





**Alabama Baptist.**  
SELMA, ALA., SEPT. 21, 1884.  
JNO. L. WEST & CO., PUBLISHERS.  
JNO. L. WEST, Editor and Proprietor.  
Entered at the post-office at Selma, Ala., for trans-  
mission through the mails as second-class matter.  
TERMS, CASH, AS FOLLOWS:  
One Copy 3 months.....\$ .50  
One Copy 6 months.....1.00  
One Copy 12 months.....2.00  
Extra copy one year to the person sending  
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**NO "STRANGE FIRE."**

A distinguished educator, in whose presence we were once extolling naturalness in speaking, remarked that most people, so far as he had observed, were "naturally awkward." It is well, certainly, to train the future lawyer or preacher out of this natural awkwardness. But the spontaneity and unaffectedness of people when they speak forgetful of everything but their object, is always to be presumed. As a reader, who attracts such attention upon his reading as to make you admire it at the time, instead of wholly forgetting the reader in what he is reading, is not a first-rate reader; so, a speaker who does not cause you to forget everything but his subject, is not a first-rate speaker. If he does this, he is above criticism. Now, no one thing promotes so much this absorption in what is being said, as the apparent absence of art in the speaker. But more, the preacher is expected, and rightly, to be above the arts of the secular orator, as having something too momentous to leave any concern on the mind of the messenger as to the manner of speech characterizing him. People don't care whether a drowning man is pulled out of the stream gracefully or ungracefully. We do not, however, disparage eloquence—elegance of speech and manner as it is regarded by the many—force, effectiveness, as it really is—in its place. We would have the speaker trained as to these things, regularly and systematically, but not concerned about them in the heat of action; and we are pained when they are magnified into comparison with those great things—ideas, thoughts, sentiments—the doctrines of godliness—which move men's souls, and, under the Spirit's power, convince of sin, of righteousness and of judgment.

There is a trite story of Ganick's so reading the Lord's Prayer as to melt the company into tears. We have reason to fear that he had no experimental knowledge of God; that he did not at all "know spiritual religion"; reason to believe that the impression was wholly the effect of art, as constantly such effect was produced upon great audiences by the renderings of Shakespeare and other dramatists on the part of the great actor. Now we object to such arts of the orator in pulpit, whatever their apparent effect, as contributing nothing to the just impression of divine truth. Our ideal is that of a great preacher, great especially for his childlike spirituality, who said he had never but once in his life elevated his voice or lifted his hand when it was not prompted from within. "I wonder why everybody didn't shout while you were preaching. But why didn't you exclaim with your voice, sir? why didn't you stamp with your feet, sir?" said a hearer of his, another great preacher, on one occasion.

It is a fearful thing to go into the sanctuary with any other fire in the censor than that which is kindled from on high. Art may be expedient at the bar or on the hustings, but who is authorized to speak for God except as moved by the Holy Ghost, and with the measure of ardor He supplies?

**IMMORALITY AMONG PUBLIC MEN.**

The editor of a prominent secular journal remarked in our hearing some days ago, that the American Christian statesman was a rarity. He further stated that his observation had forced him into the belief that even professed Christians, among the leaders of American politics, were not infrequently sadly immoral. We believed at the time that this was an overstatement, both with respect to the scarcity of Christians in the leading circles of politics, and the defectiveness of those professing piety.

Both remarks set us to thinking. We recalled, as far as we could, the names of the men who are most conspicuously before the public to-day, irrespective of party, and concluded that there was very much said, but sober truth in the remark of the journalist, not so much in regard to the defectiveness of character in Christian statesmen as to the fewness of their numbers. The fact is unquestionable, that the men whose lives are controlled by the high and holy principles of religion are sadly in the minority, while it is a matter of public comment that many who stand in the front rank of American statesmanship are not only lax in their moral principles, but are actually immoral.

have invested politics with a stench that is most offensive to many people. It is not that politics is inherently debasing; it is because the men into whose hands have fallen the reins of power, have invested it with an unsavory odor.

