

Alabama Baptist.

SELMA, ALA., NOV. 5, 1884.

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JNO. L. WEST, Editor and Proprietor.

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STUDIES.

In the space here at our command, we do not propose to enter into the mooted question as to the preference to be given to classical or scientific studies. Both have an important place in thorough education. Scientific studies, especially the mathematics, invigorate the mind by requiring exactness of reasoning and patience of thought, and may be turned to practical account in the business and professions of life—the philosophy of providing for ourselves. But classical studies require perpetual discrimination and classification, the tracing of analogies, and the exact use of terms, to say nothing of their æsthetic influence.

The discussion of this topic, we have in effect said, is not our present object. We propose only to offer a few suggestions in relation to those parts of either field which are deemed most useful and necessary, and are in the reach of any young man intent on mental improvement.

A ground-work laid in a correct knowledge of the sciences taught in all our schools may furnish a starting point from which any man may cheerfully set out to explore the whole field of science in outline. Such cursory survey even will tend greatly to mental enlargement, and enable the student to gather up and appropriate the discoveries that immediately inure to human comfort and convenience.

Classical studies, in which we include the master-pieces of modern as well as ancient literature, may be successfully prosecuted with few helps. In our own tongue we need only a few books to be conned daily, weekly and yearly, until their happy modes of expression become our own, their vocabulary ours, their taste infused into our own soul and mind. It is well to be thus familiar with the finest productions of other nations, especially ancient, for their great writers will never be excelled in the higher attributes of composition. The

Ciceros or Livys. These and their compeers are finest illustrations of the survival of the fittest. The Latin tongue is the nearest route to a mastery of our own. We cannot well dispense with the longer words in our language coming to us through that tongue, however justly we may prefer the Anglo-Saxon basis of our multi-form vocabulary. A fair knowledge of Latin places completely at our command the resources of our more complex terms. Why should a study so fascinating in itself to a lover of literature be denounced when it pays so richly in filling one's mouth with varied expression? As to Greek and Hebrew, apart from literary interest, every experienced preacher at least, not to say intelligent Christian, feels daily and hourly need of a knowledge of these. Clergymen sigh for a knowledge rigorously critical. We have seen a man untrained in the schools and unaided by teachers, who had learned enough of these languages to consult a concordance of either, and who kept that concordance by him day and night.

Text books are so perfect these days that a man scarcely gives proof of Christian earnestness who is not doing something for himself in the way of acquisition of languages. Schools, when we have access to them, are not as some imagine, self-moving machines, that turn out scholars by pure mechanism, as the mill grinds its grist. The sternest, most persistent effort of the pupil, is quite as important as the perfection of the machine. A man who will not make himself intelligent without the schools, would never be learned by their utmost help. I once knew a circuit rider who held his bridle in one hand and his Greek grammar in the other, as he wended his way along the paths that led from appointment to appointment. That is the grit men are made of. A man who knows his Greek Testament, the great outlines of science, and who is acquainted with his own language as written and spoken by Hall, and Payson, and Washington Irving, need be afraid of nobody.

CONTRIBUTIONS COMING IN.

The Ladies' Mission Society of the Selma Baptist church have, after the summer's vacation, reorganized for work; and one of the first things done was to send twenty dollars to the Board of Ministerial Education. This Society is a band of noble women, who fully recognize the importance of the great work, and, moved by the spirit which is now moving the whole

State, they do something substantial for its furtherance. And so the grand work goes on. This convention year promises to lead all the other years in the history of Alabama Baptists, for stirring interest and liberal contributions and efficient work in behalf of ministerial education. As the work grows there will be of course increasing demands on the wisdom of the Board and on the contributions of the denomination. Much has already been done: the State is aroused, contributions are coming in, and we confidently appeal to the denomination, on behalf of the Board, that we give our heartiest support to the great work in true sympathy, in fervent prayers, in liberal contributions.

