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## The Story of an Heroic Life.

BY L. M. WHITTLESEY, NEW PRESTON, CONNECTICUT.

It is the quiet evening hour. The sunset rays are touching with tender beauty the hills and valleys of Williamstown, Mass. On this midsummer evening, one of many others, some seventy eight years ago, a group of five young men might have been seen under the shadow of a haystack near the grounds of Andover Seminary. The students are in the attitude of prayer, and one and another and another fervent petition is offered from that green nook among the Berkshire hills. And the subject of prayer is by each the same, viz, personal consecration to the work of Foreign Missions, and the conversion of the world. Among these earnest petitions is one whose small, slight figure, and round, rosy face, would not impress one in any way remarkable. As he speaks, however, there is so much of force and fire in his earnest sentences, that we know him for the subject of this sketch, Adoniram Judson—he to whom Whittlesey's beautiful lines may well be applied:

"In the spring  
And glory of his being he went forth  
From the embraces of devoted friends,  
From ease and quiet and happiness. He  
went forth  
Strengthened to suffer—gifted to subdue  
The might of human passion—to pass on  
Quietly to the sacrifice of all  
The lofty hopes of boyhood, and to turn  
From his first dream of power and human  
glory  
Unto a task of seeming lowliness—  
Yet God-like in his purpose."

He was sent out by the American Board of Commissioners for Foreign Missions, a society organized June 27, 1810, and widely known and revered as the Mother of American Foreign Missionary societies. His first genuine missionary tour was commenced Feb. 19, 1812, accompanied by Mrs. Judson and Rev. and Mrs. Newell, the ladies named being the first to go from America as missionaries. The principal event of this first voyage to Burma, was the change of sentiment of both Mr. and Mrs. Judson concerning the Pado-baptist system, and their consequent separation from the Board of Commissioners. The country to which they came, is at the present time divided into British Burma and Independent Burma, of an area four times as large as New England, and its fertile lowlands forming the richest rice-producing district in the world. This fertility, like that of Egypt, is owing to an annual inundation, at which time, the cattle are stabled high up in the houses, twelve feet from the ground, the children catch fish with lines through the floors, and the people are obliged to go about their daily concerns in canoes. The northern part abounds in mountain streams of exquisite beauty. "In some places," says an eye-witness, "they run purling over pebbles of quartz, or praise, or jasper or rounded masses of granite, or smooth pieces of green stone."

The mental or moral traits of the Burmese are thus described by Major Yule in his "Embassy to Ava." "Not a farming race, they are cheerful, buoyant, elastic, greatly attached to home and family, free from caste or creed they readily yield to a superior, though ignorant eager for information; temperate, abstemious and hardy, but idle with neither fixedness of purpose nor perseverance."

Consider what lay before this man of twenty-five and his young wife. Their purpose was to undermine an ancient religion deeply fixed in the hearts and habits of four hundred millions of human beings. A task not to be accomplished by introducing Christianity as a state religion and forcing its acceptance upon the people collectively, but it meant a slow, laborious task of winning souls individually, by a wise and patient telling of the Gospel message. As a preparation for this, Dr. Judson spent three years in an exhaustive study of the Burmese language, and a translation of the Bible. In this he was interrupted by illness, and a tantalizing delay in visiting Chittagong, which from a three months trip was extended to nearly a year. During his absence war was declared between England and Burma, Mr. Hough, the English printer, took flight, leaving Mrs. Judson alone at the mission station, her great nature making her firm in refusing to leave the post.

His return was followed by bright days, but in spite of his faithful study, he had been in Rangoon six years before he preached to a Burman audience in their own tongue, and seven years before securing a single convert. The little mission band had many discouragements; interviews with emperors from which they had hoped much ended in open repulse, or more

crushing indifference, while the every day work went on against the most trying obstacles and with seemingly meagre results.

At length he determined to plant a church at Ava, the heart of the empire, under the shelter of the throne. But this step was taken at an unfortunate time, war soon broke out between Burma and the English Government in India, and suspicion falling upon all white foreigners at Ava, Dr. Judson was arrested, fettered, and thrown into prison. His confinement lasted twenty-one months, nine months in three pairs, and two months in five pairs of fetters. Of this terrible season he simply says: "The worst witnessed, and the suffering we underwent during that period I would fain consign to oblivion." The death-prison was remarkable for its wretchedness, its very name being "Let me you," "Hand, shrink not." Terrible indeed must have been the physical, mental, and moral torture, to this man of enfeebled physique, sensitive mind, and purest moral nature. And yet with what sublime patience did he await the issue, and how trustfully leave all in the hands of him who "knoweth the end from the beginning."

From the prison in Ava he was removed to one in Oung-pen-la, a distance of several miles, which he was made to travel barefooted over burning sand and gravel, chained to a fellow-prisoner, and driven by unfeeling overseers. The time spent here Mrs. Judson summarizes thus. "The annoyance, extortions and oppressions to which we were subjected during our six months residence in Oung-pen-la, are beyond enumeration and description." But even in this awful period he continued his translation of the Bible, concealing the MSS. in a pillow. When that was taken from him the paper fell into the hands of Mounk Ing, one of the converted Burmans, and the translation so laboriously made now forms a part of the Burmese Bible.

What wonder that after these long months of anguish, Dr. Judson says the highest pleasure he ever experienced was during the first hour of assured freedom. "I think," he writes, "I have had a better appreciation of what heaven may be ever since." It was impossible now to take up again the broken thread of labor at Rangoon, four only of the eighteen converts remained, and the mission station was ultimately removed to Maulmain. Previous to this, during his absence on an unsuccessful errand to Ava, occurred the death of Mrs. Judson. About this time the sacrificing spirit of Judson was evinced by the reduction of his salary one-quarter, and the transfer to the mission at one stroke of all his private property slowly accumulated. At Maulmain he was gladdened by a powerful work of grace among both Burmans and Karens, the latter being, as the name indicates, a wild race. They had, for twelve years, worshipped a mysterious book, though utterly ignorant of its contents. It proved, on examination, to be the "Book of Common Prayer with Psalms," published in England.

With these untamed, timid "dwellers in the wilderness," Judson was singularly successful, his magnetism of character, winning and retaining them in a wonderful manner, though his tours among the Karen jungles were attended with great danger. He frequently traveled with bare feet over dreadful mountains, and through rivulets full of sharp slippery rocks and water almost knee deep. Soon after his return to Maulmain he was married to Mrs. Boardman, widow of a devoted missionary.

In 1834, at the age of fifty-six, he completed the Burman Bible, of special note when we consider that seventeen years before, he had but five chapters of Matthew to offer the first Burman inquirer. This work of translating so faithfully done, was a keenly felt sacrifice of time, as his longing was to meet the people with the living voice. How conscientiously he labored for the perfection of his monumental task may be seen when we remember that beside the twenty-one years spent in its translation, he devoted six more to its careful revision. An indefatigable worker, he spent the early morning reading Burman, the forenoon at the Zayat, preaching, the afternoon in revising something for the press, the evening in conducting worship.

In 1843 he began the compilation of a Burman dictionary, as the failure of his voice made preaching impossible. Two years later, after thirty-two years among the Burmans, he visited America, and on the voyage occurred the death Mrs. Sarah Judson. On the arrival of the long absent

missionary to this country he was so honored and feted that his progress from city to city seemed almost like a triumphal march, a kind of notice very distasteful to his humble, sensitive nature. True to his conscientious principle, he never, when able to speak at all, publicly, filled the time with personal reminiscences, but told with touching simplicity the old, old story of the Cross.

One of the most impressive events of a personal nature was the unexpected reunion before a crowded church in Boston with Samuel Nott the only survivor beside himself of those Seminary students who conceived the stupendous idea of American foreign missions.

