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The Necessity for the Bible in the Hands of All our People.

An Address Delivered before the Northern Anniversary at Saratoga, Friday Night, May 29th, and Reported Specially for the Alabama Baptist.

BY HENRY McDONALD, D. D., of Atlanta, Ga.

Time forbids an introduction and I proceed at once to the brief discussion of the topic assigned me. Your ready suggestiveness can easily multiply and amplify the arguments. That the word of God should be in the hands of the people—all the people—is now accepted by us at least, after many a hard battle with the Hale and Church, with emperor and priest. In this our day of victory let us not forget the cost of the triumph. We honor the position best by the promptness and liberality with which we fulfill it. As the sky bends over the earth, as the seas encompass the land, even so the Bible regulates every relation we sustain, and appeals to every faculty of our nature.

The necessity for the universal distribution of the word of God among the people is

Political.

If Paul, with pardonable pride presented his plea for protection, "I am a Roman citizen," surely it is no vain boasting when we rejoice in our citizenship in a nobler government than Rome ever knew. No trans-Atlantic tourist nor disappointed croaker at home can abate one tittle of our glorying in the great Republic. Great territoriality, beyond the conquered countries of the man of Macedonia; greater than was ever shadowed by the outstretched wings of the Roman Eagle; great in the wonderful growth and development of our resources; great in the rapid increase and variety of population; great even in the traditions and memories of heroic deeds which gladden the first pages of our hardy-begun history; greater in the written constitutions which guard the rights of the humblest citizen to life, liberty and the pursuit of happiness; greater even yet as the almost isolated example of the separation of Church and State, that that conscience covers before no threats and is bribed by no offers of preferment. We may be unable to exhibit crown jewels, carefully guarded by iron bars, but we can show these monuments of freedom which adorn the humblest citizen, far beyond the glittering jewels of the house of Hanover, or the barbaric splendor of any European or Oriental court.

Whence came this latest born of the nations with her rich dowry of blessing? We are the outcome of many a struggle. In many a far-off land the battle for freedom—our freedom—was waged. In the Netherlands; in France; in Germany; in England, there were those who suffered and died for us. In these struggles, I dare to say, there was no such potent factor as this book—the people's book. The poor and down-trodden, as they read its opened pages, felt a new life; there and there only visions of hope and life arose to gladden weary eyes and hearts. The Bible cast a new light around the commonest lives, and created the aspirations of a new manhood.

The discovery of America almost synchronizes with the invention of the printing press. Columbus gave us a new world, the printing press gave the people a New Book. The bold navigator steps from the Santa Maria to plant the standard of Spain and claim the new region for the Church; but, years after, amid the snows of Plymouth, another class of men landed from the Mayflower with the word of God, to found a commonwealth for Christ.

Lift up your eyes and behold what God has wrought. It was this book that inspired and guided like the protecting flame and cloud on Araby's sands, the men who laid the foundations of the Republic. We dare not waste our strength or imperil our position by forcing it into the school-room, but let us make it the home book, the life book. By it we, the people, have won one battle; let us see to it that it shall go into the farthest and humblest homes of the people.

Will you pardon the introduction of a matter which I deem pertinent to the present occasion? We have freed and enfranchised the large colored population of our Southern States. In the presence of Him to whom all hearts are open, and in your presence, I do say to-night that I know of no man among us that would abate one jot or tittle of the franchise thus bestowed. Difference of opinion may and do exist as to the methods and wisdom of such investiture, but we stand by it in good faith. But let us know that it will take time and discipline to lift up this large element of our people. The pen of our Chief Magistrate may declare a race of freed men, but only the word of God can make free men. I rejoice in the kind and generous help that has been extended to these people, and in no respect has the help been more needed than in supplying them with the Bible. In the name of these people do I now thank the American Baptist Publication Society, and specially the Bible Department. God bless you for it. Our duty to the people of this great country should impel us with ready zeal and generous liberality to put the word of God in the hands and homes of all our people. Let us follow the emigrant, whether of our own or other lands, as he goes to lay a fresh hearthstone and kindle a new fire, with the book that can keep and bless the newly established home. As the tide of the oppressed flee from the chartered wrongs of the Old World to the chartered rights of the New, let us meet them on the shores with this best help. Thus may we maintain and extend what the fathers gained.

Ecclesiastical.

The divine plan for winning men to Christ is the preaching of the word by divinely moved men. Let this ever be recognized as God's ordinance for the world's evangelization, and yet let us not fail to recognize the equally certain method for the formation and growth of Christian character that the word of God is the indispensable instrumentality. The Epistles follow and perpetuate the work of the evangelist. Without this order, confusion, perversion and decay are sure to come. No gothic architecture, no gregorian chant, no gorgeous ritual, no dramatic passion plays can lift us up into the station of men and women in Christ. The Papacy, I apprehend, chiefly attained her monstrous and malign growth because the word of God was not in the hands of the people. Manuscripts were comparatively scarce, and costly and in time the result was the preacher became the priest; the pure and simple worship of the Apostolic period was changed to the empty and dead forms of an overshadowing sacerdotalism. An all-engrossing despotism held the souls of men in merciless bondage. As the word of God emerged from monastery and manuscript, the Papacy fell and souls were enfranchised; the simplicity and purity of the early faith was again gained. We rejoice in the freedom of every church and creed, but just because of this freedom it is absolutely essential that the word of God should be the everywhere present standard by which we may judge every church and creed. An effete sacerdotalism may not seriously threaten us, but loose and limp and lame theology may grow as weeds in the warm sunshine; but with the Bible loved and read we can dispose of the noxious growth. The Bible in the pew is the best guarantee for its right use in the pulpit. Eternal vigilance is the price of spiritual liberty as well. Let doctrines, ordinances, church governments and creeds be subjected to the pattern shown in the Mount. With an open Bible Christianity ever tends to righten itself and gain the purity of the old faith.

In these cardinal relations the Bible is a supreme necessity for all. Let us consider its necessity to the individual man as

Intellectual.

Books are for the intellect. This one book has stirred the human mind as no other book ever has or can. Its thoughts about God and man, the Savior and sin, must provoke and stimulate thought. If the mind is educated and helped by communion with a great man, with historic scenes, if we are educated by contact with the sublime and beautiful in the works of God, surely the words of God must train and exalt the man who hears them. If the spirit is elevated by the grandeur of the ocean, if the light that falls on Monte Rosa or the pinnacled height of the Matterhorn illumine more the soul of the spectator, surely Bethel and Carmel, Gethsemane and Calvary appeal not in vain. Apart, if possible, from its spiritual side the Bible must stand like Joseph's sheaf among those of his brethren, receiving the homage of all. Where has science attained its noblest growth, yes, its very existence? Has it not been in Bible lands? Where are systems of public schools best established? Where does the human intellect do its best work and attain its best development? Is it not always where the Bible has been the forerunner. Who are the best friends of education in every land? Are they not those who rejoice in the liberty of using the word of God? Who are defenders of the public school system in our own land? Surely the men who

Christian Evidences.

In the prelude to his lecture of March 16 Joseph Cook said: "It is my good fortune to be able to present to the public a symposium on the 'Christian Evidences,' consisting of original letters from some of the most eminent American specialists on this great and grave theme. Of course, in a brief communication a treatise cannot be given; and yet, when personal convictions are expressed, a whole treatise may be suggested, for such convictions are the holy of holies of character as well as of intellect." These evidences being concise and personal may be read with interest and profit. They are direct and to the point, and not burdened with the verbiage of the books which have been written upon this subject. They are the testimonies of those who know whereof they affirm.

From the Rev. Thomas Hill, D. D., Portland, Me., formerly president of Harvard University:

Many of the soundest and most assured beliefs of the human mind rest upon evidence which is extremely difficult to state in words; many men, also, in attempting to make such statements, overlook the real grounds of their faith, and assign undue importance to trifles which merely confirm their belief. My faith in Christ, may, therefore, have ample reasons, even though I fail to assign such, or fail to arrange in a true order those which I assign.