MORMONISM, PROHIBITION, SUNDAY LAWS.

It is to be presumed that non-professionals, laics shall we say? are not skilled in law-making. Yet common sense, if it be such, may be exercised on any subject; and we offer our modicum on the subjects indicated in the caption of this article.

The Edmunds bill, which we have never seen, is reported a failure, on account mainly of the difficulty of executing its provisions. A law, may be, without fault in its provisions, and yet impossible of execution. We, however, see not why a law, criminal or other, may not in any case be made such that it can be executed. Some one has suggested that a law be made by Congress attaching heavy penalties to polygamous marriages in the future, leaving alone past marriages. This would seem to be the best idea yet suggested. Could not these penalties be executed by the civil or military arm, one or both? We should think so.

We would put the suppression of polygamy on moral and economical, not religious grounds, so as to cut off all cavil. Certainly the Legislature has the right to abate a moral nuisance, much more an economical one. Polygamy must, certainly, lead to great deprivation of manners, and to pauperism. Scandals of the grossest character grow out of it; and one man cannot ordinarily provide for a half dozen families. Let both evils be prohibited by expunging the practices out of which they grow.

The Legislature, at Montgomery or elsewhere, has no right to legalize the traffic in ardent spirits, which is confessedly the source of unmeasured vices and crimes, and the fruitful source of poverty and degradation, affecting chiefly women and children. Let it be prohibited on these grounds. As to the most efficient methods there

are for the great difference of opinion. The policies to be adopted ought to be the great study of legislators. The task of solution is upon them and cannot be thrown off. Sunday laws have existed all along, but they may be made more efficient. It has been demonstrated over and over that men and beast can accomplish more by resting a seventh part of the time than laboring the whole seven. Humanity requires provision for this rest; the productivity of labor turns in a large degree on it; and a general rest is necessary to the quiet on which its efficacy in no inconsiderable measure depends. Then again, no religious consideration need be intermingled with the argument by which a day of rest is vindicated or enforced.

We do not advocate legal religion. That can stand alone, and is most stable, effective and salutary, when advocated wholly on its own peculiar grounds. Of everything pertaining to the general welfare, outside of religion, the law-making power has charge; and we only appeal to it to stir itself up to greater efficiency on the several accounts indicated, in its own sphere. If not for purposes like those we have mentioned the Legislature meets, why does it meet at all?

The rains have come all over the country, and small grain may be sown ad libitum. It should be a large sowing to save the purchase of flour next summer, as it has been done in the past. The conditions are every way favorable. Wheat and oats sown on lands that have been cultivated in cotton, grow off more rapidly in the spring, mature earlier so as to avoid rust, and yield better than on other lands. And the cotton is out of the way. Rye, too, may yet be sown, so as to supply a valuable addition in the spring to other kinds of provender.

We suppose we may expect a milder winter than the last at least; that there will perhaps be little danger of the freezing out of winter crops; and that severe economy may make a full crop of everything possible. These things are intimately connected with religion and morals, as Christian integrity is dried quite as much by short crops and pecuniary embarrassment as by any other cause we have noticed.

Members of the State Mission Board—which convenes in Selma, Tuesday, Nov. 11th—who expect to attend, are requested to send their names to Dr. J. M. Frost. This information is desirable and necessary for their accommodation.

The measure of our success is in proportion as we satisfy God.—[Dr. Rummacher.]

AN IMPORTANT CHANGE.

For the next few months Hon. R. H. Sturtevant, member elect of the coming session of the Legislature, will be absent from home on official duties, and will therefore be unable to act during that time as President of the Board of Ministerial Education. So the Board, at its session last week, elected Rev. W. C. Cleveland, D. D., to act as its President during Bro. Sturtevant's absence, and also decided, as a matter of convenience, to move itself for the present from Birmingham to Montevallo, Dr. Cleveland's home. All communications pertaining to the business of the Board of Ministerial Education, should be addressed to Rev. W. C. Cleveland, Montevallo; all moneys should be sent as heretofore to the Treasurer, T. L. Hudgins, at Birmingham.

