

# THE ALABAMA BAPTIST.

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"SPEAKING THE WORD OF LOVE."

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Vol. 11.

SELMA, ALABAMA, THURSDAY, APRIL 10, 1884.

No. 15.

## Dr. Armistead's Paper.

Conclusion of the last week.

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but it adopts Newton, Bacon, Locke,

Linnaeus, Kepler, Bell, Davy, Dalton,

Herschel, and Faraday, as its great

scientific exponents, all sincere Christians.

It boasts that Britain, Germany, and the United States have

thrown the trammels of antiquity behind them and adopted in their place

liberty, culture, commerce, education and refinement; and yet it avows that

Christian bigotry has tied these nations hand and foot in a superstitious

bondage. It scolds all faith in mysteries, but it cannot tell you how its

own will acts upon the muscles and motions of its own tongue; and yet it

will neither explain the mystery nor reject it, but for all that it has strong

faith in its own right to talk and to contradict itself. It blames Christians

for binding heavy burdens on the backs of men; but it kindly desires for them the burden of human

responsibility for these misdeeds. It thinks that Christian men are a low and degraded race, and

then it thanks Haeckel, the great German evolutionist, for telling mankind that all good sciences are

endowed with this very high pedigree, namely: That they are evolved first

from the ape; the ape from the gorilla; the gorilla from the monkey; the

monkey from the kangaroo; the kangaroo from the billed duck; the duck

from the half-amphibian; and that from the true amphibian; and that from the shark. Then the shark came

from the lamprey; and here are two or three missing links which may be

found one of these days; but he thinks that the lamprey must have

come from the acrania, the chondria, the ascidia, and that the last came

from a certain species of worms (the annelids). Then two more links are

missing, which brings them down to animals. That came from the

compound amoeba; and that from the simple amoeba; and last of all that

came from the monera, which began to live in the Laurentian strata by

spontaneous generation. This then is the primitive ancestor of

scorpions, on which silly origin we heartily congratulate them as worthy

of their ancestry. But when they solemnly ask us to venerate their

credulity, unequal to the task, possibly because they are altogether

in advance of us, and are not troubled with that weakness themselves. Who shall declare their generation?

These things, then, I think are clear, namely:

1. That apologetic treatment of

scipion lies far apart from the proper

work of the Gospel preacher. The

Apostle could not well have chosen

between the service of the commission

and hence they used not this modern

method of warfare. They seem not to

have understood him to say, "Go and

spend your time and strength in

controversy; the objections of men

who will not come to hear you. Go

and advertise them; and their objections

and show your dexterity by first

refuting their errors; and then by

planting them in virgin soil; and

Go, argue, contend, debate, and make

your religion prove its divine origin

by showing that it can survive all the

efforts of its friends to maintain it.

They understood him to say, simply this: "Go preach my Gospel."

And, "If an with you," and "If you

live me up, I will draw all men

unto me." And so they never

paralyzed themselves by doing the

which did not belong to them. Brethren,

a secular Gospel in the pulpit

either against skepticism or anything

else, will do no good. True preachers

cannot afford to cast off the

prophet in order to become the

scribe. No skepticism in the hearer

is so fatal as a distrust of his real

message in the preacher. He is not

a sacrament to his people, but the

servant of his Master. As a rule, any

preaching but that of Christ is mere

humdrum prescription, and that at a

low level. But to preach Christ is an

inspiration to the conscience, to the

will, the heart, and the life. This is

the intelligent, the burning power of

spiritual realism, which goes directly

to the soul. This preaching will

keep any pulpit and church alive to

the end of time. He who preaches

Christ cannot degenerate into empty

sentiment, unconscious verbiage, or

insipid utterance. A man is eloquent

not for what he says, but for the life

which he throws into his sayings.

When Christ becomes both the

preacher and the sermon, then an

invisible hand is seen, making the

finger-point to the crown, and in

visible life is felt from its victim.

The most learned people always

seek simplicity in the pulpit; the most

scientific hearers always want science

alone in the pulpit; and the most

honest people always want Jesus

Christ in the pulpit. And where

Christ is working, the greatest signs

and wonders in the pulpit, the most

Christless skeptics will flock to hear

him. On this subject, as bearing on

the nature of the case, it is vain to

concern, let him treat skepticism

privately and in the spirit of Christ.

This will relieve him from the

possibility of falling into that

unpleasant style of handling the

subject, which drives practical

atheism. You can do nothing with

a skeptic either in the pulpit or out

of it, if he is dishonest. And if he

is honest you have a double

advantage with him in private conversation.

There the very best motives and

influences that we can command are

at our service, because we bring help

to individual suffering and struggle.

Skeptics have never been converted

by the wholesale. In fact the Gospel

has always triumphed by slow, pains-

taking and limited methods. And in

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From the A. A. Presbyterian.

State University and Denominational

Colleges.

Dr. Dabney, of Virginia, was

elected last year to the Professorship

of Mental and Moral Philosophy in

the University of Texas. He re-

signed his position as Professor of

Theology in Union Theological Sem-

inary and accepted the position ten-

dered him in Texas, mainly, as be-

lieve, in the hope that his health

might be improved by the change.

