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## God Speaking in the Storm.

A sermon preached in the Tuskegee Baptist Church by the pastor, T. W. Hart.

"Then the Lord answered Job out of the whirlwind."—Job 38: 1.

Job, it seems, is surrounded by a crowd of sympathizing friends who have gathered about him to discuss with him the dealings of the Almighty. While thus engaged the stinging and approaching storm—the sand is thrown up into the face of the sun—a fearful storm sweeps over the land, and in the midst of it is heard the voice of God. "Then the Lord answered Job in the whirlwind."

Numerous instances might be mentioned where God has manifested himself to his people, in the midst of clouds and storms. These are the means by which he may impress upon the majesty of his presence. It was so upon Sinai; while he spake to the children of Israel, there were thunders and lightnings, a thick cloud rested upon the mountain's brow, while upon its rugged sides, the smoke, as from a furnace, rose up in enveloping folds. Thus it was upon Horeb. As the Prophet Elisha stood upon its rocky summit, the majesty of a great, strong wind played about him; the mountains were rent and the rocks broken in pieces. Beneath his feet the earth yawned and quaked, and around him raged a crackling flame; it was in the midst of all this that God spoke to his servant. So, too, upon the Mount of Transfiguration. As Jesus prays his soul kindles with a holy fervor; and his garments, saturated with the uncreated glory of the God-head, appear with a resplendent whiteness far exceeding that which human art has ever accomplished. There he stands before his wonder-stricken disciples, clothed in all the splendor of eternal day, and demonstrating to them that truth which Peter had so recently declared, viz: that he was the Son of God. At that moment a bright cloud overshadowed them, and a voice out of the cloud which said, "This is my beloved Son, in whom I am well pleased; hear ye him." And so, too, will it be, when at the end of the world. When this dark earth of ours shall reel like a drunk man, in the last throes of its destruction—when the light of the sun shall be darkened, the moon turned into blood, and the stars shaken from their sockets; and when the whole universe shall be wrapped in a waving sheet of flame, and fervid heat, the smoke of its own ruin; then it is that "the Son of man, sitting on the right hand of power," shall be seen "coming in the clouds of heaven."

God, my brethren, sometimes speaks to us in the cloud and storm, as well as in the dew drops and the gentle zephyr that fans our cheeks. He speaks to us in billowy ocean, as well as in the calm and placid lake, the rippling brook or the murmuring stream. As has well been said,

"God moves in a mysterious way His wonders to perform; He plants his foot-steps in the sea, And rides upon the storm."

And I believe that it is in the storm, where the ordinary provisions of safety are inadequate, and danger threatens on every hand, that men are more easily impressed. In times like these they more often lift up their voices to implore the mercy of the Almighty.

As yet, through the goodness of God, our own beautiful little city has been free from those dreadful cyclones that have so recently swept over and devastated so many Western homes; but it has made us uneasy; it has caused us often, of late, to look with painful anxiety and foreboding to every gust of wind, and to every dark and lowering cloud that have passed by, lest we, too, should share a similar fate.

Let us, then, before it may be too late with some of us, listen to the voice of God, as it comes to us, as it did to Job, in the midst of the storm. I think that from the storm we may learn two very important lessons—a lesson of warning and a lesson of encouragement.

I first, then, let us learn a lesson of warning. It is this: how easily the most harmless and insignificant things in themselves, may become the most destructive. What is softer and more harmless than the dewdrop, glistening in the rays of the uprising sun? What is more beautiful? All nature, animate and inanimate, seems to be refreshed by it. And yet when changed into a flood, with what terrific force does it sweep down everything in its course. Deep gorges are cut out in the hill-side; farms are submerged and the tender plants, upon which the farmer depends for a livelihood, are washed up and destroyed; and everything around seems to be in a state of disorder and confusion.

And what is more gentle and refreshing than a gentle summer breeze? A little child may lay down and sleep in it, without the least danger of contracting even a cold. And yet when that breeze is changed into the tornado how terrific and destructive does it become! how the lamb becomes a tiger, and the hind becomes a wolf! how great trees are wrested to the ground! how homes are thrown down and hurled upon the heads of the peaceful occupants! How great, therefore, my friends, is the power for destruction even in the simplest and most harmless of things.

No less terrible than those in physical nature, that, held by a slight restraint, keep in check vices, which were they let loose, would not only destroy ourselves, but carry devastation into society. "It is natural to err," is an old, but truthful proverb. There is in the human heart a natural inclination or bias to do evil; its every purpose is downward; its every tendency is in one direction, and that away from God and holiness. "I find," says the Apostle Paul, "a law, that when I would do good, evil is present with me." And how often does it happen, that our hearts and minds are brought under subjection to this law of sin and death! It gains the complete mastery over us and forces us to do evil, when the best instincts of our nature would have us do good. Then it is we become carnally minded; we mind the things of the flesh; we yield our members as servants of unrighteousness. Yes, then it is that this evil bias of our hearts, now changed into a mighty tornado of destruction, sweeps over us and stirs up the inmost depths of our souls. It destroys, for the time at least, our high aspirations after God and holiness—it sweeps away our bright hopes of heaven, and leaves us, like a shipwrecked mariner alone and unprotected amidst the boisterous waves of the great deep.

Seeing, then, how easily things that are so small and insignificant in themselves, may produce such harmful and destructive results, let us all be warned, and especially you who are young, not to take even the first step toward that which is evil—let us shun the very appearance of it. These natural passions and appetites and desires of our heart, may indeed seem small, insignificant and harmless, but remember if they are not checked at once, but are allowed to go on, like the tornado, they will increase in force and velocity, as they progress, until at length, utterly helpless beneath their mighty power, you will be swept irresistibly on to destruction and death.

Some years ago a party of young people concluded they would take a moonlight ride upon the Niagara, just above the Falls. As they were gliding smoothly on upon its placid waters, greatly enjoying themselves, some one saw them from the bank and called out to them to beware of the rapids just ahead of them. They paid no attention to his admonition, except to ridicule it, but went their way, full of hilarity and mirth, fully unconscious of the danger that threatened. Presently some one else saw them and cried out to them to turn back or it would soon be too late. But to these words of warning they also turned a deaf ear. And so they went on and on, until at length they struck a strong current that carried them down towards the rapids; then, for the first time they recognized their critical situation. But, alas, too late! With all their united effort they could not turn their boat around, but were borne swiftly down until they struck the rapids, and then with lightning speed they were soon rushed to the mighty Falls and over them they were hurled, to be dashed to pieces against the rocks below. And my young friends, may it not be so with some of you at last? If you still continue to give loose reins to the evil passions and desires of your nature, may they not become irresistible and sweep you onward and downward, until at last you shall be dashed to pieces upon the stones of perdition.