When we have prayed much and long for mercies in coming crises, to be fortified against grave emergencies when they arise, we may comfort ourselves as they threaten to appear. Tears are bottled up, pleas are registered on high, for a memorial; deposits are made in the bank of heaven; treasure is laid up above.

We have often thought with pleasure of the supplications and prayers of the ages gone by, answers to which would come in the future—return in sparkling showers of grace. Who can estimate the volume of such prayers? Who can measure the influence of pious labors in the past yet to be felt? Action and reaction balance each other in the moral as well as physical world. The impulse given to divine things by prayers and labors will return upon the world in all the future. Blessed is he for whom much prayer has been made, especially if he supplement it by prayers and labors of his own.

REV. J. R. GRAVES has so far recovered from his recent stroke of paralysis as to be able to ride into the city every day. His left arm and hand, it is thought, will be of little use to him. Dr. Graves's physician will not allow him to leave the city for the next twelve months, during which time he will devote his whole attention to his paper, *The Tennessee Baptist*, the subscription price of which has been reduced to \$1.50 per year; 75cts. for six months; 50cts. for four months; \$1.00 to ministers. Send for specimen copy.

PUBLISHERS OF BAPTIST, Memphis, Tenn.

FIELD NOTES.

On the first Sabbath in October, J. F. Parker, of Bethesda church, Shelby county, Ala. He is a young man of extraordinary zeal and energy.—C. W. O'Hara.

"I learn you had a communication in your paper stating that the Convention to organize a new association will be held in Orion on Friday before the third Sabbath in November (the 14th). I wish to correct that for fear it may mislead some. It will be on Friday before the second Sunday in November, (the 7th)."—Q. P. Siler, Troy, Ala.

"Unless Mr. Beecher's excellent speech at the New York Cleveland meeting is incorrectly reported, he got his Old Testament stories badly mixed, crediting Joshua with the exploits of Gideon. Mr. Beecher's enemies have often asserted that he did not know much about the Bible. But he would probably answer that as long as the walls of Jericho fall it does not matter whether the commander be Joshua or Gideon."—A. K. McC., of Philadelphia Times.

"We were made happy by the receipt of a pretty quilt as a present from the Baptist ladies of Montevallo. We return thanks to these ladies, and also to their good pastor, the originator of our Ministerial Board. Our theologues have comfortable rooms, and they feel very thankful for the assistance received from our denomination at large. The weekly class-meeting is very interesting. Col. Murfee gave us a good lecture last week. Bro. Davidson has given us much encouragement by the deep interest he manifests in our advancement. Dr. Frost paid us a visit this week and acquainted us with the working of our Ministerial Board. We ask the prayers of our brethren."—J. M. K. Marion, Oct. 23.

A Call for Working Laymen.

Gen. Levi W. Lawler, who is a Baptist layman, as many know, wrote some time since about the obligations resting on laymen. I wonder how the laity feel about it. We have some as noble, godly men in our denomination as can be found anywhere. They perform their parts grandly in their own churches, but their power is not felt in the struggling village and country churches near them, and in their associations and district meetings. I have never believed the pastors of our city churches did their duty to the denomination around them. This is more particularly true of the educated, Christian laymen of our city churches. Many an association is struggling along, having very dry, uninteresting sessions for the

want of the business tact and ready speeches of men who are earnest and devoted to the work at home in the city, but seem not to feel that it is any part of their duty to try to infuse new life into the dying churches and the languishing associations within their reach. I have been to a number of associations where one or more laymen, who had enjoyed better advantages than the most of their brethren, and who were alive to the important interests of the denomination, were the main stay of the preachers who had long borne the burden of these meetings without sympathy or aid from that class of the brethren.