The tendency of this state of things is to bar the entrance of good men into politics. They fear its defiling touch, lest they too become contaminated. Hence it has come to pass that the political interests of this great Christian nation are controlled, for the most part, by godless men. If the sovereign power of the government was resident elsewhere than in the will of the people, this might be somewhat expected; but since "the voice of the people rules," since the voice of a Christian people should rule, the blame largely attaches to them for this condition of things. If in the assertion of their rights, the Christians of America would elevate to office men of honesty and sobriety, men who are virtuous and high-toned in character, we should not so often hear the report of the scandal-monger, our political atmosphere would be cleared of its stench, and of the people of this Union of States it could be said, "Yes, happy is that people whose God is the Lord."

The breath of Autumn is felt at this writing, invigorating to those who are not bilious, feeling for the loose screws where the liver is out of order. No more balmy season is known in our Sunny South than Autumn, especially that part of it known as Indian Summer. Bating the usual dust it is perfectly delightful, albeit tinged with a certain pensiveness allied to sadness. It is like old age mellowing for the skies, though dashed with a saddening adieu at hand, yet hopeful of a blessed by and by. Nature fades, sleeps in torpor or death while, then revives. Resurrection is written on all things.

And then shall Spring visit the mouldering grave—  
—day dawn on the night of the grave!

An esteemed correspondent suggests that a late article entitled "Doubtful Reasoning," is liable to be misunderstood. We can scarcely see how. Nevertheless we say, as that article fairly implies, we firmly believe that "doctrinal preaching," the great doctrine of grace, is the only real preaching, and that Arminian schemes owe any real success they have to the intermixture of these doctrines.

But Spurgeon argued on grounds subject to endless cavil when he maintained or implied that his success, as the results showed, was due to his Calvinism. "We believe that was so; but we want true argument based upon the teachings of the book alone, not on supposed observation. The Romanist maintains that the success of his scheme is decisive; so the Methodist; so others. Who shall be umpire? We shall always thank our correspondents for private strictures in good spirit.

The industrious Secretary of the State Mission Board is sending out his missiles full of statistical and other missionary information to an astonishing degree. Time was when called upon to represent one of the Boards a speaker had to spend much time and labor to get up a few important facts upon which to base a speech. But brother Bailey now furnishes the facts to hand, and the speaker only has to glance over them to make himself master of them. The Secretary despises labor, one would think, from this and many other exploits.

By the way, do the contributors to the State Board, or any of the Boards, know that the members of that Board not infrequently sit up well nigh all night without money and without price to do the work assigned them? How much, dear brother contributor, would you charge to sit up all night in the heat and among the mosquitoes of Selma? I dare say fully the twenty-five, fifty or one hundred cents, your delegates at the Association last fall proposed to endeavor to raise per capita, over the State.

**FIELD NOTES.**

John Peter Lange, the commentator, is dead.

The Evangelical Alliance met at Copenhagen Sunday, August 31st.

Dr. Eager has been preaching for the Eutaw Place people, Baltimore.

Dr. J. B. Hawthorne will attend the Pine Barren Association at Snow Hill.

A friend pays the expenses of Dr. Lorrimer to Europe and he accepts of course.

The Calvary Church, Kansas City, of which Rev. J. O. B. Lowry is pastor, had seventy accessions during February and March.

The late Bishop Simpson of the Methodist Church left his family \$100,000 besides bequeathing considerable sums to interests of his denomination.

Dr. Clough of the Telugu Mission called on the 23rd of August for his field of labor.

Rev. T. B. Thomas, an Alabama boy and now of Shelbyville, Ky., has accepted the pastorate of the North Star Church, Chicago.

"I have been receiving the BAPTIST regularly since the first copy was issued—can't do without it."—F. G. Mullen, Talladega.