You may not see any special harm in the social glass. It so exhilarates your spirits, you think, as to make you feel like an entirely different person. But remember, every glass you take increases your thirst for more, until at last your desire for strong drink will become so insatiable that like a mighty current it will bear you down to a drunkard's grave. It may be that you see no harm in keeping company with those godless companions of yours. Their company is so very gay and lively that while with them you while away so many of the dull hours of your life. Remember that they may lead you astray. They may entice you from paths of

virtue and rectitude to those of folly and vice. And at last, when too late, you may find yourself locked up in a felon's cell.

And even the ball-room and the theatre may do you an immense harm. I know that these places are very fascinating and enjoyable, especially to the young. But, my friends, remember that these places of amusement may set in motion, within your hearts, strong currents of worldly love that will bear you away from God; bear you away from heaven; bear you away into eternal punishment.

Oh! then, remember that little things, things that are trifling and insignificant, may, if we are not careful, come, and do become harmful and destructive. Remember that it is the gentle breeze and the soft dewdrop that are changed into the mighty tornado and terrific flood that sweep down and destroy everything before them. Yes, remember that a small leak can sink the largest ship; a small spark can destroy a whole city, and a small sin can damn a precious soul. Oh, then, let us beware of these small sins.

II. But, second, there is another lesson that we may learn from the storm, and that is a lesson of encouragement.

The storm teaches us that there are some things destructive in themselves, which may become beneficial and useful. At first we shrink with terror from the approaching storm; property is lost and homes are destroyed. And yet we learn from viewing the scenes of desolation that after all storms and floods are beneficial and useful. Think of the poison in the atmosphere, and how the storm has taken it up and blown it away, giving us in its place a pure atmosphere. A few lives may be lost in the tornado, but you and I have been given a purer and more healthy air. And so, too, with the overflowing floods. They may cut out deep gorges in the hill-side and wash away much that is valuable, but look how they enrich and fertilize the soil over which they spread. And what lands do we consider the most productive, if not the bottom lands that have been enriched by the overflowing waters of the streams which pass through them. These things, my brethren, may be great mysteries, but they are nevertheless true. Floods and storms may destroy much, but they bless us all.

The floods and storms in the spiritual world may sometimes strike us, but they are harbingers of God's infinite mercy. They give us a better vision; they purify more and more our spiritual atmosphere, and give us a more glorious view of those things which are unseen and eternal.

I believe that God often allows his people to be brought unto great straits, so that in their deliverance his holy arm may be more visibly seen; their faith strengthened—and their hopes brightened. Sometimes we are brought to the very borders of despair, so that we feel as did the Psalmist, that "deep calleth unto deep at the noise of his water-spouts"—that all his waves and billows are gone over us; or like Paul, when he cried out, "O wretched man that I am, who shall deliver me from the body of this death?" Then it is that the Lord will command his loving kindness in the day of time, and in the night his song shall be with us; and we are thereby enabled to exclaim, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Many a man whose property has been swept away by a single stroke, to make room for more precious treasure; or whose loved ones have been taken from him, in order to make room for the love and worship of God; has found his greatest losses to be his richest gains; his deepest darkness his most brilliant light.

This was so with Job himself. The whirlwind out of which God spoke to him, was but a small thing indeed as compared with the mighty storm of sorrow and affliction which rolled over his very soul. How deep and profound must have been his afflictions! His whole body, from the crown of his head to the soles of his feet, was covered with wounds, bruises and painful sores. His family were all dead; his property swept away, and his friends had better been dead, for they were living adversaries to him. Yet in the midst of all this he maintained his fidelity to the God of his salvation. "Though he slay me," says he, "I will trust him." He did trust God, and these afflictions which for a moment seemed so grievous and hard to bear, worked out for him "a far more exceeding and eternal weight of glory." They became golden links, as it were, in the chain of divine providence that bound his heart closer to the throne of the Eternal.

And so, too, with Abraham, "the father of the faithful." How his faith must have been shaken up and overwhelmed by a perfect tornado of doubt and disappointment and sorrow, when God commanded him to offer up Isaac. Was it possible that he was to put to death, with his own hands, the son of his old age—his only son—the son through whom God himself had told him, that "all nations of the earth should be blessed." Ah! was there ever a command so hard, so difficult to obey? But he obeyed. He consulted no flesh nor blood. Isaac is taken to the mountain, the altar built, and his son laid bound upon it, and Abraham stretched forth his hand "to slay his son." But enough: the design is accomplished: Abraham's faith is proven, even that faith which works by love. The storms of temptations are now hushed; the lashing waves of doubt are now quieted, and his faith is made even stronger and his hopes brighter. And looking around upon the beast he had him, he sees with prophetic eye "the Lamb of God that taketh away the sin of the world." And Abraham, says Christ, "rejoiced to see my day, and saw it and was glad."

It was a dark and stormy day with Jacob when God made trial of his faith. Joseph, his favorite son, he believed to be dead; and now he was mourning over the continued absence of Simeon and his beloved Benjamin. All these things, like a great tempest, had filled the old patriarch's mind with impenetrable gloom. "All these things are against me," he said in deep distress. But not so; they were blessings in disguise; for soon the brethren return, not only bringing with them food, but the glad tidings that Joseph was alive and Governor over all of Egypt. He hastened to see him, and before he gathered up his feet in death, his life was explained to him. The cloud and the storm which he so much dreaded, he found to be big with mercies, and had broken with blessings on his head.

John the beloved disciple of Jesus, upon the Isle of Patmos, shut away from active life and duty, was veiled with impenetrable mystery. Clouds and darkness seemed to be round about him. How his very soul must have been torn up and stirred to its very depths! But in a little while he was "in the spirit on the Lord's day," and God revealed to him the glories of that "great city the New Jerusalem." He was permitted to catch a glimpse of its jasper walls and pearly gates and golden streets. Sweet music from the celestial choir ravished his ears, and that lone Aegean Rock was transformed into a paradise on earth.

All these are but a handful of the saints of all ages and among all nations to whom the meaning of their trials has been made known, and who have leaped that the storms and floods which have gathered over their spiritual horizon were but the harbingers of peace and happiness. Out of the planting of the grave itself, there has gone forth a "peace that passeth all understanding." From the storm cloud that gathered dark and lowering over the death of our loved ones, a bright silver lining has often been seen, enkindling hope in the bosom of despair, and thereby assuring us that after the storms of life are passed we shall meet at last, on that beautiful shore.