I have seen a singing brother from the city win the hearts of a congregation in the country by teaching them a soul-stirring piece of music. The churches surrounding a town or city, where there are live men in the church, need an occasional visit from these brethren. The Sabbath-school workers of a city church could do great things for the schools of weak churches around them.

Another thing in which laymen can be useful: They can write for our paper. Some of the best things written upon the subject of ministerial education have been from the pens of laymen. But it is a rare thing to see a line from one of them. We have good men in our country churches, who could write a good article on almost any subject, but they will not do it from some cause. A postal card well filled by a layman would do great good to the cause, and do him good also.

The anti-mission, and anti-everything sort of a spirit which prevails in many of our associations could be soon broken down if our Christian laymen from the city and town churches would determine to attend the meetings of those bodies regularly. I know a good brother—not from a city or town church—he is not eloquent, indeed has much trouble in talking—who has visited one of these associations a number of years. By one way and another he has influenced them, and is doing a work for the Master which will tell through all the ages. I know another brother, a Christian lawyer, who goes to his association, and through all the session he is earnestly co-operating with the preachers to make the meeting a success.

I believe that fearful responsibilities rest upon the educated Christian laymen of our churches. The languishing condition of our cause in many localities is due no doubt largely to inefficient members of the

somewhat to the little sympathy and aid often the severe criticism of laymen who are intellectually their superiors, and who ought to be co-laborers with them in the good cause. Oh, for more working laymen! W. B. C.

To Baptist Pastors and Superintendents.

Dear Brethren: The second Sunday in November is just at hand. Will you not see to it that your Sunday-schools are thoroughly informed as to the very urgent needs that prevail for Bibles, *Bibles*, *Bibles*! A very large number of schools have ordered *Programmes*, etc., for the observance of "Bible Day" at the date named. Many have preferred a later date, which is just as well; but we would like to have the effort concentrated within the next two months, at least. We shall therefore be prepared to furnish the material prepared for "Bible Day" at any time during November.

Some schools have preferred to make a contribution direct and immediate, without special observance of a particular day. This is just as well; only get in some token of your interest in our Bible Work. Can anything appeal more strongly? Can any effort be more productive of better results? Can it possibly be well for your school not to have part in so grand and beneficent a work? May the aggregate amount contributed be in proportion to the wide-spread needs.

Philadelphia, Oct. 26th.

Politics and Religion.

Bro. Editor: There seems to be a great horror on the part of some people of mixing religion and politics. As to myself I do not care to have much politics in my religion, but I do want a good deal of religion in my politics. Satan being as cunning as he is, he has succeeded in inducing some church members to embrace the idea that it will be a great blot on their religious character to be "exercising sagacity in devising and pursuing measures adapted to promote the public welfare." Now, as that affects me and mine, I feel it to be my duty to take part in shaping the destinies of our country, and as I have purposed in my heart that I will not degenerate by ruling for any more whiskey guzzlers, I expect to vote the Prohibition ticket, as there are no portable demagogues on that side.

Separation from the World.

Address of Mr. D. L. Moody, at the Convention in Young Men's Hall, June 17th.

It was thought that it would be pleasant to call together the workers who have been engaged these past months in the different parts of the city, to have a little quiet time with the Lord, in separation from the world. The meetings these three mornings will be for that purpose. Many of us have been very busy during the past seven months, trying to reach others; it may be that leanness has come into our own souls. While we have been looking after the vineyards of others, our own vineyard has been neglected. So this morning let us keep this thought before us, that we have come really to meet with God rather than to hear man. Let us be praying that God would speak to us, and that we may hear his voice when he does speak. Sometimes we are so immersed in the world, and it makes such a noise all around us that we can not hear the voice of God. To-day, even if man has nothing to say to us, I am quite sure God will have something to say, if we will but listen to hear his voice.

