

THE ALABAMA BAPTIST.

JOHN G. HARRIS, Proprietor.

VOLUME 12.

SELMA, ALABAMA, THURSDAY, JUNE 18, 1885.

TERMS, CASH: \$2.00 A YEAR.

NUMBER 25.

The Name of Jesus.

His is the most conspicuous and commanding name in history—the name above every name. When given to him, it was a new name—virtually, not actually. As a matter of fact, the name of Jesus was previously a common name in Israel. In its assignment to the Babe of Bethlehem, however, it was new in its designation, and new especially in its combinations. Neither his mother, nor men, nor angels, gave him that wondrous name, but his Father in heaven. This right of naming the world's Redeemer, both in the election of the person and the assignment of his name, God reserved to himself, and it was his choice to put upon his well-beloved Son a name common among men, but which, as he should wear it, would become a crown outshining all crowns. And then a strange significance appeared in the newness of its combinations—Jesus, Jesus of Nazareth, Jesus the Christ, the Lord Jesus Christ. Each of these names was common enough among the Jews, but who ever thought of them in so marvellous a combination—a permanent conjunction of three stars shining with ever increasing light and filling the earth with brilliancy and gladness. The Word became flesh, the Son of God became the Son of Mary, the divine became human without loss of divineness, the Messiah became Jesus of Nazareth. Is there not something of evidential force in a name? Homer, Aristotle, Bacon and Shakespeare, Simon Peter, Saul who was also called Paul, Augustine, John Milton, Adoniram Judson, and Jesus of Nazareth—does not each of these names furnish presumptive evidence that its wearer once lived, figured in the world, and set in motion forces which are still moving and keeping his name fresh in the memories of men? But there is no need for the argument: the representative infidel thought of the age admits the reality of the historic Christ, and concedes also the general correctness of the record furnished by the four evangelists of his wonderful life among men.

The name Jesus, given him at his birth, was prophetic. For four thousand years he had been himself. The burden of prophecy and of inspired song. Isaiah, having visions of his glory, had said his name shall be called Wonderful. And to him give all the prophets witness, that through his name, whosoever believeth in him shall have remission of sins. His name was a fulfilment of prophecy and a prophetic announcement. The angel coming to announce the child's approaching birth, bade Joseph have no further misgiving, but "thou shalt call his name Jesus; for he shall save his people from their sins"—and what emphasis the heavenly messenger put upon his name! His name announced him as the world's Saviour. Referring again to the new combination in which the name stood, you notice that each had its own meaning; the Christ, the Greek equivalent for Messiah in Hebrew, designated his office and marked him as the anointed and commissioned One; the term Lord described at once his authority and higher nature, pointing to his divinity and kingship; the name Jesus announced unmistakably the great and glorious purpose of his coming into this world; while Nazareth, possibly, indicated the humiliation through which he would pass and out of which he would rise. Ah! there is something in names? you call your boy neither Jesus nor Judas? There is much in the name of Jesus. It was prophetic of his life, sufferings, death, atonement for sin, and final triumph. Was name ever so burdened before or since?

It was a new name—it is no longer new. How it has grown, and its wonder-creating power is not lessened by the familiarity which the centuries have wrought. The name of Jesus has greater power over human hearts than ever before—and over more human hearts. It has gathered into itself all the wonders and matchless charms that are in him. Jesus stands for Christianity and Christianity's Founder. It was his cradle name, baptismal name, temptation name, transfiguration name, crucifixion name, resurrection name, ascension name, coronation name, and still governs the ages. The inspired writers caught up this name, watched its growing power, and rejoicing in its new combinations, rung it out in court room, prison, synagogue and street—our Lord Jesus Christ. Pilate wrote it in three languages, which were then the universal tongues; and to-day the languages of the earth are everywhere chanting this holy name, which is a wonder to angels and a

perpetual joy to believing hearts, John, who rested in his bosom and so saw deeper depths of his nature and love, had visions of his glory which even yet are future, and exclaimed: "King of kings and Lord of lords."

What shall be our bearings toward this name? It is the only name under heaven given among men where, by we must be saved; it is our only hope of forgiveness of sin and acceptance with God; our only comfort and support in the dark hour of trial and supreme hour of death; the last name to be forgotten when all things earthly have passed away; the first to be remembered when the glories of heaven break upon the new vision. For its intrinsic worth and merit, for our own sakes, and the sake of our dead who died in its strength, we should hold it in respect and love and reverence and adoration—all this toward the simple name. Hon. Thomas F. Marshall, a distinguished Kentucky orator, when about to make an assault on Christianity at one time, suddenly paused and exclaimed: "God forbid. Let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if ever I say aught against that religion which gave my mother so much comfort in the dying hour." Oh! young men, if you must profane something sacred, are determined to dip your lips in the moral cesspool of the world's foul speech, then blaspheme your mother's name, but spare, I beg you, the name of your mother's Saviour! It was dearer to her than her own life—her supreme joy in the supreme hour. In certain circles of boasted and pretentious piety, this holy name is used with a flippancy of speech and ribaldry of familiarity which are utterly void of reverence, and are but little better than profanity—if, indeed, they be any better.

But, while making much of his names, let us not forget Him. It is great and precious only because he wore it and wears it. Young men are jealous of the honor of their mothers' name, and trample upon their mothers' hearts. We praise the names of great men without imitating their virtues. Better far would it be for this country if our American statesmen, while praising the name of Washington none the less, would do more by way of imitating those virtues which distinguished him among men, making him great and the father of freedom. We wear the cross as an ornament; we hang it as a picture on our walls in gilded frames; we lift it aloft on church spire as the easiest way to dispose of it, with no profound remembrance of the awful tragedy which it represents, with no moving thought of the great truth which it symbolizes, with no loving recognition of him whose touch and blood made it the glory of the ages. So the sacred name is often used with little thought of him. We pronounce it in speech and song, possibly in prayer sometimes, with little reference to him whose it is and who is its glory. To him we should give the best worship of our hearts and the best service of our lives. God hath highly exalted him; given him a name that is above every name; hath set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, and all nations are destined to do him honor and to bow at his feet. Honored of God, worshipped by angels, praised by the redeemed host, he is there in the midst of the throne as Jesus—our Intercessor, our Saviour, ours henceforth and forever.

Jesus, I love thy charming name,
"Thy name to mine ear,
Fain would I sound it out so loud,
That earth and heaven should hear.
I'll speak the honors of thy name
With my last laboring breath;
And dying, clasp thee in mine arms,
The antidote of death.

J. M. FROST.

Selma, Ala.

I like that old Scotchman's word, when he was puzzled about a matter of duty and wanted to end the debate—"Reach me yon Bible. That settles all." Go to your knees, and cry to God in prayer, and crooked things shall be made straight. Be willing to be guided and you shall be guided. If you blunder on in your self-sufficiency, you will soon be in a slough; but if you will wait upon God your steps shall be ordered of the Lord. We honor God by taking counsel of him.—Spurgeon.

I say, without seeking, truth cannot be known at all. It can neither be declared from pulpits, nor set down in articles, nor in anywise "prepared and sold" in packages, ready for use. Truth must be ground for every man by himself out of its husk, with such help as he can get, indeed, but not without stern labor of his own.—[Ruskin.]

Two Meetings.

On the third Sunday of May I assisted Eld. R. T. Wear in ordaining Bro. William East as one of the deacons of the church at Russellville, Franklin county. We had preaching in the forenoon and at night to fine congregations. The Sunday-school, which met at 9 a. m., was truly a pleasant sight. Several of the teachers are among the most prominent members of the church, heads of families, as is also the superintendent, a maimed confederate soldier, who rides six miles, and is promptly at his post, in earnest devotion to duty. The deacon just ordained is one of the teachers, and so is his wife. I counted twenty-one boys and girls in her class. It was thought best recently to divide this large class of sister East's, which of course she left to them to decide; but when requested to select such as might go to form another class she could not; her pupils were all alike to her. It was then left to the scholars to choose, but none of them were willing to leave their beloved teacher. Russellville church is one of the most active and efficient in Muscle shoals Association, and its pastor, Elder R. T. Wear, exactly suits the church.