Returning to Rangoon, accompanied by his third wife, well known to the literary world as Fannie Foster, he completed the Burmese dictionary, but was obliged to carry on his missionary labors with the utmost secrecy, as he was no longer under English protection. Troubles seemed to multiply around them, their food was insufficient, their house hardly habitable and the entire family were much reduced by sickness. He was hampered also by the cowardly attitude of the government toward the cause, and the untimely vote of retrenchment by the Baptist board. On the 14th of April, 1850, closed the earthly career of this pioneer in the mission cause. His death occurred on ship-board, as he had been induced to try a sea voyage in the melancholy hope it might restore his almost spent life. The few preceding weeks seemed a foretaste of his approaching felicity, so filled were they of indescribable peace, and at times he would exclaim with emotion almost ecstatic, "Oh the love of Christ! the love of Christ!" Wonderful was his adherence to duty even to the end, a life the more helpful because it was begun in as great obscurity as one of ours.

Very unpretending is the unpainted wooden house which the writer has often noted from the horse cars running from Boston to Malden, while no less modest is his memorial tablet, before which I have stood in the little Baptist meeting-house at Malden. The inscription reads thus, IN MEMORIAM, REV. ADONIRAM JUDSON. Born Aug. 9, 1788. Died April 12, 1850. Malden, his birthplace. The ocean, his sepulchre. Converted Burmans, and The Burman Bible, His Monument. His record is on high.

But his influence still lives here and now. At the time of his death the native Christians numbered over seven thousand, and sixty-three churches had been established among the Burmans and Karens, but these are but the outward manifestations of a spirit which has and is permeating all true missionary endeavor. And now of what practical use, we say, is such strenuous endeavor, and such a burial in wearing labor of splendid talents. Rev. C. F. Thwing in a recent sermon on the "Compensations of Christian Service," published in the Golden Rule, thus fittingly answers. In speaking of Dr. Judson and his associates, he says, "Say, if you will, their lives knew no peace and satisfaction, but let us consider the deep compensations of their lives. They had builded their lives, they had builded their bodies, unto the temple of God on earth; a temple within whose walls the nations are to be gathered; and chant chorals of eternal praise. They had laid down their lives as stepping stones to the brink of time, that on them the Son of Man might walk in his triumphal progress round the world. Thus to build and thus to be were compensation sufficient."

A HEATHEN who stood in a crowd in Calcutta, listening to a missionary disputing with a Brahmin, said he knew which was right, though he did not understand the language. He knew he was in the wrong who lost his temper first. For the most part, this is a very accurate way of judging. Try to avoid debating with people. State your opinion, and let them state theirs. If you see that a stick is crooked, and you want people to see how crooked it is, lay a straight rod down beside it; that will be quite enough. But if you are drawn into controversy, use very hard arguments and very soft words. Frequently you cannot convince a man by tugging at his reason, but you can persuade him by winning his affections.—Spurgeon.

It is pleasant to feel impelled to continue one's work by a growing conviction of its importance and value; more happy still to be constrained to go on by dear love of the service itself; but best of all to be so blessedly certain of the Lord's will in the matter that one does not give up.—Mrs. C. H. Spurgeon.

## Nothing Solid Except the Faith.

BY THE REV. W. NORRIS.

Not long before his death, Thomas Carlyle was engaged in conversation with the late Dr. John Brown. In the course of that conversation, according to a well informed writer in the *Kilmack Standard*, he said to his friends: "I am now an old man, and done with the world. Looking around me, before and behind, and weighing all as wisely as I can, it seems to me there is nothing solid to rest on but the faith which I learned in my old home, and from my dear mother's lips."

This testimony is certainly weighty; for it comes from a man of remarkable mental powers, of fearless expression of his opinion, however unpopular, of noble achievements in the domain of literature, and of prolonged experience. And it yields a corresponding satisfaction to every Christian heart that so great a man as the sage of Chelsea found in Christianity his only and final resting place.

If we consider the matter as he did, shall we not inevitably come to the same conclusion?

He looked around on the world of men and things. He saw merchants compassing land and sea in order to fill their coffers, scientists striving in their several departments to gain a further knowledge of nature's secrets, philosophers seeking the path of truth, albeit oppressed by the darkness of the natural mind, children of ambition painfully toiling to gain an imperishable name, the butterflies of fashion flitting in the sunlight of pleasure, statesmen, misrepresented, maligned, opposed, staggering under the burdens of high office, and kings proving the poets words, "Uneasy lies the head that wears a crown." Such a spectacle could only confirm his habitual pessimism. But another glance around him revealed men who, in every form of circumstances had hearts at rest through faith in Christ. He saw that those men, whether in solitude or in society, whether sailing on the sea-tide of adversity or on the spring-tide of prosperity, whether burdened by care or lighted by pleasure, whether in the shade of obscurity or in the bright light of popularity, whether in the ardor of youth or the torpor of age, enjoyed a serenity by no means common in this bustling, quarrelling, sinful world. Nor was he left without a clue to that serenity. It was because they had taken for their motto, "Rest in the Lord, and wait patiently for him."

He looked behind him, on his own personal past. Where he had been, what he had done, what ambitions had lived and died within his soul, what had proved refuges of lies and what refuges of truth in times of fierce trial and temptation, now came before him in the light of memory. And in that personal past he finds no resting place save in Christianity.

He also looks before him, and seeks to acquaint himself with the future. Already the mere decline of life is past, the decrepitude of old age has overtaken him, and from the chair in which he sits conversing with his friend there is but a little step to the solemn grave. The eye has lost its clearness, the face its comeliness, the hand its vigor. What, then, shall be his confidence? Not the possession of gold, the object of a miser's greed, for that must be left behind. Not the clever reasonings of the philosopher, nor the realizations of ambition, nor even the kindly sympathies of his fellow men. He feels that, as he advances towards the shadowy world, his only wisdom is to cling to the Cross; his only hope is in Christianity.

After "looking around, before and behind," like Noah's dove, he finds no resting place away from home. Thither, in thought, he travels across the wide interval of years, shares in the religious life of that lowly circle, and listens again to the gospel from his mother's lips. A gracious heart will not quarrel with Carlyle over his method of arriving at the solidity and consequent value of the Christian religion. The teaching of observation and experience are not without authority. Perhaps the faith gained in this way is stronger and more useful. The way is dreary, but its end is bright with the light and flowers of Paradise. A man so led painfully feels the vanity of all things apart from the gospel. Years ago, perchance, he thought to insure the goods of human life. He secured a policy in one of the world's great interests—perhaps of commerce, literature, or of some other. But now, almost at the close of his career, his eyes are opened. He finds that the surrender value of that policy is but small. The deep need of the hu-

man soul, the irrepressible longing arising from that need, the inability of all sublunary things to satisfy that longing, and the peculiar adaptation of the gospel to the want of each member of our race impress his troubled mind. Turning to the Christian religion he finds therein his true interest, and hears an apostle's voice saying to him: "All things are yours; ye are Christ's; and Christ is God's." It is well with a man who, whatever his previous aim, can, like Carlyle, find the only true resting place for sinful men.—Freeman.

## Nebuchadnezzar, My Servant.

Nebuchadnezzar, king of Babylon, was a heathen. He knew not the love of God and served him. Not a single thing did he ever do from a regard to the living God. And yet God repeatedly spoke of him as his "servant." God made use of him for the accomplishment of his purposes. Without his knowing it, he served the Lord. Whilst prosecuting his own selfish designs, he was ignorantly performing the will of God.

And so it is as regards all rulers, and all men, whatever may be their rank or condition. As says the Psalmist, "All are thy servants." When Moses and Aaron went unto Pharaoh, and said unto him, "Thus saith the Lord, Let my people go that they may hold a feast unto me in the wilderness," and Pharaoh said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go,"—he was resolutely set against doing the will of God. And yet he was made to serve his deep designs. The Lord said of him, "In very deed for this cause have I raised thee up, for to show in thee my power, and that my name may be declared throughout the earth."

And so was it in the case of the brethren of Joseph. In selling him unto the Ishmaelites they thought evil unto him, but meant it unto good, to bring to pass to save much people alive. And so, too, was it in the case of the crucifixion of the Lord of glory. In putting him to death they were undesignedly accomplishing the purpose of God, as the disciples thus testified on the occasion of the release of Peter and John: "Of a truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." And even Satan, the great instigator of evil, serves God. All his wickedness is overruled for good. Dr. Cheever has truly said that "one of his greatest mistakes was his shutting up John Bunyan in Bedford jail." There Bunyan probably accomplished far more for the glory of God, than he ever could or would have done had he been left at liberty.