A friend of mine was telling me that he was in his study one day, preparing his sermon, when his little child came into the room. Looking up, he said: "Well, my daughter, what do you want?" The little one replied: "Nothing, papa; I only want to be with you." That was real communion and fellowship to the child—to be near its parent. I think the Lord wants us sometimes just to come into his presence and rest there even if we do not ask him for anything. It is not so much prayer that we need to-day, as simple waiting on God. If there is anything separating us from him, let us ask him to show it to us while we wait upon him. Our subject to-day, is—

SEPARATION FROM THE WORLD, AND SERVICE FOR GOD IN THE WORLD.

In Psalm 85:8, we read: "I will hear what God the Lord will speak." When we think of this it is well for us to turn to John 14, and see what Christ did say to his disciples. It was when he was alone with them that he uttered these words. After the events recorded in the twelfth chapter, he turned away from the world as if his public work was done. Chapters 12-17 record what he said to his disciples. In chapter 14:15, he says: "If ye love me, keep my commandments. . . . I will not leave you comfortless; I will come to you." This seems to have been the burden of his prayer; that he might be able to say to his disciples, set apart, separated from unbelievers and from the world.

Many Christian people say: "Christ said we were not to be taken out of the world." There is a great deal of difference between my being in the world and the world being in me. There is as much difference as between a vessel being in the water and water being in the vessel. When the world gets into me, so that I love it, and my heart is set upon worldly things, my communion with God is interrupted, and I begin to lose power. The surest and best way to get the disciples of Jesus Christ out of the world is to give them something better. I do not know of anything sweeter than real fellowship with the Lord Jesus Christ—than to have the Father and the Son coming to abide with us. That is better than all the world can give. Would you not rather have the God of glory coming to dwell with you—not merely to visit you now and then, but to abide with you—than all the friendship of the world? That is what he will do for us if we serve him and keep his commandments.

Contact with the world will chill the true believer. If we really belong to God, we will turn away from the world. The question may come up: "What is the world?" Anything that interrupts our communion with God—that hinders the progress of the spiritual life, and that chills our affection for Christ; anything that does that we ought to give up. If we are willing to do so, Christ will more than make it up to us. Many Christians seem to have the desire to live as near the world as they possibly can—to have as much of the world as they can, and have Christ at the same time. My experience has been that such Christians are the most wretched people on the face of the earth. They neither enjoy the world nor Christ. They are what are called border Christians, running a little over the line, mingling with the world to-day, and coming back among Christ's people to-morrow. The best way is to keep as far from the world as you can—to have as little to do with it as you can. Some one asked Billy Dawson how the world was getting on? He said he didn't know; he hadn't been there for a number of years.

I remember there used to be an apple tree near the town where I lived when I was a boy. I suppose the apple tree was a very good one, but it was so near the road that the boys used to get hold of the apples before they were ripe. The fruit never was allowed to get to perfection, because of its being so near the public road. If

it had been away back in some more retired spot, no doubt the apples would have been delicious when the proper time came. So it seems to me there are many professing Christians who never bring forth any ripe fruit; they are so much hand-and-glove with the world that there is no separation and no bearing of testimony.

I know that some people use the argument: "If you get so far from the world, and are so dead to it, you will not have any influence over it." Well, I have not gone through the world with my eyes shut, and I have yet to find the man or woman, living a worldly life, who has got much influence with it. Have you ever found a wife, living a worldly life, who had much influence for good over her husband; or such a husband that had influence with his wife? I believe that Lot had less influence in Sodom than Abraham had. When he wanted to save his sons-in-law, they mocked at him. Every time the children of Israel turned away from God to other nations, in order to exert their power and influence, they always lost instead of gaining influence. You can not win favor from the world without compromising your loyalty to Christ, and losing your influence as Christian men. Wives have come to me, and said they tried to get their husbands to religious meetings. "He has promised, if I go to the theater with him now and then, he will go to church with me." I have said to them, "How did you get on? Does your husband have as much respect for your religion as before?" I have invariably been told that the wives lost influence with their husbands by such compromises.

