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A Partial Paraphrase on the Thirtieth Chapter of John.

BY W. WILKES.

Showing—that the transactions recorded by John in this chapter, took place at a time previous to those recorded by Matthew (25), Mark (14), and Luke (22). Hence—

1. That the supper alluded to in this chapter was neither the paschal nor the Lord's supper.
2. That, therefore, the washing of the disciples' feet by their Lord had no relation to an ordinance in time, or place, or nature.
3. That the example given by the Master in washing the disciples' feet was not designed by him, or understood by them, as pointing out this act as a simple, exclusive duty of service, but as a simple, exclusive duty of service, but as a simple, exclusive duty of service.
4. That the language of Jesus, "If ye know these things," etc., explains the example he gave as including more than one act of duty or service.
5. That it is not said of Judas, "He went out from the paschal, or the Lord's supper," but "out" of Simon's house, I think, from an ordinary supper.
6. That John, in this chapter, and the three other evangelists in the above chapters, are in easy agreement, with no discord whatever.
7. Now before the feast of the passover was prepared, when Jesus knew that his hour was come to begin his final sufferings to end in death, that he should depart out of this world unto the Father, having loved his own true disciples which were in the world, he loved them to the end of life.
8. And family supper being ended in the house of Simon the leper, the devil having now at this supper put it into the heart of Judas Iscariot, Simon Iscariot's son, to betray him;
9. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, being in truth the Son of God;
10. He riseth from supper, and laid aside his supper garments, and took a servant's towel and girded himself.
11. After that he immediately poureth water into a common basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded.
12. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou, being a guest as I also am, wash my feet, contrary to custom, which doth not require fellow-guests to wash one another's feet?
13. Jesus answered and said unto him, What I do thou knowest not now in its full extent and meaning; but thou shalt know hereafter, when I shall presently expound it to thee.
14. Peter vehemently saith unto him, Thou shalt never wash my feet as a servant or an host doeth by our custom, but as one guest never doeth to another. Jesus answered him, beginning to explain the nature and intent of what he was doing, and said, "If I wash thee not daily in sanctifying blood from daily sins and defilements, as men often wash their feet in water from dust gathered in walking, thou hast no future part with me in my sinless holiness and final glory.
15. Simon Peter being aroused by these words of his Lord, and still misguided by his Jewish notion of a mere letter washing, saith unto him, Lord, not my feet only thou mayest wash, but my hands and my head.
16. Jesus saith in his explanation to him, He that is washed for eating, needeth not to be further washed; save to wash his soiled feet, but is traditionally clean, every whit; and ye are clean, outwardly, but not all of you are clean inwardly.
17. For he knew Judas who should betray him; that he was unholily: therefore said he, Ye are not all clean.
18. So after he had washed their feet, explaining, meanwhile, the spiritual import of the act, and had taken his garments, and was set down again, he said unto them, "Know ye what I have done to you as I have expounded it to you in a figure? Now learn what it meaneth in the letter.
19. Ye call me Master to teach and Lord to command: and ye say well, for so I am.
20. If I then, your Lord and Master, have washed your dusty feet in manifestation of the spirit of the gospel in me the head, ye also ought to wash one another's feet when need be, and not leave undone other kindred services, among yourselves, to manifest the same spirit in you the members.
21. For I have given you an example, that ye should do as I have done to you, under similar circumstances of brotherly hospitality.
22. Verily, verily, I say unto you, the servant is not greater than his

Lord; neither he that is sent greater than he that sent him.

37. If ye know these things which I have taught you to do, happy are ye if ye do them.

38. I speak not of you all as capable of being happy in such humbling services; I know whom I have chosen to heavy service and happiness therein; but I have chosen Judas also to accomplish the purposes for which his vile nature fits him, and determine counsel appointed him, that the Scripture may be fulfilled which saith: He that familiarly eateth bread with me hath lifted up his heel against me.

39. Now I tell you of the fulfillment of this Scripture, before it come to pass; that when it is presently come to pass before your eyes, ye may fully believe that I am he whose doctrine and example ye have followed.

40. Verily, verily, I say unto you, He that receiveth whomsoever I send to expound the things which I do and teach, receiveth me; and he that receiveth me receiveth him that sent me.

41. When Jesus had thus said, he was greatly troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall in the near future betray me.

42. Then the disciples looked one on another with solemn amazement, doubting of whom he spoke these awful words.

43. Now there was leaning on Jesus' bosom one of his disciples named John, whom Jesus most tenderly loved for his confiding love and attachment.

44. Simon Peter therefore silently becometh to him, signifying that he should ask who it should be of whom he spake.

45. He then, lying on Jesus' breast saith unto him, Lord, who is it that shall betray thee?

46. Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon Iscariot.

47. And after the sop was given to Judas, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly, according to the will and the time appointed. I am ready.

48. Now no man at the supper table knew for what intent he spake this to him.

49. For some of them thought, because Judas had the money bag, that Jesus had said unto him, Buy those things that we have need of against the coming feast of the passover; or, as others thought, that he should give something to the poor.

50. He then, having received the sop, went immediately out of Simon's house; and it was night.

51. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified in part by suffering, and God the Father is glorified in him.

52. If God be fully glorified in him through suffering, God shall glorify him in himself above suffering, and shall straightway glorify him with glory complete.

53. Little children, yet a little while, about two days, am I with you before I am apprehended; and yet a little while and I am crucified. Ye shall seek me; and as I said to the Jews, Whither I go ye cannot come; so now I say to you.

54. A new commandment I give unto you, (which commandment is new in the measure and extent of its requirement). That ye love one another; as I have loved you, with love surpassing the love enjoined in the old commandment, that ye also love one another to the like extent.

55. By this shall all men know that ye are my disciples if ye have such love one to another.

56. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards through martyrdom to glory.

57. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake, to go with thee where thou goest.

58. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow again till thou hast denied me thrice.

MANY a child goes astray, not because there is a want at home, but simply because home lacks sunshine. A child needs smiles as much as the flowers need sunbeams. Children look beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is a place where faces are sour, and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere.

Smitten Down—Not Destroyed.

BY THEO. L. CULVER, D.D.

The best proof of a good constitution is that it recuperates after a severe wound or a serious attack of sickness. The physician does not bring one ounce of strength in his medicine-box; he simply aims to aid nature in clearing away obstructions, so that the patient that is smitten down may not be destroyed. The vigorous constitution then conquers the disease, and is not conquered by it.