A personal experience of fifty years gives me an absolute knowledge of the saving, uplifting power of Jesus. His word has a power to rebuke, to cleanse, to comfort, to uphold, to enlighten me, incomparably greater than that of any other word which has ever reached me. The nearer I keep to him, and the more unreservedly I trust in him, so much the more tenderly do I feel the love of God redeeming, guiding, and sanctifying me. In contact with Jesus I feel that there is in him a fulness of divine redeeming energy, the effects of which on me are limited only by my own unfaithfulness, or by my want of capacity to receive it.

In the intimacies and friendships of my life, I have found that the purest, sweetest, and noblest of my friends were also those who kept nearest to Jesus. I could name, I think, over twenty persons who at first made a deep impression on me through the peculiar blending of purity, sweetness, and strength in them; and whom I afterward discovered to be in the habit of a frequent devout study of the mind and temper of Christ as revealed in the gospels.

Gone Home.

The venerable and gifted servant of the Lord Jesus, Rev. L. L. Fox, has passed over the river, and at last rests from his labors in the shade of the trees. His death occurred at his son-in-law's, C. C. Carr, in Uniontown on last Saturday night, the 29th inst. The most of his life had been spent in Uniontown as pastor of the Baptist church. After the war he moved to McKinley, where he labored with declining health until he ceased preaching about two years ago. In the early winter he came to Uniontown to spend his remaining days. Hopes were entertained that his days would yet be prolonged, but he was taken on Friday, grew rapidly worse and that night sank into a stupor, from which he did not rally until his spirit took its flight at 9:15 o'clock Saturday night. On Monday his remains were carried to McKinley, where, according to his request, he was buried in a large concourse of people being in attendance. At his request Rev. W. A. Parker and myself, at the proper time and place, will hold a memorial service in honor of his memory. In due time, also, there will be an appropriate notice given of his sterling character, arduous labors and honored life. He was mighty in the Scriptures, and had but few equals in the pulpit. Heaven comes nearer, grows brighter and dearer as it is peopled with those whom we know and love. Well done faithful servant. Thou art entered into rest, no more the cross to bear, but now the crown to wear.

G. S. ANDERSON.

How soon a generation of men passes away! And yet the world moves on, and the vast affairs of church and government are carried forward as if there were no change of pilot. Why is it then that some men feel themselves to be of such vast importance to the success of human affairs? Do they not know they could drop out without even a jar to the machinery of either Church or State?—[St. Louis Observer.]

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My reading of history leads me to believe that Jesus exerted this redeeming power from the beginning; that it is he who has lifted the world out of the moral darkness and corruption of the Roman Empire; that his word has had a beneficent effect a thousand times greater than the teaching of all the moralists and sages of the countries of the East or of Greece and Rome.

From President W. F. Warren, Boston University:

I do not know that I can furnish a more truthful answer than this: "I believe Christianity to be a revelation, because it has made me incapable of any contrary belief."

I can conceive of myself in a state mentally and spiritually so undeveloped that, if I were really in it, I have no reason to think I should care for, or hold to any better religion, or philosophy, or life, than those of a groveling fetish worshiper. Christianity has rendered me utterly and forever incapable of believing or resting in the religious system of such a mind.

In the manner I can easily imagine a somewhat higher state or development, in which deism or pantheism would answer all the questions of really vital interest to my thought, and, if duly instilled into me in the way of hereditary teaching and custom, the appropriate system would undoubtedly command my honest, intellectual belief. But Christianity has lifted me entirely above the possibility of this also. Whenever I undertake to think my way into the one system or the other, or into any of the non-Christian religions of the past or present, I find that Christianity has so broadened my outlook that no philosophy of being, or of history, or of destiny can satisfy me but Christ's. It has so illuminated and quickened my conscience that no moral ideals can satisfy me but Christ's. It has so renovated and intensified my emotional nature that I can rest in no love short of that which is evoked and nourished and strengthened by living communion with Christ. It has so wrought upon my will that I can accept no law, and work contentedly from no motive other than the law and the motive which have been given

me by Jesus Christ. At the bottom, therefore, I suppose I believe in the divineness of Christianity because it has lifted me above the possibility of any contrary belief.

From Professor A. P. Peabody, D. D., formerly preacher to Harvard University:

I believe Christianity to be divine. I believe I am conscious of its adaptation to my nature, of its having made me whatever I am morally and spiritually, and of capacities and needs infinitely beyond my present attainments, for which it has ample resources.

But we in the history of the world are the only cause of all that has been best and noblest in humanity ever since the advent of Christ.

Because I can trace, under its influence a constant and unintermitted progress of which there is no other assignable cause.

Because the phenomena connected with the earliest stages of the existence of Christianity are such as could not have been had there not appeared on earth a being specially endowed, inspired and empowered by God, and had not this been actually risen from the dead.

Because more than half a century's converse with what has been written for and against the genuineness and authenticity of the gospels has left me with a strong conviction that they were written by the men whose names they bear, and especially that there are portions of the Fourth Gospel, such as the narrative of the conversion with the women at Samaria, that of the man born blind, that of the rising of Lazarus, and the story of our Lord's own resurrection, which could not have been written except by an eye and ear witness.

From Bishop Huntington, Syracuse, N. Y.:

You ask me why I "personally believe Christianity to be a revelation." I so believe chiefly for seven reasons:

1. From abundant signs that I myself and the universe I live in must have had a personal Maker, and instructed by my own soul that he must be a Father, I find it to be an unalterable conviction, if not a necessity, that he should speak to his children, disclosing to them his character and his will.

2. Christianity declares of itself explicitly, repeatedly, and in terms and a tone befitting the majesty and tenderness of the message, that it is such a revelation; and nothing has been said or done in the world since it appeared, to negative that august claim, or to weaken its force.

3. Christianity is embodied and manifested to mankind in the living person of Jesus Christ, who stands, has stood for eighteen centuries, and who promises always to stand, in the complete stature of men, the one perfect type, measure and pattern of our manifold humanity, affirming without refutation that he is the only begotten Son of God and establishing that affirmation by a divine goodness, wisdom and power—an incarnate life of God on the earth.

4. Through this incarnation, which must in reality be "from the beginning," and in its issues everlasting, as well as by his teaching and suffering, Christ, who is Christianity, demonstrates the supremacy of the moral law, which is the welfare of the human race and the glory of God.

5. This demonstration of life, which shines sufficiently by its own light, is published, extended and continued from age to age, by writings of which both the genuineness and the authenticity are attested against every kind and degree of hostile assault, and of which the historical authority may now be considered as beyond reasonable dispute.

6. Christianity, as well by what it directly confers on all men who will receive it in spirit, mind and body, and in every private and social relation, as well as by its super-human certificates of miracle, prophecy and inspiration, by its openings of a world of life above us, and by its assurance of personal immortality, proves its precise fitness to all the wants of our nature, from its strongest to its weakest point, giving this expression evidence that it proceeds from the Creator of that nature.

7. The undeniable effects of Christianity on national, domestic and individual progress, wrought through the organization, ministries and missions of the Christian church, in knowledge, virtue, order, freedom and mercy, testify not only that the God of truth revealed it, but that the God of history is with it and within it. Christendom is accounted for only by Christianity, and Christianity broke too suddenly into the world to be of the world.

From ex-President Mark Hopkins, Williams College:

Thirty-nine years ago I published a volume on the "Evidences of Christianity," in which I gave my reasons for believing it to be true. Observation and reflection have since confirmed me in that belief, and I now comply with your request by stating briefly some of its grounds.

1. Then, I believe Christianity to be true because I believe the narratives contained in the four gospels and the Acts of the Apostles. These mutually confirm each other, and are, to say the least, as worthy of credit as any other ancient narratives.

