He not only gave them the truth for their own benefit, but moved them to speak it for the benefit of others, and taught them to choose suitable words for expressing it. "God at sundry times and in divers manners spake in time past to the fathers by the prophets," Heb. 1:1. He did not speak to the prophets, and then leave them to speak to the fathers without any further influence from him. On the contrary, he dwelt in the prophets, and so fully controlled all the operations of the mind, that when they spake, it was God speaking by them; and what they spoke, was not "the word of man," but in truth the word of God. 1 Thess. 2:13.

PLENARY INSPIRATION.

The inspiration of the Scripture is not confined to those parts of it which make known what it was impossible for the writers to know otherwise than by supernatural revelation. Many of Christ's discourses are recorded by the Evangelists, which were at first heard, and in part remembered, without supernatural aid; but to record them some years afterwards correctly, such aid was needed to supply defects and correct errors of memory. Such aid Christ promised his apostles in his Spirit: "He shall bring up all things to your remembrance whatsoever I have said unto you," John 14:26. "He will guide you into all truth," John 16:13. These discourses are therefore given to us by inspiration; but they were not at first made known by supernatural revelation. Less inspiration was needed to supply defects and correct errors of memory, than to make known truths which the writers could not know without supernatural revelation. In both cases the needed amount was given. If some things are recorded in precisely the same language that the writers would have used, if they had been left without inspiration, it is still true that they were recorded under the Spirit, and under the control of the Holy Spirit in the Sacred Canon by his sanction. Plenary inspiration does not mean, that more inspiration was given than was needed for accomplishing the purpose of the Giver.

Inspiration is not confined to those parts of Scripture which directly teach moral or religious truth. The opinion that it is so confined, contradicts the words of Paul: "All Scripture is given by inspiration of God," 2 Tim. 3:16. But, since these words directly teach a religious truth, the opinion admits them to be inspired, and is therefore inconsistent with itself. Many prophecies of Scripture which do not directly teach any moral or religious truth, have been proved by their fulfillment to have been given by inspiration. Every such prophecy proves the opinion to be wrong.

The inspired writers differed from one another in the gifts which they had received from the same Spirit, who dwelt to all of them according to his will. They also differed from one another in their natural powers and modes of thought and expression; but all of them were moved by the same Spirit, who with divine wisdom, used all their peculiarities for the accomplishment of his will. What Isaiah wrote in his elevated diction, and what the herdman Amos wrote in his inferior style, came alike from God, who spoke it all by them.

The Scripture is not a mixture of Divine truth and human error; but "all Scripture is given by inspiration of God," and must therefore be received as Divine truth. Paul believed "all things which are written in the law and in the prophets," Acts 24:14, and Christ censured two of his disciples for being "slow of heart to believe all that the prophets have spoken," Luke 24:27. Christ said, "The Scriptures cannot be broken," John 10:35. The word "broken" in this sentence must not be understood in the sense in which the law of God may be broken; for the law is a part of Scripture. The meaning is, that the Scriptures must be taken as a whole. Christ had just quoted these words from the Old Testament, "I said, Ye are gods;" and he meant that these words cannot be separated from the rest of the Book, as if they were human error mixed with the Divine truth which the Book contains. We have no inspired catalogue of the books which formed the inspired canon; and if any one of the books

which have been received as parts of the whole, should have its right to the place given it questioned, the question must be entertained; but every book which was given to the churches by the apostles, or sanctioned by them as canonical, must be received as a whole. If the correctness of any particular reading in our present copies is doubted, the question of its correctness may be entertained; but all Scripture given or sanctioned by the apostles, must be received as the word of God.

The Scripture is divine truth in human language, which is an imperfect vehicle of thought, and often fails to express the thought intended so perfectly that it cannot be misunderstood. The language of Scripture has this imperfection. It is often misunderstood, and is sometimes hard to be understood, and is capable of being wickedly and destructively wrested from its true meaning.—2 Pet. 3:16. When Christ was on earth, he was God in human flesh; but he was not in every respect in human condition. He was subject, like other men, to hunger, thirst, weariness, pain, and even death; but he was without sin. So the Scriptures are in human language; but it is not in every respect in human condition. It never speaks of sin, but the author is God.

FIELD NOTES.

Dr. Graves speaks very plainly of Joab Dilzer in the last *Baptist*. There is no misunderstanding what he says.—Bro. Kone, of Huntsville, Ala., is assisting the pastor, H. Hess, at this place in a meeting. They began on Sunday last, and at this time the interest is manifested in God, and seems to be steadily increasing. One was baptized on Sunday evening, and quite a number have expressed a desire to become Christians.