Every day brings its spiritual conflicts. One of the best evidences of spiritual health is that we have the grace to recuperate. Paul gives a very striking illustration of this in his epistle to the Romans.

Paul, according to a very literal translation, "We are pressed on every side, but not perished in a corner; we are perplexed, but not into despair; we are pursued, but not left in the enemy's hands; we are smitten down, yet not destroyed." We see an illustration of this in the different ways people are affected by temptations. They come alike to Christians and the ungodly. They may even both be overcome by the tempter. But the difference between grace and no grace is that the one sinks without recovery; the other repents, and is restored. Temptation sent David down to a frightful abyss of crime; but he did not glory in it; he had grace enough to abhor his sins and abhor himself and to struggle up again out of the mire. Poor Peter also—top-heavy with self-conceit—had this terrible fall, and would have sunk out of sight forever if there had been no recuperating grace in his heart. Christ set him on his feet again. He was smitten down, but not destroyed.

I am constantly impressed by the different ways in which different persons are handled by adversity. Bitter attacks crush some people utterly; they were only worthless crockery after all. From others the most venomous slanders run off, as mud washes from a marble statue in a shower. Lies hurt no man; it is the truth that crushes a worthless character. There are some who have no rallying power after a storm of calamity; they creep away wounded, or die in the thickets or under the hedges. When their property is gone, they seem to have nothing left; too often they take to the bottle to drown their troubles. But after the same calamities, I have seen many a brave child of God struggle up to his feet again, and renew the battle with fresh courage. "This financial gale has carried away all your spare, and swept your docks," I once wrote to a Christian merchant in his bankruptcy, "but you have got enough grace stowed away in your hold to make you rich to all eternity." That man of God repaired damages, resumed business, and has more friends than ever. He was only smitten down, but not destroyed. Before the present "hard times" are weathered through there may be many of our readers who will need to get a new and stronger hold on God to stand the storm.

THE "Perils of Rapid Civilization" is the subject of an article in the *Popular Science Monthly*. The writer says: "This history of the Hawaiians for the last sixty years might be almost condensed into three words—Christianity, civilization, extermination." There is a good reason to believe that not a few of the attempts which have been made to force upon certain barbarous tribes a civilization for which they are not prepared, have resulted in killing off a great many of them. But that being truly converted to real Christianity has any tendency to shorten the lives of men, is a proposition which we are slow to accept. Christianity did not, and will not exterminate those people, nor any other people. The vices introduced by trading parties from so-called Christian countries, and the diseases consequent upon such vices have doubtless killed off a great many of them. But Christianity opposes and denounces these vices. True, they exist to a great extent in all parts of Christendom; but this is not on account of, but in spite of Christianity. The various diseases incident to intemperance are probably more prevalent and more destructive in Christian countries than in any other country of the world. England, Scotland, France, Germany, Russia, and the United States probably consume the bulk of the alcoholic liquors that are made; and these are all "Christian countries." Drunkenness is more or less common in every one of them. But who believes that it is the result of Christianity? It is

very true that king alcohol is doing his greatest and deadliest work among those very nations, in culture, in science, and in arts. Nay, he is most powerful in those countries in which evangelical religion is most powerful—England, Scotland, and the United States. But still, evangelical religion is not responsible for the drunkenness. True Christianity has reformed many a drunkard, and has prevented millions from becoming drunkards; but it has never yet made one drunkard. And what we have said of drunkenness is largely true of all the other destructive vices which civilization has introduced among barbarous tribes.—*Dr. Newman*.

on millions in Christendom had they seen the account of the strange proceedings; a gloom, deeply distressing, did settle upon many, many a heart, zealous for the honor of the Lord God of hosts, while reading about the installation of the pastor of one of our churches, from which an influence pure and holy, in perfect accord with the word of God, should go forth to bless the State and the world. Four or five Pseudo-baptist pastors look part, by invitation, of course, in the exercise. Is it scriptural? Did our blessed Lord call upon the Rabbis of the Pharisees, who were orthodox in something, to assist him in ordaining and sending forth his Apostles? If all the denominations, now extant, had existed in the days of Paul, would he have called on their leaders to assist him in the installation of Timothy? Would it not have been acknowledging their charges as being founded by the great head of the church? And does it not have the same effect to-day? Did those Pseudo-baptist pastors act in good faith? "Whatsoever is not of faith is sin?" Do they really desire the Baptists to prosper? Have they always desired it? Do they want the Bible taught as the church which the Savior planted certainly did, until all the people of the Lord shall become one, according to the Savior's prayer, that the world may believe that the Father has sent the Son? Will not our brother be in the least trammelled in his great work between the obligation he has assumed to please these Rabbis and his higher obligation to serve the Lord Jesus Christ, in contending for the faith once delivered to the saints? Contending for this faith always did offend, and always will. Now, we know that those who bring another doctrine are not to be recognized, are not to be bidden God-speed; and we do know that Pseudo-baptism in itself for which they all contend, to say nothing of other errors, would, if universally practiced, bring the whole world into what is called the church, thus destroying the kingdom which our blessed Savior labored and shed his own precious blood to set up in the world. How many of the true followers of Christ have suffered martyrdom because they could not be partisans to any innovation upon the laws established by the King of kings. And now, oh now, let us consider, shall we be less zealous than they? Must we halt this innovation as belonging to the new world, and cry hurrah for America, always ahead? and will this exclamation be included in the great commendation, "Well done, good and faithful servant?" P. T. H.

For the Alabama Baptist.

Education Under Difficulties.

The late war in this country was commonly regarded as a serious interruption to our educational progress. There can be no reasonable doubt that this was, upon the whole, a correct view of the case. And yet there are some offsets to this, and these offsets, being less obvious, are too commonly overlooked.

Much has been said and written about the great calamity in the suspension of so many of our schools, colleges, universities and theological seminaries. An effort was made in the South to have all theological students exempt from service in the army. It has occurred to us that this would have been an admirable plan to get our theological seminaries filled, not with those who felt, like Paul, "we are unto me if I preach not the gospel," but with those who felt like the dandy lord in Henry VIII, who said that, "but for those vile guns, he would himself have been a soldier." The war was indeed a great educator of our youth. We do not belong to that class of people who think that education necessarily consists in sitting down and conjugating verbs; nor do we believe that man necessarily possesses of the best mental culture,

but what would he have thought of the seven days fight around Richmond?