We are told that if we lift the standard too high many people will leave the churches and chapels. There is no doubt about that; but you will get a good many more. The power of God will be with you, and then many souls will be added to the church. What do we see to-day? A low standard of Christian life, and, therefore, little power in the churches and chapels, and few sinners converted. People go on with their grand choirs and their organs, and their preaching, but there are no conversions. What is the trouble? The world has come into the church. It is a popular thing now to belong to some church or chapel. We want to see where we are and to be separated from the world, if we would be faithful to our Lord.

Let me refer to a passage in Chron. 2:17. In the preceding chapter we are told that Jehoshaphat was prospering wonderfully. Then in this eighteenth chapter we are told that he was brought to a strong and self-supporting church at an early day. We have faithful men and women at work in the city, and they all agree that this station is the point now needing attention. Rev. Dr. Landrum and wife, Rev. M. C. Cole, Mrs. Nelson and Miss Emma Gardner and others, at a great personal sacrifice and sometimes at their own charges, while cultivating and strengthening other points in the city, are displaying a devotion and heroism in building up this station that should excite our sympathy and command our support.

The great need is a house of worship, and we appeal to the Sunday schools in the South for the money with which to erect it. Will not every Pastor or Superintendent present the cause to his Sunday-school? Will not every teacher make a contribution to this work? Will not every pupil put a gift into the treasury for this purpose? Will not every member of the infant classes give a nickel or penny?

From Tuscaloosa County.

Dear Bro. West: The brethren of New Hope church, held a meeting of days, beginning on the 23rd of August, and closing on the 30th. Rev. J. L. Ray assisted the pastor, from the third day, most of the time to the close. A young brother Cork, preached one sermon. Bro. Ray is an earnest, faithful worker in the cause of the Master. As the result of this meeting I have baptized five and some others are expected to join soon.

On Lord's day, Sept. 28th, at night, the brethren of Grant's Creek church began a meeting which closed the next Sabbath at night. Rev. M. M. Wood came to assist the pastor on Monday morning, and continued to the close of the meeting. He did all the preaching after he came, except one sermon, preached by the pastor, to let Bro. Wood rest. He preached with a great deal of earnestness and zeal, and worked faithfully also in talking to anxious persons. The congregations were large and very attentive, and I trust that much good was done. The brethren and sisters who attended regularly, seemed to be much revived. I do not know how many were converted. One was restored to fellowship, and one has since the close, been received and baptized. I hope others will join ere long.

From the zeal of Bro. Wood and from what the brethren and sisters told me of his sermons, I could not hold me; I think he is a young brother of much promise. I hope God may make him abundantly useful in winning souls to Christ.

JOHN C. FOSTER.

An Earnest Word to the Alumni of the Judson Female Institute.

The President of the Judson has been requested by the Commissioner of Education in Washington to prepare a historical sketch of the school, to be used in connection with its exhibit at the World's Exposition in New Orleans. To do this it is important for him to have a correct roll of all its Alumni. Graduates of the school, wherever they may be, are therefore earnestly requested to write at once to the undersigned, the Secretary of the Society of Alumni, and give their full names, (maiden and present, if married), postoffice and location.

They are requested to give also the names and address of all sister Alumni, of whom they may have knowledge. Those conversant with the facts relative to the death of any member will please communicate them.

A prompt compliance with this request will promote the interests of the Society and confer a favor.

AMIE VARY, Sec'y A. S. J. F. I.

An Appeal to the Baptist Sunday Schools of the South.

HOME MISSION ROOMS, ATLANTA, GA.

Dear Brother: Consider these facts: New Orleans has 225,000 inhabitants and only two white Baptist churches.