Dr. E. P. Palmer is President of the

Presbyterian denominational college

at State located at Sherman. It

seems that there is some rivalry be-

tween the University and the denomi-

national colleges of the State. The

truth is, as we understand it, that

the University is not a college, but

that of high grade which confers

itself to the instruction of advanced

students, like all other such State

institutions, doing mainly the work of

a college. This brings the University

and the Colleges into direct con-

nection, and it has had the same

effect in Texas that it must have

everywhere, viz., to awaken opposi-

tion on the part of those institutions

which are placed at a disadvan-

tage in their effort to live by tuition



# Alabama Baptist.

SELMA, ALA., APRIL 10, 1884.

JNO. L. WEST & CO., PUBLISHERS.

JNO. L. WEST, Editor and Proprietor.  
S. F. KELLEY, Office Editor.

Entered at the postoffice at Selma, Ala., for transmission through the mails as second-class matter.

TERMS, CASH, IN ADVANCE.  
One Copy, 2 months, \$1.00  
One Copy, 6 months, \$2.00  
One Copy, 12 months, \$3.00  
Extra copies for sale, No club rates.

Extra copy one year to the person sending 10 names, new or old, and \$5.00.  
Write for specimen copies.

## INTERESTING ANNOUNCEMENT.

On the first day of June next we will distribute two hundred dollars in gold among our friends, as follows:

1. To the person sending us the largest list of new subscribers for THE ALABAMA BAPTIST by that date we will give one hundred dollars in gold as a premium.

2. To the person sending us the next largest list we will give fifty dollars in gold as a premium.

3. To the five persons sending us the next five largest lists we will give ten dollars, each in gold as a premium.

No name will be counted unless accompanied with the money to pay a full year's subscription. Only names of new subscribers will be counted. However, those who have been subscribers in the past but are not now receiving the paper will be considered as new subscribers.

In addition to the above, we will give two dollars to every person who secures for us five new subscriptions, or five renewals, and ten dollars; the person securing the names to retain two dollars and send us eight dollars with the names. Or, if preferred, we will send the paper one year free of charge to the person sending us five names and ten dollars.

On either of these propositions no name will be counted unless all arrearages are paid when it is entered. No name received later than May 31st will be counted.

JNO. L. WEST & CO.

Jan. 10th., 1884.

## OLD OR YOUNG PASTORS—WHICH?

The occasions upon which suggestion made by Mr. Beecher should be adopted are quite rare. He is so astute all subjects as to leave an honest doubt in almost every instance, as to what his position really is.

But, of late, he has been "interviewed," for which, by the way, he has a passion not second even to that of the politician of the period, and he is reported to have given expression to some wise deliverances concerning the retirement from active service, of ministers who are approaching old age. The comparison is here made between ministers of a given age, and men of the same number of years in the secular pursuits, and the question is asked as to why the one class declines and the other advances—why are lawyers or physicians more highly esteemed, because of their experience in their respective spheres, than ministers? Is this a fact, and if so what is the explanation?

The Plymouth pastor gives, we think, the proper solution when he says that if a minister approaching age, proposes to rely solely upon his pulpit gifts, he will be eventually retired.

He states it as a general principle, that, as men grow older, they grow less fervid, they move more slowly in the presentation of thought, and consequently they grow less and less acceptable as preachers. Be their wisdom never so profound, their judgment never so unerring, their experience, however ripe, they will have to rely upon other than their pulpit powers to create bonds of sympathy between themselves and the people.

And what is suggested to be done in order to atone for this natural weariness of fervor and this impaired readiness of utterance?

Quite sensibly Mr. Beecher indicates that they must seek to keep themselves in sympathy with the movements in progress all about them. Not to go in hot pursuit of new-fangled ideas that crop out in every generation; but to manifest an interest in the popular institutions growing up around them; to keep themselves in the current of progress, and studiously to guard against drifting away from contact with the young.

This, it is suggested, is the aptest way of retaining one's hold upon the people when inevitable age advances. We need scarcely say that we greatly deprecate the tendency to retire our ministers, simply because they have reached a certain age. We need the ripened wisdom of the fathers. We need their counsels to stay the hurtful rush in important measures. If they allow a generation to out-strip them, a breach between themselves and the young will be the inevitable consequence.

Many notable instances might be adduced to show that it is not at all necessary that ministers be retired because of age. Dr. Wm. P. Williams, of New York, has been pastor of the same church for full fifty years, and is to-day an attractive preacher, and a leader among the Baptists of the North; the Southern Baptist Convention has not a more vigorous, versatile, member than Dr. J. L. Burrows; there is not a more popular pastor in Baltimore than Dr. J. W. M. Williams; Dr. J. M. Pendleton was never stronger with his people than on the day that he voluntarily severed his connection as pastor, and the sainted Jeter was a tower of strength to his latest day.