2. So far from disbelieving these narratives because of the miraculous element in them, I believe them a revealed system being in itself miraculous, because the miracles which are narrated as a part of the system, as well as those which go to confirm it, are such miracles.

3. I believe Christianity to be true, because of the types and prophecies which preceded it.

4. Because of its marvelous connection with what went before, both as identical and diverse. It is identical in spirit as requiring righteousness, and as providing for pardon through sacrifice, but so diverse in form that to this day the Jews do not see the identity.

5. Because there is to such an extent an analogy between Christianity and nature.

6. Because, if Christianity had not been of God it would have perished in the tomb of Jesus.

7. Because, not having perished, it has transformed individual character as nothing else has done, or can do.

8. Because it has so greatly modified social life and institutions, and founded new civilizations, and has in it the only principle and method of permanent progress.

9. Because it alone reveals God as a Father, and so provides for the brotherhood of the race.

10. Because its morality is coincident with that drawn from a philosophical analysis of the constitution of man, is perfect, and would perfect society.

11. Because the character of Christ could not have been designed by man.

12. Because, much less could the character of Christ combined with his offices as prophet, priest, king, and final judge, have been thus originated. But both his character and offices are indispensable to his being such a Savior as man needs.

13. Because Christianity is fitted to be the universal religion.

14. Because, as gravitation is universal by reaching the masses through its action on each particle, so Christianity seeks to become universal by dealing with men as individuals.

15. Because Christianity reveals a future state in accordance with the highest faculties and aspirations of man, and makes provision for fitting him for that state, both in relation as a sinner to the perfect moral government of God, and as he needs an inward change.

16. Because the future state thus revealed is the only basis for an optimistic view of the present life, and so far as a justification of the ways of God to men.

17. Because Christ, as he is revealed in the New Testament, is just such a Savior as I need, and is "precious" to me, and he is to all who believe.

Grace Sufficient.

I told my people the other morning, when preaching from the text, "My grace is sufficient for thee," that for the first time in my life I experienced what Abraham felt when he fell upon his face and laughed. I was riding home, very weary with a long week's work, when there came to my mind this text, "My grace is sufficient for thee;" but it came with the emphasis laid upon two words: "My grace is sufficient for thee." My soul said: "Doubtless it is. Surely the grace of the Infinite God is more than sufficient for such a mere insect as I am," and I laughed and laughed again to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish in the sea, and in my thirst I said: "Alas, I shall drink up the ocean." Then the Father of the waters lifted up his head sublime and smilingly replied, "Little fish, the boundless main is sufficient for thee." The thought made unbelief appear supremely ridiculous, as indeed it is.

If you will take your Bible and study the theme of abiding in Christ you will find that it consists in loving God and the brethren in Christ with a pure and devoted love. This being true, what a sad comment on the church of to-day, that so many members in the church refuse to speak to each other.

Abstract of Sixty-first Annual Report of the American Baptist Publication Society.

Receipts: The total receipts of all departments, for the year, were \$526,862.62, a decrease, as compared with last year, of \$56,080.69. The Business Department received \$400,276.83, or \$28,018.29 less than last year. The Missionary Department received \$108,358.67, or \$25,523.27 less. The Bible Department received \$18,241.12, or \$4,339.40 less; but the receipts for undesignated and the Common Version, together, were \$880.99 more than last year. The diminutions are all traceable to causes connected with the commercial depression of the country.

The Society has no debt in any department.

Work: 48 Colporteurs, 29 Sunday-school, 2 Publication, and 2 Special Missionaries were employed; with 3 District and 2 Department Secretaries. Of these, one was in Germany, one in Sweden, and two in Turkey. 86 have been in commission during the year, laboring 18,767 days; traveling over 306,704 miles. They have sold 53,010 Bibles and Testaments; given away to the needy, 59,391 Bibles and Testaments; sold 26,032 books; donated 2,347 books, and 6,872,039 pages of tracts; held 2,746 prayer meetings, and made 11,777 addresses. They have visited 27,165 families; baptized 704 persons; constituted 50 churches and 462 Sunday-schools. They have held 646 Sunday-school Institutes, and aided 835 Sunday-schools with grants. They have sold stock to the value of \$26,742.59; 35,077 copies of Scriptures have been granted to the destitute from the Society Rooms.

Publications.—67 new publications have been added to the Society's catalogue during the year, or 33 more than last year. Of these, 54,797 copies have been printed, besides 402,500 copies of new editions of former publications—books, tracts, pamphlets, etc. The Society has issued, during the year, 22,428,716 copies of its twelve periodicals; a total issue of copies of books, tracts, pamphlets, and periodicals of 22,986,013, or 632,615,347 pages 18mo, or 421,743,565 pages of 15mo. 18 of these publications have been New Testaments, or parts.

Excellent results have followed the plan of assisting State Conventions and Associations, District Associations, and other bodies of Baptists, to do a work in their own vicinity which otherwise would be most probably undone. Such assistance has encouraged as well as aided local bodies, and many such have proved the benefits. 498 pastors have been furnished with packages of tracts for distribution among the people, besides those furnished by the colporteurs. Grants of library books have been made to 227 ministers. 93 Sunday-schools have been furnished with gifts of libraries of different sizes, besides 74 such schools otherwise aided. \$1,000 has been placed at the disposal of the Foreign Mission Board of the Southern Baptist Convention for its Bible Work. \$500 has been sent to Sweden for stereotyping the Swedish Testament and Psalms, and \$300 furnished for the Italian Bible Work. Scriptures have also been sent to Mexico and Canada. The tract, publication, and colportage work in Germany and Sweden have steadily increased in amount and in usefulness; and the work in Turkey and Armenia has opened most auspiciously.

These statements are not to be measured by mere figures. They show a wonderful amount of good work, scattered over this and other lands, and the sowing of the good seed which may be expected to yield a wondrous harvest. This Society has become one of the strong arms of American Baptists, and a necessary source of the vast supplies required for the great and varied work of this denomination. As the total aggregates for the years of its history grow, the statements are amazing; and the fruits are gathered by every generation, and over much of the world. In a handsome pamphlet, the Secretary has gathered the thrilling summary of the work for sixty-one years. This history is now to be had for the asking, and it cannot fail to stir the thoughts, the hearts, and the helps of all friends of truth, and virtue, and intelligence.

Sometimes "the heaviest wheat of all" may spring up from seeds dropped in an accidental way. What a motive to the maintenance of a personal holiness! The accidental is a shadow of the intentional. Influence is the exhalation of character.—[W. M. Taylor.]

If common sense has not the brilliancy of the sun, it has the fixity of the stars.—[Fernan Caballero.]

Keep Near unto God.

Would you be quiet and have peace within in troublous times? Keep near unto God; beware of anything that may interpose between you and your confidence. *It is good for me, says the Psalmist, to be near God; not only to draw near, but to keep near, to cleave to him and dwell in him; so the word imports. Oh, the sweet calm of such a soul amidst all storms! Thus, once trusting and fixed, then no fear; he is not afraid of evil tidings, nor of any ill hearing. Whatever sound is terrible in the ear, the noise of war, the news of death, or even the sound of the trumpet in the last judgment, he hears all this and is quieted. Nothing is unexpected. Being once fixed on God, then the heart may put cases to itself and suppose all things imaginable the most terrible, and look for them; not trouble before trouble comes, with dark and dismal apprehensions, but satisfied in a quiet, unmoved expectation of the hardest things. Whatever it is, though not particularly thought on before, yet the heart is not afraid of the news of it, because it is fixed trusting in the Lord. Nothing can shake that foundation, nor dissolve that union, therefore, no fear. Yea, this assurance stays the heart in all things, how strange and unforeseen soever to it. All are foreseen to my God on whom I trust; yes, are fore-contrived and ordered by him. This is the impregnable fortress of a soul. All is at the disposal and command of my God; my Father rules all; what need I fear? ... This is the blessed and safe estate of believers. Who can think they have a sad heavy life? Oh, it is the only lightsome, sweet, cheerful condition in the world. My brethren, my desire is to stir up in your hearts an ambition after this blessed estate of the godly who fear the Lord and trust in him, and so fear no other thing. The common revolutions and changes of the world and those which in these late times we ourselves have seen, and the likelihood of more and greater coming, seem dreadful to weak minds. But these persuade us the more to prize and seek this fixed and unaffrighted station.—Robert Lightfoot.*

Sabbath-School Vineyard.