Willingly or unwillingly, designedly or undesignedly, all are serving God. The wrath of man and of devils, so far as it is allowed to go, is made to praise God, and the remainder of wrath is restrained. "He doeth according to his will in the army of heaven, and among the inhabitants of earth; and none can stay his hand, or say unto him, What doest thou?"—*Christian at Work*.

SOME minutes—rare minutes—in our lives are as faithful as days or months, or even years at other times. The state of our lives is sometimes like a chemical solution which fails to crystallize because it has nothing around which to form. Drop a single speck into it, and the crystal begins to form at once. For years, it may be, God permits our lives to stand as it were in solution; but then a minute comes—a single all important minute—and a new thought or a new deed is dropped into our lives, and all begins manifestly to move to its ordered end. There is no haste and no rest in the working of God's plans; and whether in the long years of waiting or in the single happy moment when clearness begins to be evolved from confusion, there should be no repining and no mistrust in the hearts of God's children.—S. S. Times.

"Follow Me!" says Christ, not merely to his disciples when at church listening to his word, but always and anywhere. To the youth when he is tempted to join in guilty pleasures; to the man of business who is moved to perpetrate a fraud, an adulteration, or a deed of questionable morality, on the insidious plea that it is "generally practiced"; and to all who stand on the border line between right and wrong, he says with calm yet thrilling emphasis, "Follow Me!" Reader, if you mean to enjoy eternal life, you must obey that pharisee yet authoritative voice!

## Dry Bones.

REV. W. HARTLEY.

All over the land there are discouraged workers in the churches who feel that the lines have not fallen to them in pleasant places. The churches are cold and powerless. Christians are dwarfed, and seem to have no true conceptions of the obligations resting upon them, either workers die, or are removed to other fields of labor, therefore those who are left to "hold the fort" become discouraged. They feel that their lot is cast in a valley of dry bones, and as each day, they are "very many, and very dry."

What shall the dispirited pastor do? The first thing that may suggest itself to him is a change of location—a more pleasant field of labor. But if the Lord has set us down in this valley of dry bones, he has a work for us to do there, and means us to remain until it is done. That he has placed us where we are, is the very best reason why we should remain at our post until we are sure that he calls us elsewhere. What shall we do? "Can these bones live?" Yes, if he breathe upon them. What can we do but turn to him who made man out of the dust, who does not need even the poor foundation of bones to build life upon. There are glorious possibilities in these "dry bones." Here are pastors for vacant churches, deacons and Sunday school workers to take the place of those who have been removed. Discouraged worker, reconsecrate yourself without reserve to Christ and his service, and he will surely use you to work out his purposes of grace and mercy to men. Mr. Moody says he never accomplishes much when he goes to a new place, until he has read the thirty-second chapter of Jer., especially the twenty-seventh verse: "I am the Lord, the God of all flesh; is there anything too hard for me? Our work may seem difficult, and even hopeless, if we consider our own strength; but leaning on his strong arm we can do all things. God never calls his workers to lead a 'forlorn hope' for he has said, 'I am with you always, even unto the end of the world.'"

How to Take Hold. If we look, we shall find the handle of vantage much nearer to us than we have supposed. The mission field of the world are thought to lie at great distances, but it is a mistake. They are often in our office, our kitchen, by our fireside, in our hearts, and consciences. There is no cottage room so private that it has no infinite relations with things far and wide. The first Sunday-school was a few ragged children gathered in out of the street, and taught to read. If your gift is small, take hold right there. Big things grow; they are not made. It is the bane of many lives that they wish to branch before they have budded. Every little community, every little hamlet, every home has its opportunities, where the wedge can enter or the seed be dropped. A better social tone can be introduced into a neighborhood by one person who takes hold in the right way. Sometimes it is pulling down, sometimes it is building up, sometimes by weeding and watering. Defects, infirmities, limitations, often furnish a means of taking hold, because God so often turns the weakness of man to his praise. Nothing ever goes so far as a loving or true deed. Saints are as much needed as they ever were. They can come out of kitchens and factories and workshops. There is no point so low that a true soul standing upon it may not reach up to the whole of human consciousness, and what has been suffered and wept over in the contrite spirit may find its new life through the moral fibre of mankind.—*Christian Register*.

The Drunkard. It is evident that society and the law must take one of two attitudes, or perhaps the two together, toward the drunkard. He is either a criminal or a lunatic, and must be dealt with as such. It is very likely that in some cases or phases he is one, and in others the other. There may be cases where hereditary impulse is so strong that the victim is not responsible for his act; such should be treated like any other crazy person. There comes a time, too, in the life of almost every drunkard when he passes into the same condition, and should be dealt with accordingly. But, for the most part, we believe that drunkenness is a crime, and the drunkard should be treated as a criminal. It would be in some cases, to be sure, difficult to draw a line between the two condi-

tions; but generally there should not be much trouble. Let there be constituted commissioners of *desobediencia*, as is now done in *lunatic*, and every drunkard be brought before such. If he is found responsible society needs protection from him; if not responsible, he needs to be protected from himself. In either case the sentence passed upon him should not be terminable by time, but may be suspended when he is apparently "covered," or "during good behavior." Likewise, like any other criminal or lunatic, the State should provide for his care. With such a discipline, and the removal of temptation in the shape of the low dram shops, it would be possible in a generation or two to reduce drunkenness to its lowest terms. *The Churchman*.

## LITERARY NOTICES.

A novel feature of the December number of *The Magazine of Art*, published by Cassell & Co., New York, will be the page contributed by Miss Alice Havers and Mr. R. L. Stevenson, the former supplying a picture-setting to a verse by the latter. The page will be printed in color. In the same number will appear the commencement of a description of the Marquess of Salisbury, fully illustrated, and a paper by Mrs. Fawcett on "The New Forest." An etching by Mr. R. W. Macbeth, will form the frontispiece.

Chateaubriand's famous American story, "Atala," with illustrations by Gustave Dore and an introduction from the graceful pen of Mr. E. J. Harding, of New York, will be issued by Messrs. Cassell & Company, New York, as a holiday book. "Atala" may not be generally known, was the result of Chateaubriand's visit to America in 1797 and '98, as he has told us, "written in the desert, beneath the huts of the savages." It is a love story told in picturesque language, the scene laid in "the forest primeval," and the lovers an Indian brave and an Indian maiden. Notwithstanding the French coloring found in the story it has proved so satisfactory to the American public that three translations of it have appeared in this country, all of which have been popular, though none have had so beautiful a setting as this.

LITTLE'S LIVING AGE. The numbers of the Living Age for Nov. and Dec. contain, Daily Life in a Modern Monastery; Mechanical Modes of Worship; Goethe; On Flying and Balloon Steering; Is England a Great European Power? Berners Osborne; Mark Pattison; Hibernicism; Lang-Jale Linen; Life in Texas; Mr. Lowell on the Coming King; German Trams; The First Balloon Ascent in England; The Connection between Chinese Music, Weights and Measures; The Sola Corona; Essential Oils; Laou-tze and the Tao-tch King; with the conclusion of "Mitchellburg Place," instalments of "Beauty and the Beast," and "At any Cost," and poetry. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Nothing satisfies the soul but the gospel. There are longings which can only be allayed by faith in Jesus. Men vainly seek satisfaction in the pursuit of wealth, honor and pleasure. While it is true that nothing gives rest and peace on the journey of life but the grace of God in the heart, it is still more true in the hour of death. Unbelief has no promises for the world to come. In its busy activity for the ruin of the soul, it deliberately draws a veil over the future. But when the time of dissolution comes, the filmy gauze is torn to shreds, and, as the soul stands naked at the entrance of eternity, the need of divine help is keenly realized, and there is hope alone in the mercy of God. Friends and wealth may go with us to the very verge of the unseen world, but the moment comes when the soul must go out alone to appear in the immediate presence of the Creator. How helpless and hopeless its condition, unless it can then lean on the arm of the Beloved, a Friend who sicketh closer than a brother. Reader, will you not now take this Jesus by the hand, have his leadership through life, that in the end, when the shadows lengthen, and the clouds gather, you may be without fear as you listen to his words: "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, they shall not overflow thee."