The third house of worship is nearly completed, having been built almost entirely by the *Woman's Missionary Society* and the *Sunday schools of the South*. The locality for the fourth church has been selected at the corner of Valence and Magazine streets, the lot has been bought and paid for, temporary but ill-suited rooms have been secured, and the missionaries have gathered a large congregation, organized an interesting Sunday-school with 225 names on the roll; also an Industrial school of about the same number of children; also a *Woman's Missionary Society*, which meets every week. Many have been converted and about forty Baptists have been enrolled.

Great progress has already been made at this station. When our missionaries held their first services they were disturbed by the enemies of Christ, and were almost threatened with violence, but the truth is prevailing, and now large and devout congregations assemble peacefully to worship God, and the prospect is bright for a strong and self-supporting church at an early day.

We have faithful men and women at work in the city, and they all agree that this station is the point now needing attention. Rev. Dr. Landrum and wife, Rev. M. C. Cole, Mrs. Nelson and Miss Emma Gardner and others, at a great personal sacrifice and sometimes at their own charges, while cultivating and strengthening other points in the city, are displaying a devotion and heroism in building up this station that should excite our sympathy and command our support.

The great need is a house of worship, and we appeal to the Sunday schools in the South for the money with which to erect it. Will not every Pastor or Superintendent present the cause to his Sunday-school? Will not every teacher make a contribution to this work? Will not every pupil put a gift into the treasury for this purpose? Will not every member of the infant classes give a nickel or penny?

Remember that the blessed Jesus, who, when a child, found a home in a manger, is now preparing a mansion for us in Heaven, and let all the children help to build a house for him in New Orleans.

All funds should be forwarded to Dr. I. T. Tichenor, Corresponding Secretary Home Mission Board, Atlanta, Ga., and plainly marked, "For Valence Street Church."

We heartily endorse the above appeal, and earnestly commend the cause to the Sunday-schools in this State, and trust that every school will send something, and hope that every teacher and pupil will make a contribution.

GEO. B. EAGER, C. P. FOUNTAIN, G. E. BREWER, J. E. CHAMBLISS, J. J. D. RENFROE, J. O. HIXSON, D. I. PURSER, Z. D. ROBY, H. C. PAUL, B. B. DAVIS.

AMEN!—I thought, and felt like saying, while reading the editorials under "Berhapa," and "Dr. Tucker's Book," with the golden words from Dr. Pendleton. Nothing is more neglected these times by pulpit and press than didactic or doctrinal Theology. It is pleasing to see that the great doctrines of the Bible and our fathers are beginning to be revived, Predestination or election, with its ends and means, is the "nomenclature" given by the Holy Spirit, and is never "inapt." Odium has been thrown upon such terms, as on "close communion," and in both cases with the same object, I suppose, that is, to tender the person or people unpopular who would preach the one or practice the other. Odium is a shorter and easier method against a doctrine

or a practice than Scriptural argumentation.

To deny the doctrines couched in eternal election on the ground of their alleged uselessness would seem to be charging God with folly. To aver that the Lord could, but would not, foreshadow all things, looks like ascribing childishness to Jehovah. The overwhelming majority of the best and greatest men in the Christian age have been predestinarians. It is a Christian duty and a quality of Gospel faith to cordially accept all things, one thing as well as another, which the Lord our God has revealed. The polar star in Bible explorations in search of truth, and the meaning of the Scriptures is the doctrine of salvation by grace. W. WILKES.

From North Alabama.

New Market Baptist church has just closed a series of meetings. We had the pleasure of assisting the pastor for eight days and nights. During these meetings much good was done. The church itself was revived and built up in the faith. Love flowed from heart to heart, and joy from eye to eye. We all felt that it was good to be there, and to "sit together in heavenly places in Christ Jesus." Though hindered by rain, cold winds and autumnal frost, we had a good meeting. Three very valuable members were added to the church by baptism, whose light we trust will shine with brilliancy through all the plains of time and glitter on the shores of eternity.