Taking for granted that every Sunday-school superintendent is a devout Christian of God's own appointment, there is no reason why every school should not be the very place where many souls shall say with Jacob, "Surely the Lord is in this place, and this is none other than the house of God and the gate of heaven." The conditions upon which to found these hopes should be "Union with Christ" and "active, self-denying service for him." Of all Satan's dwellings places the bee-hive is the most discouraging. Had you known the "Model Superintendent," Henry P. Haven, you would have been impressed with his wonderful activity, and yet he always had time to enter into his closet to pray. With his enormous business he performed his pastoral obligations with indefatigable zeal. On many occasions he invited the school, in sections, to his residence for a social time in the evening (the school then numbering about 300 souls); besides occasionally holding inquiry meetings for the young during a special interest in religion. In short he had time for all duties. We can learn from his active life how to divide our labor systematically. A school without God is as a body without a soul, a mere skeleton. The Sabbath-school is a vineyard of immortal plants. It is therefore a stern reality that every worker shall be either justified or condemned for the fruits of the harvest. Is it not, then, worth while for us to consider the great Teacher's exhortation: "Except ye abide in the vine ye cannot bear fruit."—Standard.

Dear Bro. West: Will you please publish the contributions of the following States to the Boards of the Southern Baptist Convention for the year closing April 30th, 1885:

Kentucky	\$4,116 00
Virginia	14,104 97
South Carolina	11,341 39
Georgia	10,574 93
Missouri	7,030 59
North Carolina	5,972 40
Maryland	5,103 02
Mississippi	4,280 74
Alabama	4,022 63
Tennessee	3,056 42

Alabama has more white Baptists and more wealth than Virginia or South Carolina. In former years she equalled these States in her contributions to the Boards of the Southern Baptist Convention. Why should she not do it now?

I. T. TICHENOR,
Atlanta, Ga., May 19.

Alabama Baptist.

SELMA, ALA., JUNE 4, 1885.

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JNO. L. WEST, Editor.

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One Copy, 12 months.....1.00

One price for all. No club rates.

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Write for specimen copies.

SALE OF THE ALABAMA BAPTIST.

I hereby give notice to all whom it may concern that I have sold all my right, title and interest in and to the ALABAMA BAPTIST to Maj. John G. Harris, of Livingston, Ala., for which he has paid me the sum of Three Thousand Dollars. This sale is made subject to the conditions on which the paper was transferred to me by the Convention at Talladega in 1878, viz: "1. That the paper shall be faithfully employed as an agency for the dissemination of Baptist principles and the support of Baptist influences and interests in every part of Alabama; and, 2, that in case of a proposed sale in future, this Convention shall have the refusal of the purchase at the rates of any bona fide offer made by another party." Notice of the sale and the terms on which it is made are given now, in order that the denomination may have ample time to consider the matter before the meeting of the Convention at Tuskegee. If the Convention shall see proper to avail itself of its right to take the paper, it will be necessary for it to raise Three Thousand Dollars at Tuskegee for this purpose.

It is with great reluctance that I have consented to sever my connection with the paper. But the necessity is upon me. For more than twenty years my health has been steadily declining, and for more than a year I have been almost an invalid. I am warned that I have reached the utmost limit to which it is safe for me to go, and a continuance of my labor in this behalf will be at the peril of my life. Under these circumstances imperative duty to Him whose I am and whom I serve, as well as to myself and my family, demands that my work for the paper shall cease. In regard to my work itself, I desire to say nothing, except that I have honestly, earnestly, prayerfully done my best for the paper and for the denomination.

Subject to the rights of the Convention in the premises, Bro. Harris has made arrangements for the publication of the paper in Selma until October 1st, and I have consented to supervise its publication and devote to it such labor as I may be able to perform without further detriment to my health.

JNO. L. WEST.

It is indeed a source of deep regret that the denomination will lose the valuable services of Bro. West from the ALABAMA BAPTIST. No one can feel it so keenly as myself. Since January 1st we have been intimately associated as partners in the conduct of the paper, and I never expect to find his superior in true nobility. Generous, frank, conscientious, he has won the love and admiration of all those who know him. It was with the deepest reluctance that I could consent to his withdrawal, but the demand was inexorable. Arrangements have been made for him to continue supervision over the paper for a time, he being relieved of the burdens heretofore devolving upon him. No efforts will be spared to keep the paper up to the present standard, and if possible improvements will be made. At the proper time announcements will be made as to arrangements for the permanent conduct of the enterprise.

JNO. G. HARRIS.

IN THE RIGHT DIRECTION.

The Montgomery Presbytery which met in Christiansburg, Va., April 28, put itself upon record concerning the much mooted question "How to Baptize." The overture came to the Presbytery, says the *Western Recorder*, from the Presbyterian church at Jacksonville, and enquired: "Are there any circumstances under which a minister in this Presbytery may administer the ordinance of baptism by immersion?" The Presbytery after considering the question gave the following answer, which was put upon record and returned to the church sending the overture: "Inasmuch as our standards declare that 'baptism is rightly administered by sprinkling or pouring water upon the person,' therefore be it resolved, that it is the judgment of this Presbytery that this ordinance should never be administered by immersion.

We have on purpose and with due consideration marked this as an action in the right direction for a Presbyterian body, and as right instruction to be given to a Presbyterian church. We do not, of course, believe in this sprinkling and pouring, but with satisfaction every advancement made by Presbyterians, Methodists, and Episcopalians, toward a flat

denial that immersion is baptism. And the action of this Virginia Presbytery amounts to that. We wish to make a few observations on their action.

Let it be noticed, in the first place, that they settled this great question by reference to their "standards." And it is a great question, involving the personal obedience which a believer should pay to his risen Lord and his following him in this simple ordinance. Baptism has no saving efficacy whatever, but is still of great moment. It is an act of obedience to Christ's law, which he requires of all who love him, and which we can render only once in a life time. To be baptized rightly should be a matter of earnest concern with all who love the Savior and want to walk as he walked. It is not a discussion of how much water, whether a fountain or an ocean; the question is far deeper. What did Jesus require, what does he require of you now? If he requires sprinkling be sprinkled, if he requires a pouring be poured, if he requires immersion be immersed. Make his law the rule of your life, his commandments supreme in your conduct—not man's. Why talk about "our standards?" We believe in Christian creeds, their practical value and helpfulness; in the importance of every church's having its own creed to exhibit its faith to the world, and we respect fidelity to one's avowed confession of faith, but confess some surprise and impatience when a great question is referred by a great people to "our standard," rather than to the Bible. Christian baptism is a New Testament ordinance, and you can determine nothing concerning it except from the New Testament. Does the New Testament declare that "baptism is rightly administered by sprinkling or pouring?" Does it command, does it even permit, sprinkling and pouring as baptism—the act wherein the believer is buried with Christ and raised up with him to walk in newness of life? Here is where the question must be settled—alike by individuals, and churches, and presbyteries, and synods and councils, and not by "our standards." "Our standards" themselves are referable to the Bible, and must be regulated and ruled by it; are worthless save as they harmonize with the Bible which is the supreme standard by which all creeds and opinions must be tried—condemned or approved, accepted or rejected.