There is, in fact, so much now-days to enlist our attention, and to make us think, that the thoughtless man must be regarded as a phenomenon. Education is in the air. The railroad, the telegraph, the daily newspaper, are reaching every nook and corner of our existence. There is no longer any excuse for ignorance. Our schools are everywhere. Are we seriously considering, or are we merely dallying with the fearful responsibility which our modern life imposes upon us? J. C. HENRY, Louisville, Ky.

For the Alabama Baptist.

The Baptists and the American Bible Society Again.

I have just learned by letter some facts which call for a few words on this subject. A brother pastor writes: "On last Sabbath an agent of the American Bible Society visited our town and organized an auxiliary society for our county. Every prominent member of my church participated and some were made officers. I was elected one of the vice-presidents. All of this occurred during my absence and I knew nothing of it till I returned yesterday. Can I as a Baptist consistently affiliate with brethren of other denominations in this society?"

There is but one answer to this question—It is an unhesitating no! The Baptists as a denomination have broken with the American Bible Society of New York, and are doing their Bible work through the American Baptist Publication Society of Philadelphia. The story is a long one and can be had in full from Dr. C. C. Bittling, Cor. Sec. of the Bible Department of the American Baptist Publication Society, Philadelphia. Suffice it to say, however, that it is deemed by our best men North and South to be inconsistent and unnecessary, now, for Baptist churches or individuals to do their Bible work through the American Bible Society. Our own Society at Philadelphia is able to furnish all the Bibles and Testaments we need for distribution. Our State Board has an arrangement with them to that effect, and, therefore, we are in a sense bound to make our contributions to Bible work through said Society. Our people should see to it that they are not persuaded to join such "auxiliary societies" of the A. B. S., but that they lend the whole force of their influence and contributions to support of the Bible Department of the American Baptist Publication Society at Philadelphia. GEO. B. EAGER, Mobile, Ala.

Washing the Saints' Feet.

The duty here enjoined and enforced, by the humiliating example of the blessed Son of God, needs no argument to those who carefully read and are willing to obey the word of God without yielding in the slightest degree to that inclination of depraved human nature to swerve from the plain laws of Christ by either adding or diminishing to suit their own taste and inclinations. It is certain that our blessed Lord did wash his disciples' feet, showing that they were not all clean, as Judas was to betray him. It is certain that he said that they ought to follow his example by washing each others' feet, which act will be conferred and received aright with a blessing, whenever and wherever it is found necessary for this cleansing to be done. It is certain that the Apostles did not regard it as a church ordinance; for baptism and the Lord's supper are often mentioned as observed as ordinances; feet washing never. It is mentioned at all only once, and that by Paul in giving a widow's qualifications for receiving the charities of the church, and here it is included in home duties: "If she have brought up children; if she have washed the saints' feet." Now, as this is all the light on the subject, and light enough, let every brother and sister possess the true spirit of Christ and humbly wash feet and prefer the cup of cold water in the name of a disciple, and he or she (for the Savior declares it), shall in no wise lose his or her reward. P. T. H.

When John Newton's memory was almost gone, he used to say that, forget what he might, there were two things he never could forget. They were: 1. That he was a great sinner. 2. That Jesus was a great Savior.

When a man drops his hat in the street he always picks it up with a sort of mean look, as if he had stolen it.

A youth of virtue secures an old age of content.

Side Issues in the Pulpit.

BY A HEARER OF SERMONS.

Years ago, on becoming a member of a certain congregation, the writer asked a clear-headed Christian lawyer who had long been a member of it under the same pastorate, "What does your minister preach about?" The reply was, "To answer as it were professionally, I should say side issues. He never preaches on the main question, saved in lost." Further conversation disclosed the fact that the lawyer, a sound thinker, and well grounded in Christian doctrine, felt the lack of these truths which were in each man's soul the pressing and anxious question: "Am I right with God?" and produce conviction of sin, and inquiry for the way of salvation. Our months and years of attendance upon the same ministry showed the correctness of his judgment. Personal excellence, amiability of disposition, good literary style, a winning address, a due proportion of thought in the sermons, did not make amends in this pastor's case for the constantly noticed omission of the chief question which Christian preaching is to bring home to men. Those who went to the Sabbath service to have their souls made to vibrate and respond to the principal vital truths came untouched away.

The keenest estimate of a famous American preacher that has yet been made is that of the *London Spectator*. Dr. Phillips Brooks, it says, is "a fine preacher of the second class; the difference between him and Cardinal Newman, or Dr. Mozley, or F. W. Robertson, or Bishop Butler, is one of kind rather than degree. The deeper, more essential truths of religion do not seem to be very congenial or natural to him, but his sermons are full of interest to those who like to reflect on the secondary principles, the accidental developments of morality and life."

From much hearing of all sorts of preaching by cultured and ignorant men, famous and obscure men, successful and unsuccessful men, on two continents, I am led to the conviction that there is no fault in our pulpits so great as this. There is none to which the slow progress of the gospel in Christian lands—so-called—is so largely to be ascribed. That it is a fault, even where churches are many and strong, and pastors able and successful, as the world goes, is evident from the rise of great lay-preachers who do not spend their time on "side issues." It is evident from every indication of an unsatisfied appetite among unconverted church-goers for some incisive presentation of the essentials of salvation which occurs. After all due allowance for the fact that we of the pews cannot be equally benefited by even the best ministrations, and that in every congregation there are some whom their own ministers will not and cannot bring back to God—as there are tens of thousands who hear the famous lay-evangelists without spiritual benefit or so much as an impression whatever, there is still a large amount of testimony not to be put aside, to this effect, "We hear more of the minor and unimportant things of religion than of the great personal issues it makes with the unconverted soul."

Not every calling in life will find its success in the line of its constant and predominant efforts. Let one preach only the "minor morals," and if he succeeds at all with his hearers it will be in cultivating in them the minor moralities, not the great spiritualities, certainly. The salvation of men from sin and ruin is never an accident, stumbled upon by the special servants of the word, while they are looking all the time for something else. Whether mere ambition to be a noted revival preacher will ever make a winner of souls in large numbers or not, an ambition to be a literary, or tasteful, or fashionable preacher never will. Weariness of the deep, strong, vital themes the pews hunger for will never make the pulpit a skillful dispenser of them. If "the essential truths of religion" are not "congenial" to a man, brilliant and popular and eagerly listened to as he may be by those interested instead in "the accidental developments of morality and life," he is not to be expected to save the souls of them that hear him. This work and this success are for those only who are consumed by a desire like Paul's to be a messenger of life to the dying, an intolerance of mere "side issues," a passion for impressing the vital truths upon souls that do not realize their condition. If a man has not this desire, he may be useful as a lecturer, an editor, a teacher, or a professional man of some other sort, but what right has he to fill a pulpit keeping out of it, perchance, some true prophet of the Highest who has a message of life to perishing men?—*Christian Secretary*.