"I feel very much interested in the success of the ALABAMA BAPTIST. Be assured that I will do what I can for it."—W. J. Hatcher, Claychatchee.

Dr. M. B. Wharton has concluded to illustrate his forthcoming book, "European Notes" with thirty-five superb engravings, and that without increasing the price of the work.

Rev. Basil Manly, D. D., LL. D., of the Southern Baptist Theological Seminary, is at Worcester, Massachusetts, lecturing on "Inspiration" and studying.

Rev. Charles C. Hill, who pursued a course of study in Bethel College and the Southern Baptist Theological Seminary, has become one of the editors of the Florida Baptist Witness.—Biblical Recorder.

"The ladies of Ruhamah raised over \$20 to furnish one room in the mess hall. Will not this stimulate others to do likewise? I left a good sister engaged in getting up funds for this object at Walnut Grove."—A. J. Waldrop.

Bro. Riley has returned from Livingston and reports a most gratifying meeting with his church at that place. He was without ministerial aid throughout. A most gracious revival was the result. Seven were baptized by him last Sabbath afternoon. Others are expected.

Here is a real prayer, offered by a converted blacksmith—rather, we think, a converted pugilist: "O Lord, the devil is so strong; but thou art stronger; knock him down, O Lord! O Lord, in thy great goodness, knock him down."

And now there is a stir in the staid old Presbyterian camp. Prof. Woodrow, one of the leading spirits of Southern Presbyterians, maintains that the Bible probably teaches that the dust of which Adam's body was made was not inorganic matter. The result is a howl of opposition.

"I have just closed a good meeting at Old Town. I was assisted by Breth. I. Spence and J. Holly. The church was greatly revived, and twelve were added to it—one by letter, one by restoration and ten by baptism."—I. A. White, Brooklyn, Sept. 2d.

"I wish to say through your paper that there occurs a mistake in the minutes of the Central Association in regard to the time of its meeting. It will convene with the Shiloh Baptist church on Saturday, October 4th. The churches are requested to note this correction."—D. S. Martin, Secretary Central Association.

"By order of the Executive Committee, a meeting of the Dallas County Temperance Alliance will be held in this city on Thursday, Sept. 11th, at 12 o'clock, at the Baptist church. All who favor the suppression of the liquor traffic are earnestly invited to be present and aid in this work."—E. S. Starr, Secretary, Selma.

One hundred and fifty Roman Catholics recently united with the Presbyterian church, Valparaiso. One-third of these stated that the turning-point in their religious experience took place while witnessing the celebration of the Lord's Supper.—Christian Secretary. Ordinances when properly administered and observed speak for themselves.

"We have had a precious meeting at this place the past week, conducted by Rev. R. A. J. Cumble. The church was greatly revived and sinners were convicted and converted, and we enjoyed a very precious time indeed. There were fifteen accessions to the church. Some who have obtained a hope in Jesus Christ are still waiting."—Jno. R. Christian, Alexandria, Va.

One of the strongest conversions of our day is that of Lars Olsen Smith of Sweden. From being the "brandy king" of that country, manufacturing and selling for years three-fourths of all the brandy consumed there, and realizing an income of over \$250,000 a year, he has become an uncompromising temperance reformer, and is endeavoring to elevate the social condition of his countrymen whom his brandy did so much to degrade.

An excellent lady who has long been a subscriber to the ALABAMA BAPTIST, writes from LaPlace: "I am truly sorry you had to notify me that my subscription needed renewing. I am much obliged to you for notifying me and not stopping my paper. I could not dispense with its visits, for I assure you that in reading it I am comforted and strengthened in my feeble efforts to live for Christ. I should be delighted to know that every Baptist in Alabama took and read the paper. I hope you will continue to edit and publish the paper, and my prayer is that the rich blessings of Heaven may be bestowed abundantly upon you and yours."