There are different periods occurring in almost all churches when the dictate of wisdom is to go from one extreme to the other in the selection of a pastor. Of these occasions the churches themselves must decide; but it will be a sad day in the history of our Zion when we shall set inexorable bounds about ministerial years, saying "thus far shalt thou go and no farther."

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## MORE ABOUT THE BRYEN-NIOS MANUSCRIPT.

Since the news of the famous "Teaching of the Apostles" was first broken to the Christian world, there have been brought to light certain facts of importance, respecting it.

One of these is, that the discovery is not a recent one, but it dates as far back as 1875. Since that time, the learned Bishop, who has been made suddenly famous by reason of a discovery so important, has been industriously engaged in its translation.

It is further ascertained that in addition to the "Teaching of the Apostles" the discovered manuscript contains the Epistles of Clement, of Barnabas and Ignatius, as well as the Synopsis of Chrysostom. Immense labor therefore has been bestowed on its translation.

Of course there is nothing of a sacred character attaching to the work. It is a venerable volume. It is one that takes us far back toward the close of the sacred canon. And in this consists its chief merit.

It is in no sense authoritative, notwithstanding certain Pseudo-baptist journals are in a glee over the idea that it demolishes the theory of immersion as a restricted mode of baptism. But this chuckle has lately died away in sullen silence since it has been ascertained that the cherished practice of sprinkling is not so much as remotely hinted at.

Some journals quote from it as if they regarded it as invested with as much sacredness as the Gospels or the Pauline Epistles.

But really it seems to us that there is but little ground of boasting left the Pseudo-baptist press when this ancient production is carefully read—that there is but a narrow strip of territory left to others when it is taken from it (human, as it is) that which is essentially Baptist.

Consider some of its most striking characteristics.

1. The manuscript clearly implies that each church ordered its own affairs, and appointed its own officers.

2. It recognizes but two classes of officials, viz: bishops and deacons.

3. Its teachings respecting baptism, are almost entirely in favor of "the immersion theory."

4. It does not make the barest hint at the baptism of infants.

5. It authorizes baptism only upon a profession of faith.

We are not boasting. We are only amused at the deluge manifested by certain of the Pseudo-baptist press at the deliverances of the Bryennios manuscript. On the whole we regard the discovery a most important one, especially to ecclesiastical students and patristic antiquarians.

## DR. DABNEY ON DENOMINATIONAL SCHOOLS.

In another place will be found a strong article from the pen of Dr. Dabney, late of the Union Theological Seminary, of Virginia, but now of the University of Texas. It is worth a most careful reading. The words which he utters are words of wisdom. Dr. Dabney is in a position to speak wisely. He is one of the leading spirits of the Presbyterian denomination of the South, and is held in high honor because of his scholarly attainments. His connection with different institutions of learning, his extended observation, and his ripe wisdom should secure for his utterances the most careful consideration. And their peculiar worth in this connection is increased, because they emanate from him as connected with a great State University. We have no war to wage against State institutions. We are glad to see a universal diffusion of knowledge; but we do insist that our people keep a most vigilant eye upon their own institutions, and for the reasons so ably set forth in the communication of Dr. Dabney. It will be a sad day for Baptists when they abate their interest in these grand institutions of learning, which, in the Providence of God, are doing so much for the elevation of our people. Read carefully, and weigh well these words of the learned Professor, and be governed accordingly.

Rev. J. M. Frost and his family reached the city on Wednesday of last week.

They have been most cordially received by the church and the community.

In a quiet manner Bro. Frost commenced his work, as pastor, in the prayer-meeting last Thursday night. Anxious to grasp the hand of the new pastor, the members turned out in full force.

On Sunday morning Bro. Frost was greeted by a packed house. At night, it was impossible to accommodate the vast crowd, and many were forced to leave. The other churches were closed, and all the evangelical denominations of the city joined in the cordial greeting extended to the Baptist pastor.

It should be the aim of every Christian, no matter what his condition or position be, to make every thing secondary to the claims of religion. In the whirl of life there is a great inclination oftentimes to give religion the second place.

Let the Christian be guarded here, for a slight departure from duty will only render a greater departure the easier.

This State Medical Association met in this city on last Tuesday, and many distinguished gentlemen of the Medical profession are in attendance.

## FIELD NOTES.

The *Biblical Recorder* is the authority for the following: "But twenty copies of the *Tennessee Baptist* go to subscribers at the Memphis postoffice." Perhaps Dr. Graves would urge that "the darkest place is beneath the lamp." We miss very much the "News and Notes" column from the *Religious Herald*. For many years we relished it with a gusto and would like "right much" to see it restored.

The *Western Recorder* has much to say about the meeting conducted by (our) Bro. Prestridge in Hopkinsville, Ky. Returning from Alabama, via Hopkinsville, Bro. P. accepted an invitation to stop over there and preach a few times. A gracious revival has been the result, and Prestridge has been baptizing, not a few.

Dr. Eator crows in the *Western Recorder* that Kentucky leads the other States of the South in its contributions for Foreign Missions. We do not read. The difference in favor of Texas is about \$4,400.