—Gleaner.—Bro. Longier has been made happy again by the reception of another beautiful quilt. Fortunately, on these two quilts appear the names of nearly all the ladies in the community. The brethren of Bethel are not behind the ladies in substantial manifestations of esteem and regard.—Rev. Dr. T. L. Cuyler, in his letter from Guthrie (a thrifty city of 70,000 inhabitants, nestled in among the rocks), tells how that city manages the liquor traffic. The license to sell drink is entrusted to one single corporation or company. This company fix the number of drinking houses, hire the vendors at a fixed salary so that the seller shall have no temptation of avarice, enforce regulations against selling to intoxicated persons or encouraging drunkenness. The profits of the trade above a certain amount are all paid into the city treasury.—See.

"I find that ministry alone efficient, and indeed that ministry alone efficient, in which the doctrine of the cross of Christ obtains the same prominence with which it was exhibited in the preaching of the apostles themselves."—Burder.—"Before you reprehend another, take heed thou art not ensnared in what thou dost say as a snare to others."—1 Pet. 2:12.

—Quarles.—My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now I can fill it first with wheat, I shall defy his attempts."—Newton.

"Do something; make your coming a joy, and your going a sorrow; read, write, study, walk, travel, labor with hands or feet or brain. At any rate, accomplish something. If it does not make you happy, it will benefit somebody else; the world will be the better for your having lived in it."—Mrs. A. M. Payne.—"A devoted life is the most brilliant success. Not the number of baptisms; not the numerical or financial strength of a Christian church, but the hearty loyalty which knows no danger in duty, will render famous minister and church in heaven. Just so, gold brother of the ALABAMA BAPTIST, but then there are many who seem to agree with you. If they can only get up an extraordinary rush of piety once in a year or two, it does no matter how 'dead and alive' they may be the rest of the time. A steady walk with God is the only real success; but this is an unpopular thing to say."

—Index.—The Garfield fund now amounts to more than three hundred thousand dollars. "We have a glorious revival in progress in our church. Twenty-five have joined up to date."—Rev. W. Beck, Rahama.

—Rev. Jos. Shackelford announces in the last issue of the *Tribune Democrat* that he will sell that paper and office material to any one, on good terms. His other engagements prevent him from giving the desired attention to the paper.

"The Rev. G. W. Samson, D.D., read an exhaustive paper before the Ministers' meeting last Monday morning, on 'The Greek Text of the Gospels,' by Rev. J. B. Carter,bury Revisers."—*Baptist*.

We venture to say that the ministers knew less about it than before hearing the exhaustive paper.—*Record*.

"If there can be regret in Heaven, then won't some Christians who hoard and save their money here and refuse to give it to God's cause look back with sorrow when they see their unworthy offspring squandering it in many foolish and sinful ways, and ruining their own souls by means of it?"—J. L. Fau.

The action of many of the associations makes it manifest that the spirit of missions is deepening and widening in many parts of the State. "Shorter College has opened with a very satisfactory attendance and new accessions are being received nearly every day."—*Sun*.

"Is an association an advisory council? Church letters often assert it, but is it really the case?"—*Baptist Courier*. Yes, but only in matters that properly come under the purview of the association. Associations should not attempt to advise in matters of discipline. They are only mass-meetings, missionary and educational bodies, with no delegated powers.—*Western Recorder*.

The late Dean Stanley is said to have rarely made a gesture when preaching. One day after

morning service he asked his wife if she had noticed the intensity with which the congregation had gazed upon him during the sermon. "How could they help it, my dear," said Lady Augusta, "when one of your gloves was on the top of your head the whole time?"—*Walt's Travels*.

It is said that the Revised New Testament is now regularly used in at least twenty of the leading churches in New York.—The papers are giving President Arthur a very good record.—"Father" McNamara, of whom our readers have heard often, is capable of many surprises. He was unfrocked whilst in charge of the Raleigh Catholic church, by Bishop Gibbons, now Archbishop. He turned up in New York two or three years ago as the founder of the Irish Catholic church. Well, he has become a Baptist, was baptized by Dr. Fulton at Brooklyn Rink recently, then appeared at the Pastor's Conference and made a short address.—*Williams Star*. Fulton and McNamara are fitte fellows.—*Recorder*. Hard on the "Father."—We are glad to welcome to Selma our young brother M. Foster, of Tuscaloosa county, who assumes a place in the Dallas Academy. Mr. Foster is a gentleman of uncommonly bright mind, has a high degree of education, and is in every way fitted for the responsible position of a teacher. But suppose we would say themselves and us much trouble by following the form of letter, in another column, for those desiring their papers changed to another office. We earnestly hope that everybody will read it.