## Where Can a Man be Happy Without God?

If a man is to be happy without God he must be in some such world as this. It must be in a material world, where it is possible to banish the thought of God and of responsibility, and find occupation and a species of enjoyment in other beings and objects. If a creature desires to be happy away from God, and in opposition to his commandment, he must accomplish it before he goes into a spiritual world; he must effect it amidst these visible and temporal scenes. This is his only opportunity. No sinful creature can be happy for a moment in the life to come. He must therefore obtain before he dies all the happiness he will ever obtain. Like Dives, he must receive all his "good things" here. If a man can ever dispense with the help and favor of God and not feel his need of him, it must be when he is fully absorbed in the cares and interests of this life, and when he can center his affections on father and mother, on houses and lands. Standing within this sphere, he can, if ever, be without God and not be miserable. For he can busy his thoughts and exert his faculties, and set forth his affections, and thus find occupation away from his Creator. And hence it is, that there is so much sinful pleasure in this life, while there is none of it in the next. In this material world a man can make himself his own end of living, and not be constantly wretched. But in the spiritual world where God and duty must be the principal subjects of reflection, no man can be supremely selfish without being supremely miserable. Take, therefore, your sinful employment in this life—ye who hanker after this kind of pleasure—for it is impossible to find any of it in the next life. "Rejoice, O young man, in the days of thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."

Still, even this life, with all its sinful enjoyment, is not a blessed life for a worldly man. There is a heaven-wide difference between earthly pleasure and blessedness. The worldling sees dark days and sad hours, when he is compelled to say, even in the midst of all that this life gives him: "I am not a blessed thing; I am not peaceful and free from apprehension; I am not right with God. And I know that I never shall be in this line of life. Heaven is impossible for me, until I love God more than I love myself and the world." All serious reflection tends to destroy the happiness of such a man. He cannot commune an instant with his own heart without beginning to feel wretched. Thinking makes him miserable. He has fastened his affections, which can really find no rest but in an infinite good, upon gold, honor and pleasure. But he knows in his reflecting moments that his gold will perish, and if it does not, that he must ultimately grow weary of it. He knows that worldly honor and sensual enjoyment will fade away from his dying bed; and that even if they did not, they could be no solace to him in that awful crisis of the soul. He knows in these honest and truthful hours the chief good is not his, because he has not made God his strength and portion. And although, because of his alienation from God and servile fear of him, and his dislike of the warfare with selfishness and sin which the Gospel requires, he may rush away even further than ever from God, and cling with yet more intensity to the objects of this life, he is nevertheless attended with an obscure feeling that all is not well with his soul. That old and solemn question, "Is it well with thy soul?" every now and then peals through him, and makes him anxious. But what kind of pleasure is that which can be thus interrupted? How can you call a being blessed who is standing upon such a slippery place? A man needs to feel not only happy, but safely happy—happy upon solid and immovable grounds—in order to be truly happy. Probably Dives himself sometimes had a dim intimation of the misery that was to burst upon him when he should stand before God. Probably every worldly man hears these words said to him occasionally from the chambers of his conscience: "You are comparatively at ease now, but this ease cannot be permanent. You know, or may know, that you will have no source of peace in death and the judgment. Your portion is not in God, and therefore you cannot rest upon him when flesh and heart fail."—Wm. G. T. Shedd, D. D.



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**A PROMISE FOR GOOD.**  
We are glad to see our brethren, Baber, and W. B. Crumpton, each in his respective church, moving for a ministers' meeting. These meetings, if we can judge from the programmes, promise to be full of interest and profit to all who may attend them. Held in the same Association, and so near together as to time, they show a commendable zeal on the part of the pastors, and a determination to wake up the churches and to urge an advanced movement all along the line. Read the programmes and give three cheers to Baber and Shiloh, to Crumpton and Providence.

**MUTUAL DEPENDENCE.**  
We begin life with the impression that our destiny as relates to man, is entirely in our own hands, and that we may manage our own affairs as we please. Presently we conclude, as indicated by a little experience, that others, who are of significance as to character and position, divide this control with us. Ultimately we find that almost every one we know, or even casually meet, may have an important influence in determining events that affect us; that "God never made an independent man," that we are liable to fall into the power of the meanest, and most despicable. How fearful our position, liable to be assaulted at any moment by human malignity; to be betrayed by those whom we have trusted; to be deserted by those on whom we have leaned! To all these is to be added the assaults of "the principalities and powers of darkness," whether acting through the agency of men or directly upon our spiritual nature. To such foes our Master was delivered up when he bore our sins and took upon him our infirmities. So his followers are sometimes delivered up; in either case the grand cause being harmlessness and freedom from guile. Opposition to uncompromising virtue is the sternest sentiment intelligence ever encounter. Nothing else so provokes the powers of darkness, whether Satanic or human, as unswerving allegiance to moral truth. The relief is in the exceeding great and precious promise made to those who are persecuted for righteousness' sake. Meanwhile, the fact adverted to powerfully suggests closer and more intimate relations and sympathies between the friends of righteousness, till the blessed day shall come, when the knowledge of the Lord shall cover the earth as the waters cover the sea.

**THE PROFESSION OF THE LAW.**  
This profession legitimately followed is one of the noblest of secular callings. Many of its professors deservedly rank highest among the enlightened friends of virtue and religion; adorn the offices of the church; and promote a breadth and conservatism of view upon all subjects. The profession is indeed envied by great and peculiar temptations; but these many resist, to their own confirmation in rectitude, and to the edification of those about them. We would be the last to deny to the noble profession their due meed of praise. But when imagined obligation to clients, or love of money, or any other cause, induces main reliance upon thwarting the very objects of law, it is prostitution of the vilest character. We agree neither with those who justify any kind of device to secure success in a case, nor those who deny the moral propriety of representing in the courts those who have been guilty even of grave offenses. These latter are entitled to any protection the law may afford, and counsel may see to it that they have that protection; but no circumstances can justify an effort to shelter the violators of law by perverting the law or maintaining that for law which is not law.

**Letter from China.**  
Dear Baptist: Some of your readers may wish to know how we fare in the midst of the commotions around us. At Canton the missionaries are having a great deal of anxiety, both on their own account and in behalf of the native Christians who are suffering bitter persecutions. At some other places the same thing exists, though in a less degree. Here we have been blessed with officials who seem disposed to carry out the Imperial order that all non-belligerents, even including the French merchants and missionaries, shall be protected. Soon after the capture of Keelung in Formosa, a committee of four of the missionaries here waited on the principal civil and military Mandarins, asking that proclamations might be issued and other means used for our protection. The response was hearty, and proclamations were posted at each mission residence and at the two churches, stating that we are Americans, at peace with China, and must not be molested. The soldiers were ordered not to be rude, and this had an effect upon the residents also. We began our autumn country work and the people welcomed us. About ten days ago the United States corvette, "Enterprise," arrived in port, and the officers had interviews with the Mandarins, who assured them of their intention to protect us. The very sight of a foreign man-of-war spread alarm, not only throughout the city, but all the surrounding country. That she carried the American flag was not sufficient—why might not a French vessel put up the United States flag while she was making observations, getting ready for an approaching fleet? Many of the city people fled to the country. Rumors spread like wildfire that all the missionaries were going away on this steamer, and that of course indicated that danger was threatening. Others said a large fleet of the enemy's vessels were hid behind the islands a few miles out of the anchor-

**The Circus.**  
At this writing there is a circus in town, and the question has been asked me several times, "Is there any harm in going to the circus?" A gentleman who was standing near when the question was asked one time, answered it for me in a very appropriate manner, by asking, "Can there be any good in going to the circus?" I am ready to say there can be no good in such things, and if there is no good in them there must be evil. Anything which has no good connected with it, directly or indirectly, must be fraught with evil. I know some are ready to say, "There can be no harm in going to see the animals." Better go somewhere else to see them, than to patronize an institution which has connected with it such demoralizing influences. I propose to notice as briefly as possible, some of the evils of the circus.