DISTRICT MEETING.

The district meeting of the Muscle Shoals Association assembled at Moulton on Friday before the fifth Sunday in May. Eld. J. I. Stockton was again re-elected moderator, and Bro. C. G. Lynch chosen secretary. The rain prevented a large attendance. Several practical questions were discussed:

1st. "What is the full spiritual and practical meaning of the expression, 'To live Godly in Christ Jesus?'" The answer comprehended the perfect consecration of the Christian in his thoughts, words and actions to the service of God—a life of self-denial, cross-bearing, faith, prayer, holiness, and love to God and man, condemning all sin, and rebuking evil doers, the refraining from all evil conduct, and the doing of all possible good with hands, talents, influence and property.

2. The question as to the origin of the Baptists of the United States was answered. That Dr. John M. Clark and others, emigrants from England, established the first Baptist church in the United States at Newport, Rhode Island, in the year 1638, one year before Roger Williams and a few others instituted their short-lived organization at Providence.

3. On the question as to the progress of the Baptists in the United States, (including their beginning in this country,) Eld. J. I. Stockton read a valuable historical essay.

4. In reply to the question whether the faith and practice of Baptists now conform to the teachings of the Bible, it was answered, that our faith does so conform; but that the practice of our churches is deficient, in their failing to assemble every Lord's Day for worship and instruction, and for making weekly contributions for religious objects.

5. The question, "What system or rule do the Scriptures teach for the universal practice of Christians in regard to contributing for the cause of religion," was thus answered: "That every member of the church, male and female, young and old, should give as God has prospered him and her, and that every one should give cheerfully, from love to God and the furtherance of his cause. We further think that such giving is work for Christ, that work should be conducted with system, and that our churches ought to agree on a general system of contributing for the cause of religion." An instructive essay on this subject was read by Eld. J. E. Weaver, and it was voted that it be published in the Moulton Advertiser.

6. The question as to dealing in and using ardent spirits as a beverage, on the part of church members, was considered, and the opinion was expressed, by vote of this meeting, that persons either dealing in ardent spirits (whether as principal or clerk,) or habitually using them as a beverage, ought to be excluded from church fellowship.

A request from Bro. Wm. Simpson, of Somerville, Ala., who is seriously afflicted with paralysis, to be remembered in the prayers of this district meeting, was promptly complied with, and much brotherly love and sympathy were expressed for him. A vote of similar character was passed in reference to Eld. J. C. Roberts, who has been long under severe bodily affliction; prayers were offered for his recovery, and for his spiritual comfort and a spontaneous offering of \$8.25 was made for his present relief.

Elder J. I. Stockton preached the introductory address on Saturday

forenoon; Elder S. R. C. Adams preached at night. On special invitation, the district meeting assembled on Sunday morning at 9 o'clock with the Moulton Baptist Sunday-school. Elder R. T. Wear preached at 11 a. m.; Eld. T. J. Weaver preached in the afternoon, and Eld. W. B. Carter at night. The congregations were large. On Sunday afternoon, at the particular request of the colored Baptist church of this vicinity, brother Adams preached for them, and Eld. J. S. Gibson also preached there at night. Their congregations also were large, orderly and attentive.

Bro. Carter obtained some help during this meeting for a very important object, the building of a Baptist church at Harvett.

The district meeting some years ago held two successive annual sessions at this place, and they have now repeated the like expression of fraternal regard by resolving to hold their anniversary of 1886 in Moulton. With these gatherings, and with the Baptist host at the association here next October, our community will indeed be greatly favored. Many felt that there was a spiritual blessing here at this meeting.

MAT. LYON.

Moulton, June 4th.

L. L. FOX.

Dear Baptist: For over twenty-five years the writer has been intimately associated with the dear brother whose name heads this tribute to his memory. Of all the noble Christian gentlemen and brethren I ever knew, he held in my affections the most prominent place, and I feel that I would do violence to my own feelings were I to withhold a public expression of them. He was one of the noblest types of an humble, devout and meek follower of our divine Lord, that it has ever been in my experience of thirty years to meet. Full of energy and untiring zeal, humble as a little child, yet in defence of what he conceived to be truth he was as fearless as any man I ever knew. Yes, Bro. Fox was conscientiously in earnest, and loved by all who knew him—both saint and sinner. This was the compass of his life. Never shall I forget the last time I heard him make before Bethel Association, over whose deliberations he was for many years moderator. Who that was present at that association does not remember that pale, sickly and emaciated old man, tremblingly rising to his feet, "Bro. Moderator, may I speak just a few words?" "Yes, my dear brother, speak." "Brethren, I only wanted to say how much I appreciate, in God's providence, the privilege of meeting my dear brethren in an associated capacity. This will, I have no doubt, be the last time that I shall ever meet you; I shall soon be called from time to that eternal rest; but, brethren, I have been born into this poor world a sinner—have lived a sinner, and expect to die a sinner—yet, a sinner saved by the blood of the blessed Master." There is not a single doubt in the minds of those who knew him well but that he is in the climes of eternal glory. For many years he was my beloved pastor, and during a ministry of over fifty years, as I have heard him say, he never had a serious difficulty in one of his churches. It may be indeed said of him, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of rejoicing." To his dear sainted wife and his children I offer all of my tenderest sympathy.

W. B. J.

The Quiet Prayer-Circle.

Have you one? You may have one wherever there are two or three to meet in the name of Jesus. You may have a quiet little gathering of women who love the Master and find refreshment when sitting low at his feet and talking to each other of his love. Such blessing comes from these modest almost hidden meetings, that if you had ever experienced their tender, chastening, elevating influence, you would be reluctant now to do without them. "Church work" is wearing a good many women out, the kind of church work which is often of doubtful value in the end—fairs, festivals, and entertainments of every kind. Many give themselves willingly to that style of Christian effort, but sometimes have no time to spare for the woman's prayer-meeting. Prayer and meditation are too often abridged, if not almost crowded out in these busy lives of ours. But a plant does not thrive without moisture, and he who has promised to be "as the dew upon Israel," comes with special closeness and kindest revelation of himself, where two or three are assembled to call upon his name.—Christian Intelligencer.

Christian Assurance.

Christian assurance is a humble, but a sense of present acceptance with God in his Son Jesus Christ. It is a doctrine which does not indeed always receive the consideration it deserves from good and thoughtful men. Yet it is so essentially bound up with our ideas of God and our interpretation of Scripture; it bears so directly on our daily religious life, whether held in sober cheerfulness or in morose presumption; in plain truth it has so much to do with our happiness, and therefore with our usefulness and our holiness, that, on the threshold of a subject which cannot properly be explained or understood without some reference to it, it may be well for us to try to think out what it really means.

For we may regard it either with contempt, or with dislike, or with timidity, or with thankfulness. Those who regard all religious consciousness whatever as a hysterical pietism which of course ignore it as folly or delusion, as if fanaticism. With other arguments, from other standing points, we must approach minds like these. Such persons, however, can not escape the difficulty of finding some better interpretation of the numerous passages of Scripture which both express and imply it; and they may fairly be invited to explain, in what consists the unreasonableness of our wishing to ascertain if the greatest blessing a human being can possess is ours or not.—A. W. Thorold, D. D.

Facts to Face.

State of Treasury.

The Treasurer of the B. F. M. reported to the Convention a balance on hand of \$1,100. The aggregate of moneys acknowledged up to May 20th is \$6,300. Then some one will think the Board has now \$7,400. But it has not, for three reasons. First, \$4,558.18 of the money herewith acknowledged was actually paid to brother Powell, and expended in Mexico, during the last conventional year, as will more fully appear from a closer examination of the receipts. The balance on hand is \$1,100.