—We learn that Dr. Wharton is established in his consulate, at Sonneberg, Prussia, but resides at Coburg near at hand. He does not contemplate an immediate return to America, but is filling the duties of his position. He is much pleased; is pleasantly located with his family; and finds the position of United States Consul a very high and honorable one.—Bro. C. J. Miles reports good meetings and sends subscribers. We are much obliged. He has had the assistance of brethren Hill and Brady, the beneficiary of the Bethel Association. Bro. Miles is earnestly and laboriously pursuing his work as evangelist of the Board. We are glad to know that he does not forget the ALABAMA BAPTIST.

—We have been overtaken by the severe misfortune of having the office of the *Review* and *Youth's Journal* totally destroyed by fire. I can only say to my friends and patrons, that when we can we will start up again. J. F. Shaw.—"Blessed are the peace-makers," etc. Notice it is spelled p-e-a-c-e not p-i-e-c-e—so those who pull Christian work or friendship to pieces cannot claim the blessing.—*Record*.—Rev. A. T. Spaulding has accepted the call of the First Baptist church in Galveston, Texas gains one of her best pastors. Georgia loses one of her best pastors. Texas gains a first-rate preacher. The church at Talladega declines to accept Bro. Renfro's resignation. We are glad to know that he will not change his place. The State Mission Board is really gratified to know that so many of the associations are meeting more than the appointment of eight days at Fayetteville, Ala., closing Sept. 30. The pastor was efficiently aided by Dr. Henderson and Rev. W. Wilkes, who preached with unction and power. Baptized 7; received for baptism three more. I retire now from the pastorate, at there, with a desire to confine my labors nearer home, or on the railroad.—E. B. T.

Change of Postoffice.

Those desiring their paper changed from one office to another, will please observe strictly the following form:

Change the address of my paper from (here state the office to which the paper is now going), to (here state the office to which you desire your paper sent in the future).

(Sign)

It may be surprising to some of our readers to learn that nine out of every ten of those who desire to make a change, fail to observe the first rule given above.

Our National Affliction and the Sabbath.

At a meeting held in Wheaton College Chapel by the Church of Christ worshipping therein, Monday, September 26, the following was adopted for circulation among the American Christians:

To the Churches of Christ throughout the United States:—Greeting.

In the calamity which our nation mourns to-day, and which we are now met to lament with humiliation and prayer at the call of our chief magistrate, we recognize the hand of a God of mercy and judgment, who as King of Kings and Lord of lords is ruler of the nations of the earth, and at his will disposes of Kings and magistrates. While with humble spirit we bow to the will of God, we confess also that our sins as a nation have deserved the stroke that removal of our beloved and honored President, and that we shall truly improve this dispensation only as we acknowledge and forsake them. To this end we address you, beseech you in the name of our Lord Jesus Christ to make the voice of his Bride, the church, heard in this hour of trial. And we would respectfully suggest, as the sin of Sabbath-breaking is one of the most obvious and displeasing to God, that the churches of Christ, individually or collectively, unite in requesting Congress to forbid by proper enactment the transaction of public business upon the Sabbath; day by any department of government, and that petitions to this effect be prepared, or obtained from the Sabbath Association of Philadelphia, to be presented by that society at the opening of Congress in December next.

A Letter From Timothy Thompson.

Bro. Jones Tells Him How Things Use to be in His Early Days.—Timothy Reads the Paper.—Mrs. Thompson Speaks.—They All go to Hear Their First Missionary Sermon, and are Converted to Missions.—All Made Happy.—Eyes no Longer in the Dark of the Heart.

Mister Editor: You have put me to thinking lately and I want to tell you about it.