Yes, brethren and friends, we live in a land of storms. There are storms without and within us. There are storms that blow down and demolish the noblest works of nature as well as of art; and there are storms that tear up the great deep of our souls; and what we all need and must have is a refuge from the storm. And where can it be found? Surely not in the brilliant guesses of science, nor in the speculations of philosophy; not in the code of morals taught and promulgated by Confucius, nor in the articles of faith systematized and formulated by Zoroaster, nor in the pages of the Koran, which the "False Prophet" claims to have been written under divine inspiration. We find it not among the matchless plays of Shakespeare, nor in the unrivaled fiction of Scott, nor in the fascinating poems of Byron or Wordsworth. But, blessed be God, we do find it in the old book which our fathers have read and handed down to us. As you stand upon this storm-tossed planet, you may hear, far above the warring of the elements, far above the roaring of the winds, far above the lashing of the waves, the voice of love and mercy from God himself, saying, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yes, I will help thee; yes, I will uphold thee with the right hand of my righteousness. When thou passest

through the waters, I will be with thee, and through the rivers they shall not overflow thee."

Then, ye hardened, troubled souls, who are tossed to and fro by the trials and disappointments and sorrows of life, come, and find here under the shadow of the Almighty, a refuge, and a covert from the storm, and from the rain. Here you need fear no evil; for as securely as on a building cliff, you may behold the shifting currents of opinion, without being disturbed by its chilling and following eddies, or the billowy waves of passion and affliction, without being engulfed in it. "He that dwelleth in the secret place of the most high," says the Psalmist, "shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress; my God, in him will I trust."

And after a little while, when the storms of life are past, he will land us safely in the haven of eternal rest. Then all there will be peace and joy and happiness. No sea will be there with its fretting, foaming, lashing billows; no tornado to sweep over and destroy. There we shall stroll beside the sparkling river of life; while from its rippling surface and crystal tide there shall rise soft and gentle breezes that shall fan from our careworn cheeks every trace of sorrow and affliction.

"There shall I bathe my weary soul In seas of heavenly rest, And not a wave of trouble roll Across my peaceful breast."

Then, if not before, all the dark mysteries of our lives shall be cleared up and the whole philosophy of evil understood. Why storms of sorrow and calamity, like a wild deluge, have been permitted to harass and disturb our souls, so that we have so often groined and travelled in pain, will then be made clear. The mother will then know why her children perished like blossoms from her arms. The companion will know why he was left in middle life to pursue his journey alone. Those slow-paced, weary years of sickness and disease will then be explained. Ah! yes, brethren, that sweet by and by. In that glorious light which shall throw out its radiance from the throne of God no dark mystery can live. Now we know in part; we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. Then we shall know even as also we are known. Then we shall thank God for every flood that was waded, for every affliction endured, for every persecution suffered, and for every chair made vacant around our hearthstone. Oh! then, "Ye fearful saints fresh courage take; The clouds you so much dread Are big with mercy and shall break With blessings on your head."

"Judge not the Lord by feeble sense, But trust him for his grace; Behind a frowning providence He hides a smiling face."

"Blind unbelief is sure to err, And scan his work in vain; God is his own interpreter, And he will make it plain."

Grace as Needed. Said a pastor: "There was once a man in my church one of its officers, who was characterized by the most childlike piety of any one I ever knew. He came to me more than once, saying, 'You must take my name from the roll of the church, for I am not a Christian. If I were I would not have this fear of death that so oppresses me.' It was with great difficulty that he could be persuaded against a step so obviously unnecessary. Time went on, and finally I was summoned to his house as one of his attacks had taken him, and he was at the point of death. I am going to die," he said, as I entered his room, "but I have no fear, I know whom I have believed." In answer to questions from the family, I said as I was about to leave, "I think this is his last attack. There have been times when the disease seemed more violent, but he has not had dying grace till now." He did die in a very few moments.

The incident strongly emphasizes a great truth: God gives his children grace sufficient for the day. But it is grace for the day, and not for the future. Dying grace is not needed till the dying hour comes. Christians should not estimate their character by the state of their feelings in regard to an event in the future. The true test is—"Do I heartily trust in my God and Savior, and in my daily life testify to my faith?" It is a question of the present and not of the future. At the same time we should feel very tenderly with those who through fear of death are all their lifetimes subject to bondage.—Christian Weekly.

The talent to sing is one of the richest of God's gifts, and he will require it at the hands of those who possess it.—[Golden Rule.

## The Sacred Sense of Baptism.

BY C. E. W. DOBBS, D.D., INDEPENDENT.

Wishing to ascertain from an unquestionable source the present state of opinion among the German scholars, I wrote, some weeks ago, to the distinguished Prof. Adolf Harnack of Göttingen, asking him to favor me with answers to several questions submitted. Professor Harnack is perhaps the greatest living authority among scholars on questions relating to Christian antiquarian research. I was through him that the *Independent* and *Bris* presented to American readers the "Brynolus document," "The Feeding of the Twelve Apostles," of which so much was said in our religious press, and on which he has published quite an elaborate commentary. In replying to my inquiries, Professor Harnack wrote the following letter:

GIESSEN, Jan. 16th, 1885. C. E. W. DOBBS, D.D.,

Dear Sir: Referring to your three inquiries I have the honor to reply:

1. Baptism undoubtedly signifies immersion (*eintauchen*).

2. No proof can be found that signifies anything else in the New Testament, and in the most ancient Christian literature. The suggestion regarding a "sacred sense" is out of the question.

3. There is no passage in the New Testament which suggests the supposition that any New Testament author attached to the word baptism any other sense than *eintauchen*—un-*tertauchen*.

Up to the present moment, likewise, we possess no certain proof from the period of the second century in favor of the fact that baptism by aspersion was then even facultatively administered; for Tertullian (*De Pœnit.*, 6, and *De Baptismo*, 12) is uncertain; and the age of those pictures upon which is represented a baptism by aspersion is not certain.

"The Teaching of the Twelve Apostles," however, has now instructed us that already in very early times, baptism in the Church took no

place of immersion, when any kind of outward circumstance might render immersion impossible or impracticable. [Then follows Chap. 7 of the "Teaching," quoted in full, emphasizing the clause, *Ean de amphotera*, etc.: "If thou hast neither, pour water thrice upon the head," etc.]

For details regarding the above you will please to consult my commentary on the passage. This much is lifted above all question—namely, that the author regarded as the essential element of the sacrament, not the immersion in water, but chiefly and alone the use of water. From this, one is entitled to conclude that, from the beginning, in the Christian world immersion was the rule; but that quite early the sacrament was considered to be complete when the water was applied, not in the form of a bath, but in the form of an aspersion (or pouring). But the rule was also certainly maintained that immersion was obligatory, if the outward conditions of such a performance were at hand.

With high regard, your obedient, ADOLF HARNACK.

As a matter of interpretation, it may be interesting to note that Professor Harnack parenthetically renders *en hudati sounti* by "in flowing water." His reference to the suggestion of a "sacred sense" is explained by the fact that, in my letter I called his attention to the argument very commonly advanced in this country, that the Greek verb in the New Testament is used in a sacred sense, by which it denotes "the application of water, irrespective of mode."