Temperance Column.

Selected for the Alabama Baptist by the National Association of Free Work of the Christian Church.

Under this head, the *Zenith* and *Republican* say there is a sufficient quantity of fermented and distilled liquors used in the United States in one year to fill a canal four feet deep, fourteen feet wide and one hundred and twenty miles in length. The liquor saloons and hotels of New York city, if placed in opposite rows, would make a street like Broadway, eleven miles in length. The places where intoxicating drinks are made and sold, in this country, if placed in rows, in direct lines, would make a street one hundred miles in length. If the victims of the rum traffic were there, also, we should see a suicide at every mile, and a thousand funerals per day. If the drunkards of America could be placed in procession, five abreast, they would make an army one hundred miles in length. What an army of victims! Every hour in the night the heavens are lighted with the incendiary torch of the drunken. Every hour in the day the earth is stained with the blood shed by drunken assassins.

See the great army of inebriates, more than a half a million strong, marching on to sure and swift destruction—filing off rapidly into the poor houses and prisons, and on to the scaffold, and yet the ranks are constantly filled by the moderate drinkers. Who can compute the fortunes squandered, the hopes crushed, the hearts broken, the homes made desolate, by drunkenness?

WINE DRINKING AND CHOLERA.

The fearful ravages of the cholera in Italy again emphasize the importance of abstaining from intoxicating beverages. The national church festivals, occasions of much wine drinking on the part of the Italian populace, have been found noticeably to increase the mortality from cholera. In Naples the municipal authorities, on the occasion of one of these festivals, which occurred September 24 and 25, ordered the closing of the wine-shops along the line of marching, but, despite this precaution, there was much drinking, and "the result on the 9th was a highly increased mortality." Imprudence in eating as well as in drinking is, of course, also a peril to health in cholera seasons as at other times; but at the present time in Europe, as on former occasions, it is again being demonstrated beyond question that the people whose bodies are most permeated with alcoholic poison are also most exposed to the cholera mortality.

THERE is more favor toward temperance by the press of Colorado than ever before. The important features in the work during the year are the publication of State temperance news items in the half-prepared papers of the Western Union Newspaper Agency, which reaches every town large enough to have a weekly. Denver dailies also publish powerful sermons preached by Denver clergymen, in which the liquor traffic and other evils are arraigned.

WE must reform in the matter of neglect, and do our whole duty. In other words we must do all in our power both to save the drunkards and to break up the liquor traffic. With tongue and pen, and press; with all our social forces; with the ballot, and the law and the courts; with all our religious forces; with pulpit and pew and faith and prayer to God; with all these means and agencies we must oppose intemperance and all that aids and abets intemperance.—*Rev. D. Read, Milwaukee*.

EACH succeeding generation is less able to "carry the drink" (as the saying is), than the former one, therefore, our present race of lads, unless they are educated up to total abstinence, will be more pitiable victims than their fathers are. All these facts prove the necessity of just the work embraced by the W. C. T. U., the teaching in homes, and school, and church; the kindergarten and mission schools.

THIRTY-TWO deadly poisons are used in the manufacture of wine. Of all poisonous liquors in the world, Bourbon whiskey is the deadliest. Strichnine is only one of the poisons in it. A certain oil is used in its manufacture, eight or ten drops of which will kill a cat in eight minutes and a dog in nine minutes. Wholesale dealers dare not drink the stuff they sell.

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DR. WINKLER'S LIBRARY.

It was suggested, we believe by Dr. Boyce, soon after the decease of this eminent brother, that his library be purchased and added to the library of the Seminary at Louisville. We should be exceedingly glad if some liberal minded brother, blest with the means, should find it in his heart to make the purchase and place the valuable collection in the reach of the Faculty and students of our cherished Seminary, or if a company of contributors should do so. We can conceive of few ways of doing the cause of ministerial education, or through the rising ministry, the cause of Christ, a higher service. Though we never made a careful examination of the contents of the library, we have seen enough to satisfy us that it contains a great many rare and valuable volumes. We should be prepared to expect as much merely from the well known research and scholarly habits of our distinguished brother. The collection is large, filling up to the ceiling of a large room the entire walls, besides boxes and desks loaded with the surplus. There are standard works in several languages, particularly in the German. The damp place where the study is situated exposes the books to the effects of damp and moths, if they remain long where they were at the death of their owner. What therefore is done, must be done quickly, or loss will be sustained.

We are informed that the large family left by our brother—quite a number of young children—are inadequately provided for; and it would be a great service to the family, if the substance of the value of the books could be secured to them.

It is to be regretted that the greatest and best of our ministers are so soon forgotten when they are no more among us. We once urged upon his sons who had the material and the ability to illustrate in a biography the life and labors of their father, than whom a greater and better man has never risen up, lived, and labored in the South, to do the work promptly on his decease; but the reply was in substance that our people did not seem to feel much interest in the departed. The life of Jesse Mercer even, so well done by Georgia's most saintly men, sold slowly and, we believe, unprofitably. And yet what more instructive writing than biography in the hands of an Irving, an Isaac Taylor, or a Trevelyan?

But we are drifting away from our subject on the tide of impulse. If Dr. Winkler's library cannot be secured for the Seminary, then we suggest that some wealthy church buy it for their pastor. He is perhaps young and ardent, bowing with hectic cheek and fevered brow at the mossy curbstone of sacred lore, but without many books. We never felt so poor as when we have stood in a great library or bookstore, in the presence of the learning, the wisdom, and the piety of the ages, hungering and thirsting for knowledge, but with no money. The way to make intellectual men, say, great Christian men, is to give them books in early life—books full of the learning and the heart of the great men of God in the past. Their writings are the richest legacy of posterity; though dead, they yet speak with a thousand tongues of fire. Do not, ye whom God has blessed with means, refuse your ministry in multiplying the voices of the sainted dead as they would deliver their God-given messages to the generations to come. Let Luther and Calvin, Leighton and Edwards, Hall and Fuller; and their thousands of compellers, have an everwidening audience.

This much we are constrained to say, though the time is so slipping away, we fear that a more powerful appeal than it is ours to make, may scarcely induce the action we are so anxiously to see forthcoming—forthcoming at once.

INQUIRY ANSWERED.