"Please let me say, for I feel it to be my duty to do so, that Bro. — is somewhat dissatisfied with you for stopping his paper. He says it was stopped last January three months before his subscription expired." \* \* \* Bro. —'s time expired April 21st and his name was not dropped from our books until the 1st of May. He should have notified us that he was not receiving the paper, and we would certainly have made good the loss, as we shall do now.

"Horeb church, South Bethel Association, has recently enjoyed a revival of religion—the best, the members say, for a number of years. The church had not designed to hold a meeting until the day it commenced. The church was revived, one was restored and seven were received by experience and baptism. The pastor and the writer conducted the meeting with no other ministerial help. Money and presents were given me, for which the donors have my thanks. While my feet shall be protected next winter by a pair of boots I will certainly think of Bro. J. J. Dacy. I received other presents from his family."—W. D. Williams, Old Spring Hill.

"Pisgah church, Perry county, has just closed a meeting of days, in which the church enjoyed a precious revival. By previous appointment our pastor, Rev. L. M. Bradley, arrived at the church on Saturday, 16th day of August, and preached day and night until Friday, the 22nd. The church has been without a pastor this year until recently and was in a cold condition. For a few days it looked as if the meeting would be a failure, but about the third day every difficulty seemed to give way, and we had a very precious meeting indeed. Results: nine received by baptism, one by letter, and one by restoration. Our pastor, although he has been with us but a short time, has a strong hold upon the affections of this church, and we predict for him a brilliant future."—S.

**To the Baptist Women of Alabama.**

At the late session of the Alabama Baptist State Convention, held at Tuscaloosa, a Central Committee was appointed at Montgomery for the purpose of continuing the work so well begun several years ago by the central committee of Selma, of which the lamented Sister Forrester was President.

The members of said committee living in Montgomery have had the whole matter under advisement, and have organized for the work committed to their hands. The following is the amended report of the Committee of Woman's Work, as adopted by our State Convention:

"REPORT OF THE COMMITTEE ON WOMAN'S WORK."

"Your committee, to whom was referred the resolutions in regard to Woman's Missionary Societies in this State, ask leave to report: That we heartily approve of said resolutions, and in accordance with instructions given by this body, recommend that the committee, located in Montgomery, be composed of the following named sisters:

"Mrs. Annie Alexander, President; Miss Amanda Dennis, Secretary; Miss M. C. Davis, Treasurer; Mrs. W. O. Bailey, Huntsville; Mrs. Fannie M. Wood, Woodlawn, Jefferson county; Mrs. G. A. Yancey, Tuscaloosa; Mrs. C. W. Collins, Macon Station; Miss Lula M. Bailey, Marion; Mrs. G. Horton, Mobile; Miss Eliza Rice, Evergreen; Mrs. M. S. Perkins, Eufrasia; Miss Anna Elston, Talladega; Mrs. Bessie Haralson, Selma.

"We suggest that this Central Committee in Montgomery place itself in correspondence with all Woman's Missionary Societies in the Baptist churches in Alabama as far as they may be able; that they use all diligence to reach as many churches as possible, securing the organization of auxiliary societies in as many as practicable, and stirring up among the Baptist women of Alabama the spirit of missionary enterprise.

"We further recommend that our State Mission Board, through her Secretary, Missionaries and Colporteurs, give such assistance and encouragement as possible to this work. And as pastors and members of the churches represented here, we pledge our hearty co-operation in advancing the interests of this good work among the churches and associations.

"That all money raised by the auxiliary societies be forwarded to the Central Committee at Montgomery, and by it paid over to the State Mission Board, said Central Committee making an annual report to this Convention."

That each society contributing to the objects fostered by this Convention shall be entitled to representation according to the Constitution.

The Committee, therefore, make the following requests of our sisters in the entire State:

1. That each society now organized in the churches, whether they be specially missionary societies or not, and whatever may be the name of the society, will communicate with the Central Committee at Montgomery at

once, giving name of society, number of members, and the address of Secretary and President.