The old First Church, Richmond, Va., (Dr. Hawthorne) is enjoying a precious revival. Give us a round-dancing, card-playing Christian, and we will give you religion "in a very mild form."

Central Presbyterian. The Baptist Church of Greenville, S. C., gave Rev. W. D. Powell \$500 for his Mexican enterprises.

In a business note to us Rev. A. W. Lamar of the Central Baptist Church, Memphis, writes, "We are having additions every Lord's day, and have been having for some months. We shall begin to begin the completion of our 'Cathedral' and hope by this time next year to be occupying the main audience room." Bro. Lamar is doing a superb work in Memphis and is not awed into abeyance by certain dogmatical strictures.

"The church at Burnt Corn has secured a good organ 'Pelouet' mainly through the efforts of that untiring worker, Miss Mamie Fowler."

Dr. W. O. Bailey writes us of the cordial greeting extended him by the Huntsville Baptists. And now, Bro. Bailey, suppose you go to work and roll us up a good batch of subscribers to the ALABAMA BAPTIST, and we promise you that it will be helpful to you in your ministrations in that Mountain City.

A Baptist business man, of this city, enjoyed an April fool joke at the expense of the new pastor, Bro. Frost. The day was unseasonably cool and our merchant brother stepped into the office of another merchant and with an air of seriousness said, "Well, sir, we will undoubtedly have a big Frost in this city to-morrow morning."

After a spirited discussion upon the "probabilities," the joker explained himself and left with a chuckle.

A certain Baptist preacher of South Alabama informs us that "the good people of Monroeville have made a happy man of the Baptist pastor by presenting him with a pound box that was full of pounds." We are not authorized to call names, but may hint at this fortunate brother by saying that the first letter of his name is—

Rev. B. J. Skinner. Somebody has been feeling the pulse of the United States Senate and finds in that sage body 27 Presbyterians, 16 Episcopalians, 12 Methodists, 7 Congregationalists, 5 Unitarians, 4 Baptists, 4 Roman Catholics and 1 Jew.

A wonderfully quiet religious interest has prevailed in Princeton College since the week of prayer. More than thirty students have professed conversion. The work is assuming wider proportions week after week, as the young men go into the adjacent country and hold meetings.

What a wonderful blessing it would be to our American Christianity if all our colleges could be visited by a revival spirit.

A body of Israelites in Russia calling themselves "Biblical Jews" have quietly renounced the Talmud, and are now engaged in the investigation of the Old Testament.

Rev. J. T. Verby, of Northport, has been preaching for Baptists at Sumterville, and they have invited him to give them one Sunday in each month. That is a noble little band, and we trust that Bro. Verby will find himself able to supply the pulpit, at least once a month.

On the night of the 25th inst., my house was blown down by a cyclone, the family narrowly escaping with their lives. None were injured, but myself. I am painfully wounded in the head and left shoulder, both legs severely mangled, and left foot badly bruised. I am now in bed, writhing under the influence of morphine and doing very well. I know nothing of the damage. My little library is badly injured.

G. W. Hurst, Ala. We certainly sympathize with our brother in his misfortunes. Several of our exchanges state that Rev. A. B. Campbell has declined the call to Marion. These enterprising journals do not propose to be behind in furnishing their news to their readers, and they are altogether ahead in this instance.

Bro. Campbell has neither signed his purpose to accept nor decline, as yet.

The article from the *Kentucky Herald* on dancing is worth the subscription. It covers all the ground and is full of truth from top to bottom.

In addition, I will say up to Court. Just closed. It was what our lawyers call a dull Court, and why? There were only thirty-six cases on the State docket; when Court opened, (some of them two years old), and only about a half dozen sustained, besides four of five pleaded guilty. And an able grand jury, only found seven true bills. Why is it? Simply because Bibb county has prohibition. When there were liquor saloons all over the country, the grand jury commonly returned from fifty to sixty five true bills every Court. If this is worth space in your valuable paper grant it; it is not thrown in the waste basket.

T. M. Fancher, Six Mile, Ala., March 24th, 1884. "Please say to all the Methodists and Presbyterians, that all our people are to be perfectly willing, indeed we are extremely anxious, to have 'Communionists' with them in the liquor business. We are emphatically 'Open Communionists' in this respect, and now propose to join heart and hand, and voice with everybody that will work for prohibition. We are also, as ever, with Dr. Graves to the contrary notwithstanding. Inter-Communionists. Let us hear from you brethren Baptists, Methodists, Presbyterians and the rest."

Z. D. Roby, March 31st, 1884. At the last meeting of the Beulah Baptist Church the 3rd Sunday in the present month, Bro. Daniel Burdeshaw was ordained to the full work of the Gospel ministry by a Presbytery consisting of Elders J. C. Skipper, R. Kirkland and the writer. He will add greatly to the work in this part of the country.

A. L. Bilsard, Columbia, March 22nd, 1884. The successor to Dr. Robert as President of the Atlanta Baptist Seminary has not yet been chosen.

Christian Index. We nominate Dr. McInosh as one eminently fitted to that important position. No man is more familiar with the needs of the colored ministry than he.