I am getting along in years, and old people naturally love the company of old people. Me and Bro. Jones and our wives is often together, talking about the good old times of long ago. Not many weeks ago, me and Bro. Jones was together, talking about our church and Association and about things in general, religiously. Bro. Jones made about this sort of talk:

"Bro. Tim, (he always called me Tim) times ain't like they use to was; laws-a-me, sich a difference in folks then and now! I r-member when I was a great big yearlin' boy, I use to go to old Bethesda church, in old North Carolina to the prar meetings or the three days meetings—it does me 3500 to think about it! Bro. Tim, them was good times—them was. Folks had religion in them days. And the 'Sociations' Laws-a-me, man! you just order been that! We didn't have none of this stuff about missions—Home Missions, and Furrin Missions, and Missions to the Infjuns, and Missions to the Chineses, and Missions to the Wemen, nor no other sorter missions. We jest met and heard the letters; and they was lots in them letters, too; every one of them was a long one; and then sech preachin'!

I never expect to hear the like agin. In them days men was truly called to preach, and they preached, too; none of yer notes, and skeletons, and sech like pros—no, sir; the folks wouldn't-a stood it in them days. They didn't have to have no education then; and I tell you, them litherd-on (lightwood-knot) fellows could fetch tears from the hardest sinner. But it seemed to me that the most interestin' part was the queries—nearly all the letters had queries in 'em, and the 'Sociation' had to answer 'em. It took a heap of speakin' to make out the answers, and I tell you, we had some good ones, too. But now, Bro. Tim, I ain't hardly got no religion myself, sech how the new-fangled notions is comin' in and the old is goin' out; it keeps me mad nearly all the time, and I ain't fit for nothin' in the church nor no whar else. When I go to church feelin' sorry-like I use to in old times, I ain't hardly set down before my feelin's is all upset by somethin' I hear or see. I don't know how much I'd give jist to be in a good old time meetin' agin."

Now, Mister Editor, this is only a part of the talk Bro. Jones made. I sorter helped him on while he was talking with some of my early experience not enjoy religion like we use to in olden times.

When I got back home, Timothy, Jr., had brought the mail from the office. There was the ALABAMA BAPTIST; that is the first thing I read. I read on till I come to your editorial, "Eyes in the back of the head." I looked at it agin; thought, may be, I hadn't read it right. "Well," I thought, "I wonder if somebody has discovered a new race of people with eyes in the back of their heads." But I soon saw what you was driving at. The more I read, the more I thought about me and Bro. Jones. I had seen it a week or two later, I would have been willing to a-sore you had somebody eave dropping me and Bro. Jones while we was talking. I couldn't go nowhere that day that something wasn't whispering in my ears. "Eyes in the back of your head!" I called Mrs. Thompson out of the kitchen; told her about my talk with Bro. Jones and then read her the piece. After thinking a little, she said:

"Old man, yo and me ar-d Bro. Jones and Sister Jones is all got that; that's what's the matter with us, all moping about talking about times ain't like they use to was; and none of us ain't tryin' to make them any better. I have bin thinkin' all along that the fault was in the people or the preachers; but old man, I think now the trouble is with us. You know we ain't bin goin' to Sunday-school because we didn't have none when we was young; and the preacher said at his last appointment, he was a-goin' to preach about missions, and I thought right then, 'I ain't going to hear you.' But I tell you, old man, that's all wrong. Let us go to Sunday-school next Sunday and hear that missionary sermon, too."

We agreed on that; then we went to work on Brother and Sister Jones, and got them to go with us.

Well, now, we want to thank you for showing we old folks how we might enjoy our religion more.

We see now that old Bro. Solomon Susseheimer, that we listened to when we was young, didn't know it all by a long jump. We don't, see no wrong but a heap of good in Sunday-school; and as for missions, why, it is so plain that anybody who loves Jesus ought to see it. You just ought to know how good I felt the other day when I give \$50 dollars to mission the first I ever did give. Mrs. Thompson and Timothy, Jr., are going to give some to the Association, and we are all going to that meeting; and I know we will enjoy it, too.

My brother, keep on talking to we old people; don't let us alone in our folly. Mrs. Thompson and old Bro. Jones and Sister Jones thinks you are the smartest man in the world, and will never die satisfied till they see you and hear you preach.

Excuse the old man for his long letter; his heart was full and he could not quit.

Your old brother,

TIMOTHY THOMPSON.

Moonside Lake.

Sunday is the golden clasp that binds together the volume of the week.

Longfellow.

The Hell from which Christ was Delivered.

That *hades*, in Greek, and its correspondent, *sheol*, in Hebrew, are often used figuratively all intelligently by Bible readers will admit. I refer to Psalms 18:5, "The sorrows of hell (sheol) compassed me about," Psalm 116:3, "The sorrows of hell (sheol) held on me; I found trouble and sorrow." Psalms 16:10, "Thou wilt not leave my soul in hell (sheol); nor suffer thy Holy One to see corruption."