Madison, Ind.

## Our National Wastage.

The people of this country, it appears from the Internal Revenue report, are consuming a steadily increasing quantity of liquor and to-bacco, notwithstanding the hard times. This fact should be kept in mind, when propositions to repeal the whole or a part of these taxes are under consideration, that they yield an increasing revenue because the people voluntarily consume certain articles in bad or good times. The revenue from internal taxes last year was \$121,590,039.85, of which \$76,905,385.26 was derived from distilled spirits and the dealers therein, but only \$77,655,211.35 from the tax on spirits proper. If all internal taxes except the tax on distilled spirits should be removed, the loss of revenue would be about \$50,000,000; if the taxes on dealers in spirits, rectifiers and manufacturers of stills should be retained, the loss of revenue would be about \$44,684,700. It is not quite clear,

from the language of President Arthur's message, which he intends to recommend, but probably the latter.

During the last fiscal year, the consumption of whiskey was 78,342,474 gallons, or about 1.27 gallons per capita. The ratio was nearly the same in 1881; was only 1.04 gallons during the hard times of 1873; but was 1.51 gallons per capita in 1873. This tax, therefore, might be expected to yield a revenue varying from \$57,000,000, to \$80,000,000, according to the condition of industry.

The manufactured tobacco consumed last year amounted to 384,833,667 pounds, or 3.2 pounds for each inhabitant. In 1881 the ratio was 3.1 pounds per capita; in 1878, only 2.5 pounds; and in 1873, 2.8 pounds. The extreme variation here is only about one-sixth, and a tendency to increase appears, in spite of any depression of industry thus far. This tendency is more marked in the consumption of cigars and cigarettes. Last year 3,455,616,017 cigars were consumed, or about 60 for each inhabitant, against 50 in 1881 and 40 in 1878. Last year 908,090,723 cigarettes were consumed, or about 15 for each person, against 11 in 1881 and only about 3 per capita in 1878. This branch of revenue, therefore, if let alone, may be expected to increase.

The consumption of fermented liquors last year was 18,998,619 barrels, or, at 51 gallons to the barrel, 588,956,189 gallons—about 10½ gallons for every inhabitant. In 1881 the ratio was 8.22 gallons per capita; in 1878 only 6.36.—*New York Tribune*.

Eld. Chas. Peleg Sisson.

This venerable servant of God was born in the city of Savannah, Ga., on the 16th of November, 1821. He belonged to an English family of much respectability and was liberally educated. In the year 1842 he married Miss Susan Peyton, and removed to Cobb county, Ga. Up to this period his life was quite carnal, but his union with Miss Peyton brought him more thoughtful days, and during a meeting at Lebanon Camp Ground,

Christ and his cause, and during the month of August, 1843, was baptized by Eld. Henry Collins and united with the Baptist church. He was at once an active member. Afterwards he removed to Alabama, and in the year 1853 was ordained to the gospel ministry and preached his first sermon at Park Springs church, in Chambers county, and the day of his greatest vigor were connected with the early history of the Carey Association, in which for a long time he was a great power. He was an intense missionary, and those were omissionary, and almost anti-missionary days in the Carey, and many were the hard battles that he fought on the fields of that association. As a preacher, Bro. Sisson belonged to the first rank in East Alabama. He was modern, faithful and energetic in his work, and sound and stern in doctrine. He was liberal to a fault. He was childless, but many were the boys and girls who were educated by him, and quite a number fed and clothed.

His life, up to the war between the States, had been spent in great plenty, but after the war he was left poor. For the past seven or eight years his health had been quite poor and his family physician had advised that it was dangerous for him to attempt the labors of the ministry, and he had partially retired from the pulpit for several years; but at length he decided that he could not endure such a life, and said that he had rather die in the work of the Master, as quickly as the end might come, than to live long in such inactivity, and, as he was determined to work, he was appointed missionary and colporteur for the Liberty and Carey Associations in the year 1883, and was reappointed for 1884, but was unable to do any work during that year. He was a great sufferer during the entire year, and on the morning of March 12, 1885, his spirit took its flight to that rest which remaineth to the people of God. He asked me on the morning of his death, "John, can anything more be done?" I replied, "The doctor says he can do nothing more." He said, "Then we will refer it all to the blessed Master, and await his orders."

A few hours after his struggle ended. His groans were heard no more. All was peace. The spirit was gone and nothing but the senseless clay was in our presence. As the mortal remains of the Master's servant, with respect, tenderness and tears, we interred it in the cemetery of the Baptist church in Roscoe, Ala., where he lived at the time of his death.

All is well with our aged father and his children comfort and care for the bereaved wife who is left to mourn his departure, is the prayer of one who loved them both.

JNO. P. SHAFER.

## Temperance Column.

Selected for the Alabama Baptist by the National Association of Free Will Baptists of the United States.

LITTLE RUSH LIGHT.

Nealie Wood, a little seven-year-old girl, had come from the country parsonage, where the whole of her short life had been spent, to visit her little cousin, Mary Keller. She was having a "wonderful time," she sent word to her mother. Mr. and Mrs. Keller, seventeen-year-old Fannie, and fifteen-year-old Harry, all loved Nealie, and no wonder, for she was a bright, loving, wise child, as wholesome and sunny as summer sunshine. She was a useful little body, too, and the day before the glad New Year, she assisted Fannie in preparing for "open house."

She whipped the eggs for frosting and beat sugar and butter to her heart's content. She helped make the salads and shaved some of the Saratoga potatoes; she even braided Mary's hair in a "half dozen catfalls so as to make it all crinkly on the morrow."

When the work was all done, Mary proposed that she and Nealie should have a play reception—"set the table and receive calls just as Fannie does."

In a pretty little room between the dining room and library the children arranged for the reception. The doors in both rooms were slightly ajar, and, unknown to the children, the rooms were occupied, Fannie being in the library writing a letter and Harry in the dining-room reading an interesting book. Both were so deeply engaged that they gave no thought to the children until they heard Nealie say joyously as they spread the banquet:

"O Mary, Mary! we can be happier than queens, can't we! Isn't Fannie the dearest girl in the world to let us have all these things. Ham sandwiches and twenty pickles, and a dish of chicken salad, and jellies and frosted cakes—O my!"

"She ought to let us have 'em," said Mary in a matter of fact tone, "cause she's got to have all these things and let's more."

cake, an' wine. I wish she'd let us have a little wine to play with; but I don't know where she is, an' so I can't ask her; an' I wouldn't do no good if we did, 'cause I've teased an' teased her before an' she won't let me have any to play with."

The joy all died out of Nealie's voice as she asked soberly: "Does Fannie pass real wine to folks on New Year's Day?"

"Why, of course; it wouldn't be New Years without wine."