It may be remarked, in the second place, that this action of the Presbytery in Virginia involves the Presbyterian church in inconsistency. To say "this ordinance should never be administered by immersion" and then to hold that immersion is baptism is manifestly inconsistent, contradictory and absurd. Immersion either is baptism or it is not. If it is, then it is right to administer the ordinance by immersion; if not, then Presbyterians do wrong to receive into their membership immersed persons, and count their immersion as baptism. Pedobaptist churches are not the place for those who believe in immersion as baptism and have themselves been immersed. They and the church are seen in a false light. And yet the Presbyterian church will possibly immerse a person, will certainly receive persons who have been immersed, some times at a premium—we have known to be received at what seemed to us a right dear premium. We know their method of explaining and defending this course, but it is no explanation. There is no justification for it; and any one can see the inconsistency between the decision of the Virginia Presbytery and the common practice of the Presbyterian church.

We cannot close this article without using this occasion to put in an earnest protest against speaking of the *mode* of baptism—as if there were numerous ways for doing the one thing. There is one baptism. Baptism is an act—the immersion of anything into any liquid. You may baptize your pen or the point of your pen; your finger or your hand; your head or your body; but if there be no immersion there is no baptism—that is to say if there be no immersion there is no immersion; for baptism in meaning, describing the same act. Christian baptism is a definite act, prescribed and commanded, the immersion in water of a professed believer in Jesus Christ, into the name of the Father, and of the Son, and of the Holy Spirit. Immersion is essential to the act, is the act; and its removal removes the baptism. Let us cease to talk of the *mode* of baptism, for the action of Christian baptism is a specific thing, is not divisible into modes, and may be easily determined by a prayerful reading of the New Testament.

We are glad to be able to lay before our readers on the first page of this issue, the excellent address which Dr. McDonald delivered at Saratoga last week. The other speakers for the same evening were Dr. Hatcher, of the *Religious Herald*, and Dr. Wayland, of the *National Baptist*.

Rev. R. S. McArthur, D. D., and H. C. Vedder, both of New York, have purchased the Baptist Quarterly Review and will move its place of publication New York.

At the recent meeting of the Southern Baptist Convention, Rev. B. F. Riley, of Livingston, was made vice president of the Home Mission Board for Alabama, in place of Bro. B. D. Davis, who requested the withdrawal of his name on account of ill health. Bro. Riley has gone to work with his characteristic energy, and nothing that he can do will be left undone to further the interests of this great work in the State.

Baptist Bible Work.

Seeing the entanglements, frictions, and great difficulties of two appeals and collections from the same churches, for Bible work in one year, and confident of the approbation of the brethren concerned, the American Baptist Missionary Union, and the American Baptist Publication Society have, since the close of the fiscal year of each Society, agreed to the following:

PLAN FOR HOME AND FOREIGN BIBLE WORK COLLECTIONS.

The Missionary Union will put the entire work of collecting for the Bible Work, in all lands, in the hands of the Publication Society, and the Publication Society shall pay to the Missionary Union one-fourth of the amount raised by the Bible Day effort in the field occupied in common by the two Societies; it being understood that the Missionary Union will, in all possible ways, aid the Publication Society in its endeavors to gather money for this great Bible Work; it being further understood that the agents of both Societies shall not encourage special designations of offerings; but, in cases where such special designations are made, they shall be excepted from this arrangement.

It will be noted of this Plan—

1. That all collections for Bible Work, home and foreign, are made by the Publication Society.

2. That the division of funds with the Missionary Union is provided for only in the field which contributes to Foreign Missions through the Missionary Union at Boston. It leaves a proper share of Bible money to be applied to the help of Bible Work in the foreign field of the Southern Baptist Convention, by the Foreign Mission Board at Richmond, Va., and is, therefore, equitable to all.

3. The workers of all Societies will aid in keeping Bible Day, and urging collections, as this assists every Society and all Baptist workers.

4. It does not interfere with the plans or interests of any denominational work.

5. All pastors, churches, and individuals, may now unite and assist this new and vital denominational work. We want \$50,000 in this fiscal year. It will greatly help all fields, in all lands, where Baptists are laboring.

6. Let there be one heart and one mind, and an earnest and generous effort to help this urgent work in all lands.

Spasms and Jiners.

I went down the valley the other day on business. While I was down there I went to church. Bro. Periodical is pastor. I "set in the conference" with the church and listened. I learned that they had done nothing since last summer. They have preaching at stated periods, no prayer meeting and next to no Sabbath-school, have contributed nothing to missions, have received no members and haven't expected to.

But the time is coming, yes, sir, the time is coming. The pastor made a talk in conference. He said the time for having a spasm is nigh at hand. He urged all to get ready. He said the spasm would begin on Saturday before the first Sunday in June, and continue according to circumstances. He said further, that Bro. Pullen would be with him, and "you know brethren, he sits there where he goes." He said, "You know we had 47 jiners last summer, (though a good many of them have quit), and we must have more this summer. It won't do to go to the Association without reporting a good number of jiners in our letter." I wanted to ask him some questions about this time, but I didn't want to disturb the harmony of the meeting, being as I was a stranger. I wanted to know what they did with the jiners after they jined? I did ask an old brother after we got out of the house, and he said, "Well, we jine 'em and then let 'em alone."

Bro. Periodical said the spasm couldn't last more than ten days, as the church across the creek was in need of jiners, and wanted to have a spasm this summer. Then he said he wanted to go across the river to help Bro. Pushemout in a meeting. He said Bro. Pushemout kept on telling the members they ought to do something, and why they ought to do it, and how they ought to do it, and most of the jiners who come in during the spasm they had before they took charge of the roll. And now the church was no use talking about it, they must send for Bro. Pullen, and have a spasm; they wanted jiners.

I am going to that meeting if I can. I want to see how Bro. Periodical, Bro. Pullen and Bro. Pushemout will get along together. I feel sorry for Bro. Pushemout. It is so much easier to get 'em in than it is to get 'em out. If I go, I will report.

J. BEVERLY CARTER.

"Beecher on Religion."

This notorious man has lately preached the first of a series of sermons which are to "embody the results of fifty years of thought upon his part in regard to application of the principles of evolution to religious truth." Then is added the refreshing news: "This will probably close the ministerial labors of his life." He proceeds to congratulate the world upon the great change in the church in the last fifty years—it has got to be liberal. Here is one of his deliverances:

ETERNAL TORMENT NO LONGER TAUGHT.

"Religious doctrines are not so rigorous as they were. The change in doctrine is even greater than I can now say. Old-fashioned doctrinal preaching has gone out of use very largely and is growing out. The eternity of conscious torment of all that have not known Christ and been accepted of him is almost never taught to-day. To the honor of religion and the glory of God I speak it. An eminent divine and professor publishes an article to prove that the grounds of abstract justice eternal punishment was right. His own daughter wanted to read the article and he said, 'No, you must not read it; it would make you crazy; that is for sinners.' Men are being licensed by good orthodox councils who, on that subject, are as far from their fathers as the east is from the west. I don't suppose I should be able to get a license again myself. I am too wholly gone over to expect it, but I do see multitudes that would be excluded on the very grounds for which I should be, but are permitted to preach, and become influential, as they ought to be."

One utterance in the above I desire to call attention to: "Old-fashioned doctrinal preaching has gone out of use very largely and is growing less." Just what he means by "old-fashioned doctrinal preaching," we cannot tell; but we all do know that "doctrinal preaching" is seldom heard. Many of the "old fashions" have gone out never to return, and it is a great pity that many "new fashions" don't hurry off with them. When applied to preaching the only question is how old the fashion is. If it is as old as the apostolic day it is the right fashion, and ought never to "go out." There was a time when "doctrinal preaching" meant nothing more than a discussion of "our peculiarities," "wherein we differ from others," and it was generally accompanied by broad sides against other denominations. There was great want of wisdom sometimes, no doubt, but there was no mistaking where the preacher stood. There was not much danger of a Baptist preacher being taken for a Methodist. They preached about "our peculiarities" and poured hot shot into other people, but didn't trouble themselves about the heathen, about education, about training their children, about building comfortable houses of worship, about paying preachers. Now we are drifting clear away, I am afraid, to the other extreme—the heathen, education, paying the preacher, and church work generally, have overshadowed the doctrines.