2. That the good sisters in those churches where there is no society will proceed at once to organize and put themselves in communication with the Central Committee at Montgomery.

For the benefit of those to whom this work is new, and who, will, therefore, want information as to the details of the work of Woman's Mission Societies, we suggest the following as an outline, a sort of guide, by which the work may be modeled; but each society can use their own judgment in making rules of government, etc.: CONSTITUTION OF WOMAN'S MISSION SOCIETY.

1. This society shall be called the "Woman's Missionary Society" of — Baptist church, and shall be auxiliary to the Central Committee of the State of Alabama, and through them to the Missionary Boards of the State and Southern Baptist Convention.

2. The object shall be the spread of the Gospel at home and abroad, and the promotion of the spirit of missions among the Baptist women of Alabama.

3. These ends it will seek to accomplish by the collection of funds, and the circulation of missionary intelligence.

4. The payment of — cents per month shall entitle the contributor to membership in this society. Said payment shall be made at least quarterly.

5. The officers shall be a President, a Secretary, a Treasurer and four collectors, all of whom shall constitute a board of managers.

6. The President and Secretary shall perform the duties common to such officers. The Treasurer shall keep account of all moneys collected, pay them out as directed by the Board of Managers, taking vouchers for the same.

7. It shall be the duty of the Board of Managers to secure a contribution from every female member of the church and congregation as nearly as possible for some of the objects of the society; to hold meetings at least quarterly for the transaction of business, and through the Secretary report annually to the church the work of the society.

8. This society and all its work are subject to the approval of the church with which it is connected.

We deem it unnecessary to even suggest rules of decorum, or order of business; each society can make such rules for its government as may be best.

In towns and cities there should be a meeting held once a week, and in the country at least once a month.

The organization of the society is only the beginning of the work. Hold your meetings regularly; provide stirring addresses, essays or selections from books and papers for each meeting; have good music and plenty of it, and by all means let the entire membership be provided for home reading missionary books and papers; let the motto of each member be "an intelligent perception of the missionary cause."

We suggest the following books and papers:

History of Foreign Missions, by H. A. Topper, D. D.; Life of Ann H. Judson, Our Life in China, Foreign Missions Southern Baptist Convention, Gospel in All Lands, Woman's Work in China, Foreign Mission Journal, Heathen Helper, Missionary Magazine.

We confidently hope soon to hear from every organized society in the State, and many churches where there are no societies. Direct all letters of inquiry to Miss A. Dennis, Montgomery, Ala. Send all moneys to Miss Mary Davis, Montgomery, Ala.

In behalf of the Central Committee, H. CLAY TAUL.

**The Question.**

Which has so engaged our attention, seems approaching practical solution. The wise measures of the Board of Ministerial Education, so clearly explained by Dr. Cleveland, leave us nothing to suggest. They do command our heartfelt co-operation. Appropriating all educational facilities, from the neighborhood school to the seminary, according to the necessities of the students, and reducing beneficiary aid to a minimum, the Board may reasonably expect our liberality to equal its demands.

It only remains for those whose privileges it is to lead forward the Lord's hosts, to act promptly and boldly, and depend on it, there will be such deeds done as shall turn our anxieties into thanksgiving. The sturdy yeomanry of the Lord, whose gifts must sinew all benevolent enterprises, have great respect for common sense, and they will believe that common sense has now come to the front. Let the pastor turn the gaze of these true and brave hearts on the uncareful for multitudes, whose woes moved the compassions of our Lord, and let him revive their conviction, that the very greatest blessings of God are conveyed to mankind through men, separated unto the gospel of Christ by the Holy Spirit, and he will find, more than he may think, of deep interest and generous giving. Rufus. J. E. CHAMBERS.