Fannie, in the library, fairly winced at this remark of her little sister's; she was suddenly sobered into a thoughtful mood. Was it her fault that New Year and wine were bound together in her sister's mind? She felt that it was.

"I'm so sorry that dear Fannie passes wine. Does she know it makes folks drunk?" Nealie said, with a quiver in her voice.

"I don't know whether she does or not, but I do know that Harry likes wine."

"Aren't you sorry?"

"No, it don't hurt Harry; he'll never be a drunkard, my handsome, darling Harry!"

"He is handsome, and I think he is a darling, too," Nealie answered; "taking me over and buying me this great beautiful wax dollie. I love Cousin Harry, but I wish he didn't like wine."

Some one in the dining room winced then.

"What's the use of fretting over a little wine? Harry likes it, and Fannie will pass it on New Year's day. You can't help it, and I can't, so let's play. Please pour out the coffee, Nealie. There comes Mr. Christopher Adolphus; pass him the first cup, Nealie."

New Year came, a bright, glad day. Callie's came and went all through the pleasant hours, but none were the worse for their reception at Fannie Keller's.

"Nothing stronger than coffee," she said, with a glad smile of greeting; "we've healed the breach in the wall before the enemy had time to take our country. Aren't you glad?"

Yes, they seemed to be glad, and they called Fannie a brave girl; but she would not accept any credit. Pointing to Nealie, who with Mary was playing in an adjoining room, she said: "It was my little country cousin who taught me not to tempt my friends. We were treading a dark path until our 'rush-light' came."

When the children went to their room that night Nealie entered first, and Mary, hurrying after, handed a package to her cousin. "From Harry," she said.

Nealie looked at the package, labeled "for the little 'rush-light' which illumined our eyes."

"What does it mean, Mary? Who is a 'rush-light'?"

"Why, you, of course; hurry up, Nealie, and untie the package. You'll find the loveliest New Year's book your eyes ever saw."—*Earliest Gilmore, in Youth's Temperance Banner*.

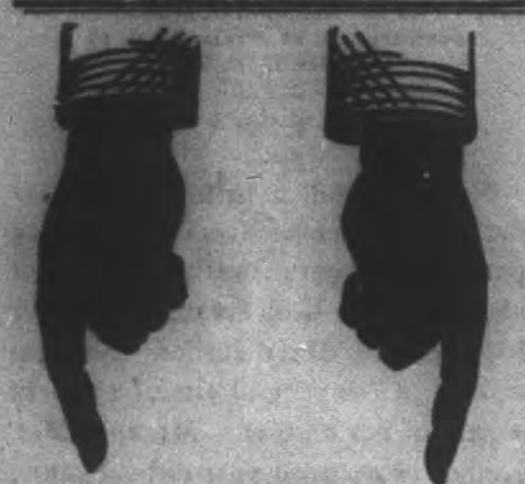


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The venerable editor in chief of the *Examiner* has always exhibited a justness, impartiality and judicial spirit, on every subject but one, which have commanded the ready recognition of intelligent brethren throughout the South. On that subject we had hoped his visit to Baltimore would have placed him in a better standpoint. But we observe in his just criticism of some extravagant predictions of Dr. Palmer that the veil remains unbroken in reading the condition of the South. He accepts the notion of a prosperity down here that does not exist. Our real prosperity is not measured by tax lists, factories, railroads and revenue. The increase of property is accumulating in the hands of the few as at the North; the masses are not improving. Wherever the few are greatly enriched, it is at the expense of the many. Factory hands and tenants on farms are notoriously poor, the world over. The North and the South, as the transfer of property from the many to the few goes on, are verging towards the condition of European countries. In the South we are, and always must be, mainly an agricultural people, and it is not inspiring to know, as we who are here resident do, that our small farms are, on an average, at least a year behind expenses—bound hand and foot to the merchants who are keeping them up by advances. This was not so under the olden regime. The greatest statesman of the South has been known to say that the grand future danger of our Republic would be found in the accumulation of monstrous wealth in the hands of individuals and mammoth corporations. The broad-minded conductor of the *Examiner* has himself expressed a similar opinion. Millionaires and corporations, by combination, controlling means beyond those of the government itself, may rule the destiny of the country. And yet these corporations are the pets of the government, perpetually larged by prodigious sums, in the form of government patronage. Who ever knew the government to bestow a bonus on the humble mechanic or tiller of the soil? The masses have not been cherished in our own country since the days of Jefferson and Jackson. They seem to be regarded as the scum of the great and rich. Legislatures patronize railroad companies, mining and manufacturing corporations, not the common people. The only exceptions are the feeble and clumsy essays to establish common schools. History itself ignores the toiling masses, regarded merely as prey for the favorites of fortune or scaffolding with which to rear imposing States and build renown. We look with longing eyes for a policy that shall embrace alike the interests of all, and count human beings persons, not according to social or monetary significance.

## SUGGESTIONS WE CAN'T HELP.

We avail ourselves, in the present writing, of the experience and observation of one who has been uninterruptedly in the pastorate for more than forty years, in town, city, villages and the country; who has known the extremes of poverty and competence; learned how both to be abused and to abound—sometimes moneyless, in debt and sick, sometimes well and owning several thousands in his own right, who has kept up a cheerful and sunny spirit, for the most part, through the whole, always believing that God would find a platform just broad enough and just high enough on which to accomplish the work assigned him.

It is a time of destitution; small farmers can not pay their debts. They have paid out the last dollar, in many cases, to come nearly enough up with their merchants to secure advances upon which to make the next crop. They have often put off paying the pastor to see if anything would be left after compounding with the merchant, paying taxes, and securing a few groceries, and nothing is left for the church. What shall be done? Why they must get to work, and trust God for better seasons, and when they become able, do the preacher something like justice. Meanwhile, if they have no money and nothing to spare to supply his larder or his crib, they can fix up his fences if on a small farm as many as, recover cabins, plow and fertilize the garden, and put him upon ways of making a good garden and patches. These, with but a little labor, will yield \$100 or \$150, to say nothing of the promotion of health in his family by the supply of vegetable food in abundance. And some of them can spare a little roughness, perchance a hundred pounds of flour or a sack of corn, without missing it. Several little contributions of this sort will easily tide him over to better times. Indeed, no plan has been found to work half so well, in the country, as the supply of the pastor with farm products, instead of money, in part. A few loads of wood sometimes relieve him of much anxiety and waste of time.

Now, brethren, consider these things. Pastors not only constantly suffer, every hard year, by waiting for the small amount paid them, long after it is due, but, not unfrequently, never receive above one half what the churches have voluntarily and unsolicited, of their own accord offered them. A few generous spirits do all they have promised to do and more, but they cannot compensate for those who never pay when they can avoid it. Of these, also, there are not a few. Churches, as such, are very like corporations, of which it has been said, they have no soul.