This wholesale liberalizing of which Beecher is so proud is not a mere fancy of an "old time preacher," anybody ought to be able to see it, and it is to be deplored by everybody who is not of the same school with Beecher. The Baptists are to stand by the "old-fashioned doctrine" and uphold it if it is to be done; they are to preserve the pure gospel and preach it in its simplicity. But the same influences are at work among them as among others to "liberalize" to outgrow the "old-fashioned" doctrines. May the God of Israel save us from such a calamity.

THOUGHT.

We have had fine rains and gardens and farms are looking their best. Sheep shearing is quite a business here in May. The timber and turpentine business is dull. Sales are slow even at low prices. Business generally is dull and money is scarce. But we are looking for a better time just ahead. Prohibition is taking a slow but firm hold in this section. I think it is only a matter of a short time when its influence will be universal throughout this country. You mistake in saying [We did not say it.—Ed.] John 11:9 is the longest verse in the Bible. It is Esther 9:9.

S. W. JONES.

Wilson Station, Ala.

It is the neglect and abuse of Christianity by those who profess it, more than any real outside opposition to it, that hinders its progress, and prevents its speedy and complete triumph in the world.

As it is with cups of wine, so it is with sin; one makes room for another. He that has sinned with sin. It is an awful part of the punishment of sin that it grows into a habit, and increases in intensity as it is indulged. —[Spurgeon.]

About six hundred new members have been added to the white Baptist churches in Richmond since the visit of Mr. Moody, and numerous additions have also been made to Methodist and other churches in the city.

Unity.

Having seen that many who profess to be governed by the word of God, and expect to be saved by obedience to its precepts, contend by example, sometimes by plainly spoken words, that it is so unintelligible, such a medley of jargon, that none can tell who is right, or whether any one is right; concluding, therefore, that every sect is right, it becomes us seriously, very interestedly to inquire, What has become of our Savior's declaration, that the gates of hell shall not prevail against the church which he established. If the identity is lost those gates have virtually prevailed. It is bound to be in the world, unimpaired. Certainly it must be; but can it be found? Yes, lift up your eyes and look abroad on Christendom with a desire to be taught of God, with a desire to obey God, not man, with eyes unclouded by education or prejudice, with no desire for self-applause, self-commendation, no desire to please others, but with a desire to forsake all for Christ—kindred, friends, wife, husband—to give up all, even life itself, if need be, in order to follow the blessed Redeemer; for on this condition alone he declares you can be his disciples, and without giving up all you cannot be. Look, then, you see all the different denominations clearly defined by visible outlines, stretching back towards the Christian era; which, then, falls short of reaching that point, cannot claim to be the very one founded by the King of Zion? Look, then, to the end, or rather to the beginning. The Campbellites rose in the thirties of the present century; the Cumberland about the first of the century; the Methodists set up in 1735 in England, in 1784 in the United States; the Episcopalians start with Henry the VIII.; the Lutherans with Luther; the Presbyterians with Calvin; the Papists with Boniface, declared by Phocas, the king of Constantinople, to be universal bishop in the year 606; but the church still runs back to the voice of one crying in the wilderness, "Prepare ye the way of the Lord!" This is very plain; but does history establish the fact? Its proofs are abundant and convincing of the existence of the church, for the most part written by its persecutor in letters of blood illumined by inquisitorial fires; but the declaration of our blessed Lord, whose word cannot pass away, is enough to insure its existence till the end of time. Yes, but the New Testament would certainly describe the church so clearly that one could not mistake its characteristics. Yes, so it does; its laws, ordinances, its officers, are clearly defined and none may change, add too or detract from without incurring God's displeasure and suffering loss; how much loss we can not tell; so it is fearful to contemplate. Its baptism is a burial only; that the word used by our Savior means that, so conceded by all writers of note, and so practiced universally till 1311, and now considered valid by all without a single exception. Believers are known to be its only New Testament subjects; so then infant baptism could not be commanded, without annulling believers' baptism, and could not be universally practiced without blotting out the marks of distinction between the church and the world, for the world would be the judge and there could be no church in the world. All else is so plain that none need mistake.

P. T. HENDERSON.

Randolph and Mulberry.

Meeting Rev. T. M. Bailey, D. D., Secretary of the State Mission Board, in Selma Friday last, on his way to Chilton county to attend a meeting, I concluded to join him and visit a county I had never been in, except in passing through it on the cars. We reached Randolph about 9 p. m., where we were met by that earnest, zealous, good brother Sam. A. Latham, a merchant in that town. We spent a very pleasant night with him and his interesting family. On Saturday morning, in company with Rev. J. M. McCord, A. J. Woolley, T. M. Henley and Prof. J. M. Langston, we started for Mulberry church, distant twelve miles east of Randolph, in Chilton. Arriving about 11 a. m., we found quite a large congregation assembled. Dr. Bailey opened the services. After the preliminary exercises he delivered a very interesting and effective address on the subject of consecration. The audience were attentive, and his exposition of the subject had a very powerful effect. At the close of his discourse the claims of the ALABAMA BAPTIST were presented and seventeen subscribers secured. Good work.

After feasting on the abundance of good things, so nicely and amply provided by the good sisters, work was resumed, and Dr. Bailey gave us a lecture on the subject, "How do I know that I am a Christian?" He went into practical and spiritual details, proving conclusively that no one need be in doubt on this subject. Quite a number of the brethren gave their experience as to how they knew they were born of God. This was a delightful service.

On Sunday the house was crowded and the Doctor preached a stirring, convincing sermon on missions, after which a collection was taken, amounting to \$11.25.

Mulberry church was organized in 1818, and has been kept up ever since. The membership is about 90. They have a very interesting Sunday school, Prof. J. M. Williams superintendent. Rev. J. M. McCord, a graduate of the Howard, class of '81, preaches for them. Judging from what I saw they all love and esteem him very highly. He is a rising young man and is destined to reach a high rank as a preacher.

Sunday night Dr. Bailey preached to the people of Randolph. A little daughter of Bro. Sam Latham, aged twelve years, played on the organ and led in the singing. She performed admirably, and the music and singing were very good.

The entire occasion was one of pleasure and profit. We delight in visiting such noble people. We expect to go back again, in compliance with numerous invitations. May God bless that people, temporally and spiritually.

J. G. HARRIS.

Mr. Editor: I find in the last issue of your paper, that some one has made a comment on the facts about the Bible in reference to the writer. Well I can not see his motive unless it is to pun, and that is beneath the dignity of a Howard boy. S. A. B.

Dear Bro. West: Will you please say that my address is Stanton, Ala. I neglected to make it known in my notice about the Unity Association's Sunday-school Convention.

W. J. RUDDICK.

Stanton, Ala., May 29th.

they should not pray, when all are commanded to seek, to knock, to ask, and it is said that prayers and intercessions must be made for all men, but no particular reader of careful thinker will say that sinners should be called on to place themselves under the prayers of saints, thus leading them to rely on those prayers, as qualifying them to receive mercy, or making Christ willing to save. Get them to come to be instructed and tell them to believe on the Lord Jesus Christ and they shall be saved.

No Bible-instructed presbyter will go through the mummery of presenting a church Bible to a young minister as a part of the ordination service. Some have already renounced this innovation. If any brother or sister will present the young minister with a fine Bible for his own after the ordination, it will be very commendable, and no doubt thankfully received.