Peter refers to this prophecy to prove to the unbelieving Jews that Jesus had risen from the dead. "Thou wilt not leave my soul in hell (hades); nor suffer thy Holy One to see corruption." Acts 2:27.

I have never entertained a thought that God's holy and beloved Son, soon after he said, "Father, into thy hands I commend my spirit," went to the *hades*, (hell) where the rich man "lifted up his eyes, being in torments." Luke 16:23. But, oh! what a hell God's only begotten, his holy and beloved Son, endured! "The Lord laid on him the iniquities of us all." How long did he bear our sins? May we not say, from his incarnation to his death? And did he not suffer the full penalty of the law for all who ever have been, or ever will be saved? How else can the law of justice be satisfied? When "the Lord laid on him the iniquities of us all," it was not a small part, but all our sins. What a mountain in the aggregate! Look at it! Look at it and be astonished, oh, my soul! Look at Immanuel (God with us), agonizing in Gethsemane. Hear him cry, "My soul is exceeding sorrowful, even unto death." See the angel that appeared unto him from heaven, strengthening him, not to take any part of his sorrows, but to give him strength to bear them. Receiving strength, and being in agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." O, my soul, what sorrow! what a hell did the dear Jesus suffer when he cried with a loud voice, "My God, my God, why hast thou forsaken me!" That cry shook the earth to her centre; rent the rocks; rent the veil of the temple from the top to the bottom; opened the graves. There lay the dead bodies of the saints. And after Christ arose many bodies of the saints which slept arose, and came out of their graves. * * * and went into the holy city and were seen of many. Matt. 27. Those cries heard in heaven. And when Jesus said, "It is finished," he bowed his head and died. Then, at that moment, his soul was delivered from that awful hell and ascended to Paradise. The promise of Jehovah was fulfilled.

In point of time Christ's soul was delivered before his body arose from the dead. It is the order too. Thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption. The third day his body arose, but saw no corruption.

DAVID LEE.

Centennial Association.

The session of this body, held at Midway church, Montgomery county, which closed on yesterday, was both pleasant and profitable.

Of the eleven churches comprising the Association, all were represented, and all received the pledges which they made last year for the maintenance of Missions, except Pentec. Although not represented, the high character and benevolent spirit of this church is sufficient guarantee that she will redeem her pledge. Most of the churches, notwithstanding they have been without pastors, report revivals of religion and several contributed money to the support of Missions. Every one seemed impressed with the fact that he was under a personal obligation to aid in the evangelization of the world.

The churches of the Association pledged about five hundred and fifty dollars for the support of the different objects fostered by the Convention, which is more than one hundred dollars above the amount which the State Board asked them to raise. When we consider the fact that this Association comprises only eleven churches, most of which are small in numbers, feeble in resources, and without pastors, we are profoundly impressed with its sacrificial spirit and benevolent character. Mt. Carmel church, numbering only thirty-six members, most of whom are poor in this world's goods, contributed last year seventy-five dollars to Missions and pledges the same amount for the ensuing year. Union Springs church, although she has recently lost several of her most active and benevolent members, pledged two hundred dollars for Missions for the ensuing year, one of her members, Major J. G. Wright, agreeing to pay one fourth of the whole amount. Besides the amount given to the various enterprises to which the Association stands related, most of the churches are yearly contributing liberally to the support of ministerial education, through the noble system adopted by the Southern Baptist Theological Seminary.

The country around Midway church is sparsely inhabited, but the Association was magnificently entertained and luxuriously feasted. Our Methodist brethren, especially Hon. J. F. Armstrong, one of our representatives in the Legislature, vied with the Baptists in entertaining the delegates and visitors.

If all the churches of Alabama will do as well as those composing the Centennial Association, they will easily raise during the present conventional year \$30,000 for the support of the Mission work in our own and foreign lands. May the Great Head of the Church put it in their hearts so to do.

S. A. G.

Union Springs, Sept. 26th.

Where perversity goes more by favor than merit, the rejected have more honor than the elected.—Thomson Fuller.

Meetings Held in the Cahaba Mission Field.