It is made obvious by the reported requirements of our missions, and by the late painful experience of the Board in seeking means that the work which has grown upon us, naturally, inevitably, and providentially, is beyond the support expected to be given by our people. What must be done? This question has agitated the Board, and should deeply concern the churches. Shall there be contraction? Where shall it begin? Let each field be narrowly scrutinized, and it will be found that so far from contraction being admissible, if there is not expansion, damage must befall the work already in hand. In fact, it is of the nature of the missionary spirit to go forward or to die; and the very end proposed by our enterprise is to gradually occupy the whole world. What, then, is to be done? If the work can not contract, but must expand, is it not plainly conclusive that there must be corresponding expansion of means to support the work? How, then, shall the means be secured? This question belongs primarily to the conscience of God's people, and to the missionary spirit imparted to them by God's grace, of which spirit and conscience our mission works are the outgrowth; and which spirit and conscience must be quickened and expanded by the truth preached and studied and distilled into spiritual experience by the Holy Ghost. Let the Baptists of the South be pined with the whole counsel of God, by a consecrated ministry, and as sure as they possess the grace of God, and God is true to his emphasized promises, they will come up to the full measure of their duty in giving the gospel to mankind. No plans, no agencies, can take the place of this divinely appointed instrumentality. Will the ministry commit themselves in heart and before God, to more consecration in this regard? Will the people say, Amen!

H. A. TUPPER, Cor. Sec.
Richmond, Va.

Eclectic Baptist Church.

Ed. Ala. Baptist: This little band of Baptists, until about two years ago, were located four miles south-west of this beautiful little village. Through the persuasion of others and the writer they were induced to locate at this place, the centre of the surrounding country. We will have a very neat and commodious church house when we have finished ceiling and painting it. This church numbered about fifty when it moved to this place; now it numbers about eighty. While there has been no great display of the Holy Spirit in our midst, there has been a steady advance all along

He adds: "One of our members gave four months salary to the church fund, another a fifth of a year's salary, two others a tenth each. The school has 225 pupils."

Dr. Graves, of Canton, writes: "I have recently received a letter from Demerara, giving their statistics for 1884, which are as follows:

Baptized, 17; restored, 1; died, 3; excluded, 16; present number, 222; contributions, \$3,148.08; expended, \$2,910.71; balance on hand, \$237.97. Dr. Thomson, Secretary of our Canton Missionary Conference, has collected some statistics of the state of the work in our province.

Stations, 748; chapels, 151; members, 7,242; schools—boys, 50; girls, 28; boarding, 12; pupils, about 1,600; contributions of native churches, \$2,286.49.

There are, probably, in all, between 8,000 and 9,000 Protestant Christians in the province, whose contributions have been over \$3,000 during the past year."

OUR STATISTICS AND NEEDS.

Missionaries, 50; native assistants, 57; missions and stations, 30; baptized, 203; church members, 1,323; pupils, 505.

Last year we had for our work \$81,289.59. In view of increased force and necessary building, delayed for two years, we must have this year \$100,000. Let the amount be divided as follows:

Georgia	\$12,500 00
Virginia	12,500 00
Kentucky	12,500 00
North Carolina	8,000 00
South Carolina	8,000 00
Mississippi	8,000 00
Missouri	8,000 00
Texas	8,000 00
Tennessee	5,000 00
Alabama	5,000 00
Maryland	4,000 00
Arkansas	1,000 00
Louisiana	1,000 00
Florida	1,000 00
West Virginia	500 00

Pledges made for Mexican church houses and schools and chapel at Chin-kiang, say.....5,000 00

Total.....\$100,000 00

WHAT MUST BE DONE?

W. J. D. UPSHAW.

Eclectic, May 26.

Effects of Alcoholic Stimulants.

Mr. Editor: In my first article on the use and abuse of alcoholic liquors, having described some of their terrible effects on the human system, when their daily use becomes a confirmed habit, leading to mania and a potu and its attendant horrors, I will now give my experience of their pernicious influence on man's physical constitution, and how they act on the brain and the nervous system, and through those two forces on the mind.

First, Their effect on the general system. These are too apparent to escape the notice of any person who has ever witnessed the action of habitual drinkers, their excitement so peculiarly characteristic, as the flushed face and rapid pulse, increase of the heart's action, and the excited state of all the organic functions, particularly those of the skin and kidneys, as indicated by their profuse secretions, and besides these, the incoherent speech, unsteady movements, with general stupor, drowsiness and blunted sensibility, are signs, not to be mistaken, of the drinker and drunkard. And in this connection I must be permitted to infer that many cases of Bright's disease result from this persistent indulgence in all kinds of alcoholic drinks, since the disease is much more common among men than with women. The brain suffers to so great a degree that the mind, when the habit becomes confirmed and lasting, eventually loses all its force, and gradually lapses into a state of imbecility that often ends in idiocy.

The nerves all emanating from the brain extend their minutest filaments to every organ of the body, their office being to transmit all impressions, of whatever kind, to the brain, even the slightest touch of any kind; its impress is borne with electric speed to the great citadel of the mind. Both the brain and nerves exercise a controlling power over the entire muscular system, and as it becomes enfeebled and wrecked by the long indulgence in spirituous liquors, the tremor of the hands in drunkards is often seen, which ends in an attack of local and sometimes in general paralysis. Indeed, such are the effects of this love of liquor that the victims are frequently brought to a state of insensibility, and if not relieved will end in asphyxia or suspended animation. I have seen three instances of this kind, two of which resisted all efforts towards resuscita-

tion. Delirium tremens and mania a potu are bad enough, and if properly treated can be cured, where the patient has a strong constitution, but the asphyxiated state often defies all efforts towards restoration. I might enter a detail of the terrible effects of this prevailing vice on man's physical constitution, but I will conclude by speaking of its action in another way on the system, which is a popular belief, though erroneous, and has led to many deaths: it is a common belief that it will protect the body against the extremes of cold. When, as I have often been, exposed to intense cold, I have found nutritious food with hot tea or coffee far preferable to stimulants to fortify the system against it. Food is deemed a combustible aliment, and when taken is gradually consumed and gives out heat steadily that lasts through several hours, with a good result, until more is required; alcohol creates an immediate excitement, and when this passes off the body, prostrated and weakened, loses its natural power of resistance, and experience has proved that those who use it to resist the effects of cold are worse off than those who do not; and there is abundant testimony to be cited to establish this principle, as incontestably shown by arctic explorers, whose testimony proves that it is not a heat producing beverage. The fact of a Danish ship in 1619 losing all of a crew of sixty men but five or six, who used alcohol beverage to resist cold, and an English ship, with a crew of twenty-two men, not using it, only two died, (both wintering in Honduras Bay,) illustrates the falsity of the idea that alcohol will resist the effect of intense cold. Alcohol (as supposed) is not a tonic, for the powerful excitement that it produces is followed by a corresponding and injurious depression well known to be the result by all who have used it as a tonic.

A FRIEND OF TEMPERANCE.

Mobile, April 21.

His Experience.

I have been to a "fifth Sunday meeting." Were you ever at one? Well, you just ought to go, especially if you are a preacher, and more especially if you are the only preacher on the programme who puts in an appearance. Well, I went and wished I hadn't gone. I preached and talked and discussed and tore that programme all to pieces. I talked the subjects up and then down and all around, and came very near doing it all except to make the motions. But I was not exactly alone, I had the feeble efforts of a brother who came in Saturday. That was Fortune. He is a real good sort of man, and I always will think well of him for his "few feeble remarks" to help me out. He was not on the programme, mind you. He was appointed at the last meeting to help to arrange the programme for this, and of course was too modest to put himself on as one of the speakers—somebody might think he wanted to speak. So he came in at the eleventh hour, "wholly unprepared." Who would have thought he was so modest. And on Sunday when this scribe was nearly half done preaching in walked Baber. If the hour had not been so far spent, I should have been tempted to bring up that poor mutilated programme for a rehearsing.