The *Baptist Record* refers to two classes of preachers who are doing our people "a world of harm—those who never preach doctrine and those who preach it as if they were killing snakes."

The good people at Pineville are all in good health and spirits. The Baptist Church there is holding its own bravely against severe losses by death and removal.

B. J. Skinner, Central Presbyterian. Rev. B. F. Riley, is office editor of the ALABAMA BAPTIST. He will make his mark in the profession, and no mean one.

Christian Index. It affords us great pleasure to hear of the steady growth of the First Church, Montgomery, under the ministrations of Dr. Woodfin.

A cyclone at Gainesville, Ga., blew away the house of the Baptist pastor, Rev. A. Marshall, and also wrecked the beautiful residence of Rev. W. C. Wilkes, President of the Georgia Seminary. It was the house in which the students boarded. Bro. Wilkes makes a urgent appeal for assistance.

Delegates to the Southern Baptist Convention can go over the Piedmont Air Line from Atlanta and return for \$25.45.

The Central Baptist Church, Memphis, Rev. A. W. Lamar, wants the Southern Baptist Convention, next year.

Dr. Geo. B. Taylor, of Italy, has a son at the Southern Baptist Theological Seminary.

The people around Burnt Corn are talking Association freely. We invite you now. Much obliged. We will put down the old Bethel on our slate now.

Dr. Cleveland has retired from the ALABAMA BAPTIST and gone back into the pastorate. He was a good editor, and is a good preacher, and will do good wherever he labors.

Alabama Christian Advocate. At the Annual drawing of the *Greenwell Advocate*, lately held at Greenville, Prof. W. D. Fonville, of Tuskegee, drew \$150.

Dr. F. C. Teasdale was in our office on Monday. He tells us that he will soon remove with his family to Columbus, Miss., where he was once pastor. We also learned that he contemplates engaging in a series of meetings with Bro. Anderson in some of his churches in West Alabama.

Rev. W. G. Curry passed through Selma, on last Monday, enroute to the Grand Lodge of the Knights of Honor which meets this week in Florence. As usual, our brother seems well kept.

He expressed a warm desire to visit the Southern Baptist Convention at Baltimore, but felt financially unable. What a handsome thing it would be for his good people at Snow Hill, Alenton and Carlisle to present him a neatly filled purse to be used just in this way. It is highly probable that they have already thought of it.

No daily paper can be more than its daily patronage enables it to be, nor can any other business or profession. The more liberally people patronize and encourage newspapers, the better will their proprietors be able to make them.

Montgomery Advertiser. The same rule applies with equal force to the religious journal.

We learn that an interesting revival is in progress in the church in Columbia, Alabama.

## Remembrance of "By-gones," and Some History.

BY JOHN C. FOSTER, OF FOSTER'S, ALA.

Foster Family, Continued.

NO. 2.

"At the commencement of the Revolutionary War, we find Arthur the owner of a moderate sized farm, surrounded by a large and growing family, peacefully pursuing the business of an industrious and frugal farmer, giving all his children a good English education (a thing not then very common). John was then in his seventeenth year. During the great struggle for liberty, Arthur and his four oldest sons bore a part on the side of liberty.

He was one of the men headed by Patrick Henry that demanded of the Governor the commissions of war, that he had taken from the people, which was the means of his leaving his palace, and going on board a British man-of-war. Arthur bore a part in several campaigns, in which he served as first Lieutenant. He and his son John were sometimes in the same company. At one time John was in a detached party that was sent to surprise and capture a Tory settlement, called the Holland Settlement. They succeeded in taking eighteen of the Tories. Among them was quite a conspicuous man, known as Big Cooper Jimmy Holland, who made his escape from the man who had him in charge, as they were riding through a dark swamp, the same night before they got back to the main army. The next day the prisoners were sent to a county jail, under an escort of soldiers commanded by John, who, though so young, was Sergeant.

While he commanded the guard, by his vigilance, the hope of escape was cut off from the prisoners. He visited the prison and examined the soldiers and prisoners frequently. They had laid a plan that at his next visit they would lay hold of him and kill him before he could get any assistance from without, but he was called away. The officer sent in his place was not diligent and the prisoners soon made their escape. John was sent on another expedition to the same vicinity, but with less success. They went in search of Big Cooper Jimmy, (in those days they had to go from house to house to find those wicked Tories), but he was on the lookout and just had time to hide himself behind some logs in a field, near the house. While the party were searching for him John went to a fence within about forty yards of Big Cooper Jimmy's hiding place (as he said after the war) while John was standing on the fence looking for him, he had his gun cocked and sight on John, but knew that if he killed him there was no way for him to escape from the others, who were near, and ready to pursue and kill him; so he refrained from doing what he greatly desired to do, for there was bitter hatred existing between them, on account of both being serious partisans on different sides, so he lay still and was not discovered."

## First Church, Montgomery.

Editors Alabama Baptist: We saw in the ALABAMA BAPTIST, not long since, a question relative to the First Baptist Church of Montgomery, and as we have seen no reply, we will try to tell you something, though do not now remember enough of the question to directly answer it.