The church itself is composed of men and women of fine talent, enterprise and refinement. We do not know of a more active, working church in all our bounds. Rev. T. J. McCandless is the honored pastor of this church, and has been for three successive years. He is a faithful pastor and an able and efficient preacher. His praise is in all the churches of North Liberty Association, and he is much beloved for his work's sake.

Our visit to this church was a very pleasant one. There was a Christian mingling of sympathy, love and joy, that was so sweet and heavenly that our pen is powerless to write and our words are unable to express it. And more than this, we were handsomely paid for time and services rendered by contributions in money and one of the nicest presents we ever saw knit by tender hand of lovely woman. So abundant were these offerings that our heart was humbled, and we were made to feel that it was enough.

On the last night of the meeting we brought attention to our memory dear R. deemer in his visit to earth—how he came and for what purpose he came, to seek and save the lost. In this work he spent a life of toil, prayer and preaching. In this supper he shows to the world his death, the most illustrious event in the world's history. This, over, we sang as a closing song, "Amazing grace, how sweet the sound!" and then extended to each other the parting hand, under promise to pray for one another. Thus our parting was humble, loving and Christ-like. Tears flowed from our eyes, and love, Christian love, blended with love, and we realized in our hearts a well founded hope, that if we never should meet on earth again we would one day meet in the world of everlasting life and light. J. GUINN.

Trinity, Oct. 29th.

Resolutions.

To the Baptist Church at New Market, Ala., Oct. 26th, 1884:

DEARLY BELOVED BROTHERS AND SISTERS—We, your Committee, beg leave to report:

That, whereas our beloved brother and pastor, Elder Thomas J. McCandless, who has served this church from January, 1882, up to this time, has resigned the pastorate, being about to remove from the State; therefore

Resolved, That we recommend him, whatsoever his lot may be cast, to all Baptists and Christians, as an earnest, devoted Christian and logical preacher of the Word, true to Christ and to his people.

Resolved, That a copy of this action by the church be presented him, and entered upon the minutes of the church.

Resolved, That a copy be sent to the ALABAMA BAPTIST for publication.

Resolved, That we will ever remember him in our prayers for his devoted adherence to the "faith once delivered to the saints."

Respectfully and fraternally submitted. E. T. TALLIAFERRO, GEO. D. NORRIS, F. L. ESTES, WM. S. BROWN, Committee.

The Report of the Committee was concurred in and resolutions unanimously adopted October 26th, 1884. Done in Conference and signed by order of the church.

GEO. D. NORRIS, Ch. Clerk.

Round dealing is the honor of man's nature; and a mixture of falsehood is like alloy in gold and silver, which may make the metal work, but embaseth it.—[Lord Bacon.]

turned around and looked for to join them, and introduced them each other, saying, "This is the sister I was telling you of the other day, dear, whose acquaintance I made for the first time."

Kitty spoke very cordially, and inquired for her health, and that of her family, and said she should call herebefore long, etc., but there was a shade of reserve in her manner, which looked of surprise in her face, as she took in the details of the young man's dress and general appear-

"Yes," said Mrs. Bowers. "I will, dear." She went out that very night but she did not take Gracie and her horse. She intended to but while she was harnessing the horse a thought came to her. She stepped into the house, she took up the baby and put it into her own carriage and took her over to Dea. Ames' house.

the Little Boot Black's Question.
BY MRS. ANNIE A. PRESTON.

do anything for anybody that
him. I've thought about it all
it, and I came out uncommon ear-
this morning, bent upon asking ev-
one who stopped, until I found
one who did love him, and so
to ask."

You will have to wait for another
omer," I said, "but don't give it
Keep asking, for in a city with so

Mrs. Henry Schumler, of Ashland, Ky., writes that her daughter has been cured of deafness which resulted from chronic catarrh. She tells how she had lost all hope of her daughter (her ideal) being cured, and how overjoyed she is at the result. After trying many remedies, she says PINKETTS brought a cure, and

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