1. It is an injury to the finances of any community in which it may chance to stop. But some will say that the circus leaves money in every community where it shows. Grant this. But every one knows that it always carries away more money than it leaves, otherwise the business would cease to be self-sustaining. A business that pays out more money than it takes in will soon break down. A circus in a small place of business will affect every merchant's interest that place. Some may not see how that is; because a great crowd is collected, and many times merchants have to employ extra clerks for the occasion. They do a good business for the time, but dullness and depression follow, from the fact that nearly all the money has been carried out of the community. Money is a potent factor in any enterprise. This is evident, for when a country is visited by financial disaster, every interest is made to suffer—education, and even religion itself is not exempt. Then it follows, that every neighborhood suffers in proportion to the extent that its finances are depressed. The circus produces scarcity of money. Hence, the finances of the community must suffer and with it every other interest.

2. There is another evil connected with the circus to which I would call the attention of the thoughtful reader. Men in extremely reduced circumstances are tempted to commit a moral wrong by spending money which of right belongs to some one else. A man is hard pressed, his crop under mortgage to pay for his provisions, his children have worked hard through the burning heat of summer, being deprived in some instances of the advantages of the school room, and poorly clad, but this man hears that the circus is coming. He manages to raise four or five dollars to carry his large family to see the show. At the same time his physician, his teacher, his blacksmith and his merchant are unpaid; and in some extreme cases, I am sorry to say, his pastor has been forgotten. The money paid to see the circus in such instances, does not of right belong to the man who thus pays it out. He has committed a moral evil. The circus cannot be exonerated upon the plea that he did the act upon his own accord. If I tempt a man to do wrong, I am a partaker of his sin. I am an accomplice. The sin increases in proportion to the temptation offered. Who can estimate the temptation produced by the grand flourish of advertisements—pictures of animals, huge monsters, and athletic performances, which any man not drunk with excitement, knows would require the power of a supernatural being. These things are calculated to captivate the class I have mentioned.

3. The performances are, almost without exception, of an immoral character. Women vulgarly clad, exhibit themselves in a most conspicuous way. Sometimes they are only partially clad, and in such manner as to appeal to the baser passions of both sexes. Who, with the proper sense of propriety and modesty, can think of a female dancing a rope, and turning a somersault in the air, without being filled with a feeling of disgust. If a young lady were to make her appearance in such attire as is seen in the circus, she would be thrust out of society, and regarded as unfit to associate with decent and respectable ladies. Surely Christians, and especially Christian women, do not realize the demoralizing influence of such things as they witness in the circus. They would turn away from such scenes in disgust, if they were enacted anywhere else.

**Executive Board of the Montgomery Association.**  
There will be a meeting of the Executive Board of the Montgomery Association at the residence of Bro. G. W. Thomas, Montgomery, Ala., on Friday, Dec. 12th, at 3 p. m. Brethren of the Association acquainted with the needs or destitutions within its bounds, are earnestly requested to meet the Board and submit the facts. JNO. W. ORR, Chairman.

**Fifth Sunday Meeting.**  
The 5th Sunday meeting of Selma Association will convene at Shiloh church, Dallas county, (8 miles south of Selma), on Saturday before the 5th Sunday in November. The following is the programme for the occasion:  
Saturday, 11 o'clock.—Introductory sermon, or other religious service, by Rev. J. M. Frost.  
Afternoon.—1. The need of suitable leaders in our church work (including the Sabbath school). How shall the want be supplied?  
2. Under what circumstances should a church take notice of the existence of unkindly feeling between two of its members? W. C. Stewart.  
Sunday, 10:30 o'clock.—Such religious exercises as the meeting may appoint.  
11 o'clock.—Sermon by Rev. W. B. Crumpton.  
Afternoon.—Family Worship: Is it obligatory? What results may we expect from it? Jas. Bryant.  
3. Necessity of the help of the Holy Spirit in our church life and work. How may we obtain it? Yates or Swink.

It is hoped that brethren from all the churches will come prepared to speak on one or more of the subjects presented.  
E. F. BABER,  
S. W. QUARLES,  
M. HARDY, JR.,  
Committee.

**Pugh, Ala., Nov. 12.**

**The Providence Meeting.**  
The following is the programme of the Ministers' Union, to be held at Providence church, Dallas county, beginning Thursday, Dec. 11th, 1884:  
Thursday, 11 a. m.—Sermon by A. C. Davidson.  
1:30 p. m.—The Evidences of Christian Character. E. F. Baber and G. S. Anderson.  
Friday, 10 a. m.—Education—1. The obligation of Parents in the Education of their Children. J. J. D. Renfro. 2. Education Essential to the Highest Success. An address to the young people by J. M. Frost.  
1:30 p. m.—Religion in the Home. W. C. Cleveland and H. S. D. Malory.  
Saturday, 10 a. m.—Our Mission Stations. A. C. Davidson.  
1:30 p. m.—Temperance. J. M. Fortune and P. C. Drew.  
Usual service on Sabbath, Dr. Renfro to preach at 11 a. m.

**Weakness of Humanity.**  
Often have I thought upon this subject, probably because I realized it in myself to such a great degree. How difficult has it been in more than one instance of my life to stick squarely to the principles of truth and justice! Think, reader, whereof in your experience of life you have not in your own self observed the same. Many examples could be given showing plainly the fact of this weakness. All, however, who have had experience in life have seen in men the same.

The fact of this weakness is not worth considering so much as the fact of a power, a divine power which aids us in this weakness. "We have an high priest which can be touched," &c. Here we have assistance which will enable us, as Christians, to keep ourselves in subjection; and by following the dictations of the Spirit in our hearts, we may finally, at the great day, be presented to God our Father as perfect men and women in Christ Jesus. Then we shall be perfect in Christ Jesus our Lord. Then why not ever go to him at a throne of grace and ask his assistance to overcome this weakness which I realize in myself, and which I hope you realize in yourself, dear reader? None can grow in grace until they realize that in themselves they are nothing. Saith the poet:  
"O, to be nothing, nothing, only to lie at his feet."  
A broken and emptied vessel  
For the Master's use made meet.  
Empty that he might fill me,  
As forth to his service I go;  
Broken, that so unadorned,  
His life through me might flow."

**Omega.**  
Why is it that most people find it so much easier to be earnest in their amusements than to be earnest in their works? There could hardly be a greater contrast than between the slow pace of the average school-boy going to school, and the joyous unanimity with which a whole troop of school-boys will burst from the school-house when the day's work is over. Other things being equal, a proposal to stop work is always sure of a wider popularity than a proposal to begin work. The truth is, that in this particular, as in many others, men and women are too much like children who prefer candy to wholesome food. The question of pleasure is allowed to take the place of principal motive, instead of the question of duty. Yet no man will ever be likely to be successful as a man, until he decides, once for all, that his work is as deserving of enthusiasm and devotion as his play, and that his work will get the benefit of that enthusiasm and that devotion which he would so willingly expend on his pleasure. It is all a question of the will and of the training of the will. When once the decision is made that one's legitimate work shall be performed with that whole energy of the mind which most people devote to play, work will cease to be a task, and will become, if not a pleasure, at least pleasurable. And work like that need spoil no one's capability to play, at the fitting time. Only, then, work will be work, and play will be play. Sunday-School Times.

**The Mother-in-Law.**  
Will it never cease?—we mean the war against the mother-in-law. Must she be whacked and slashed forever? What evil has she done, that she should thus be transfixed with spears and gibes? Society has thrust her forth as the target at which every marksman may fire. Wit and satire smite her with their fiercest darts and revel in their cruelty. The public lecturer never fails to win noisy applause when he spins his tattered jest at her expense. Even the facetious preacher takes on a new tone and his eye lights with a mischievous twinkle when, in reading the Scriptures, he reads that Peter's wife's mother lay sick with a fever. Stupidity grows merry at the mention of her name, and precocious youth echoes the popular joke at her expense. And the brainless joke goes on. It never grows old.