On the first Sunday in August I commenced a meeting in Uniontown, which continued until the Monday week following. The congregations at first were small and the prospect discouraging; but the congregations steadily increased, and the interest deepened to the last, when a large congregation was in attendance. Bro. Z. A. Owens, of Mobile, did most of the preaching for a week. He is an earnest, effective, loving Gospel preacher; and in the social circle, he is like the beloved disciple of old. Bro. T. M. Bailey, our indefatigable Secretary, preached two days. The Baptist cause has been prostrate here for many years. The ordinance of baptism was administered for the first time in seven years, before a crowded house. Four united with the church, three of whom were heads of families, and others are expected to follow. The church is small, but it has some noble spirits, who, with cheerful and hopeful hearts, are bearing on the ark of the covenant. The ladies' mission society of Cahaba school, have received a fresh impulse; both have increased in number, and their work is being prosecuted with renewed zeal. The house has been newly supplied with lamps, and the baptistry and dressing rooms have been put in order. The ordinance of baptism will be administered at my next appointment. The blessing long prayed for by devout hearts has come and is coming.

I commenced a meeting at Newbern on the second Sunday in August, and continued nine days; was assisted by Brethren Bailey and McInnis one day each, and Bro. L. C. Drew, of Marion, the rest of the time. The interest was deep from the beginning, six or eight bowing for prayer the first day, and continued to grow till the meeting closed, which was done for want of ministerial help. During the meeting fifteen, or twenty were earnestly enquiring the way of life. Nine have joined during the year, and others are expected to join. Bro. Drew is a devoted man to God, with a strong mind and good preaching ability, and promises much usefulness in life. The missionary society is doing good work. The church is much encouraged. Money has been subscribed to build a baptistry up in town. Some have agitated the question of buying a parsonage. A will baptize at my next appointment here.

OAK GROVE.

The Oak Grove meeting lasted nine days, Bro. E. J. Forrester assisting. The church of one acre, owned by the Lord and rejoyced in the refreshings of grace from his presence. God's children were strengthened and some souls were saved. During the year, eleven have united with the church, and others, we trust, will soon follow. Bro. Forrester is a young man of education and talent and is an earnest, searching preacher of the word. He left a fine impression on the community. Oak Grove is a young church, composed of good material, located in a thrifty country, and has a bright future. Baptism will be administered here at 3 o'clock, p. m., on Thursday before the third Sunday in October, also preaching at night. Thus far twenty-four have joined the churches in this field this year, twenty-one of whom are heads of families, and the most of whom are among the best and most substantial citizens of the country. Greenboro, I think, would be just as fruitful as any other portion of the field if we had a house of worship there.

G. S. ANDERSON.

A Declaration.

Wherever errors of faith have been have been in the past among us, after a full and free interchange of views, we do now, without any compromise of principle, bury all our grievances at the foot of the Cross, and pledge ourselves to be one in the cause of Christ.

W. W. BARN, G. A. LORFOS, J. C. ARMSTRONG, J. N. SHOKELLEY, WM. FERGUSON, S. H. FOUL.

The

PROGRESS IS OUR MOTTO

-AND-

Low Prices the Rule!
1881.

With the opening of this FALL'S SEASON we cordially greet our many friends and customers with the announcement that EXPERIENCE and the EXERCISE OF CARE AND DISCRETION, has enabled us to place in our store a most EXCELLENT SELECTION OF FINE

CLOTHING

-AND-

Gents Furnishing Goods

OF EVERY DESCRIPTION

In order to attain the highest standard of commercial integrity, we have established a ONE PRICE SYSTEM. We want the people's confidence, and seek to keep it by true loyalty to their interests, selling everything at small profits, applying our best skill to serve our customers cheaply, with strict thoroughness, and depending on a large business, won't small profits and absolute reliability.

THERE IS BUT ONE PRICE!

No one can have an abatement from the plain figures marked on each ticket. The price is calculated closely and marked at the lowest profits cash business will allow. Special attention is called to our department of Youths, Boys, and Children's Clothing, of which a finer selection never was shown in Selma.

In our MERCHANT TAILORING BUSINESS we have made constant improvements. We are making a fine display of Business Suits, Dress Suits, Pants and Overalls. With additional help of skillful workmen, we guarantee a perfect fit and the best workmanship.

ALEX. RICE.

SELMA, ALABAMA.

COTTON PICKING
Isolated at hand. Get
Boyd's Cotton Picking Record,
Arithmetic, Price 50cts, and will be mailed when cash is received. Free of postage. It is large and most satisfactory work last season, and will richly repay all interested in picking. Call on or address
BOYD'S BOOK STORE,
Selma, Ala.