But, our experienced friend thinks we are not to despair of the most untoward—Apostles did not, and why should we? If the ministry were a secure, its ranks would be crowded with the unworthy. God has made the work arduous, in many ways, that the good and the true may alone be led into it. No true man has ever regretted the determination of his early life to be a hero in the holy strife. And the calling lives longer than other men, their families come out as well, and receive a large share of attention by the way. Our squire, a friend would rather his children were ministers and missionaries, even in the humblest walks and most tried, than anything else. So bear him and trust him, and don't be offended with the plain talk his experience has suggested.

The elective system of studies it seems is to be tested to the utmost in old Harvard College. The key note was sounded in Charles Francis Adams's famous Phi Beta Kappa oration a year ago, which, it seems, was but an echo of the sentiments of President Eliot, the inspiration, in both cases, apparently being a determined wish to taboo the ancient classics, if not absolutely yet relatively. Well, we suppose a man may be thoroughly educated without Latin and Greek, but we greatly question whether elegant. And we know no kind of intellectual gymnastics superior to the task of mastering the verb of most perfect and discriminating of all languages. Our limited observation has been that whenever a young man gave up Greek in his college course it was a sure sign of hacking, and that the electives—partial course men—invariably lagged in the studies retained. Surmounting difficulties, performing arduous tasks, makes men. We do not see why a young man with good opportunities may not find time for a sufficient survey of elementary science along with the acquisition of three or four languages even in the brief period allotted to school and college in our country. It is not so much the number of subjects studied as the thoroughness with which we study them, that makes education. We shall lament the time when Homer and Cicero and Livy are consigned to the moles and the bats.

West Point men, the best educated in science of all our college graduates, have rarely distinguished themselves outside of their special walk. We do

not call to mind a half dozen eminent statesmen, lawyers, clergymen or writers all-put together. The giants have, for the most part, been classical scholars, or at least infused with the spirit of the classics. Nor are the great professors in our colleges filled to any considerable extent, even the chairs of science, by West Point graduates. Their views, as a rule, have not been broad. They have been too much accustomed to mere demonstrative reasoning, often forgetting that the conclusions of practical life are arrived at only by probable reasoning in the main. Classical studies compel classification and discrimination, analogy and induction quite as much as the phenomena of science. Education ought to embrace all the trains of reflection demanded by the exigencies of our being. The broadening effect of a wide range of studies is the grand desideratum. Mere acuteness alone will not suffice. Skepticism too is fostered by the exclusive study of the exact sciences. It has been observed that the devotees of these sciences, accept with reluctance what cannot be demonstrated, often scout it. It is obvious that whatever lines of ratiocination must be followed to the conclusions on which we are obliged to act ought to find a place in all mental training.

**ALABAMA PULPIT.**—A valued correspondent writes: "Will you allow me to make the humble suggestion that you have a department in your paper under the head of THE ALABAMA PULPIT, and publish in it each week a sermon from some one of our Alabama ministers? We have not a little pulpitis talent, and I think it would be well to let our people generally hear from our preachers. A great many brethren in the State would be delighted to read their sermons. Besides there are a great many of your subscribers who cannot go to church every Sunday, who would spend the day profitably in reading the sermons under this department to their families. I know of a great many who make a practice of this very thing."

We should be glad to have such a department as this. We have tried it in the past and failed, simply because we could not get the brethren to furnish us the sermons. If our correspondent will tell us how to get the sermons, we will gladly open the department. Our columns are open. We shall be glad to receive for publication sermons from our preachers. Consider yourself invited, brother minister, to preach to a larger audience than you ever addressed from any pulpit. If you can preach acceptably through our columns, we are not sure that it is not your duty to do so. We are in earnest. We promise you that if we do not approve of a sermon you may send, we will quietly return it to you, and you can then send another.

**REV. T. M. BAILEY** was in Selma this week on his way to Ashland, Clay county, to attend a missionary meeting. He is arranging to hold two missionary meetings each month in different parts of the State.

**BRO. D. J. HUNT**, of Hatchechubbee, Russell county, Ala., will be very thankful to any brother or sister who will give him the name and post office address of the clerk of Bethlehem church, in Randolph county, Ala. We hope some one will comply with his request.

**EVER** and anon some brother attempts to use our columns for the purpose of venting his spleen, over a fictitious signature, against his church, or his pastor, or something or somebody in his community that he does not like. Please excuse us.

**BAPTIST YEAR BOOK.**—We have received from the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia, Pa., a copy of the Baptist Year Book for 1885. There are nearly 200 pages in the book, full of statistics and other valuable information to Baptists. The list of ordained ministers, which was omitted last year, is given this year and covers 73 pages of the book. The price has been reduced to 25 cents a copy. Every Baptist minister and every layman who is interested in the progress and present status of our denomination should send 25 cents to the publishers for a copy.

The whole foundation upon which faith rests is Christ living in the flesh, Christ dying in that flesh, Christ rising from the dead, Christ pleading in glory on behalf of sinners. Not so much as a hairbreadth of faith's foundation is to be found out of Christ Jesus. Faith does not build on its own experience—it rests on the graces, raptures, meetings, communications, lightnings or prayers; its chief corner stone is Christ Jesus. It looks altogether beyond self and out of self. Christ Jesus, and Christ Jesus alone, is the object of its confidence.—[C. H. Spurgeon.]

Few things require more of a calm, sweet, wholesome discipline than the manner in which we bear with disappointment, so we are masters of ourselves.

## FIELD NOTES.

Read our liberal proposition to give three first-class papers for the price of one, made on this page. Good for the next sixty days.

**BRO. C. J. ELLIOT**, an excellent young brother of the Selma church, wishes his name added to the list of those who will contribute toward the purchase of Dr. Winkler's library for the Seminary.

**Dr. Cleveland** is pleased with his home at Gadaden and is quite hopeful. We predict for him a useful career in that live and growing city. We congratulate Gadaden on having secured one of the best pastors on this continent, and one of the best men.

"The Board of Inspectors of Convicts," says the Montgomery Advertiser, "have elected Rev. H. C. Taul, of this city, chaplain. There is no better man in Alabama than Mr. Taul, and the directors have shown good sense in selecting him. He will be a power for good, and great results may be predicted from the work among the convicts of this truly good man."

**BRO. J. A. HOWARD**, Secle: We make no charge for such articles as that you sent. Our paper is published for the benefit of the churches. If you wish to advertise a patent churn or a new dog power, we shall be pleased to quote you advertising rates. We shall be glad to avail ourselves of your invitation if possible.

A brother who wishes his name withheld sends us a well written article, commending in the most flattering terms a certain high school. We should be glad to gratify the author of the article by publishing it, but in as much as it is not a matter of general interest, but simply an advertisement of a private school, of course we cannot publish it without the money for it at regular advertising rates. We regret the necessity of disappointing our correspondent, but this is our rule with such communications.