A church in confusion asks some questions it deems of moment, which are covered, as we conceive, by the following principles:

1. A society formed for benevolent purposes, apart from the church, even though by its consent and under its advice, of members of the church, or members of the church and others, and legally incorporated, may, in law and equity, purchase and hold property, and use and enjoy any profits that may accrue, without the control of the church. And the church has no right to discipline its members for so doing, or refusing its control in the management of the society.

2. An Association has no scriptural right to incorporate any article in its constitution, providing for the appointment of a council, which shall have authority to interfere in the affairs of a church. A council can be called to advise a church only by itself; and when the council is thus legally called, it can only advise; the church is not bound to accept its advice if deemed unscriptural or wrong. The highest church tribunal the scriptures know is the local church. The council at Jerusalem, that made "decrees" to govern the churches, was made of the *apostles*, elders and brethren—one of these parties was, of course, inspired, and in no danger of error.

3. A church having excluded members for co-operating as members of a lawful society, against its wishes, ought to retract its steps and restore the injured members; and to grant them letters, after restoration, if desired in the interests of peace and harmony, to join some other church. Such restoration, however, would usually restore amity and fellowship. No church should be too proud to acknowledge its errors. Mutual acknowledgment, when parties have got wrong in act or spirit, is an honor to any people, and exactly in accordance with divine teaching.

In all probability the complications growing out of a difference of opinion, have led to many incidental improprieties, which must be dealt with as in other cases, of which we can know nothing not intimated in the letter of inquiry addressed to us, and which has occasioned these expressions of opinion.

MAKE GOD YOUR HEIR.

"In the Pastoral Letter of the Roman Catholic Plenary Council, recently assembled at Baltimore, occurs this passage, the sentiment of which may be safely commended to the prayerful consideration of Christians of every name: 'And here we remind those among our Catholic people to whom God has been pleased to give wealth that it is their duty and their privilege to consider themselves the Lord's stewards in the use of what his providence has placed in their hands; that they should be foremost in helping on the work of the church of Christ during life, and make sure to have God among their heirs when they die.'"

Our Roman Catholic friends, with whom we find so much fault, have here turned our attention toward a most noble end. To be an heir of God through faith in our Lord Jesus Christ is the highest honor possible to man. And verily sustaining that relation to him, men should "make sure to have God among their heirs" when willing away their property. Is it right in disposing of property, which God has enabled them to make during life, to mention God in our will in simply an expression of gratitude with no monetary remembrance of the interests of his kingdom? When you write your will—and would it not be wise to write it while you are in health—will you not see to it that the cause of Christ in some of its interests appears as one of your heirs?

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The American Baptist Publication Society in Philadelphia has done a handsome thing for our Board of Ministerial Education. Read Bro. Frost's article in another column. What a tremendous power for good that Society is becoming as the years go by.

"We are moving on well here, making, as I believe, solid progress in church work and in all things for good."—J. C. Wright, Oxford, Ala.

"I enclose \$2.00. I do not want to do without your paper. I am an old man, and that makes me love the paper the more."—E. Roberts, Pleasant Gap.

In writing to us about his plans our excellent brother W. T. Davis, of Linville, says, "I am perhaps over anxious for my people to read the BAPTIST." Oh, for more such anxiety on the part of pastors.

"I have been unpardonably lazy in my field as regards the ALABAMA BAPTIST. I will try to do better for 1884." So writes one of the best men in Alabama. It has made an excellent beginning for this year.

"I read Dr. Renfro's address before the students of Howard College with much interest. It has the right ring of genuine coin. Let us have more of the same sort—a very healthy sort indeed."—J. C. Hiden, Lexington, Ky.

Wheat or Barley Corn.

Mr. Editor: I have noticed the kindly criticism from "Vox" in your last issue, on the "corn in the ear," of my address before the young ministers at Marion. I am gratified at the pleasing article of "Vox," but I should be very sorry to have any one suppose that I understood the Saviour as referring to maize or Indian corn. Wheat and barley have their "shoot or sheath"—the first appearing of what our farmers call the head, when they say, "wheat is heading." Afterwards the fully developed wheat grains comprise the "corn in the ear." I understood our Lord to refer to wheat or barley corn.

J. J. D. RENFROE.

Scrap.
According to the official reports of the Foreign Mission Societies—of the six leading denominations in the United States, additions to their membership at foreign stations last year were as follows:

Presbyterian	2,937
Methodist	2,781
Congregationalist	2,373
Christian (Campbellite)	365
Episcopalian	228
Total	8,782
Baptist	11,891

Thus it will be seen that the Baptists had 3,109 more additions at foreign stations than all these other denominations combined. The whole number of communicants of foreign stations is:

Presbyterian	18,907
Methodist	34,390
Congregationalist	21,276
Christian (Campbellite)	1,511
Episcopalian	2,760
Total	78,744
Baptist	113,463

Thus it appears that the Baptists of the United States have 34,519 more converts at foreign stations than all these denominations put together. These are significant facts. They should stir us up to more earnest efforts than ever in our foreign mission work.

Mr. Moody says: "A man converted and entering a cold church is like a babe thrown into a snowdrift." That is true. But in my observation it does not often occur. There are not many persons converted and added to cold churches.

For every \$37.05 contributed to our foreign missions a heathen is converted. Is there a conversion in our congregations for every \$37.05 which our churches spend at home? I think not. Let our contributions to foreign missions increase.

The Religious Herald has this to say about preachers and politics: "It is a frightful blunder on the part of any preacher to take public part in partisan politics, or to enter the scramble for political office. It is a thing which good men sometimes do, but always to their injury. We suppose that even Mr. Beecher believes now that a preacher would do well to keep out of politics. When a man jumps from the pulpit and is swamped by the superior craft of the politicians, and gets nothing but disappointment for his trouble, he is in a rather awkward fix."

I wonder what becomes of all the sinners of earth! Do any of them ever die? And I greatly wonder what becomes of all the dead-heads and do-nothing, inconsistent church members! Do any of them ever die? I do not remember that I ever saw the obituary of any such. But the newspapers are always teeming with obituaries of the most perfect saints on earth. I am often shocked at reading the extravagant eulogies, generally written by preachers, upon persons whom I had known in life to be mere dead-heads, not to say very inconsistent. Such eulogies do no good and may do much harm.

Rev. Rowland Hill once said: "There is a perpetual frost in the pockets of some wealthy people; as soon as they put their hands into them they are frozen, and they are unable to draw out their purses. Had I my way I would hang all misers, but the reverse of the common mode: I would hang them by their heels, that their money might run out of their pockets for you to pick up and put in the plate."