**Montgomery Association and Ministerial Education.**

I have never attended a more pleasant meeting of an association. Some of the discussions were warm and spirited, and the spirit throughout was most admirable. Bro. Taul presides well with dignity. Every interest presented received merited attention.

One hundred and ten dollars in pledges and cash were contributed for ministerial education. This amount does not include the contribution of the First church in Montgomery. I have assurances that this church will contribute one hundred and ten dollars.

The earnest expressions in the ALABAMA BAPTIST's many letters from brethren all over the State make my heart rejoice. Wherever I have been, brethren have encouraged me, not only with contributions, but with earnest, kindly expressions.

Brethren, a short pull, a strong pull, and a pull all along the line, will place this most important work on a solid basis.

October 1st and February 1st are the dates to be remembered by contributors.

The furniture must be in the hall by the first of October.

The noble Christian women composing the Ladies' Aid Society in Montevallo will undertake to furnish the crockery.

Brethren, sisters, the next few weeks will decide the measure of success we make in the work of Ministerial Education this conventional year. Let us hear from the young men who need assistance.

Let us hear from you all along the line. W. C. CLEVELAND.

**A Message to Bro. Brewer.**

Tell Bro. Brewer not to go back on our old friend, the Democratic party, because she has made one blunder. Think of the good she has done us in the past. Think what would have been our condition to day in Alabama but for that party. It seems to me just the wrong time to desert the old ship. We have a chance to see a splendid man put in the White House. One of the most corrupt parties that ever disgraced a government is on the eve of defeat. The election of Cleveland will not affect prohibition one way or another—certainly it will be no worse for us. But the election of Elaine means the continuation of a party in power, which, in the South at least, is for liquor every time. Some of our best counties are now mourning over repeated failures to carry prohibition, because the Republican party, to a man, and a few liquor-loving Democrats, voted whiskey first, last, and all the time.

Voting for St. John in Alabama means strengthening Blaine's chances for the presidency. So far as platform are concerned, the "woman-suffrage" plank in the Prohibition platform is far more objectionable to me than the anti-suffragist-law plank in the Democratic platform. In the latter it means nothing, except a bid for votes; while in the former it means that the woman suffragists of the North, failing utterly to raise a breeze everywhere else, have captured the so-called National Prohibition Convention and propose to sail in on the now popular current of Prohibition. They propose to make a practical demonstration of how it is to be done in the coming good times of prohibition success, by appointing a woman on the ratification committee. Oh, no; prohibition down here in Dixie is only a beat and county question, soon to be a State question. But it is not a national question yet. We are going to win in the long run; it's only a question of time; but there is no good to come to our cause by rushing ahead of the incoming tide. As patriots and Christians let us cast our votes for Cleveland and Hendricks, and when we get on our feet, if existing parties do not behave themselves, we will show them that we mean business. W. B. CRUMPTON.

**Glorious and Growing Work.**

The Bible Department of the American Baptist Publication Society is now the only working Bible Society for the Baptists of the whole country for doing home Bible work. This Bible Department is now the only source from which Baptist Boards, Missionaries, Churches, Sunday-schools, Colporteurs, Pastors, and other and many Baptist workers can now receive or expect supplies of Scriptures for denominational use as donations for the needy. However unwelcome to many the fact may be, Baptists are forced to do their own Bible work or to leave their work undone, and there is no more vital work than that of giving the word of God to all the people.

In the first year of the separate existence of this Bible Department it has sent out to the needy Churches Sunday-schools, Missionaries, State Boards, families, persons, schools, etc., over 1,000,000 copies of the Scriptures as donations. About 250 distributors have circulated these Scriptures in forty-five States and

Territories, and in Mexico and Sweden. These Scriptures were printed in fourteen different languages, and in sixteen different versions, and cost, without freight and similar charges, almost sixteen thousand dollars.