Now, we do not come forth as the champion of the mother-in-law. We do not claim for her any extraordinary virtues. She is not an angel. Indeed, she may have many marks of weakness. She may not know very well what a mother-in-law ought to be. She may permit her zeal for the comfort of her children to carry her too far. She may forget that when she gives her child away in marriage she must take the second place. She may be too plentiful in her suggestions and too ready to indulge in criticism. It may not occur to her that, when she thrusts herself between a man and his wife, even though the man or the wife is her own child, she is a meddler. It is, of course, unfortunate if she misconceives her relationships and oversteps the line of her authority. But in most cases the mistakes of the mother-in-law are sanctified by her motives. It may be safely concluded that she is not working for herself. She is simply doing what seems to be for her children's good. She is only seeking to utilize her own experience for the benefit of the new beginners in the domestic art. True enough, she may sometimes betray her partiality for her own child; but this should not surprise or mortify the other party. Marriage can not chill a mother's love. It rather serves to deepen it into a tender and brooding concern. It is almost a wonder that she can tolerate the one who has taken from her the child of her heart.

Whence springs this outcry against the mother-in-law? Ah, whence indeed? In most cases it comes, we suspect, from the children-in-law. Sometimes it comes from the high-strung, self-willed and unfaithful son-in-law. He is not all that he promised to be. He is neglectful, petulant or false to his wife. The quick eye of the mother reads the secret of her daughter's sorrow in her fading cheek or joyless eye. Her maternal love is wounded, she comes to the rescue of the sufferer and instantly she is branded as a meddler and a pest. How many a good mother-in-law has gotten a bad reputation, not from any wrong doing on her part, but entirely from the misfortune of having an evil spirited son-in-law. Let a young husband be festive or dissipated or false in his moral life, and in no great while there will be whispers in the air that he has a disagreeable mother-in-law.

Sometimes the trouble comes from the daughter-in-law. She is flighty, exacting and unreasonable—ready to alienate her husband from his mother, that she may have him all to herself. She cannot be instructed and rebels against any attempt to modify her plans and management. As a rule, if a woman would please her husband she must conduct her household affairs as much as possible according to the methods and rules which prevailed in his old home. If he is a loyal son, he will think that his mother's way was the best of all ways. Some ambitious young wives cannot bear to be reminded of the virtue of their husbands' mothers. They are unwilling to be advised and quick to imagine that they are harshly used. If they are gently admonished to pursue one course or to avoid another, they fancy at once that they are the victims of persecution, and begin to cry out against their mother-in-law. No small part of the crusade against the mother-in-law is simply rebellion against loving and sensible advice. If there were no bad sons-in-law and daughter-in-laws, the unpopular mother-in-law would cease out of the land.

What is greatly needed in our social life is more reverence among our young people. The curse of the times is a pert individualism among our boys and girls. They do not learn to obey. They are allowed to act in defiance of the known wills of their parents. They become inflated with self-sufficiency and imbibe false notions of independence. They become too lofty for advice and can brook no restraint. They marry with impulsive haste, and often, if not against the consent, at least contrary to the judgment of their parents. They begin life without experience and plunge into ruinous mistakes. And yet, if one dares to rebuke their folly, or to seek to set them right—even though it be a parent or a parent-in-law—they resent it as an infringement upon their natural rights.

**How often has the mother-in-law fallen into disfavor and been exposed to public censure when her only crime was an honest attempt to guide her children into a better way.**  
It may be safely said that the man who is capable of discourtesy to the mother of his wife will not be permanently kind and gentle to his wife. The spirit which makes him rude to the former will come out in time in his treatment of the latter. The young wife who snaps and frets under the counsel of her mother-in-law will not prove a helpful wife. She will never become a trained and useful wife, not only because she is too proud to learn, but yet more because she is jealous and ill-natured.

When young people marry, it becomes at once a greatly important question as to how they can adjust themselves to their new conditions. They have, of necessity, many things to learn. Who in all the earth will be so ready to teach them as their mothers? The mother is always nearest, most deeply interested, and most eager to help. In all that pertains to their comfort, she will feel the most loving solicitude. If they prosper, she will rejoice. If they suffer, her heart will bleed with them. They are enshrined in her affections, and her eye will watch them with a never ceasing care. Not to appreciate such unselfish love—to regard it as an intrusion and to repel it as a wrong—is the essence of meanness and cruelty. We confess that there is nothing in domestic life that is more touching, beautiful to us than a bright and affectionate consideration shown to the mother-in-law. We have seen many a saddened widow cheered into new strength and life by such kindness. We would plead for the mother-in-law. Let her feel that she gains, and does not lose, a child when her child marries. Let her be recognized as a mother, not in law, but in love and truth. Let her come. Let her be the mistress of the house. Let her be crowned with fullest honor. She is worthy of it all.

At the same time, we would venture to suggest to the good lady in whose behalf we have ventured to speak that she must know her position. She is not the ruler in the house of her son-in-law or daughter-in-law. The scepter belongs to other hands. She must not expect the young folks will be ready to adopt all her notions. They know what they prefer and what they can afford—at least, they think they do—and she must fall in with their ways and be agreeable.

And now, having said so much on what many regard as a disagreeable subject, we end the discussion by moving that henceforth it be ruled as contrary to good breeding for any one, publicly or privately, to refer in terms of discourtesy or sarcasm to that worthy member of society known as the mother-in-law.—Religious Herald

**Less Gilding and More Carving.**  
Lord Alvanley had been dining on one occasion with Mr. Greville, whose dining-room had been newly and splendidly decorated. The meal was, however, a very meagre and indifferent one. Some of the guests were flattering their host upon his magnificence, taste, and hospitality. "For my own part," interposed Alvanley, "I would rather have seen less gilding and more carving."  
The like preference has arisen in our mind when hearing or reading rhetorical discourses with little or no gospel in them. Fine bones, but where shall we look for the marrow and fatness? Grand expressions, but what do they express?  
A sermon should be like a meal; it should in every instance feed the soul with heavenly meat. Mere words, however well arranged, can never do this; there must be sound exposition, and solid doctrine, or the hungry will look up despairingly, and depart sorrowing. The glider may be very well dismissed. His art destroys its own ends when the gilt is overdone; what we want is the carver, and a noble joint before him into which he may cut without fear. Flowers if you please, but fruit also. Gilding in its place; but ten times as much carving, or we pray thee have us excused.—C. H. Spurgeon.

**Thank-Offering.**  
At this particular season, and in this Centennial of Modern Missions, what could be more appropriate, and more acceptable to the Giver all blessings, than a freewill offering from all parts of our Southern Zion, for the spread of the Gospel among the nations? Let us study the sixty-seventh Psalm.  
H. A. TUPPER,  
Richmond, Va. Cor. Sec'y.

**Demopolis Church.**  
RECEIVED SINCE LAST STATEMENT.  
Bethel Ass'n, Deacon Setzler, \$5.00  
Public collection at Ass'n, 1.50  
The building is progressing. We need several hundred yet to complete it. The waters were troubled at Uniontown two weeks ago, and I'll baptize there again the next time I preach. Five were received by letter during our late meeting in Demopolis. The additions at both places were as fine material as the country affords.  
G. S. ANDERSON,  
Nov. 15, 1884.

**Mission Meetings in Alabama Association.**  
It will be remembered that at the last session of the Alabama Association, it was agreed that for the better development of our resources, we would hold a mission meeting of at least two days continuance in each district on every fifth Sunday in the year. The time for holding the first is near, at hand—29th and 30th of November, and being desirous of making them a success, we solicit your assistance by co-operating with the brethren who are appointed to hold the meetings in their respective districts. Dr. C. C. Lloyd in the first district, C. A. Gunn in the second, J. L. Hinson in the third district, will make all necessary arrangements for the promotion of the interest of these mission meetings, and for raising means to supply the destitution in or near the borders of the association. Dear brethren, let the old Alabama Association make a faithful effort to meet the responsibilities upon her for the better developing of her resources. Let us make a faithful effort to supply the destitution within her bounds, ever "holding forth the word of life to others," that from her "sound of the word may go out even to regions beyond," that the fruit of "her" labor may show what manner of entering in we had with the truth unto you.  
W. C. AVANT, Chm'n.  
A. F. CHILDERS, Sect'y.