Our church is steadily growing, not so much in numbers—though the increase in that respect is gratifying, having had frequent baptisms of late, and quite a number by letter—but in spirituality, and Christian energy and activity. There seems to be a spirit of progress, and a desire for a higher attainment in divine life. The spirit of missions is alive too, and at work, as you may have seen from other sources. Our pastor is faithful in every word and work, giving the Gospel in purity and strength, whenever he speaks to the people; sowing seed from day to day which are falling, as fell those sown by his Master, some "on good ground" or "among thorns" or "stones" or "by the wayside," as it may be, yet watered by the prayers of the faithful, and bearing just such fruit as the spirit wills.

The Master knows he is a "capital plowman," and He will give him an abundant reaping. If there are oratorical epicurians among us, who desire eloquence, rather than plain Gospel truth, and hope for much fruit therefrom, we would remind them that though "Paul may plant and Apollus water," it is "God who giveth the increase."

Our congregations are good, and though the church is not always crowded, we have large and appreciative audiences, and particularly is it gratifying to note the number of young men who attend each service.

We have made recent improvements on the interior of our church edifice, and are now making arrangements to enclose it with a iron fence. So you see, though you have not heard very much from us, we are alive, and at work.

Montgomery, Ala., March 30th, '84.

## The Remedy.

In last week's ALABAMA BAPTIST, Bro. Teague seeks to "start inquiry" in regard to Baptists holding letters. Some of us have inquired. For years I have thought and still think that the remedy is this: let letters of dismission be such, in fact. Instead of writing, "Bro. Jones is a member in full fellowship with us and is hereby dismissed when joined to another church of the same faith and order," let us write, Bro. Jones, at his own request, is hereby dismissed from the Baptist Church, properly dated.

On the table was a query-box. Sunday afternoon that box was opened, and found to contain four queries. Three, out of the four, propounded this question, "Does a Baptist compromise his Christian character when he visits a drinking saloon?" The other query was, "Is it morally wrong to engage in dancing?" Each of these questions was generally discussed, and very ably so. At the conclusion of the discussion the following resolutions were adopted by a rising vote.

Resolved 1st, That it is the sense of this meeting that it is morally and socially wrong for any professor of religion to indulge in, or countenance, in any manner, the use of ardent spirits as a beverage.

Resolved, 2nd, That no professor of religion can indulge in dancing, without moral wrong to himself, and without bringing reproach on the cause of Christ.

On Sabbath morning very impressive exercises were held by the Sunday-school, in memory of Miss Anna Hearn, a noble young girl, and member of the school, who died not long since. During the address delivered on that occasion there was not a tearful eye in the audience, which was large. She was active in, and devoted to the Sunday-school, and loved to sing the songs of Zion. The expressions of grief among the teachers and

## An Essay on Indian Missions.

At a recent meeting of the "Gadsden Ladies Missionary Society," the efficient President, Mrs. R. B. Kyle, proposed, that the members should suggest their preference, as to the disposition of the funds contributed. And also, appointed two of the members, to read an article on missions, at their next meeting. Hence, the following was submitted.

AN APPEAL FOR THE INDIAN MISSION.

With all due respect to the opinion of our honored President, I will avail myself of the permission, granted at the last meeting, and make a slight suggestion, as to the disposition of a portion of the funds raised by the society. The Indian Mission, has ever seemed to me, one of paramount importance to the American heart. The earliest sympathies of our childish nature, were awakened to the sense of the injustice, of the white man, to the Indian. That they should be driven from their green, forest homes, their rocky cliffs, and clear rippling streams, seemed very hard, and I wondered not, that their savage hearts swelled with revenge to the foes, who had robbed them, of so much, that was grand and beautiful.

And when I went to live, where their dark wigwags, were seen decaying 'neath the glossy foliage, of the magnolia and the live oak, and stood by the dead ashes of their camp fire, 'neath the shadow of a great sadness, would I not, over my heart, and sighing would look up to the cliffs, where the warrior, in a hunter's pride, had stood, and then, to the seat beneath the green oak, where the dusky maiden, had woven her many lined baskets, while the summer winds, seemed whispering, the deep, forest call, come, all gone!

But now they were not all gone. One long summer day, I lay sick, and full of pathos, broke the noonday silence. "Nockina, so sick!" I started, for I had not heard the velvet tread, of these small, brown feet, and I opened my eyes, to see the dark, weird face, of an Indian woman, full of compassion, bending o'er me. The broad, leathern band, which held the huge basket, laden with smaller ones, was passed around her forehead, and her bent form, was worn and thin. Soon, they learned to know, that the "pile faced Nockina," welcomed their coming, and prized their quaint, and tattered baskets. While my heart would silently cry out, for some atonement!

But in it all, we cannot fail to recognize the hand, of our great, and beneficent Father! For out of so much shadow, and darkness, a great light has arisen, the great, white light, of our glorious religion! And on their once darkened lines, many of the higher virtues have sprung, which are making their Western wilderness, to "bloom and blossom as the rose!"