This meeting was at Pleasant Hill in Dallas county. That Hill is the best named spot on this earth. I have been there before. Those who live there need to spend a few years off to know what a delightful place they dwell in. I have been over much of these States through many years, and have yet to find the place I love as well as Pleasant Hill. I am not the only preacher who loves the place, their pastor, Boardie Crompton, comes sixty miles to preach to the church where he was first a member, and his father once the pastor. Rives Crumpton is the young deacon of this church, and also an efficient superintendent for its Sunday-school. The school is large and the music splendid. Such a school in such a town ought to have a pastor living among them.

There were representatives from brethren Fortune and Baber's churches. These brethren are probably as hard worked as any preachers in the State. They have planted themselves in that section where the people and churches and lands were once so grand, and nobly upheld the cause amid great discouragements. The country will soon be looking up there again, and our churches will grow and prosper as in older times. I am glad I went, and I shall be much disappointed if good doesn't come of that meeting.

W. B. C.

We attract hearts by the qualities we display; we retain them by the qualities we possess.

Alabama Baptist

SELMA, ALA., JUNE 18, 1885.

JOHN G. HARRIS, Proprietor.

JNO. L. WENT, Editor.

Entered at the post-office at Selma, Ala., for transmission through the mails as second-class matter, March 28, 1879.

One Copy, 3 months, \$1.00
One Copy, 6 months, \$1.50
One Copy, 12 months, \$2.50
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THE HOWARD AND THE JUDSON.

These two names represent, as is known throughout the State and indeed throughout the South, our two institutions of learning located at Marion—Howard College for the education of young men and the Judson Institute for the education of young ladies. Marion, though a small town in itself, has for years been celebrated as an educational centre. It is delightfully and healthfully situated, was a town of great wealth before the war, and furnishes now the noble hospitality of other years. Her two institutions, each fully and finely equipped with an excellent corps of teachers, have just closed, as is admitted on all hands, most excellent sessions and most brilliant and enjoyable commencement occasions. Besides the fact that there was no serious sickness and no material hindrance even from indisposition, which is great cause for gratitude, both schools were visited this year by a glorious season of grace. During the meeting held a few months ago in the Baptist church at Marion, conducted by its pastor, Rev. A. C. Davidson, who is a man of great religious power and eminently gifted for the peculiar surroundings of his work, some sixty or seventy persons found home in the Saviour and confessed him before men, and among them a large number of girls from the Judson and boys from the Howard. To our mind this is one of the great features, shall we not write the greatest in the year's work. A revival of religion in an institution of learning is far reaching in its influence and of mighty and growing power.

Last week was commencement week, and what a week it was. It is simply impossible to particularize where there are so many things; and more than a bare summary is out of the question. On Sunday morning Rev. M. B. Wharton, D. D., of Montgomery, preached the commencement sermon, taking as his theme The Christian Sentinel; at night Rev. T. M. Bailey, D. D., of Marion, under the appointment of the Ministerial Board of Education, preached to the ministerial students, choosing as his theme, The Pastor's Relation to Missions. Large audiences were present, and the two sermons were able and of real power, and the influence left from each service was very helpful, and must be lasting and fruitful.

Monday night was Alumnae Evening and Art Lee. Medals in distinction in Art were presented to Misses Lula Bailey and Lucie Fox. An essay, noble in conception, beautiful in expression, charming and fascinating in richness of tone, was read by Mrs. J. Curtis Bush, one of the most worthy of the Judson Alumnae and the wife of a prominent cotton merchant and prominent Baptist of Mobile, and she herself one of Dr. Eager's most efficient helpers. When at the close of the exercises, Prof. Frazier announced that he had just been informed that the Judson Art Exhibit at the World's Exposition in New Orleans, had been awarded the Diploma of Honor, the audience responded with a wild shout of applause. We then turned into the Halls to see specimens of work; and here we found arrayed with great skill and taste the work of the pupils during the session. Portraits in Oil, Figures in Oil, Paintings in Oil, Flowers, Panels and Plaques in Oil, Water Color Studies, Pastels, Crayons from Cast, Crayons, Decorated Chans—you see them all around you, aggregating three hundred and four pieces, and ranging from the first touches of the new beginner all the way up to the finely wrought work of the Medallists. You are pleased, delighted, charmed, bewildered—but must leave these all alike without particular mention, and even unnamed.

The Annual Concert, for Tuesday night, gave us a choice programme of rich song and artistic music, the renders in faultless style so far as we could judge, and showed the fine training through which the young ladies had been drilled. "Do you know," said Prof. Frazier, leaning close to our ear, "that Prof. Ayers is the greatest musical genius in America? He is only twenty-four years old and ranks high among the leaders of music. Why, already he has been asked by the leading musical journals in this country and Europe, to furnish copies of his final programme for publication. And the best of all, he is a modest, noble, Christian man. And we get him for another year by hard effort." We scored one for the Judson and gave our attention to song and music.

Wednesday was the Howard's day, and the boys seemed at their best and

full of joy. The graduates were as follows: John M. Webb, H. C. Sanders, J. W. Hurl, H. R. Schramm, W. O. Johnson, L. E. Thomas, W. L. Hampey; and their speeches were all good, showing how well the training had been done in the months and years which had preceded. The "Howard boys" are certainly trained to think and to express their thoughts, and we know of no institution which is doing better service or sending out into the world better work. To develop and ennoble manhood is their high ideal, and verily they press hard on the mark. After delivering the Diplomas of Graduation to the young gentlemen, Col. Murfee announced that the Board of Trustees had conferred the following honorary degrees: D. D. upon Rev. W. E. Lloyd, Auburn, and Rev. A. C. Davidson, Marion, and LL.D. upon Prof. Thomas, late of Montgomery, but recently moved to Tuscaloosa, to take charge of the Alabama Central Female College. The Baccalaureate address was delivered by Rev. A. C. Davidson, D.D., on a "Plea for the Plodder," and was in every way worthy of the man, and of so noble a theme, and of the occasion. At night Mr. Brown, of Marion, addressed the Alumni Society, and was listened to with attention and sometimes with applause; and then followed the banquet which is always a great source of enjoyment, and so closed the exercises of the Howard.

Thursday was the last day and was Commencement at the Judson. There were twelve graduates; Misses Julia Barron, Olive Barron, Mollie Davis, May Elgin, Lula Gamble, Susie Hunter, Anna Judkins, Martha Purifoy, Ida Thames. After the reading of four excellent essays—only four out of the twelve being selected by a long established custom, and the delivering of Diplomas, the graduates were addressed by T. G. Bush, Esq., a distinguished Baptist and wholesale merchant of Mobile. It was, all things considered, the finest address ever heard on such an occasion. We give it this unbounded praise without hesitation, and as a mere matter of merit. It ought to be read and studied in every home and every school. We only speak out our honest conviction, but have no space to give even a word of its noble words. And so the exercises closed that night with the annual Levee, where the boys and girls had a good time after the long-pent-up year.

A CHURCH JUBILEE.