Last Thursday night Rev. J. M. Frost, pastor of the Selma church, administered the ordinance of baptism to Mr. J. B. Lloyd and H. A. Haralson, Jr. Mr. Lloyd is local editor of the Selma Times, and is a young man of fine promise. He is a grandson of the venerable David Lee, who has been moderator of the Alabama Association for nearly forty years. H. A. Haralson, Jr., is a son of our Bro. Hugh A. Haralson, the master spirit of the Matthews Cotton Mills and one of the leading members of the Selma church. Two interesting young ladies await baptism.

The BAPTIST comes to my family regularly, and meets with a hearty welcome. I would be glad if every Baptist family in Alabama would take it. Bro. L. M. Bradley is doing faithful service for us. I wish to inquire whether you printed the minutes of the last session of the Cahaba Association. We have not received them, although we sent up money for that purpose, which was paid over to the finance committee.—A Member, Ocmulgee, Ala. We did not print the minutes of Cahaba Association.

**BRO. WEST:** I desire to ask you a few questions.

"What should be done with a church member who votes with the majority and thereby secures the sale of whiskey?"

What should be done with a church member who deliberately goes and helps the saloon keeper to go and get his license, by vote or signature to his petition?

Is not a man a partner in any business which requires his signature in order that the business may go on?

Where a man votes to sell liquor, does he not by this act become a partner to the shame that follows such sale? and ought he not to be turned out of the church?

Please answer these questions.

L. C. COULSON.

March 2, 1885.

**ANSWER.**—We have answered these questions, in substance, several times in these columns. As a rule we should say that such men ought not to be retained in church fellowship. But we should like to know all the circumstances before deciding on any particular case.

**To the Brethren of the Central Association.**

At the last meeting of our association we undertook to raise a permanent colportage fund, to be placed in the hands of the State Board as a permanent fund, to help in the great work that the Board has undertaken in this direction.

The work has commenced, but the fund is not complete. We lack twenty-two dollars; the full amount was subscribed, but some have not paid. I appeal to those to pay at once. Send money to Dr. T. M. Bailey, at Marion.

I also appeal to all others who are directly interested in the distribution of good and wholesome literature among our people, to help just now, and let us raise the amount necessary to finish our list. Write colportage fund, for such is its nature.

Dear brethren, I hope this appeal will not be in vain, but that you will all act promptly in this very important matter.

Rockford, Ala. CAT. SMITH.

## Tuskegee Association.

**FIFTH SUNDAY MEETING.**  
 To be held with La Place Church, beginning Friday, March 27, 1885.

**PROGRAMME.**  
 Friday, 10 a. m. Organization.  
 11 a. m. Sermon by Rev. W. E. Lloyd.

1:30 p. m. "Duty of a church towards its members who deal in or use as a beverage intoxicating liquors." Rev. J. H. Wright and Dr. Love.

7:30 p. m. "Management of church finances." Dr. M. B. Wharton.

Saturday, 10 a. m. "Evidences of Christian character." Rev. T. W. Hart and Rev. D. S. Duffer.

1:30 p. m. "Church discipline; its importance, &c." Rev. Z. D. Roby and Jno. C. Cheney.

Saturday 7:30 p. m. "Our duty to teach distinctive Baptist principles in the home, in the Sunday school, in the pulpit." Rev. W. E. Lloyd and Rev. J. E. G. Hillman.

Sunday services to be arranged at the meeting.

The churches will please take note and send as many representatives as possible. The committee have made this programme at the request of the association and it is desirable that we have a large attendance as these meetings will be profitable as well as pleasant.

The La Place Church will provide conveyance from Shorter's Station, on the Western R. R., for those who come by rail. There are both morning and evening trains from Montgomery and Opelika. We would be glad to see brethren of other associations.

G. D. BENTON,  
 J. R. CALDWELL,  
 J. A. HOWARD,  
 Committee.

## Note.

Last summer I received several invitations to hold protracted meetings, but not having my work properly organized, some churches were disappointed, so far as my help was concerned.

I wish to announce that I propose to spend as much of my time as possible, this year, in holding revival meetings, and the churches and pastors who may wish my services in those meetings may secure them by sending in their cards in time. I am only engaged for three meetings at present, excepting my own charge.

CAT. SMITH.

## Laws of Alabama.

AN ACT to prevent the violation or evasion of prohibitory laws, and of the laws requiring license to sell spirituous, vinous or malt liquors.

Section 1. Be it enacted by the General Assembly of Alabama, That any person who shall conceal himself in any house, room, booth, enclosure or other place and shall sell, give away or otherwise dispose of spirituous, vinous or malt liquors or intoxicating beverage, in violation or evasion of law, shall be guilty of a misdemeanor, and, on conviction, shall be fined for each offence, not less than two hundred and fifty dollars and not more than one thousand dollars, and may also be imprisoned in the county jail, or sentenced to hard labor for the county for not more than twelve months.

Section 2. Be it further enacted, That any person who being the owner or possessor, or who has the control of any house, room or booth, enclosure or other place, who knowingly permits any person to conceal himself in such house, room, booth or enclosure or otherwise dispose of spirituous, vinous or malt liquors or intoxicating beverage, in violation or evasion of law, or who knowingly permits any person to use any device or subterfuge in such house, room, booth, enclosure or other place for selling, giving away or otherwise disposing of any spirituous, vinous or malt liquors or intoxicating beverage, in violation or evasion of law, shall be deemed guilty of a misdemeanor, and on conviction, for each offence, must be fined not less than fifty nor more than one thousand dollars and may also be imprisoned in the county jail or sentenced to hard labor for the county for not more than twelve months.

Section 3. Be it further enacted, That when any person shall violate the provisions of section one of this act, and shall so conceal himself that he is not known, and if any person shall make complaint on oath before a justice of the peace, or judge of the county court, that spirituous, vinous or malt liquors or intoxicating beverage has been sold, given away or otherwise disposed of, in violation or evasion of law and that such person so committing such offence, conceals himself in such house, room, booth, enclosure or other place, or is using such device or subterfuge in such named place in selling, giving away or otherwise disposing of such liquors or beverage, and that such person is unknown to the person making the

affidavit or complaint, it shall be the duty of such justice of the peace or judge of the county court to issue at once a warrant for such unknown person as stated in the complaint, and immediately place such warrant in the hands of a constable or sheriff, who shall proceed at once to the place where such violation of law is alleged to have occurred, and arrest all persons in such house, room, booth, enclosure or other place, and if such constable or sheriff shall be refused admittance, then such constable or sheriff shall proceed to force an entrance and break in the door or other part of such place necessary for the same, and arrest all persons found in such house, room, booth, enclosure or other place, and carry them before the officer before whom such warrant is returnable, and such proceedings shall be had on the trial of such cause as if such warrant contained the name of each person so arrested.