**Ordination.**  
A presbytery composed of Elders W. G. Riggins, T. J. Elam, James Allen and A. E. Burns, met at Pleasant Grove church, near Jemison, Chilton county, on the 2nd inst., for the purpose of attending to the ordination of Bro. Jas. Gothard, a member of said church. The following was the order of exercises: First, sermon by Elder A. E. Burns, from 1 Cor. 1:18; second, reading of a portion of the 3d chapter of 1 Tim., by Eld. W. G. Riggins; third, examination of the candidate, as to his experience, call to the ministry, and as to his faith, by Eld. A. E. Burns; fourth, ordaining prayer by Eld. James Allen, and laying on of hands by the presbytery; fifth, presentation of the Bible and charge to the candidate by Eld. T. J. Elam. Bro. Gothard has made a good impression among the people of his acquaintance. We trust that he may be of great use in our Redeemer's cause.  
Z. J. JONES.

**The Abiding Comforter.**  
The Savior dwelt for three and thirty years among men—shared their sorrows, was tempted, and suffered in every form that his sinless nature allowed. He met personally, year by year, every mode of folly, ignorance and wickedness with which miserable men insult God and grieve his people. The Holy Spirit is not visibly observed as Christ was, rebuking the iniquities of men, gathering them in groups around, and audibly teaching the things of God; but day by day he is engaged, unnoticed by the world, pleading with men's consciences, to convince them of sin, of righteousness, and of judgment and thus bring them back to God. If they yield to such convictions, and become the disciples of Christ, then the Spirit of Truth makes their hearts his own dwelling place, loves them, mortifies their inbred evils, teaches them the way of God, sanctifies, adorns, comforts, preserves, carries on the good work which is begun in them, so that each of them becomes a habitation of God through the Spirit.—Christian at Work.

**OBITUARY.**  
Sister R. E. Bolton, an exemplary member of Bethesda church, at Snow Hill, departed this life on the 4th of October, 1884, in her seventy-sixth year. Her husband, Deacon E. D. W. Bolton, died in 1864. She had been much afflicted for some years, yet she was patient, submissive and resigned to the will of God, and often expressed herself as being ready and willing to go whenever God called her. A short time before her death, after much affectionate talk and advice to those present, she requested them to tell all of her absent children good-bye for her, and to meet her in heaven. She left eight children, with many relatives and friends to mourn her absence. We tender to her family our heart-felt sympathy, fearing that their bereavement may be sanctified to their good, and that they may all be prepared by divine grace to meet her in heaven.  
G. W. ALDRISTON.



**YOUNG MEN'S HEAD TIE.**  
The Voltaic Belt Co. of Marshall, Mich., offer to send their celebrated Electro-Voltaic Belt and other Electric Appliances on trial for thirty days, to men (young or old) afflicted with nervous debility, loss of vitality and manhood, and all kindred troubles. Also for rheumatism, neuralgia, paralysis, and many other diseases. Complete restoration to health, vigor and manhood guaranteed. No risk is incurred, as thirty days trial is allowed. Write them at once for illustrated pamphlet free.

Penitentiary official: "If you have any trade, prisoner, state it, and we'll put you to work at it." Prisoner (just entered): "Well, boss, I was brought up a bar tender, and I'd like to work at that."

**ADVICE TO MOTHERS.**—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhea, whether arising from teething or other causes. Twenty-five cents a bottle.

This ambiguous notice adorns a ladies' cabin in a Hoboken ferryboat. "These seats are for ladies. Gentlemen will not occupy them until the ladies are seated." The notice is supposed to be a lapse of some sort.

**HOLMES' SURE CURE**  
**MOUTH WASH AND DENTIFRICE**  
Furns Health (from Throat, Sore Mouth, Sore Throat, Glands, and Purifies the Mouth). Prepared by Dr. J. P. & W. S. Holmes, Dentists, Marine, For Sale by O. B. Heidt & Co., and R. P. Lockhart, Selma, Lamar, Rankin & Lamar, Wholesale Agents, Atlanta, Ga.

A cute little youngster, being driven rapidly in a close carriage through a woodland, to a neighbor's to tea, clapped her hands and said: "Auntie, ain't it funny, I'm going out to tea, and the trees are all going home!"

**Furs, Hides and Wax Wanted.**  
TO THE PEOPLE OF ALABAMA:  
I beg leave to inform you all that you should by your action in August that you did not want me to be Governor, but preferred that I should continue in the Rag, Hides, Wax and Fur trade. Therefore as you think it best for me to continue in the trade, I am doing so, and trust you will all aid me by selling and causing all your neighbors and friends to sell me all the Fur skins you can catch or gather up. I hope to be able to pay as high prices as Montgomery, Atlanta or Nashville, for the same grade of Furs. I will take Furs from all points from which I can get them, but prefer that they shall not be sent before the fifteenth inst., and then on till 15th of April. Hides, Rags, Wax, &c., taken at all times. Parties afraid to risk their Furs, will please describe and price them, and I will send you a check.

**BERTRAND ZACHRY.**  
Opelika, Ala., Nov. 1st, 1884.

"Do you think," asked a college student of a professor of theology, "that the lion and the lamb have ever lain down together?" "I don't know," answered the professor; "but if they have, I have no doubt the lamb was missing from that date."

**"Dishing Flies."**—Symptoms: Melancholy, Lake perspiration, intense itching, worse by scratching, most at night, seems if pin-worms were crawling. "Symptoms" Ointment is a pleasant cure.

The Sultan of Morocco has just held a consultation in honor of his marriage with his second wife. If Morocco had been a long way off, we should certainly have attended to see what sort of a looking citizen he was who cut marriage 999 women then before for one more.

At the State Convention of the W. C. T. U., and last, but not least, with the little folks, was the circus.

On Monday last week, at midnight, the Lucy Gastrell struck a snag which tore a place about twenty feet

bill was partly destroyed last week by the bursting of the new steam boiler. Several men were buried in the ruins, but none dangerously hurt.

On the 12th inst. the little city of Eufaula had another misfortune added to its long list for this year. Several stores and 200 bales of cotton were destroyed by fire; loss estimated at \$75,000.

James Leatherwood, of Birmingham, was foully murdered while asleep in his bed last week. No reason can be assigned for the savage deed, and the murderer left no clue to his identity.

Mr. S. S. Smith, a carpenter of Montgomery, who had but one eye, was at work on a building when a spike struck the good eye putting it entirely out, and leaving him totally, hopelessly, blind.

Rev. G. R. Foster is asking for aid for the Orphans' Home, Tuskegee. Surely those who are blessed with the comforts and luxuries of life will not let this request for homeless orphans be in vain.

A. J. Cook, of Montgomery, shot and instantly killed Jack Phillips, of Macon, Ga., in Montgomery last week. Cook was beating his wife and child and Phillips interfered. They were both railroad men, but had no acquaintance with each other.

In Talladega county, a child of Samuel Scott, nine years old, was the victim of hydrophobia a few days since. The poison was communicated by a dog simply licking the child's feet on which were some sores. Rabies and a frightful death succeeded.

A large iron furnace in Birmingham, has just closed a contract for the sale of 5,000 tons of coke pig iron to be delivered in Philadelphia. The Woodstock Iron Company, of Annis-ton, has also sold the same amount to another Pennsylvania city in the iron district.

Montgomery Advertiser: Governor O'Neal and the Legislature will find food for serious thought in the letter of the National Board of Health, addressed to the Governors of all the States, in regard to cholera. It is a question of vital importance to Alabama and to the entire country.

Mrs. Barbara Powell, of Mobile, left that city a few weeks since, to visit her sister in Eaton, New York. An accident happened to the train on which she was traveling, and she was so badly injured that she died in a few hours. Her relatives in Mobile are not satisfied, and are looking into the matter.

Last week was full of pleasing events in Selma. The election, laying of the corner stone of the bridge, illumination and speaking and rejoicing over the result of the election, Meeting of the State Mission Board, the State Convention of the W. C. T. U., and last, but not least, with the little folks, was the circus.

On Monday last week, at midnight, the Lucy Gastrell struck a snag which tore a place about twenty feet

In Montgomery, R. J. Yarrington. In Bibb county, Rev. Rolla Spinks. In Union Springs, Mrs. E. N. Peterson. In Bibb county, infant of Wm. H. Mulkey. In Union Springs, T. V. Drake, of Tennessee. In Marion, little child of Rev. A. C. Davidson.