Under all the circumstances, this is a noble and a great work, but it falls very far short of the necessities and the abilities of the American Baptists. This work of the year did not meet ONE-THIRD of the needs and requests from the field. Remember that, with a membership of two and a half millions we would, according to the usual averaging, be expected to provide Bibles, by purchase or by gift, for ten millions; of people, or for one-fifth of our entire population. Remember that our field covers the whole land, and we are working for all, and all together, South, West, East, and North; that we are working to help provide for millions of needy people, for hundreds of poor, meagerly and meanly furnished Sunday-schools; for families in hovels and tenements and for frontier and mountain day schools; for foreigners, and native whites, Indians, and Negroes; for laborers in the mines, factories, and camps, on the farms and in foundries, as well as for the ignorant and vicious in the slums of cities. Remember that many hundreds of thousands of immigrants come every year, and that more in number than these emerge from infancy to youth, and all need Bibles for themselves. Remember that the Bible is the book for the people, and, as we believe, an individual necessity. Remember that for want of money what we are compelled to withhold is more than twice what we can give. Baptists boast their love for open, free, pure, personal, and plentiful Bibles, and shall they endure the stigma of a laggard interest and feeble work and few supporters in this Bible Department? Churches, Pastors, Brethren, Sisters, Teachers, ALL—we work for you, we appeal to you. We need generous gifts and more of them. Send them marked for Bible Work, to 1420 Chestnut Street, Philadelphia, Pa. C. G. BITTING, Bible Secretary.

**At Bethel.**

Dear Baptist, I have just returned from Bethel church near the line of Greene and Tuscaloosa counties, where I have been assisting Bro. W. A. Bishop in a meeting. The congregations were very large and attentive. The interest was good at the beginning and grew better at every service. I do not know how many were converted, but eight joined the church. I think several others will join at their next meeting. It is delightful to work for such men as Bro. B. and Bro. Waldrop. He would be a sorry workman who could not do good work in such communities as the above churches are located in, and with such men as the above named to assist. Breth. Ray and Thornton rendered valuable service at Bethel.

Corn crops in my field of labor are very good, but cotton is sorry; not more than half a crop can be expected.

The Lord has removed from my three congregations about twelve persons, by death, in the last ten months.

The Tuscaloosa Association meets at Big Creek on the 18th inst. Come and see us. M. M. WOOD.

**A Case.**

Bro. West: The case is that of individually refusing to make acknowledgments to the church, for unchristian conduct, unless the church made acknowledgments to the individual first; and the required acknowledgments were made by the church to the individual. This action of the church was protested against as disorganizing in its nature, impolitic and unconstitutional in fact, and wholly unworthy of a church claiming the right to discipline its members in a Gospel manner. Please let your readers hear from you on the case generally.

NOTE.—We suppose that it is rarely the case that a church wrongs a brother in the matter of discipline, but if it has wronged him, we see no reason why it should not acknowledge the wrong. We fail to understand why it should be disorganizing, impolitic and unconstitutional in fact, and wholly unworthy of a church claiming the right to discipline its members in a Gospel manner, to confess that it had erred. Still it is not probable that a church will commit such error. We have never known or heard of a case of the kind.—En.

**From Sylacauga.**

We have just closed a good meeting. Dr. Gwainey, President of Shorter College, Rome, Ga., preached four of the five days. It is no new opinion that the Doctor is the clearest-headed preacher I ever heard. Every thought is luminous and logical. A pure heart, all aglow with the fires of benevolent zeal, coupled with a trained mind, gives the true model of a Gospel preacher.

Circumstances forbidding further continuance, the meeting was postponed to a future time.

Prof. Black, Director of Music at Shorter College, while spending a few days with us during the meeting, was baptized on Sabbath afternoon by Dr. Gwainey.