WATSON IS KING OF COTTON
Contains the full history of his noble and eventful life and his many achievements. It is a most valuable and interesting work, and is a must for every cotton picker. It is a most valuable and interesting work, and is a must for every cotton picker. It is a most valuable and interesting work, and is a must for every cotton picker.

3,000 Agents Wanted for Life of GARFIELD
It contains the full history of his noble and eventful life and his many achievements. It is a most valuable and interesting work, and is a must for every cotton picker. It is a most valuable and interesting work, and is a must for every cotton picker.

MAKE HENS LAY.
An English Veterinary Surgeon and Chemist, who has been successful in curing many cases of hens that do not lay. It is a most valuable and interesting work, and is a must for every cotton picker. It is a most valuable and interesting work, and is a must for every cotton picker.

THE GREAT COTTON LIGHT.
A most valuable and interesting work, and is a must for every cotton picker. It is a most valuable and interesting work, and is a must for every cotton picker. It is a most valuable and interesting work, and is a must for every cotton picker.

Forty Fourth Annual Session
Begins Monday, Oct. 3rd, 1881.
A most valuable and interesting work, and is a must for every cotton picker. It is a most valuable and interesting work, and is a must for every cotton picker. It is a most valuable and interesting work, and is a must for every cotton picker.

THE NEXT SESSION BEGINS SEPTEMBER 12, 1881, and ends June 9, 1882.
The cost of Board and Tuition for entire session does not exceed \$150.
For particulars address
G. W. THIGPEN, Principal.

Greenville Male High School, Greenville, Ala.
The next session begins Sept. 12, 1881 and ends June 12, 1882.
FACULTY.
J. M. THIGPEN, President.
Miss E. M. RICE, Presiding Teacher.
"MOLLIE POOLE, Art, Education, and French.
"S. G. WATKINS, Primary Department.
"ELLA T. WELLS, Music Department.
"MOLLIE POOLE, Assistant in Music.
For further information address
J. M. THIGPEN, Greenville, Ala.

South Alabama Female Institute.
The next session will begin Sept. 12, 1881 and close June 12, 1882.
FACULTY.
J. M. THIGPEN, President.
Miss E. M. RICE, Presiding Teacher.
"MOLLIE POOLE, Art, Education, and French.
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J. M. THIGPEN, Greenville, Ala.

Alabama Central Female College, Tuscaloosa, Ala.
A. K. YANCEY, Jr., President.
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24th Year Begins October 1st.
SPECIALITIES—Modern Languages; Art, all its branches; Music, instrumental and vocal, including Voice Culture.
Candidates for the teachers profession pay only half charges, and the remainder after any college teaching. Those who are competent to teach are aided in procuring desirable situations.
Special attention is invited to the remarkably low rates of board and tuition. For catalogues or further information, address the President.

Agents Wanted
To introduce a new Bible work into every county of the State of Alabama. This new work embodies a new idea, and is a most valuable and interesting work, and is a must for every cotton picker. It is a most valuable and interesting work, and is a must for every cotton picker.

Shakewell Cough Mixture.
If any Bowel Trouble, Diarrhoea, Colic, Cholera Morbus, Cramps, etc.
Shakewell's Cough Mixture is a most valuable and interesting work, and is a must for every cotton picker. It is a most valuable and interesting work, and is a must for every cotton picker.

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Just What You Want!
If you have a Cough, Cold or any Lung Affection,
Shakewell's Cough Mixture is a most valuable and interesting work, and is a must for every cotton picker. It is a most valuable and interesting work, and is a must for every cotton picker.

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Alabama Appointments

Dr. J. R. Graves, editor of the *Wetumpka*, will fill the following appointments in Alabama: Wetumpka, Wednesday, Oct. 20, at 11 o'clock a. m. Rickford, Coosa county, Friday, Oct. 21, at 10 o'clock a. m. LaFayette, Chambers Co., Thursday, Nov. 3.

At the two latter places he will deliver the *Doctrinal Lectures*. All that desire to understand the position of Baptists on "The Church and its Ordinances" are invited to attend. I have heard these incomparable Lectures, and can assure my brethren that they will be delighted with their consistency and profited by their rich instruction.

Rockford, Ala.

"Come Over and Help Us."

To all Lovers of Humanity! The amendment to the constitution of the State of Kansas prohibiting the manufacture and sale of intoxicating liquor was started through the legislature by the enemies of temperance as a substitute for the legislation asked for by the friends of the cause.