No reader can abet keeping the 25th of December, which is kept as the birthday of Bacchus, the God of Wine, as the birthday of our Lord, deprecating the house of God by Christmas trees and hilarities, for we are not commanded to do so; besides it is plain that his natal day was in warm weather—in the time of the grazing of flocks. There can be no objection to the world taking holidays at the end of the year, but these should be filled with pious thanksgivings for his goodness and prayers for the continuance of his blessing.

None acquainted with God's law will dare resort to suppers, postoffices, and dances to replenish the Lord's treasury; they would sooner cut off a right hand. The Lord loves a cheerful giver. All who read will endeavor to keep the unity of the Spirit in the bonds of peace.

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Stanton, Ala., May 29th.

Alabama News.

Calera wants a good tinner. Measles are raging in Talladega. Talladega is to have a base ball park. The health of Talladega was never better. Oil has been discovered at Vance's Station. The oat crop in Butler county is very poor. Hale county will have an abundant fruit crop. Catfish are plentiful on the streets of Eufaula. Dewberries are selling in Eutaw at five cents a quart. Camden has not had a business failure in five years. Good reports are made of the wheat crop in Bibb county. Two men were seriously injured at a furnace in Birmingham. The past month was the dullest May ever known in Calera.

Mr. Jas. W. Moore has been elected captain of the Selma Guards. Thirteen persons joined the Methodist church at Eutaw recently. Morgan county jail has in it three white prisoners and one black.

Montgomery has a new fire company, composed of colored citizens. The prohibition campaign is progressing finely in Talladega county. The proposed new jail of Montgomery will cost about \$25,000 or \$30,000. Miss Pattie Wills, of Morgan county, was recently killed by a falling tree.

After biting four persons, a mad dog was killed in Montgomery last week. Centerville sent a crazy negro woman to the asylum at Tuscaloosa last week.

A military company has been formed at the Southern University, Greensboro. Burglars entered a hotel at Camden and stole fifty dollars from the proprietor.

Work is progressing on the survey of the Mobile and West Alabama railway. A negro died in Montgomery last week who was said to have been 115 years old.

The colored people of Eufaula celebrated Emancipation Day last Thursday. Fresh butter, young chickens and new laid eggs at scarce luxuries in Greenville.

A bald eagle was killed in Autauga county, which measured seven feet from tip to tip. The body of a negro woman was found in the Coosa river near Wetumpka, recently.

A small amount of corn and meat has been sold by Greenville merchants this season. A negro deaf mute was killed by a train while walking on the railroad track near Lincoln.

The Birmingham Rifles have no armory in which to drill and find it difficult to get a captain. A little daughter of Mr. and Mrs. W. S. Easterling, of Six Mile, was badly bitten by dogs recently.

The ladies of the Baptist church at Calera recently gave a strawberry festival, which was a success. At its recent spring term the grand jury of Wilcox county returned seventy-seven true bills of indictments.

Hugh Jynum of Scottsboro, was shot four times by a Mrs. Skelton, for circulating reports derogatory to her character.

Major Marion Banks, of Tuscaloosa, is the oldest living graduate of the University of Alabama. He graduated in 1833.

With the exceptions of the wheat and oat crops in the vicinity of Harpersville, the crop prospects are the best for many years.

Mr. E. L. Catterville, clerk of the city court of Eufaula, committed suicide by shooting himself through the brain on the 26th ult.

The hardest rain of the season fell in the Greenville section on the 21st ult., doing considerable damage to young corn and cotton.

The lime men of Shelby and Lee counties are troubled because lime is being sold at thirty per cent below the cost of manufacture.

A well was recently bored at Clanton which is rich in mineral properties and possesses a temperature of 162 1/2 degrees at the bottom.

Dallas county has a negro man who is gradually turning white. His hands and arms to his elbow and half of his face have turned white within the last year.

The Times says that the cotton receipts at Eufaula up to May 25th have been about 40,500 bales. The receipts will hardly exceed, if they reach, 42,000 bales for the year.

The merchants of Eufaula have formed an association to protect themselves against that class of persons in their community and vicinity who are unworthy of credit, either from dishonesty or from any cause that prevents them from paying their debts when contracted.

Capt. J. F. Whitfield, of Montgomery, who was in charge of the train which carried the Press Association to the Exposition at New Orleans, has been presented by that body with a handsome silver water service for courtesies shown them, and for the good management of the train.

Not long since seven foxes were found in a den in Tuscaloosa county, and a few days since twenty-one opossums were taken from another. The Gazette says that Tuscaloosa county is not only rich in these, but one of these days in digging around for these little animals a vein of coal is going to be turned up that will make not only the owner but the entire city and county rich.

The receipts of the Woman's Foreign Missionary Society, Philadelphia, for the year just closed were \$127,478.22, or about \$6,000 more than the previous year. The Society has paid this year to the Board of Foreign Missions over \$19,000.

LITERARY NOTICES.

MANUAL FOR FUNERALS—For the use of pastors, containing twenty-one Burial Services adapted to different conditions of past life, together with consolatory passages for ministering to the bereaved, and useful blanks for record of funeral, text, etc. Compiled and edited by Lansing Burrows, D. D., pastor of the Greene St. Baptist church, Augusta, Ga. Atlanta, Georgia: Jas. P. Harris & Co. Dr. H. H. Tucker says of this volume: "It is the best book of the kind we have ever seen, and is worth many times its price to any pastor." Dr. I. B. Hawthorne says: "It is a wonder that such a book has not been prepared for Baptist ministers long since." Price, 50 cents, postpaid. Send this amount to Dr. J. S. L. Walton, Atlanta, or Lansing Burrows, Augusta, Ga.

The Pattern in the Mount. By Chas. H. Parkhurst, D. D. Cloth, 12mo. Price \$1.25. New York: Anson D. F. Randolph & Co.

This is a volume of seventeen sermons, the first of which gives the title to the book. These sermons are fresh, somewhat out of the ordinary line, and very suggestive. We have been specially pleased and helped in reading the sermons on Methodical Piety, Things seen and things not seen, The Life Here and the Life There. Much of the character of the book can be determined from this sentence which is taken from one of the sermons: "I understand it to be the supreme object of preaching to show us how we can at the same time be both righteous and busy, and how we can live heavenly lives while standing down upon the ground, among things that are earthly."

OLD TESTAMENT CHARACTERS. By Cunningham Gzikis, D. D. Cloth, 12mo. pp. 484. Price, \$1.50. New York: James Pott & Co.

This author has become famous through his excellent "Life and Words of Christ," and his "Hours with the Bible," a superior work of six volumes. The nature of the present volume is sufficiently indicated in its title, while the well-known character of the author is a guarantee for the character of his work. Here we have sketches of fifty-five Old Testament characters, with an excellent chronological table and a full index at the close of the volume. The author says in his preface: "This book may be regarded as a condensed epitome of some prominent portions of the six volumes of 'Hours with the Bible,' which refer to Old Testament history. Those who wish to study the whole course of God's ways with his ancient people more fully will naturally turn to the larger work. At the same time it is hoped that this volume, which is complete in itself, will be acceptable to men who already have the 'Hours,' no less than to others who are contented with a glance at the leading points and characters of the Bible story in a single volume." We believe in the study of Old Testament history and welcome everything helping to that end.

FLOESIE THORNTON'S INVESTMENT; or, Bread on the Waters. By May F. McKean. 250 pp., 12mo. Price, \$1.00. Philadelphia: American Baptist Publication Society.

The two prominent characters in this story—Floesie Thornton and Edna Mayhew—are very intimate Christian friends. The narrative opens with an act of kindness to a poor and perplexed woman on the part of Floesie; and another by Edna to a young girl, the poor woman's daughter. The progress of the story well illustrates the way in which young Christians may be mutual helpers in their spiritual life; and also the manner in which the deed of good may be repaid for the kind act that has been performed. There are numerous persons introduced in the narrative, but the scenes are drawn mainly from the ordinary walks of life. The interest, which is really deep, centres in the growth and development of Christian life. The work is one that is both interesting and specially instructive.