We have an excellent Sabbath-school and the best superintendent in the State, I guess. I allude to Bro. H. S. Ham. At a distance of five miles he never misses when an one else can attend. This is the reason why Bro. H. merits so high commendation. Bro. Lucian Daniel, of Fayetteville Sunday-school, is an equal to Bro. H., except that his faithfulness is not tested by distance. Brother and Sister H. J. Pope and family stand in the front rank among lay members in punctual attendance at the Fayetteville Sunday-school, at a distance of over five miles. Bro. and Sister Waters and family have about the same distance. I wander away on these allusions, believing such instances worthy of note as good examples for others.

My heart rejoices in the steps the brethren are taking in favor of ministerial aid at the Howard. Why such a movement should be disavowed by any one, I cannot understand. It occurs to my mind that the united voice of the Theological beneficiaries of the college, living and dead, would cry out against him who should oppose a restoration of the former state of things; a state of things replete with benefits and blessings to our cause in Alabama and out of it. Let the work go on. W. WILKES.

**From Beulah.**

Dear Bro. West: I write to tell you what a glorious meeting we have had at Beulah Baptist church, Greene county. Elder C. E. Brane, of Fort Stephens, Kemper county, Miss., was with us five days and nights. He preached several good sermons and gained the love of the whole community. May God's richest blessings follow him through life. Elder J. H. Curry, of Pickens county, came down on Monday night and staid till the meeting closed yesterday, Sunday. He preached some of the best sermons I have ever been privileged to listen to. His place to sinners are unanswerable. None, we believe, who heard him can say in the great judgment day, "Your skirts are not clear of our blood." None can picture the woe of a lost soul more vividly than did he; none can picture the happiness of the saints in glory more brightly. At the close of the meeting he baptized fifteen happy converts, among them an entire family, father and children. This was something I never saw before—a whole household buried as Christ was by baptism. To God be all the glory. Elder James G. Thornton was present from the beginning to the close. Though physically unable to preach much, he was of much service otherwise. Rev. Jacob Ray, of Tuscaloosa county, was also present part of the time and did some good work. The church did her whole duty. We never saw a church do nobler work. All of this good work was done under adverse circumstances. The pastor in charge, Rev. J. E. White, was absent in Mississippi. Some of us had gotten up the idea that we could not have a good meeting in his absence. But, oh, how weak to trust in any man to convert a single soul!

Bro. Brane was for several years a resident of Greensboro, Ala., and President of a female college there. He is a ripe scholar. He thinks one Baptist paper, the ALABAMA BAPTIST, is enough for Alabama; that every Baptist in the State ought to take it, and that all out of it might take it with much profit, and give Bro. West the support he ought to have and does deserve; and so say we. J. JAMMET.

Union, Aug. 11th.

For the Alabama Baptist.

**Ordination.**

At the request of the Tusculum Baptist church, Elders J. Gunn and the writer met the church on the 31st of August to examine Bro. A. J. Ashburn, who had been called to ordination by said church. Bro. Ashburn was examined fully as to his experience, call to the ministry, and faith. The presbytery and church decided to ordain him to the full work of the ministry. The following was the order of exercises.

First, Sermon by Elder Jos. Shackelford.

Second, Ordaining prayer by Elder J. Gunn, and laying on of hands by presbytery.

Third, Presentation of the Bible, and charge to the candidate and to the church, by Elder J. Gunn.

Fourth, Benediction by Elder Ashburn.

Bro. Ashburn is a native of Maryland. He was a student for several years at Columbian College, Washington, D. C., and also our Seminary at Louisville, Ky. The church at Tusculum has called him to be its pastor. He has made a fine impression for the short time he has been there. We trust that he may be sustained at that important point.

JOS. SHACKELFORD,  
Trinity, Ala., Sept. 4th, 1884.



[illegible]



which the young girl wanted to have  
dated, which was to be a perfect  
maiden to her lover, but not recogni-  
zable by any one else."

Why, it was all fair, father," said

men dive down into the ocean  
times hoping to find one. Thirty-  
forty lives are lost annually in  
pearl fisheries, principally from  
s. The Chinese tempt the oys-

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