What wretched arrangements some of our churches have for worship! Glasses broken out of the windows, door shutters broken down, the old seats like they were intended to make people do penance; many are destitute of stoves; some of ceiling. To remain an hour in some of our churches, of a cold winter day, is a torture to the flesh, that many people will not submit to. If about half the deacons were hanged, and half the membership of those churches decapitated, on account of the state of things, the rest might do better.

PITT.

How to Reach Non-Church-Goers.

Our Saviour has spoken a great many words about non-church-goers. His parable of the good seed, his figure of the salt and light go with the command: "Go ye into all the world and preach the gospel to every creature." There are too many people who don't go to church. We ought to consider them more than we do. Christ was the great missionary to melt the hardened, to cheer the downcast, to lift up the oppressed and bring the infinite compassion down to men. We are traitors to him if we limit our compassion to our friends and families. Many do not come to church because they feel they're not wanted. They have gotten away from the sympathy of Christian people. Do not misunderstand and misinterpret the whole church because of the occasional coldness and neglect of some. No one can work with Christ's people for any length of time without feeling they do desire the best good of men; they do desire the salvation of souls.

Who are the people who do not go to church? They are those of bad

inheritance and bad environment. Those who live a mere animal existence; the apathetic, hopeless and wretched. Says Mrs. Browning: "Grief hath made us unbelieving." Again she says: "If, once in a while, we should see a flower dropping from heaven, we should attain a trick of looking up." So if we drop among these heavily-laden ones the flower of sympathy, they may "attain the trick of looking up." If Christ came into these homes of misery they would be transformed by change of habit into homes of comfort.—C. K. Henderson, D.D.

The Theological Class.

The announcement has already been made in the ALABAMA BAPTIST that the Board of Ministerial Education for this State has requested Rev. A. C. Davidson, pastor at Marion, to form the ministerial students of Howard College into a class for theological instruction—having the hearty approval of the faculty of the College. We are happy in making the request has been complied with and that, without any cost at all, there is now a Theological Class at the Howard.

Bro. Davidson is eminently fitted for the important work—a man of wisdom, scholarly attainments, fine preaching ability, thoroughly sound in Baptist belief, and withal pre-eminently a God fearing man. I know him well and love him, and greatly rejoice that our young ministers will come under the influence of so noble a man.

The text book which the Board has selected and furnished for use in the class is Dagg's *Manual of Theology*. This great work needs no commendation from me. Yet ever since the death of its distinguished author, I have had it in heart to call public attention to it. Its clearness and comprehensiveness of thought, its devotion to God's word, its richness of spirit, join to give it fine adaptation to the use of young men. I read it when first entering the ministry with great delight and benefit—have since read several other works on systematic theology—being fond of its study as the study of a science—but I go again and again to Dagg for refreshment. I would really be glad to read it through once a year for my own good. It was a surprise to me while ago to hear some say this work was out of print. It is not. And what is more, its present publishers—the American Baptist Publication Society in Philadelphia—have done a noble thing for our Board. For a mere nominal price, which was paid by some of the members of the Selma church, the Society let us have eighteen copies of the work to be used by the present class and then to be handed down to future classes. The Baptists of the State owe their thanks, and in their name I hereby present them to the Publication Society, particularly to Dr. Griffith its general Secretary, and to Dr. C. B. Biting, the Secretary of its Bible department. So the Board has gotten its class formed, equipped and at work, with no extra cost whatever. But the Board are in need of money to prosecute their work. The denomination has entrusted to them a great interest. We are your servants, and can go only so far as you will allow us. The Lord is certainly smiling upon the work and giving it great prosperity. It is his work; and he is laying a great responsibility upon the hearts of the Baptists of Alabama. Respond, brethren, to our call in the next sixty days as you have done in the past five months, and your Board will make a report at the Convention next July, which shall make all hearts rejoice. The money must come—we must have it. And I earnestly pray that the Lord will move your heart to send a contribution at once. Have you given? If not, wont you give now? If you have, wont you give again? No money pays so high a rate of interest as money invested in the education of a young man who is consecrating himself to God's service in the preaching of the gospel.

J. M. FROST.

A rich landlady once cruelly oppressed a poor widow. Her son, a little boy eight years old, saw it. He afterwards became a painter, and painted a life-likeness of the dark scene. Years afterwards, he placed it where the man saw it. He turned pale, trembled in every joint, and offered any sum to purchase it, that he might put it out of sight. Thus, there is an invisible painter drawing on the canvas of the soul a life-like picture reflecting correctly all our spiritual history on earth. Eternity will reveal to every man his own record.

Don't live a single hour of your life without doing exactly what it is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely and cleanly. Then do the next thing without letting any moment drop between. It is wonderful to see how many hours those prompt people contrive to make in a day. It is as if they picked up the moments that the drawers lost.

The Work of the Home Mission Board in Florida.

In my account of the Florida Baptist Convention, I should have stated that the above Board contributed some \$2,500 of the \$7,247.83 which I stated was raised by our Convention last year, and promises still larger help for this year. Dr. Tichenor, the Cor. Sec. of the Home Board, is manifesting a lively interest in our work, and seems to be gratified with results. Florida Baptists greatly appreciate the help they are receiving from the above Board.

PAUL WILLIS.

Monticello, Fla., Jan. 21, 1885.

Minutes Wanted.

Will the clerks or brethren in the Associations, except those named below (which I have received, and hereby thank those who have sent them to me), please mail me at once copies of their Minutes for 1884? I have Boiling Spring, Cahaba, Cahaba Valley, Cherokee, Coosa River, Eufaula, Harmony, Judson, East Liberty, North Liberty, Mulberry, Muscle Shoals, North River, Pine Barren, Selma, Shelby, South Eastern, and Unity. I want them for the use of the Convention. By so doing greatly oblige, Fraternally,

BENJ. B. DAVIS, Secretary,

Eufaula, Ala.

Demopolis Church.

The following amounts have been recently received for the church building:

Bethel ch., pr. Rev. C. S. Ray	\$11.00
Rev. W. B. Crumpton	5.00

Bethel is a Hardshell church in Sumter county, presided over by Rev. C. S. Ray, a Hardshell preacher. It has thus far given \$36.00 for this object and there is more to follow. Only one Missionary Baptist church has exceeded this amount. God bless Bro. Ray and his people.

The amount needed yet is \$300.00 and not \$30.00 as you printed it last week. G. S. ANDERSON.

Newbern, Jan. 18, 1885.

[We printed it \$30 because you wrote it \$30.—E.D.]

Missionary Meeting.