CHAPLAIN SMITH AND THE BAPTISTS; or, Life, Journals, Letters, and Addresses, of the Rev. Hezekiah Smith, D. D., of Haverhill

Alabama Baptist.

SELMA, ALA., JUNE 4, 1885.

Can you spell? Well, yes; almost anybody can spell. Then spell this, and make out what it means. If you can't, then pass it on to your next neighbor.

B-A-P-T-I-S-T-A-L-A-B-A-M-A

Don't say it out loud, but just whisper in your pretty neighbor's ear, that if she will place these letters in proper position she will have the world's greatest tonic, which will enrich her impoverished blood, put roses on her pale cheeks and make her strong and happy. Go to the nearest drug store with a dollar in your hand, and ask for Brown's Iron Bitters.

A bright child on a certain occasion was introduced to a gentleman who had been so unfortunate as to suffer from malaria. After the company had retired she said: "Papa, who did you say that moth-eaten gentleman was?"

Invalids' Hotel and Sargents Institute.
This widely celebrated institution, located at Buffalo, N. Y., is organized with a full staff of experienced and skillful Physicians and Surgeons, consulting the most complete organization of medical and surgical skill in America, for the treatment of all chronic diseases. The Sargents Institute, marvelous success has been achieved in the cure of all nasal, throat and lung diseases, liver and kidney diseases, diseases of the digestive organs, bladder diseases, diseases peculiar to women, blood taints and skin diseases, rheumatism, neuralgia, nervous debility, paralysis, epilepsy, etc., etc. Sargents Institute, Buffalo, N. Y., is the only place where the Invalids' Guide Book (165 pages), which gives all particulars. Address: World's Dispensary Medical Association, Buffalo, N. Y.

Johnnie was kicked by his pony. "What made him kick you?" inquired his sympathetic aunt. "I didn't ask him," sobbed Johnnie. "I didn't ask him," sobbed Johnnie. "I didn't ask him," sobbed Johnnie.

ADELINA PATTI. The great songstress, says of Solon Palmer's Perfume Toilet Soap and other toilet articles: "I unhesitatingly pronounce them superior to any I ever used." Principal depot, 374 and 376 Pearl St., New York.

The Sunday press grows apace. The New York Graphic last Sunday began the issue of a Sunday morning illustrated paper, (Cleveland Voice). And about as rapidly public demoralization grows apace.

Skin Diseases. "Swan's Ointment." "Swan's Ointment," cures Tetter, Salt Rheum, Ringworm, Sores, Pimples, Eczema, all Itchy Skin Eruptions, no matter how obstinate or long standing.

The most powerful king on earth is water; the latest, the shirt; the very doubtful king, the smoking; the most common place king, the least one, the thin; the thinnest one, the drink; the slyest, the wine; and the most powerful one, the talking.

The Way To Get Well. Is not to try every new remedy that is brought to your notice, but first ascertain what is best suited to your case, and then begin its use with a determination to give it a fair trial, and not to be deceived by the claims of a quack.

Among the most effective remedies for the pea weevil is that of enclosing the peas in light vessels and pouring in liquid bluish of carbon; the vapor will permeate the peas and kill the weevils.

A Profitable Trade. Self assertion in a business way does not seem to be a trait of the John Church Co., of Cincinnati, Ohio, and they are never inclined to assert that they are not fully warranted by the facts. Therefore, when they say that in their new and elegant building they are prepared to furnish "Everything in the line of Sheet Music and Music Books," it means something more than an ordinary statement, and is founded on nearly a half century's careful selection of stock and judicious use of their credit and experience in all departments of the Music business.

In planting trees, do not set them too near the house. Remember that they are to grow, and that it is unwise to have the house much shaded. It is seldom advisable to plant them nearer than forty or fifty feet from the dwelling.

THE WOMAN'S MEDICAL COLLEGE OF BALTIMORE. held its third annual commencement in Lehigh Hall in that city on the 1st of May. It was an occasion of much interest. After appropriate opening exercises, the Dean, Prof. Booker, made an announcement of the condition of the College which showed it to be in a healthy condition. He stated that they already receiving applications every week for information as to the College next term. Prof. Thomas then conferred the degrees upon the graduating class, and the price of a gold medal upon the graduate who had passed the best examination. The annual Oration was delivered by Prof. J. E. Michael, M.D., of the University of Maryland. Despite the inclement weather there was a good and an enthusiastic audience. In the evening the Alumnae Association met, and held their annual meeting and supper. The Institution is doing good work.

Whoever heard of a breeder of pure-bred ever giving them up and going back to scrub? We have indeed heard of some who breed the former, giving them up for greys, and never for scrubs, so that the testimony of experimenters is in this line all point in the one direction, which is a fact of great significance.

ADVICE TO MOTHERS. Mrs. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures bad colic, and is the best remedy for diarrhoea. 25c a bottle.

The rudiments of agriculture should be taught in all our rural schools.

Attention Brethren. Will not some brother please mail me copy of the following Minutes of Associations for 1884, in order that I may prepare the table of statistics for the next session of the Convention? I have written them to the moderator and clerk of these associations, and often to brethren therein, but can get no response. If so requested, I will return them to senders and be very greatly obliged. B. B. DAVIS, Secretary, Eufaula, Ala.

South West Liberty, Clear Creek, Town Creek, Mobile Baptist Union, Weogah, Sulphur Springs.

The religious education of the young devolves mainly upon parents. The church cannot take this work off their hands, neither can the State. We cannot ask the State to provide Sunday-schools for its institutions. If we would have religious schools for children, we must provide them ourselves. The indorsement of such institutions is proper work of the church. Secular education costs, and so will religious education. When the children are properly trained there is peace and prosperity. Our own land is not free from schemes and plots to bring the devil; and the remedy is to bring the individual to the

Convention Programme.

Suggestions by the committee on order of business, appointed by the Convention for a Ministers' Meeting, to be held at Tuskegee, on the day preceding the sixty-third Session of the Baptist State Convention of Alabama, THURSDAY, JULY 16, 1885.

MORNING SESSION, 10-1 O'CLOCK.—Is the influence of our churches, with the people, increasing? Opening address, of half hour, by Rev. G. B. Eager.

EVENING SESSION, 8-10 O'CLOCK.—Are our churches failing to utilize their material resources for want of better methods? Opening address, of half hour, by Rev. D. I. Turner.

Order of business, suggested by the Committee on Programme, for the Sixty-third Session of the Baptist State Convention of Alabama, to be held in Tuskegee, beginning Friday, July 17th, 1885.

FRIDAY, JULY 17TH.
MORNING SESSION, 10-1 O'CLOCK.
1. Opening exercises.
2. Election of officers.
3. Address of 10 minutes by pastor T. W. Hart, and responses by members of the church.
4. Receive correspondents and visitors.
5. Appoint correspondents to other bodies.
6. Hear Reports from—1. State Mission Board; 2. Board of Ministerial Education; 3. Board of Christian Education; 4. Board of Christian Missions; 5. Board of Christian Literature; 6. Board of Christian Art; 7. Board of Christian Music; 8. Board of Christian Literature; 9. Board of Christian Art; 10. Board of Christian Music; 11. Board of Christian Literature; 12. Board of Christian Art; 13. Board of Christian Music; 14. Board of Christian Literature; 15. Board of Christian Art; 16. Board of Christian Music; 17. Board of Christian Literature; 18. Board of Christian Art; 19. Board of Christian Music; 20. Board of Christian Literature; 21. Board of Christian Art; 22. Board of Christian Music; 23. Board of Christian Literature; 24. Board of Christian Art; 25. Board of Christian Music; 26. Board of Christian Literature; 27. Board of Christian Art; 28. Board of Christian Music; 29. Board of Christian Literature; 30. Board of Christian Art; 31. Board of Christian Music; 32. 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