The Baptist Church of Talladega, Ala., of which Dr. Renfro has been pastor for twenty-seven years, made its 50th anniversary the occasion of a grand jubilee celebration. We have no man in the State who commands the respect and admiration and pride of the entire denomination more conspicuously than this noble pastor. The celebration was on the last Sunday in May, and the denomination throughout the commonwealth rejoiced with the church and her beloved pastor and humbly pray for their continued usefulness, prosperity and happiness. The Mountain Home, published at Talladega, gives a glowing account of the occasion and bestows the highest praise on Dr. Renfro and his address. We cannot resist the temptation to lay before our readers, for their edification, the strong, noble words of Dr. Renfro as reported by the Mountain Home:

"And thus the preacher moved on in exposition and illustration of his text and his theme in striking variety, until he paused with the statement, 'Now I conclude that it may seem a small thing for a single local church to celebrate its history of only 50 years. We do this, however, in gratitude to God for the blessings which he has bestowed. It is in perfect harmony with the Word of God for a church to rejoice in her past blessings and renew her strength for the future. We do it as one of the local churches of a great and rapidly growing denomination. And we do it in honor of the principles which we represent and love.'

"It has some times been asked, 'What is the use for so many denominations? And especially what is the use for the Baptists?' The question is potent and significant. The bewildered condition of the people makes it potent. Church expenses make it potent. What's the use for these many churches? One minister could be pastor of all this community, so the objector says. One house of worship would be enough. Possibly when this church was organized the other churches of the village already existed. Why then should this one have been originated? Dr. Bunson complained in his great book that the Baptists insist on a distinct denominational existence, and even Robert Hall did not think it necessary.

"It is my purpose, as briefly as possible, to answer for the Baptist ministers (Joab Lawler and Oliver Welch) who constituted it, why they should have originated a Baptist church in this town 50 years ago, and why Baptist churches should exist in all the world? In this I mean not to criticize the position of others, but to state our own position. It will be nothing of a discussion, but a statement.

"1. And it has been left for the Baptists to maintain that the church of Christ is essentially, exclusively, and emphatically a New Testament institution. The prophetic kingdom of the Old Testament was but the anticipation of a new kingdom. Christ built a new church, with new ordinances, new character of members, new officers, and a new government. It seems to us that it is impossible to take any other position without entailing a national church with all its evils on posterity, a national church with its ceremonies, officers, moral character, and oppressions. Hence we are quite satisfied that the Baptist position of insisting on a New Testament church, has saved Christendom from the further secularization of Christianity, and from the union of church and State.

"2. And this leads to the statement that it has been left for the Baptists to insist that the visible church of Christ should be composed alone of those who have for themselves made a public profession of faith in Christ. The Baptists get many who are not converted into their churches, but the point is, that we have no fundamental rule which was intended to open the door for the unregenerate. With us it is not a question of age but a question of faith. Hence it was that Bunson, after testifying in honor of all our distinctive principles, turned on us and insisted that 'Baptists carry the voluntary principle too far,'—that we leave people too free. Christian denominations have great power over each other, and modify each other's views. We confess that we are influenced by others; and so we are glad to believe that all evangelical Christians have practically come to our position in insisting on a regenerate membership.

"3. And so also has it been left for the various sects of Baptists to maintain the primitive action of baptism. The late Bishop Smith of the Episcopal Church of Kentucky said the various sects of Baptists will ultimately restore the primitive mode of baptism to the whole church.

"4. It has been left for the Baptists to sustain the doctrine of church independence and the congregational form of government. We carry these doctrines further than the Congregationalists do. And instead of its being an element of discord, we have found it an agency of unity. The questions of relations between the North and the South have never disturbed us since the war. We have no great church courts to handle such questions.

"5. Out of this principle has grown the principle of religious liberty. It is a historical fact that the Baptists led the van on this subject. And these principles have also evolved a sublime catholicity. We move on a broad plane, and never asked a liberty for ourselves that we did not ask for others; for Jew and Gentile, for saint and sinner, for Christian and infidel. We would insist earnestly for Bobbingsell to have the right to speak on religion as we would for John A. Broadus. If he blaspheme the law can take hold of him. We want every sect and every man to be equally free with every other, and we stood on this ground when it was not received elsewhere.

"As concerns our communion, we think we are as free and open as other people can be when they conform to their creeds and standards: all can reach our table by the same steps which we ourselves had to take; and then we commune with all our own members. Every church has rules and ought to have. We never think of unchristianizing any people by our terms. We only stand by our own principles and emphasize our own principles.

"But we have only gotten about half through quoting this remarkable discourse. The preacher planting his people on these principles led on to show what they have done for the world as a denomination, and brought forward some of the great names who have been of their order, and quoted from a number of the most distinguished thinkers of other denominations who have written in the highest terms of the Baptist people and of their faith. The present position of his church in educational matters and in the work of missions was properly alluded to in the last part of the sermon.

"Liberal reference was made to the great work of other denominations in terms of exalted praise, and they were honored for all their efforts to advance their principles in the world, and for the use which they make of their memorial occasions. At several points in the sermon the opinion was expressed that the general tendency of the age is toward a unity of sentiment with the lovers of Christ and his truth.

"The reunion or covenant meeting, at 3:30 o'clock p. m., was a most interesting and profitable service. It was addressed by Judge Henderson, Col. Bishop and J. A. Woodward, jr., deacons, and Dr. Worrell, in speeches that were eminently appropriate to the occasion. The church renewed its vows and mutual obligations by unanimously adopting a new church covenant by a rising vote. The attendance of the members was large, and also many other people were at this covenant meeting. The pastor feels that there was a great deal accomplished for the spiritual life of the church in that afternoon meeting.

"1. And it has been left for the Baptists to maintain that the church of Christ is essentially, exclusively, and emphatically a New Testament institution. The prophetic kingdom of the Old Testament was but the anticipation of a new kingdom. Christ built a new church, with new ordinances, new character of members, new officers, and a new government. It seems to us that it is impossible to take any other position without entailing a national church with all its evils on posterity, a national church with its ceremonies, officers, moral character, and oppressions. Hence we are quite satisfied that the Baptist position of insisting on a New Testament church, has saved Christendom from the further secularization of Christianity, and from the union of church and State.

Tom Cowie, the well known and popular hotel keeper of Greensboro, has moved to Akron Junction, where he is affording excellent meals and clean, comfortable rooms and beds to the traveling public. This will be grateful news to those who may find it convenient to stop at Akron for a meal or for the night. Mr. Cowie is a genial and accommodating host, and we cordially recommend him and his house. The contract is out for a new hotel at the Junction, which we are glad to know, will be under his management.

THE MONTGOMERY ADVERTISER of the 16th contains the announcement that our friends Chappell Cory and Frank P. Glass, formerly of the Selma Times, have jointly purchased a half interest in the Advertiser, whose business will hereafter be conducted under the firm name and style of Screws, Cory & Glass. Cory and Glass are, we believe, par excellence, the rising journalists of Alabama. The paper and its constituency are to be congratulated on their permanent accession to its force.

The following complimentary notice appears in the last issue of the Birmingham Post:

"The ALABAMA BAPTIST, the best denominational paper in the South, edited and published by the best publisher in the State—Rev. John L. West—came to us last week with the announcement that it had been transferred to other hands. Maj. J. G. Harris, of Livingston, is the purchaser. His character as a man and an untiring worker in the church, is a guarantee that Mr. West has made a good selection for his successor. We feel safe in predicting for the ALABAMA BAPTIST and the cause for which it has ever battled a bright future. We wish for Mr. West, wherever he goes, and in whatever business he may engage, the very greatest success. And to Maj. Harris we extend a hearty welcome and hope for his success."

The cause of Christ is prospering in some departments in this portion of the vineyard, especially in the cause of temperance.—W. B. Carter, Hartwell.

I will do all I can for the paper during vacation in getting subscribers. I am a Baptist, and intend to work for the ALABAMA BAPTIST.—A. B. Spilde, Belmont.

"I hope to send you some subscribers soon. I do love the dear paper. I could not get along without it."—A. E. Burns, Jemison. We shall look for the subscribers, Bro. Burns.

The graduating exercises at Carter College, Rome, Ga., closed last Wednesday. The commencement sermon was preached Sunday, June 7th, by Rev. Harvey Hatcher, of Atlanta. The address on the occasion of the Art Levee was delivered by Hooper Alexander, Esq., of Atlanta.