It was generally supposed that the people were not yet ripe for so radical a measure, but, nevertheless, the gauntlet thus defiantly thrown down was taken up, a gallant fight made and a glorious victory won.

Kansas is a new State, and our people have had to build up everything from nothing in a few years. Kansas is a new State, and our people have had to build up everything from nothing in a few years. Kansas is a new State, and our people have had to build up everything from nothing in a few years.

The law passed last winter to enforce the amendment went into effect May 1st, and for a couple of months, very generally obeyed, outside of a few large cities, and the beneficial results were so great as to convert many of those who had opposed prohibition.

At this stage, the liquor interests of other States began to realize that their craft was in danger—that if prohibition proved a success in Kansas, it would soon reach their own doors—and they therefore decided to fight their battle on Kansas soil. They hope to nullify and bring the Kansas law into contempt, and expect, if they succeed, that the idea of prohibition will be rejected everywhere else.

To this end, the Brewers' Congress at Chicago, held last August, had for its object the limited amount of liquor in Kansas, and within a short time, the evidences of its expenditure have been seen on every hand. We are now, therefore, brought face to face with the fact that, in addition to the vicious element in our own State, the drink-sellers and manufacturers, and the anti-prohibitionists among temperance men, we are to have the strenuous opposition of every and every walk of life who can be influenced either directly or indirectly by money. This is no unnecessary scare. It is asserted by prominent men on the other side, that a million dollars will be forthcoming if needed, and we know that large sums are now being used against us.

But the lovers of humanity in Kansas do not intend to give up the contest. On the contrary, it is our determination to make a more vigorous contest than ever, and not to cease until the run field shall have been driven from within our borders. To this end, the first thing to be done is to complete the canvass of the State by sending really able lecturers into the country districts that have heretofore been neglected, and to supply with temperance documents all who can be induced to receive them. We intend to make every effort to reach every man, woman and child, and we know that large sums are now being used against us.

As we said before, Kansas being young and poor is ill prepared to fight the entire whiskey and beer forces of the Nation. If we only had to contend with the liquor interests of Kansas we would not be so anxious, but as matters stand, we feel it to be a duty to acquaint the friends of the cause in other States with the real situation and ask them to help neutralize the money that is being sent from their homes, to cripple us and to try their efforts.

Fifty thousand dollars is needed to complete the canvass of the State, and carry on the contest in the courts, and as much more will be invested in temperance books and tracts. At least 20,000 copies of Pittman's "Alcohol and the State" are wanted, and other documents in proportion; and we assure our friends that everything they send will be judiciously used.

Friends of temperance, will you help the commonwealth which has now for a second time been made the battle ground between the enemies of temperance and the friends of it? Our hearts tell us you must, remember that there is no time for delay. Prompt action is needed. The contest should be made so vigorous that it will be short, but unless you help us actively, and specially it must continue for years.

Boxes and packages of temperance literature should be sent (freight paid when possible) to James A. Trotman, Topeka, Kans. Money in drafts on P. O. of Topeka, or to Gov. St. John, James A. Trotman, Sec'y, or Prof. Geo. M. Stearns, Treas., all of Topeka, and in all cases receipts will be promptly returned.

Commenting our cause to him who commands us to do unto others as we would be done by, we leave it to him to so influence your hearts and consciences as to secure a liberal response to this appeal in behalf of Kansas. We have no other recourse.

From Kansas Dr. C. C. Clark, Oswego, N. Y. I have had much experience in the use of Dr. C. C. Clark's Liquid Extract of Beef and Tongue, and I can assure you that it is the best of all the remedies I have ever used. To the sufferer from chronic diseases, or the convalescent, it is invaluable, being both nourishing and strengthening. (Remember the name, Dr. C. C. Clark's Liquid Extract of Beef and Tongue.)

Dear Baptist! I closed a meeting of eight days duration at Enon last Saturday night. The church was gloriously revived, and the people were so much interested, that on conversations, and five willing converts professed faith in a crucified, buried and risen Saviour, by being "buried with him in baptism." Another tale that deep work of grace.

From Enon, I went to Greenwood, on Sunday last, to preach at a meeting of eight days duration. The church was gloriously revived, and the people were so much interested, that on conversations, and five willing converts professed faith in a crucified, buried and risen Saviour, by being "buried with him in baptism." Another tale that deep work of grace.

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