There will be a meeting in the interest of missions held at Zion church, Sumter county, Rev. J. K. Ryan, pastor, beginning on Thursday, Feb. 5th, at 10 o'clock a. m.

The following subjects will be discussed:

1. The evidences of Christian character. A. C. Davidson and J. G. Harris.
2. Why are we called *Missionary Baptists*? B. F. Riley and A. R. Scarborough.
3. The past success of the missionary cause an encouragement for the future. A. C. Davidson and J. D. Cook.
4. The duty of Christians to give systematically to the cause of missions. T. M. Bailey and C. C. Vaughan.

We will be glad to have at this meeting as many of the preachers of the Association and members of the surrounding churches as can possibly attend. The members of Zion Church will take good care of all who will come.

T. M. BAILEY,

Cor. Secretary.

LITERARY NOTICES.

The New Guide to Rose Culture, 1885. The Dingee and Conard Co., Rose growers, West Grove, Pa. Published for free distribution and tells all about the culture of roses, and a great deal about floriculture in general.

The February number of Ford's Christian Repository and Home Circle, in addition to a great variety of interesting matter, will contain a life-like picture and a life sketch of Mrs. Annie Luther Bagby, our missionary to Brazil, prepared expressly for the magazine.

The *Times-Democrat*, New Orleans, has complimented us with a copy of its splendid almanac for 1885. The *Times-Democrat* is the largest and most enterprising journal in the South. The subscription price is low, only \$1.50 a year. The almanac, a reliable and valuable book of reference, is mailed free to every yearly subscriber to the *Times-Democrat*, and is sold to the public at 25 cents.

The publishers of the *Texas Baptist Herald*, Austin, Texas, have favored us with a copy in pamphlet form of the missionary sermon delivered by our friend and brother, Rev. R. T. Hanks, of Dallas, Texas, before the Texas Baptist State Convention at Waxahatchie. The text is Isaiah 50: 11: "He shall see of the travail of his soul and shall be satisfied." The subject is well handled and the sermon is deeply interesting throughout.

"VICK'S FLORAL GUIDE," as usual, needs no commendation, its solid merit having long ago given it a firm place in popular affection. The number for this year contains the list of new seedlings in both vegetables and flowers, and with its bright flower frontispiece, is quite worthy a prominent place on the sitting-room table, while the illustrated Magazine

has long been a faithful guide in all matters relating to the garden. James Vick, Rochester, N. Y., will send the Floral Guide to any address for 10 cents, which, if seeds are afterwards purchased, may be deducted from the order.

THE TRIBUNE ALMANAC for 1885 has made its appearance. Considerable pains have been taken to present in the ALMANAC a complete and accurate statement of the Presidential vote in the last campaign. In addition to elaborate election tables, it gives summaries of all the important laws passed at the last session of Congress, statistics of all the operations of the Government, and lists of all the chief officials at Washington, and of the new Congress, together with a large variety of other general information. There is an official statement of the new postage rates, among other things. Price, 30 cents a copy. Address New York Tribune, New York.

GRACE GREENWOOD'S NEW BOOK,—"Stories for Home Folks, Young and Old," is the attractive title of a pretty volume by this famous author, just published. It starts out with "A True Story of President Lincoln," which with other war reminiscences that follow will awaken a patriotic glow in the hearts of readers both old and young; there are stories of travel in this and other lands, stories of famous people, of "My First Love-Letter," "Almost a Ghost Story"—in all twenty-nine stories, which being written by GRACE GREENWOOD, who is so well known as one of the most graceful and captivating writers, will find joyful listeners everywhere. The volume is equivalent in size and appearance to the authors other works heretofore sold at \$1.25, but being published by the "Literary Revolution" John B. Alden, 393 Pearl Street, New York, it is sold for 50 cents. Mr. Alden sends a 100 page catalogue, descriptive of his immense list of standard and popular works, free to any applicant.

An important feature of BIRTHDAY for January is an article by Dr. Yale on "The First Steps," in which the earliest development of the baby's power of locomotion is described in a practical manner, with suggestions as to the avoidance of "bow-legs," "knock-knees," etc. Parents of little folks as yet nameless may find some serviceable hints in an amusing sketch by Rev. Edward Everett Hale, entitled "Naming the Baby." Mrs. Christine Ladd Franklin makes "The Infant's Mind" a subject of most interesting study. "Baby Abroad" in Winter, Mrs. Marion Harland, and various other features, go to make this number a valuable one for all who have the baby's interests at heart.

"THE NOVELIST" is the characteristic of a new paper just started in New York, by John B. Alden, the "Literary Revolutionist." The price, also, is characteristic—only \$1.00 a year. It is not intended to enter into competition with the high-priced, but low-character, story papers which darken the country like a pestilence, but will be devoted almost entirely to high-class fiction, such as finds place and welcome in the best magazines of the day, making the paper an unrivaled (as to cost, certainly) source of mental recreation for the weary, and of entertainment for all. During the year there are promised serial stories by William Black, Mrs. Oliphant, James Payn, Hugh Conway, B. L. Farjeon, and others—certainly a good variety, as well as good quantity for the dollar. It is printed in large type, and is a handsome paper. For free specimen copies address the publisher, John B. Alden, 393 Pearl Street, New York.

OBITUARY.

Died, at his residence, near Womac Hill, Choctaw county, Ala., on the morning of the 10th of January, 1885, at a few minutes after 11 o'clock, our worthy and esteemed Bro. William Riley Gibson, who departed this life for a life immortal in the realms of eternal glory. In evidence of this assertion, we were told by a friend who was with him in his last hours, that an hour or two before he died he remarked, "Are you aware?" and then ceased to speak for a few moments, when our friend inquired of him, "Aware of what?" Said Bro. G.: "Did you know that I am dying?" "Yes," was the reply, "I know it." Said Bro. G.: "I know it by my eyes becoming dim," and putting his hand to his face, said, "these muscles are giving away," or words to that effect; but, said he, "I will soon cross the bright river and be with Jesus."