On the first Sabbath in June a presbytery, consisting of Elders W. C. Curry, A. T. Sims, A. A. Sims and D. W. Ramsey, ordained Bro. Walter A. Whittle a minister of the gospel at Friendship Church, Pine Apple, Ala. Bro. Whittle has accepted a call to the church at Colorado City, Texas. He goes immediately to his field of labor.

We frequently receive requests to send sample copies of the ALABAMA BAPTIST containing obituaries to the addresses of various parties in different parts of the country. We send sample copies of the paper to those who wish to examine it with a view to subscribing for it, and we send sample copies containing obituaries to relatives and friends of the deceased only on receipt of 5 cents for each copy to be sent.

Go on, Bro. Henderson, with your articles on unity. Give us a serial on the kingdom. We need such pieces for loose law, open communion Baptists—such as the one I refer to in the good old weekly visitor, the ALABAMA BAPTIST. May you live for many years to contribute for the benefit of those needing sound doctrine for the time has come when not only bear it. May God bless the Editor of the ALABAMA BAPTIST and may all Baptists take it.—H. J. Davis, Jr., Central Institute, Ala.

Dear Baptist: The "Children's Day" was a success in our Sunday-school yesterday. The contribution amounted to over \$31. This makes over \$56 for our school and church for benevolence since the meeting of the Convention in Augusta.

We are going to vote for prohibition in our county this summer, and the campaign has opened with fine prospects of success. There are many of the colored people taking a strong stand for it. I have heard of two preachers among them on the liquor side. What a shame that one who professes the new life of the gospel should stand for drunkenness, yet such an anomaly is occasionally found among white and black.

GEO. E. BRAWLEY.

La Fayette, June 15th.

Dr. Graves of the Tennessee Baptist has an advertisement headed, "A Rare Chance." In this week's issue. Look for it.

Letter from Talladega.

Bro. West: Permit me to say a few things about our work in Talladega. The church here has suffered great loss within the present year. In addition to the fact that several of our best families have moved away since Christmas, we have lost four most worthy and useful men by death—Stringer, Dean, Smith and Stone, and several excellent women have also died; so that our church has been under heavy bereavement for months. But the Lord will provide. He will take care of his cause. While we have been suffering these great losses, several very excellent families have come to our city and church, and at once begun to make themselves felt in the work of the church. And the Holy Spirit has blessed us with a glorious revival which has given us some new converts, and greatly strengthened us in moral force. In an old established town churches cannot make very rapid progress. Denominational lines are closely drawn in such towns, and nearly every family is already in sympathy with some denomination, and no church can expect to reach beyond these lines, and therefore the available material is quite limited. Several times since my long connection with the church here, the Baptist cause has gone down very much from these natural causes of death and removals, but it has often risen again, and on the whole we get stronger and stronger. And I think at this time we have promising hold on the community.

Possibly you have observed that we celebrated our 50th anniversary as a church by a jubilee service on the 5th Sabbath in May. The church was constituted on the 30th of May, 1835. So that the last 5th Sabbath it was just 50 years old. I think we made a good thing of it. For two months we had been preparing for it by carrying the church through a reorganization. We adopted thoroughly revised articles of faith and rules of church order and a new church covenant. Our covenant meeting on the afternoon of the 5th Sabbath was a real precious spiritual reunion. And at night Bro. W. Wilkes preached for us one of his best sermons, in which we were urged to forget the past and to press on to the work of the future.

On Monday the 1st of June, according to previous arrangement, Bro. J. H. Wright of Union Springs, arrived, and preached for us night and day for ten days, and I do not remember that any visiting brother has ever more completely captured the hearts of this church. In eighteen or twenty discourses in succession I have not met any man only 28 years of age who could surpass the preaching which he did here. His preaching was all done without a single note before him. His sermons were excellent in matter, thoroughly evangelical, showed careful preparation, abounded with the richness of variety, almost as terrific as the preaching of Sam Jones in dealing with the sins of the age and the shortcomings of church members, and yet all done in a fine Christian spirit, and delivered with a manner and style which held unwavering attention. The preacher also sings about as well as any man I have heard.

Bro. Wright has a call to return to work in Louisville, Ky., and has placed his resignation before the church in Union Springs. The church declined to accept his resignation and insists on his remaining with them. I cannot indicate what the result will be, but I earnestly wish he may find it to be his duty to stay in Alabama.

Our meeting did not reach large results in converts. We baptized six good members, and I am looking for others to follow. We feel that the church has been very much benefited. The preaching was largely of that character which breaks up the flimsy experiences of church members, and puts them to weeping over their own sins, and to righting up their own lives. And we are cheered with the belief that there is a large degree of life and moral power in our church here.

J. J. D. RENFRO.

Meetings at Auburn.

We have just closed special meetings of three weeks duration, in which we were made to wonder at the divine goodness, and greatly to rejoice in the abundant blessing bestowed.

From the beginning the interest increased every day, and when the maximum was reached we were overwhelmed by its magnitude; from seventy-five to one hundred persons asked for prayer, professing to be earnest seekers of salvation; and after many were converted the number seemed not greatly reduced.

The students of the A. and M. College constituted, in a large measure, the material to be wrought upon by the meeting. The few Christian young men in the college soon became active and earnest in their efforts to persuade their fellows to seek salvation. Christian men in the faculty co-operated with Dr. Brown, the president of the college, in urging the young men to become Christians, devoted women and men of the church were conspicuous in work and skill in pointing the lost to the Saviour. It was not long before the unconverted became deeply interested, and on

several occasions moved on masses asking for the prayers and instruction of Christians. We were reminded of this saying of our Lord, "The kingdom of heaven suffereth violence, and the violent take it by force."

The leaders in sin were among the first converted, and they at once became interested in the conversion of their companions. The voice of prayer and praise was heard in the last hours of the nights—some one just converted, and rejoicing in his new experience, or on his knees in prayer for a friend.

About fifty persons have professed faith in Christ; about half that number are cadets in the college here. The joyous tidings goes to homes in five different States; a dozen towns and cities in those States share the fruits of the harvest. Twenty-two were baptized last night: eleven young men and eleven young women and girls; among the happy number were both my sons.

Dr. J. E. Chambliss came to our aid early in the meeting, and afterward did all the preaching and much other earnest work, instructing the large number who visited him at his room, where he met in their homes, on the street, or elsewhere. I have never seen him surpassed in such work; his adaptation to it seems almost perfect. Should not those who possess such ability and skill seriously consider whether, after all, that is not their special calling? He not only captured and carried off the money given by the young men to their usual commencement "hop," but he captured all our hearts as well.

W. E. LLOYD.

Temperance Convention.

Ed. Alabama Baptist: The State Temperance Convention, called to meet at Blount Springs 28th and 29th July, has been changed for the want of room at the Springs; to this place, (Athens), where ample accommodation can be had, and the hospitality of its citizens freely enjoyed. All religious and temperance organizations, as well as all friends of the cause, regardless of party or denomination, are invited to send delegates. The W. C. T. U. of the State is especially invited to attend, with any invited guests the worthy president, Mrs. Dr. Bryce, or other officials, may select. Special rates with railroads. Hotel and boarding houses will be perfected and a large attendance is desired and expected. Let no minister of the gospel stay away.

JOHN T. TAMMER.
Pres't State Tem. Conv.

Dear Bro. West: The general meeting of the Centennial Association convened with Liberty church on Friday, May 29th. The meeting was organized by electing Eld. B. M. Bean, moderator, and the writer, clerk. The following subjects were discussed, viz: 1st. Needs of a Christian, and Is any Baptist church too poor to support a pastor and missionary work? 2d. Shall sisters vote in church conference? 3d. Needs of the churches. 4th. When a church has failed to pay her former pastor the salary promised him, what is the duty of his successor? 5th. Does the Divine Spirit ever savingly guide any one to eternal life who does not have an intellectual knowledge of the Bible? 6th. What ought to be done with a member of the Baptist church who positively refuses to contribute anything for missions, saying that he believes it to be wrong?