By the side of the noble Judson, I would place the grand old hero, Buckner! Forty years ago, if I remember correctly, he went among the Indians, and all that he has done, can only be known, when the great day of revelation, will raise the veil, from all that is good and evil. But we do know, that thousands, have been told the sweet old story of the Lamb, and that the praise of "Him who died to save," is the music that is now often heard, throbbing through those deep, forest aisles. And that the hand maids of religion, civilization, education, and industry, have followed in its wake, and we can but wonder to know, how white, the heart of the red man, is becoming, and how well he wears the garb of intelligence and refinement, woven with all the golden threads, of honesty and truth!

## The Pow-Rental System.

While the aim and purpose of the "Free Church System" may have much to enlist the consideration and modify the views of those interested in this subject, still the advantages of "the rented pew system" to which the Church has clung so long, ought not to be ignored. It is, after all, a natural mode of church support because in accordance with the general usage of society in the ordinary departments of life. When we come under any civil government, to the support of which each one must contribute his share, this is very much the mode in which the revenue is raised. Citizens are taxed according to the places they reside or transact business in, which indicate their ability. These methods of political economy are based on the general laws, ordained by God, who rules both in Church and in civil society. The finances of the one ought to be conducted on business principles as well as those of the other.—J. C. Baikus, D. D., in *Presbyterian Observer*.

The Turkish government seems disposed to obstruct the work of the American missionaries. It proposes to close the America College at Harput. It has called upon the American minister to prevent the missionaries from holding worship in their own houses. It convicts at outrages inflicted upon missionaries by Turkish soldiers, and would demand \$100,000 as compensation for the same. It is was time for our Government to speak emphatically and to protect American citizens from wrong and violence in that country. When the Turkish authorities undertook to drive out Jesuit missionaries, France interfered and put a stop to their efforts. But our Government seeks no redress when such a man as Dr. Riggs is robbed and beaten on the high way, but leaves the missionary unprotected. There is stir enough by politicians when a dynamite is convicted and punished in England, but no notice is taken when an unoffending missionary is maltreated in Turkey.

Christian Secretary. The writers of the New Testament have little to say of the circumstances of our Lord's advent, much less than the writers of the apocryphal gospels; perhaps, because there was little that could be said truly in terms of human speech; but they have a great deal to say of the purposes of his advent; and this is for us much the more practical and important.

Seeing to learn is beginning to die. Schooling is not only needed for girls and boys, but for men and women through every phase of life, if they would complete their career.—Prof. J. M. Watson.

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# Alabama Baptist.

SELMA, ALA., APRIL 10, 1884.

"Thou, O God, the Great."

It has come to this with all who are using the new Vitalizing Treatment now being so widely prescribed by Dr. Starkey & Paine, 100 Grand St., Philadelphia, Pa., specialism in Chronic Diseases. This is not a drug treatment. It does not introduce an enemy into the system, but a kind and gracious healer. It does not assault or depress nature, as is always the case when crude drugs are taken, but comes to her assistance and restores her weakened vital forces. All of its effects are gentle, pervading and vitalizing. If you are suffering from any disease which your physician has failed to cure, send to Dr. Starkey & Paine, for their pamphlet and learn all about this wonderful treatment.

The education of God's presence in the one sovereign remedy, against disease, is that which sustains us, consoles us, and claims us.

WHAT a comfort to the humane, and satisfaction to the owner of stock, is afforded by the introduction into this country by Hance Brothers and White, manufacturing chemists, Philadelphia of the wonderful remedy, Phenol Sodique.

When you are guest to the wolf, see that you have a house with you. (Serving to the Samaritan Nerve, the great nerve tonic, is invaluable in nervous diseases. "May God bless you," said Rev. W. L. Martin, of Mechanicville, Md. Samaritan Nerve cured my son." \$1.50 at Druggists.

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The best that is known to the world is the flowers is always the first to be touched by the frost.

## DIPHTHERIA.

The latest and most successful treatment for this dreaded disease has lately come to our knowledge, and having interviewed the man who says his life is due to the new treatment, we feel confident it is our duty to give the facts to our readers, that they may investigate for themselves. The circumstances are as follows: Amede Chartier, of West Farmington, P. Q., recently had diphtheria, and was on the last stage of the disease, and all hope of his recovery was abandoned by his physicians and friends, and as a last resort a brother of the patient said that he had a bottle of Kendall's Spavin Cure and wished to try it. He applied it to the throat, and there reduced a little, and the patient after some difficulty succeeded in gargling it in the throat. He was noticed some improvement, and by continuing its use a complete cure was effected, and he says he is now as well as before. The above remarkable experience led us to investigate further, and we found that Kendall's Spavin Cure has the most remarkable effects on human flesh of any remedy of which we have ever heard. It is a powerful remedy, and is the only one that we have ever known of that has been so successful in curing the diseases of man as well as beast. Every one should cut this out and paste into a scrap-book. -Times.

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Opelika, Ala., April 11.

Min. Farrington, dear old lady, says that there are very few people nowadays who suffer from "suggestion of the brain."