For several years he has not enjoyed very good health, and was confined to his bed several months ago, but had recovered so much that he was able to be about his business, and expressed himself as being in better health than for several years. But, alas! how little do we know of the future—within ten days time he was to exchange this life for eternity. Ah! one of countless ages, of unathomable depths and ceaseless existence, how great we cannot imagine between this short space of time here with its many sorrows, pains, and disappointments and that of a never

ending eternity of glory and happiness forever. Oh! who would not strive to win the "pearl of great price?" Here we are but floating bubbles upon the stream of time, floating down into the ocean of eternity. We rise as a bubble upon the water, and some of us float down the stream of life to a greater distance than others, but soon, yes very soon, all must vanish from the face of the waters and pass on into the invisible ocean-world. Who can tell the length of the hidden line within the reel of his life, how soon it will all be unwound and the end appear? or when the floating bubble will burst and leave no traces of its existence upon the surface of its waters? or an empty blank upon the pages of his history? But if we are laborers and co-laborers in the vineyard of our Lord our works may be seen many days hence, and then we go to reap the fruits of our labors as a rich reward laid up in the mansions of glory through and by Him who said, "I go to prepare a place for you; in my Father's house are many mansions; if it were not so, I would not have told you."

Bro. Gibson lived as a laborer in the vineyard of his Lord and Master, and now that he has gone to reap the fruits of his labors, many days will rise up to praise him; yes, and many more will miss him in places of business and in the church. He was a useful man, good mechanic, blacksmith, a justice of the peace for several years, and a good citizen. The writer has been intimately and personally acquainted with him the greater part of the time since the year 1852.

Bro. Gibson was born in Dallas county, near Cahaba, Ala., May 9th, 1831; came to this (Choctaw) county in the year 1852, and was married to Miss Martha A. Butts, December 2nd, 1857. He joined the Baptist church and was baptized in August, 1860; then licensed to preach in 1873. He has resided near this place (Womac Hill), nearly ever since he first came to this county. He has completed his work and gone to his reward, and joined in with the happy throng with the redeemed hosts of heaven, and to meet with those of his household who preceded, three children and a beloved companion who died in the faith and love of Jesus a little more than three years ago. He leaves a family of four children to mourn his loss, two girls and two boys, the eldest an amiable young lady of rare qualities and a good Christian heart, who joined the church and was baptized a few years since. The bereft little family have our greatest sympathies in their bereavement for the loss of their affectionate father. But we trust the loss of their faithful father may prove their eternal gain. The poor little orphans without the advice of an instructive father or the love of mother to comfort them in their distresses, surely will have the sympathies of all who know them, and will not be neglected by the Father who is "a Father to the fatherless and judge of the widow." These tender buds will not be forsaken by that Eye which beholds their every want. As a star of the universe, Bro. Gibson did not refuse to let his light shine—which was borrowed from the Sun of Righteousness—upon his little sphere and upon these tender buds who received the warm influence of his Christian character and pious example.

F. M. W.

In Memoriam.

Time, turning the daily leaves in his great volume of life, brings days of joy and sadness to all. Some are forced to commit friends and loved ones to the bosom of mother earth every day and every hour. But, memory with the pen of association, dipped in the ink of affection, imprints their forms and faces so deeply upon the tablet of the heart that no coming time will obliterate them.

Mr. A. G. Hudson was one of the oldest citizens of Marion, Ala. His venerable head, frosted by many winters, as well as his positive manner and strict idea of right and wrong, caused all who crossed his path-way to honor and respect his presence. A useful man, a good citizen, a kind husband and father, he passed his final account. We are assured from his past life that no fear of death disturbed his last hours, but the strong arm of Jesus supported him and lighted his way through the dark valley of death. Loving wife, sons and daughters were left to feel his loss and know that never again, at their dear old home, will they hear the music of a voice that is still forever or feel the touch of a "vanished hand."

Children who from youth have sought his advice, will miss his many words of instruction given from a full store-house of wisdom and experience. May they humbly bow in Christian spirit and say, "Thy will, O Lord, be done."

A wife and husband who for years have sailed so quietly down the stream of life together hand in hand, are separated to meet

"When Christ shall bid his saints arise, To hail Him in triumph descending the skies."

F.

Uniontown, Ala.

MARRIED.

At the residence of the bride's father, near Enon, Bullock county, Ala., Jan. 13th, by Rev. W. S. Rogers, Mr. Wick Smith and Miss Manie Shehee. Surely happiness must follow such a happy union.

At the residence of the bride's mother, on 11th of January, by Rev. B. M. Bean, James P. Leynath and Miss Zora Dozier, of Montgomery county.

On Thursday, Jan. 15th, at 7:30 p. m., by Rev. T. H. Stout, of Eufaula, Mr. F. A. Waters and Miss Mackie Anderson, both of Pike county, Ala.

At the residence of Mr. D. G. Fox, on January 21, 1885, by Rev. J. Gunn, Rev. T. J. McCandless and Miss Mollie E. Ragsdale, both of New Market, Ala.

Married in Alabama.

Near Midway, W. L. Wilcox and Mrs. C. A. Stephens. In Pickens county, Mr. G. P. Williams, of Florida, and Miss Emma V. Calley, at Bridgeport, Dink Crenshaw and Lilie Galloway. In Perry county, D. B. Scott and Miss Muggie Wallace. In Cleburne county, J. W. Norton and Miss M. C. Groover. In Hale county, Wm. G. McCrory and Miss Cora E. Stephens; also, Perry Curb and Florence Allen. In Montgomery, A. T. Mages and Anna Johnson. In Oxford, Sam F. Ingram and Miss Rena Graham. At Blount Springs, J. M. Jones, of Tennessee, and Lula A. Willoughby. In Blountville, Henry Thomas and Electro Burgess. In North Carolina, Jno. M. Doyle, of Blount county, and Lizzie Lutterloh. In Talladega, J. M. Morris and Mattie Hillman; also, S. W. Pace and Fannie McKibbin. In West Point, Rev. W. W. Turner, of Park Mills, and Annie Alsorser. In Chambers county, J. H. Wooten and Malinda Leverette. In Mississippi, Ira D. Portis, of Suggsville, and Onie M. Poole. In Pickens county, W

Furs, Hides and Wax Wanted

To THE PEOPLE OF ALABAMA:

I beg leave to inform you all that you showed by your action in August that you did not want me to be Governor, but preferred that I should continue in the Rags, Hides, Wax and Fur trade. Therefore you think it best for me to continue in the trade. I am doing so, and trust you will aid me by selling and causing all your neighbors and friends to sell us all the Fat and Bones they can catch or gather up. We are able to pay as high prices at Montgomery, Atlanta or Nashville, for the same grade of Furs. I will take Furs from all points from Georgia border, at \$8.50, better than anywhere hitherto sold at \$12.50.

The very Superior Quality of these Hides, and the remarkably Low Price, we 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 most complete line of

**MEN'S
UNDERWEAR**

Ever shown here. An Elegant Line of

Balbrigan, Scotch Wool and Merino Underwear,

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