Elder J. H. Wright preached the introductory sermon Friday at 3 o'clock p. m. Text, 1 Cor. 5: 7: "Purge out therefore the old leaven." Subject: Church discipline. Elder A. F. Dix preached Saturday at 11:30 o'clock a. m. Text, Luke 25: 49. Elder J. O. Hixson preached Sunday at 11 o'clock a. m. Subject: What is a Christian? A. W. Bean, Wm. O'Neil and Elder A. F. Dix delivered Sunday-school address Sunday morning.

It was decided to hold meetings every 5th Sunday, commencing on Saturday before. The next meeting will be held with Perote church, commencing on Saturday before the 5th Sunday in August next.

F. E. TOMPKINS.
Near Fitzpatrick, June 4th.

Prof. A. E. Yancy.

We are sorry that this good brother is about to leave us. He has done a fine fine work as an educator. He has also been a liberal and constant supporter of all our denominational enterprises. The largest personal contribution we received last year came from him. He has inculcated the same benevolent spirit into the young ladies under his care. I have received from him to-day twenty dollars, a contribution of "The Martha Crawford Society" of Alabama Central Female College for Foreign Missions. His removal from us is a loss to Alabama, but a gain to Missouri.

T. M. BAILEY, Cor. Sec.

A man that is void of egotism is slow to discover it in others. One who is always expressing his contempt of it in others, is giving pretty clear proof of the excess of it in himself.—Central Baptist.

Alabama News.

Cleburne county has gold. Athens is to have a box factory. A mad dog was killed near Eutaw last week.

The courthouse of Jefferson county is unsafe. Property in Scottsboro is advancing in price.

The oat crop in Jackson county turned out well.

The Uniontown fair will be opened on October 19th.

Ripe peaches are being shipped from Osmoor daily.

At present Clarke county has but one prisoner in its jail.

The Liberty Bell reached Montgomery on the 14th inst.

The Mobile Rifles will not attend the drill at Philadelphia.

New pumps have been placed in the public wells at Greensboro.

Birmingham will soon have another furnace, the capital stock being \$150,000.

Oscar George, of Athens, was thrown by a mule and dragged till dead.

Mr. H. Wild, of Tuscaloosa, has been appointed postmaster at that place.

Two cars were wrecked on the A. & G. S. railroad, near Alice Furnace, recently.

One negro was killed and two others injured by lightning near Selma last week.

Birmingham has a negro woman who claims to be one hundred and five years old.

Prof. Jas. D. Wade, of Troy, has been elected president of the Female Seminary at Marion.

Two young white men were arrested in Macon county for stealing horses near Montgomery.

A negro named Robert Jackson was arrested in Bullock county for the alleged poisoning of his wife.

A brakeman by the name of Patton was run over and killed by the train as the L. & N. railroad last week.

The State Temperance Convention will meet in Athens on July 28th and 29th. A large attendance is expected.

The largest Irish potato crop in many years is reported for the present season from Osmoor and vicinity.

At the recent term of the criminal court of Greene county, there were thirty convictions and pleas of guilty.

A brakeman named J. E. Hurston was recently run over and killed on the Mobile road, near Morgansville.

A little daughter of Mr. R. L. Matthews, of Ozark, fell out of the door of a church recently and broke her arm.

The recent rains have benefited the oat crop in Hale county, which will yield more than was at first anticipated.

In a difficulty at Old Spring Hill between Rev. Jas. Thompson and Willis Dembro, both colored, the latter was killed.

A colored temperance band was recently organized in Eutaw, composed of over one hundred of the best colored people in the town.

A twelve-year-old daughter of Mrs. Rose Kelley, of Mobile, recently stuck a needle in her foot, and died from the effects of lockjaw, which it produced.

Two negro boys stripped themselves of their clothing, lathered well with soap, and escaped from the jail at Birmingham through a hole six by eight inches square.

The city of Birmingham recently purchased three lots—one for a white, and another for a colored school, and a third for a market house. The amount paid was \$9,500.

An effort is being made by prominent members of the various churches in Selma for the establishment of a Y. M. C. A. building in this city, and liberal contributions have been made for this purpose.

The headless body of Nancy Johnson, colored, of Chuncula, Mobile county, was recently found in the woods after having been dead several days. A negro named Henry Hays has been arrested for the crime.

William Johnson and Jefferson Cook, the pension swindlers of Crenshaw county, were recently tried in Montgomery and sentenced to three years in the penitentiary at Chester, Illinois, and to pay \$1,400 and costs, each.

A declaration has been filed in the office of the Secretary of State for the incorporation of the Sheffield & Tusculuma Street Railway Company, with a capital of ten thousand dollars. The object is to connect the two towns and various portions of each by street cars.

The dwelling house of Mrs. Mary Mary B. Burton, living near Greensboro, says the Beacon, was recently destroyed by fire. The fire was supposed to have originated in the stove room, connected with the house. The loss falls heavily on Mrs. Burton, who has a large family of children.

Under a recent ordinance passed by the mayor and councilmen of Oxford, every person found guilty of violating the prohibition laws of that town, shall be fined not less than fifty dollars nor more than one hundred dollars for each offence, and the liquors to be poured upon the streets."

To-day we had a good rain and some hail. We have had only one good rain since the first week in April. The oat crop has been injured by the drought. Crops are small, but look well. There was a picnic yesterday at the close of Miss Mamie Bettis's school. I was not present.—C. J. Miles.

The Greensboro Beacon says: The dwelling on the old Dry King place, situated eight miles northwest of Greensboro, and owned by Mr. W. W. Powers, was destroyed by fire recently. The place is in the occupancy of Messrs. Gus and John Shelton, their mother and three sisters living with them. They were absent at church when the fire occurred. Besides their furniture and other valuables, they had burnt up \$500 in money. The house destroyed was worth, we learn, at least \$7,000.

R. R. Rates to Alabama Baptist State Convention.

Western R. R., including Selma Division.—Full fare going, one cent a mile to return on certificate of attendance.

I. & N. R. R.—The same.

Montgomery & Eufaula R. R.—The same.

Columbus & Western.—The same.

Eufaula & Clayton.—The same.

Mobile & Ohio.—The same.

Memphis & Charleston.—The same.

E. T., Va. & Ga. R. R., including Ala. Central.—Four cents a mile going, good to return.

East & W. R. R. of Alabama.—Full fare going—return free on certificate.

Selma and Pine Apple R. R.—Six cents round trip.

Tuskegee R. R.—half fare each way.

Georgia Pacific R. R.—Refuses a rate.

Mobile & Girard refuses a rate.

C. Selma & M. R. R.—Full fare going—one cent a mile returning on certificate of attendance.

JON. HARALSON, Pres't.

Do not preach new doctrine till you have some new doctrine to preach. In other words do not publish your doubts—wait till they become certainties. There is no 'no' to truth so dangerous as haste, for haste has self will and presumption for fellow laborers. The Holy Spirit was promised to guide the apostles into all the truth, but we know that he did not do this by some sudden flash of lightning, but rather by a continuous enlightenment as to doctrine and polity which was not completed until the last apostle died. And so the Holy Spirit will guide us into all the truth—but not necessarily in three months. Preach no tentative sermons, then, to see how a certain new conception of yours will work—you have no business to try the materia medica of the gospel upon your patients in any such fashion. Keep your doubts to yourself until you have solved them and do not need to preach them, or until you have found truth and verified it by long thought and observation, and preach it as the very truth of God.—Pres't Strong to Graduates of Rochester Theological Seminary.

LITERARY NOTICES.