In Thomasville, Ga., Miss Maggie Beale, formerly of Union Springs, Ala.

DIED, near Burnsville, Ala., Nov. 12th, 1884, of croup, little Addie, three year old daughter of Mr. and Mrs. Robert H. Buftitt. The bereaved parents have our sympathy in this sad affliction. May the Father comfort and bless them.

**Tribute of Respect.**  
Report of committee appointed by Benton Lodge No. 59, F. A. M., Nov. 3rd, 1884.

Bro. John W. Robinson, a member of this Lodge, died at Benton, of hematuria, on Sunday, the 2nd day of this month, in the 41st year of his age. It is seldom that we are called upon to record a death that causes us such sincere sorrow. Bro. Robinson was a conscientious and zealous Mason, and in the constant practice of the virtues inculcated by our Order, gave evidence of the sincerity of his profession. He was ever ready to help the needy and the distressed, and to his brethren he was faithful and true. As a husband and father he was gentle and affectionate; as a son and brother he was loving, and as a friend candid and constant. He was kind and forgiving in spirit, and malice found no place in his bosom. As a citizen and member of society he was quiet and orderly, and we are assured, was an upright and valued member of the church of which he was a member.

Resolved, 1. That while we bow in humble submission to the will of God, we yet feel that a vacancy has been made in our brotherhood that will not soon be filled.

2. That while we mourn the departure of our brother, we rejoice in the recollection of his virtues, and will cherish our association with him as a pleasant memory.

3. That these resolutions be spread upon the minutes, a page devoted to his memory, a copy be sent the ALABAMA BAPTIST for publication, also a copy be forwarded to the family of the deceased.

Respectfully submitted,  
H. W. EDWARDS,  
JAMES BRYANT,  
L. L. PIERCE, } Com.

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**NEW MUSIC**  
AND HOW TO SING THEM.  
For Common Schools, Seminars and Colleges. A book of 160 large octavo pages, containing 82 harmonized songs of the highest character both in words and music; also Vocal Exercises and Solfeiges, and directions for Vocal Culture. The publishers are confident that this will be a most satisfactory book. Send for copy (the retail price) for specimen copy, \$6 per dozen.

**CHILDREN'S SONGS**  
AND HOW TO SING THEM.  
For Common Schools, Seminars and Colleges. A book of 160 large octavo pages, containing 82 harmonized songs of the highest character both in words and music; also Vocal Exercises and Solfeiges, and directions for Vocal Culture. The publishers are confident that this will be a most satisfactory book. Send for copy (the retail price) for specimen copy, \$6 per dozen.

**DO'S COLLECTION**  
OF RESPONSES AND SENTENCES FOR Church Service. By Howard M. Dow. Just the book needed by every choir that has short anthems or sentences to sing. A fine collection of 70 such pieces. Highly approved by those who have examined it. Price \$5.00 per dozen.

Any book mailed for retail price.  
**OLIVER DITSON & CO., Boston.**  
C. H. DITSON & CO., 867 Broadway, N. Y.  
J. E. DITSON & CO., 1228 Chestnut St., Phila.

**GREAT INDUCEMENTS**  
—IN—  
**Dinner and Teasetts.**

Best Ironstone Dinner-set, 75 pieces, consisting of 6 each dinner, breakfast, tea, soup, preserve and butter plates, 2 bakers, 3 flat dishes of various sizes, 2 each oval and round covered dishes, 1 soup tureen, 1 sauce boat, 1 campot, 1 pickle dish, 1 butter dish, 6 egg cups and 6 pair cups and saucers for only \$10 a set.

Best Ironstone Dinner-set and Teasett, consisting of 144 pieces, consisting of 12 each dinner, breakfast, tea, soup, preserve and butter plates, 2 bakers, 4 flat dishes of various sizes, 2 each oval and round covered dishes, 1 soup tureen with stand and ladle, 1 sauce boat, 1 campot, 1 pickle dish, 1 butter dish, 12 egg cups, 12 pair cups and saucers, 1 tea pot, 1 sugar bowl, 1 cream pitcher, 1 stop bowl, 144 pieces, for \$15.

Best Ironstone Teasett only, consisting of 1 tea pot, 1 sugar, 1 cream, 2 cake plates, 1 stop bowl, 1 dozen each tea and preserve plates, 12 cups and saucers, 50 pieces, for \$4.50 a set.

Best Imperial China, Nice, Thin Ware, and the best article ever offered and warranted against cracks, the 75 pieces, assorted as above for \$12.50 a set, and the 145 pieces as set for \$20 a set.

Best French China Dinner-set, manufactured at Limoges, France, beautiful shapes, 85 pieces in set, consisting of 6 each dinner, breakfast, tea, soup, preserve and butter plates, 2 bakers, 3 flat dishes of various sizes, 2 each oval and round covered dishes, 1 soup tureen with stand and ladle, 1 sauce boat, 1 campot, 1 pickle dish, 1 butter dish, 6 egg cups and 6 pair cups and saucers, 15 pieces, for \$12.50 a set.

Best French China Dinner-set, consisting of 150 pieces, as follows, 12 each dinner, breakfast, tea, soup, preserve and butter plates, 2 bakers, 4 flat dishes of various sizes, 2 each oval and round covered dishes, 1 soup tureen, 1 sauce boat, 1 campot, 1 pickle dish, 1 butter dish, 12 egg cups and 12 pair cups and saucers, 150 pieces, for \$12.50 a set.

Great variety in Decorated Dinner and Teasetts, gold and silver, at very low prices.

School Baskets and School Satchels lower than ever before. A Full Line of House-Furnishing Goods.

A call is respectfully solicited.  
**L. A. MUELLER,**  
42 Broad Street, Selma, Ala.

**CHILDREN'S GLEE BOOK**  
Is a collection of new and original songs by the authors, Palmer Hartog, J. H. Fillmore, and contributors, and is the most unique little book for children ever published. It is a book of songs arranged in a musically progressive order, thus being equally adapted to the school-room or singing-class as well as the concert-room or home. Teachers, examine it. Children, send for a copy! Price, 50c per copy; \$3.00 per doz. Address: **WILLIAM BROS., 125 Race St., Cincinnati, O.**

**Blankets**  
From the Recent Large Sale of Wilmerding, Hoguet & Co. at Unparalleled Low PRICES.

50 pairs White Bed Blankets at \$5.00 per pair, equal to any offered at \$7.50.

50 pairs at \$5.00 per pair, fully worth \$8.00.

50 pairs very superior, with Jacquard and Grecian border, at \$8.50, better than any hitherto sold at \$12.50.

The Superior Quality of these Blankets, and the remarkably Low Price, will undoubtedly hasten a speedy sale of the same, and we advise all interested in Blankets to call early before the same are disposed of.

We have opened and are offering the complete line of **MEN'S UNDERWEAR**

Ever shown here. An Elegant Line of Balbrigan, Scotch Wool and Merino Underwear.

In Finest and Medium Quality and at Low Prices. We specially recommend \$1.00 and \$1.50 Undershirt (the latter all wool) as the best value we have ever offered.

Also, a full line of **Ladies' Underwear**

In All Wool and Merino AT Lowest Prices.

**Oberndorf & Ullman,**  
30 & 32 Broad St., Selma, Ala.

**ASTHMA CURE**  
Kendall's Spavin Cure  
The most successful remedy ever discovered for Asthma, Cough, Hoarseness, and all other ailments of the throat and lungs. It is a simple, safe, and effective remedy, and is sold by all druggists.

**Kendall's Spavin Cure**  
The most successful remedy ever discovered for Spavin, Gout, Rheumatism, and all other ailments of the joints. It is a simple, safe, and effective remedy, and is sold by all druggists.

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BY CLARA MARSHALL.

patient of teachers. The old  
niece also lent a hand, or rather  
tell Parson Graves it was all a mis-  
take, and it was the old coat you  
out  
servi-  
lives

...tired, thanks to you, my foot is en-  
tirely well, and I am happy."

By A. S. WOOLLEY, M. D.,  
Selma, Ala.

R. H. AGEE, Secretary,  
Selma, Ala.

the company or write to C. P. At-  
P. & T. A., Louisville, Ky.

P. & T. A., Louisville, Ky.