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# For Tax Collector.

I respectfully announce myself a candidate for the office of Tax Collector of Dallas County, subject to the action of the Democratic Convention.

FRANK BOYKIN, JR.

Sunday-school teacher (to bright boys). "Now, Tommy, what is the word?" "Visible sign in baptism." Bright boy, baby, man. "Sunday-school teacher, baptism, and boys signify."

MOTHER WANSWORTH SYRUP. Infallible, tasteless, harmless, cathartic, for feverishness, restlessness, worms, constipation, etc.

Memory is a net. One finds it full of fish when it is taken from the boat, but a dozen miles of water have run through it without sticking. - (Olive Wendell Holmes.)

CATARACT OF THE BLADDER. Stinging, irritating, inflammation of the Kidney and Urinary Complaints, cured by "Bucha-pain." \$1.

Staten selects his disciples while they are able, but Christ chose his while they were yet at work, after mending their nets or casting them into the sea.

"WHO TOOK THE CHURCH BELL." This startling question naturally brings to mind the old college days of many readers of this paper, when the boys used to climb into the belfry at night (the faculty being asleep) and remove the clappers from the bell so that it should not ring to wake them at six o'clock in the morning. But the next morning, when the bell was rung, the clapper was found to be missing, and the faculty were much surprised.

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# Alabama News.

There has been a strike among the Pratt miners.

Central cyclone has visited Madison county.

Eggs sell for ten cents in the Evergreen market.

Kiln's large foundry has been burned in Mobile.

The name of Calera has been changed in Nottingham.

There is complaint of a scarcity of water in Tuscaloosa.

Vegetable roots sell for \$1.50 and \$1.50.

How E. H. Foster is a candidate for Attorney-General.

The timber lands of Monroe county are still on a boom.

Considerable sickness has been prevailing around Abbeville.

The grand jury of Crenshaw county returned a true bill.

J. H. Lollar, tax collector of Walker Co., is out at behind.

A fine quarry of fire clay has been discovered near Talladega.

The Mountain Advertiser is one of the new newspapers in the State.

Iron ore is reported to have been discovered in Harbour county.

Crenshaw county has no candidates, Chenoweth claims to be elected in different parts of the State.

Texas blue grass is selling much higher in different parts of the State.

There has been a considerable break in the L. & N. R. R. at Texas.

The new rooms are being placed in the Matthews-Cottrell Mill, Selma.

A daily mail line has been established between Selma and Montgomery.

F. C. Glass, of the Selma Times was recently married at Medina, Texas.

Col. W. D. Bulger, of Tallapoosa, is prominently mentioned for Congress.

The southern portion of Hale county has been visited by a terrible hail storm.

The Conecuh river and its tributaries are high for rafting timber to market.

The steamer "Alabama" has been withdrawn from the river until next season.

Hon. Thomas Williams voted for the Democratic ticket in the last election.

A new town has been started near Birmingham by the Apalachee Land Company.

Col. John G. Bass, ex-warden of the penitentiary, is a candidate for State Auditor.

Liddell, of the James gang, has reached Huntsville to testify against Frank James.

Thirty-eight bales of cotton were destroyed by fire last week at the Eufaula wharf.

The Grand Lodge of the Knights of Pythias will be held in Mobile on the 15th inst.

The trial of Camp, the incendiary, has ended in Mobile with a verdict of acquittal.

Selma has had another fire - an office, a grocery store and a dwelling were consumed.

The real estate of the absconding treasurer of Vincent, has recently been sold in Montgomery.

W. W. Screws, of the Montgomery Advertiser, has been visiting the principal cities of Georgia.

A vacant office has been established at Bradley's Mill in Crenshaw county, known as Bradleyton.

The notorious Steve Renner came near making his escape from Livingston jail, one night last week.

A negro stole a piece of pie in Notasulga and ate it and died. It was overpowered by the "Duke."

# Association Minutes 1883 Wanted.

I want for the use of the Convention the following Minutes. Will some brother who may have fall on this mail me a copy at once, and greatly obliged.

(Sesj.) D. A. Secretary, Box 9, Eufaula, Ala. Tennessee River, Town Creek, Indian Creek, Yellow Creek, Mobile River Union, Mad Creek.

LITERARY NOTICES.

Meigs, Cassell & Company, 739 and 741 Broadway, New York, have in press for immediate publication, The United States Art Directory and Year Book (Second Year), being a Chronicle of Events in the Art World, and Guide for the Art Amateur. Compiled by Mr. S. R. Koehler.

The DODGE MAGAZINE of Knitting and Crochet is devoted principally to instructions for knitting and crochet work, but these two branches will not be treated of to the exclusion of all other womanly handicrafts. Its aim is to help those who wish to help themselves and to become a recognized authority on all useful fancy work. The articles for which patterns are given are those in common use, sensible and practical. The directions are plainly and carefully given. The Magazine is printed on fine paper; the illustrations are excellent, and novelties are promised for every month. Subscription, \$1 per year. Send for sample copy, Editor Dodge Magazine, 739 Broadway, N. Y.

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