THE ATONEMENT OF CHRIST. By J. M. Pendleton. D. D. 173 pp. 12mo. Price, 90 cents. Philadelphia: American Baptist Publication Society.

Those who have formed an acquaintance with Dr. Pendleton's admirable work on "Christian Doctrines" will be pleased to see this more full presentation of his views on the Atonement. The work is marked by the author's well known lucidness of expression, and deep reverence for the word, the work, and the person of the Lord. He discusses, The Nature of the atonement; The Necessity of the Atonement; The Extent of the Atonement; The Results of the Atonement; and ends with Concluding Addresses: 1. To Ministers; 2. To Christians; 3. To Awakened Sinners; 4. To Impenitent Sinners. They fitly close his discussion of a subject so full of truths that appeal to the deepest and tenderest feelings of the human heart—a discussion that aims not only to enlighten and convince the mind, but also to reach and move the heart.

A RARE CHANCE

TO SECURE

Alabama Baptist.

SELMA, ALA., JUNE 18, 1885.

Healthful Vigor for the Girls.

Miss Laverne says, in one of her lectures on Girls, "I would give to girls equal intellectual and industrial training with boys. Yes, and give them equally good health, and when your girls are suffering from paleness and debility, it is a sign that their blood is poor and thin, and that they need Brown's Iron Bitters. The only preparation of iron that can be taken safely. Mrs. Barlow, Christian St., Louisville, Ky., says, 'Brown's Iron Bitters cured me of rheumatism when everything else had failed.'"

A clergyman who preached for a friend surprised his audience and himself by reading at the end of the usual notes: "I insist on your dining at my house, no matter who invites you."

"Sweet Head Matter."

Whittier's beautiful ballad contains a touching allusion to the many cases of rows which wear upon the "heart and brain" of a wife and mother. Thousands of weary suffering women have found Dr. Pierce's "Favorite Prescription," a marvelous recuperator or wasted strength, and of sovereign efficacy in all those derangements and malady peculiar to their sex, by reason of which the vitality is gradually sapped, and the cheek reduced to a leaden pallor. Price reduced to one dollar. By druggists.

A Paris paper says of a certain prima-donna that she is so avaricious that she would not sing her own baby to sleep for less than 2,000 francs a night.

Those desiring new music books for their Sunday-schools, should not fail to notice the "Favorite Hymns" of "Heavenly Voices" and "Sabbath Bells."

"The philosophy of one century is the common-sense of the next." This would seem to indicate that the last century was sadly deficient in philosophy.—Pack.

Two Chicago girls thought it would be fun to black their faces, but unfortunately they used a preparation that went off. It operates like a dye, and chemists say, "it is probably indelible ink, and if Payson's," they are marked for life."

A lawyer walked down the street recently, with his hand on his head, looking a little lonesome. To him a friend, pointing at the book, said: "Why, I think you carried all that stuff in your head?" "I do," quickly replied the lawyer, with a knowing wink, "these are for the judges."

A mistaken idea.

In whatever you undertake be economical and industrious, and success will crown your efforts, but to be always changing from one thing to another, is sure to cause failure, just so with a person failing in health, they try everything they see advertised, no matter what it is, and never use anything long enough to do them any good. This is a mistaken idea, and can only result in harm, therefore get some pure and reliable remedy like the Seven Springs Mass., and if one bottle does not cure, get the second, and if the fourth, if necessary, as long as you stick to it, you will not need other medicine, you may rest assured of that.

What would be wanting to make this world a kingdom of heaven, if that tender, profound, and sympathizing love practiced, and recommended by Jesus, were paramount in every heart? Then the loftiest and most glorious idea of human society would be realized.—[Krummacher.

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

Life is a warfare, and those who climb up and down steep paths and go through dangerous enterprises are the brave men and the leaders in the camp, but to rest basely at the foot of the mountain, no matter how obstinate or long standing.—[Seneca.

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

The work which his goodness began, The arm of his strength will complete; His promise is yes and amen, And never was forfeited yet.

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 wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

Attention Brethren.

Will not some brother please mail me copy of the following Minutes of Association for 1884, in order that I may prepare the table of statistics for the next session of the Convention? I have written two or three times 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. BENJ. B. CLARKE, Secretary, Eufaula, Ala. South West Liberty, Clear Creek, Town Creek, Weogufka.

A Model Letter.

MONTVALLO, June 9th.

Rev. T. M. Bailey, Marion, Ala.—

DEAR SIR: Enclosed you will find a postal note for three dollars for missions from "The Little Gleaners." You will please acknowledge.

Yours respectfully,

HUGH REYNOLDS, Pres't.

WILBUR NORTH, Sec'y.

The "Little Gleaners" is a missionary society, composed of eight or nine children, all under twelve years of age. They have sent me for missions since January 30th \$9.15. How I wish that some of our churches could catch the spirit of the little ones. God bless the "Little Gleaners."

T. M. BAILEY, Cor. Sec.

OBITUARIES.

Simple notice of death inserted free. Obituaries of subscribers and members of their families, 100 words free. For all over 100 words, one-half cent for each word when paid in advance; and one cent for each word when not paid in advance. No charge for ministers or members of their immediate families.

OBITUARY.

On the 2nd day of May last a long funeral procession moved slowly to the cemetery in Marion, Ala., where the last sad rites were performed. The mellow light of the declining sun gilded with its effulgence the sod underneath which lay the body of Ludy A. Wyatt. He was a man who had so impressed himself upon the community in which he lived, that the people were mourners at his grave.

He was born in Anderson District, South Carolina, on the 8th day of October, 1833, and died in Marion, Ala., on the 1st day of May, 1885. He was a man widely known as a merchant

In the jostling activities of life he rose to the full measure of a man and citizen—the soul of honor and a shining example of integrity. Exclusive attention to his own business was a prominent trait in his character. He was sincere, strong in his convictions and a hater of all shams.

He united with the Baptist church of Anderson District, S. C., in the year 1843, and upon his removal to Marion, Ala., on the 1st day of October, 1844, he connected himself with the Siloam Baptist church of that place. In this church he held his membership at the time of his death. He died in full communion with the church, and in the hope of a blissful immortality.

As he hated all pretence, so he was humble in the acknowledgement of his own errors. His last message to the church of which he was a member had in it something grandly heroic. The savage Indian in dying chants his last song and fills it with boasts of his own achievements and prowess. How different with the dying Christian hero! In his humility he stripped himself of all claim to goodness, and clothed alone in the armor of the Saviour's righteousness.

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and sister Newton, this church sustains great loss.

Resolved further, That, believing that our loss is the eternal gain of our brother and sister, we submit to this dispensation of Providence with becoming humility.

Resolved further, That the foregoing notices be spread on our church book, and a copy of the same be sent to the ALABAMA BAPTIST with request to publish.

J. R. HUCKABEE,
M. E. CHAMBERS,
J. R. STEPHENS,
Committee.

OBITUARY.

Rev. John T. Bayles was born in the State of South Carolina in the year 1810. He moved to this State and settled in Monroe county when a boy. In 1835 he married Miss Elizabeth Wiggins. He joined the church at Bethel in 1843. In 1851 he was licensed to preach, and was ordained in 1853. After suffering two or three years he passed away on the 15th day of December, 1884.

Bro. Bayles was a member of Bell's Landing Lodge, and for a number of years to the church. The Lodge of which he was a member, with Claborn and Monroeville Lodges, met at Bethel on the fourth Sunday in May, 1885, to pay our last tribute of respect to his sleeping dust. Bro. B. J. Skinner presided the funeral sermon from 2 Cor. 5:1, to a large and attentive audience. The procession then moved to the graveyard and with Masonic honors bade him a last farewell; also Bro. Roberson and Bro. Tolbert, who were members of the same Lodge and were buried in the same churchyard. Peace be to their ashes.

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