Section 4. Be it further enacted, That when any person shall lease, rent or otherwise obtain possession of any house, room, booth, enclosure or other place and shall use the same or permit it to be used in violation of this act, such lease or rent shall be forfeited at once, and the right of possession shall vest at once in the owner or person entitled to the control before such lease or rent or possession.

Section 5. Be it further enacted, That in the trial of any person for violation of this act, it shall be no defense, that such person had leased, rented or surrendered possession of it to another.

Section 6. Be it further enacted, That for each conviction under the provisions of this act, the solicitor shall be entitled to a fee of thirty dollars.

Section 7. Be it further enacted, That this act shall go into effect immediately after the passage of this act.

Approved February 17, 1885.

## Fifth Sabbath Meeting.

At a meeting in February last, our church determined to invite a fifth Sabbath meeting to be held here on the 28th and 29th of this month, and requested the pastor to prepare the following programme for the service:

Saturday, 10 o'clock a. m.—Subject: Prayer and prayer meetings, discussed by D. M. A. Dansby, W. K. Thomas and F. H. McGill.

11 o'clock, sermon by W. A. Parker.

3 o'clock, p. m.—Congeniality between churches and pastors, J. T. Caine, Joe Lambert and W. A. Parker.

7 o'clock, sermon by W. T. Simmons.

Sunday, 10 o'clock, a. m.—Sabbath Schools, Jno. W. Jones, S. G. Woolf and W. T. Simmons.

11 o'clock, sermon by F. H. McGill.

3 o'clock, p. m.—History, means and prospects of modern missions, G. S. Anderson, W. A. Parker and F. H. McGill.

7 o'clock, sermon by G. S. Anderson.

Brethren will observe that the services are limited to two days; in order that the programme may be carried out, all are earnestly requested to reach the community Friday evening and remain until Monday morning, thereby giving us two full days' work.

P. C. DREW.

McKinley, Ala., March 5th.

## Associational Minutes.

Rev. Lansing Burrows, Augusta Ga., Secretary of the Southern Baptist Convention, wishes copies of the minutes for 1884 of the following Alabama Associations. Will not the clerks mail them to him at once?

Alabama, Arabacnochee, Big Bear Creek, Canaan, Harmony (West), Judson, Liberty (S. West), Macedonia, Montgomery, Mt. Carmel, Mud Creek, New River, Pea River, Rock Mills, Salem, Sulphur Springs, Warrior River, Yellow Creek, Weogufka.

## MARRIED.

In this city, at 4:30 o'clock p. m., March 4th, 1885, Benj. A. Cooper and Miss Anna Hudon.

Mr. Cooper is one of our most intelligent, energetic and enterprising young merchants, who has already won for himself the high esteem and full confidence of business men wherever he is known.

Miss Anna is the only child of Deacon and Mrs. W. E. Hudon, of our church. Hosts of the Judson girls in Alabama, and many of the Shorter College young ladies, in Georgia, with whom she spent her bright school days, will pleasantly remember Miss Anna.

Numerous beautiful and very valuable gifts were presented, the popular couple, and they left for New Orleans followed by the best wishes and earnest prayers of the entire community. When they have done the Ex position they will return to their home, where we trust prosperity may ever attend them.

A BAPTIST.

Opelika, Ala., March 9, 1885.

## Alabama News.

Birmingham has a brewery.

Spring poets are warbling.

Elmore county has mad dogs.

Birmingham is to have another bank.

Talladega wants a good blacksmith.

Eufaula is to have a candy manufactory.

The Tuskegee hotel is being re-shingled.

S. B. Paine was elected mayor of Tuskegee.

The depot at Scottsboro is undergoing repairs.

Greensboro caught a goose thief a few days since.

The Shelby Sentinel wants a first-class job printer.

Birmingham is stirred up on the base ball question.

The Tuskegee News would have a little spring poetry.

Preparations for gardening over the State are backward.

Five prisoners escaped from the Athens jail recently.

Work has begun on the street railway of Montgomery.

The Bibb Blade urges the necessity of a county paper.

Captain S. O. Tripp, of the Selma Guards, has resigned.

Farmers in some sections have commenced planting corn.

A thief was shot in Moulton recently, but escaped arrest.

Mr. B. F. Campbell, of Athens, had his house burned recently.

The demand for real estate in Montgomery is increasing.

Benevola, is the name of a new post office in Pickens county.

Prohibition was defeated in Jackson county by a small majority.

Ground has been broken for another storehouse in Greensboro.

Two persons were seriously injured by jumping from a train at Oxford.

Eggs are selling at twelve and a half cents per dozen in Columbiana.

Slowly, as if by magic, the prohibition sentiment spreads over the State.

The number of visitors to the Ex position from Birmingham is increasing.

The reported killing of the tax collector of Blount county by his wife is false.

At the late municipal election in Mobile, R. B. Owen was elected recorder.

At the recent election for mayor at Marion, Capt. J. H. Graham was elected.

Selma is to have a new opera house to be known as the "Academy of Music."

Two convicts escaped from the farm of J. E. Murray, near Milltown, recently.

Tidwell, the murderer of Whitfield at Somerville two weeks ago, has been captured.

A wild cat was caught near Greenville which measured nearly four feet in length.

There are a good many cases of pneumonia in the neighborhood of Guerritory.

A cow is being exhibited in Birmingham which is said to be the largest in the world.

The Independent Rifles of Montgomery will have a prize drill on the 13th of April.

The prohibition candidate for mayor of Greensboro, was elected by a good majority.

The Judson party, one hundred strong, left Marion on last Saturday for the Exposition.

The stringent prohibition law passed by the legislature is known as the "Blind Tiger Law."

Evergreen has several untenanted houses, and a number of small houses in course of erection.

Hale McGraw, of Union, had his foot split open with an axe, inflicting a very painful wound.

Mark Roden, a constable of Talladega county, was stabbed by a negro whom he was arresting.

The extreme cold weather of the past few weeks, it is said, will be promotive of a good fruit year.

John C. Jones, of Six Mile, caught an owl which measured five feet and seven inches from tip to tip.

Mr. Robert Martin, of Hale county, was caught in the machinery of a steam mill and severely injured.

The left eye of the Moulton Advertiser was recently paralyzed by trying to read a piece of spring poetry.







**SOLLEY ALL DRUGGISTS.**

**\$200.00** in presents given away. Send us a 10¢ postage stamp, and by mail you will get free a package of goods of large value; that will start you to work that will at once bring you in money faster than anything else in America. All about the \$200.00 in presents with each box. Agents wanted everywhere, of either sex, of all ages, for all time, or spare time only, to work for us at their homes. Fortune for all who are absolutely assured. Don't delay. **H. MARGENTHAU & Co., Portland, Maine.**