

# THE ALABAMA BAPTIST.

JOHN G. HARRIS, Proprietor.

VOLUME 12.

"SPEAKING THE TRUTH IN LOVE."

SELMA, ALABAMA, THURSDAY, JULY 2, 1885.

TERMS, CASH: \$2.00 A YEAR.

NUMBER 27.

## Delight in the Almighty.

FROM A SERMON BY REV. C. H. SPURGEON.

"For thou shalt have thy delight in the Almighty, and shalt lift up thy face unto God."—Job 22:36.

The Lord said to Eliphaz and his friends, "Ye have not spoken of me the thing that is right, as my servant Job hath," and therefore we must always regard what they said with careful discrimination. They were wise men according to their light, but they were quite at sea in their judgment of Job. However, in this particular verse Eliphaz declared that which is taught in many other parts of Holy Scripture, and we may profit by his utterance. God grant that by his Spirit we may fully experience the joys described in the words before us.

Eliphaz and his friends had judged Job from their own point of view, making their own experience to be the standard. They themselves had prospered, and therefore they inferred that if a man served God, he must necessarily prosper in worldly things; and that if he did not succeed as they had done, he must have been guilty of great crimes. Though they could not discover any actual fault in Job, they concluded without further evidence that he must have been a hypocrite, and have acted oppressively to his servants, or have been unmindful of the claims of the poor, or in some other way have brought upon himself the wrath of God. It never entered their mind that so terrible a sickness and such a list of dreadful calamities could have befallen any man except as a punishment for special sin. They inferred virtue from prosperity, and sin from adversity. Unrighteous and cruel logic! At once false witnesses and Pharisees; condemning the innocent because of their sorrows, and flattering themselves because of their ease. To judge according to outward circumstances has been the tendency of men in all times; even David could not understand how it was that the wicked were so free from troubles, while all the day long he was himself plagued, and chastened every morning. A right principle lay at the bottom of this wonder: for, indeed, the Lord will reward the good and will punish the wicked; but a great mistake is made when we suppose that this life is the time for meting out rewards and punishments.

I want this morning, as God shall help me, to lead you up to the pastures on the hill tops. I pray that I may help you to a higher and joyful experience in the things of God, whilst I shall speak of a *desired position* towards God. "Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God;" and secondly upon the question—when can this happy experience be realized? "Then," says the text, and therefore, there is such a time when we can have delight in the Almighty and lift up our face unto God.

I. First, here is a desired position towards God. Let us meditate a while upon what is here meant by delighting in the Almighty. The man who experiences this delight is glad that there is a God. That atheistic philosophy which makes the whole world to be a chance production, which grew of itself, or developed itself by some innate force, is a very dreary piece of fiction to the man who delights himself in the Almighty. I tremble at any teaching, religious or scientific, which seems to place God further off than we have believed him to be. To draw him nearer to me, and myself nearer to him, is the innermost longing of my soul. Do you not feel the same? I know you do if you have a childlike spirit towards him. We delight to see God in the shadow of every passing cloud, in the coloring of every opening flower, in the glitter of every dewdrop, in the twinkling of every star. The Lord is personally at work in all the processes of nature, and natural laws are simply the Lord's usual method of operation. Our God is so near us that in him we live, and move, and have our being. At this spring tide, in the fragrance of the flowers and the song of birds, we perceive God everywhere present, renewing the face of the year. Beloved, the thought of God is to the souls of those who know and love him the most delightful that can cross the mind. To put God away from us is injury to our happiness, as well as treason to our duty; but to get nearer and clearer views of his omnipotence, his omniscience, his omnipresence, is to increase the joy of our heart.

To go a step further, the delight of the believer in his God is a delight in God as he really is; for there are in the world many false gods of men's own manufacture. Remember that

your own thoughts of what God is are far from being correct, unless they are drawn from his own revelation. This sacred book is infallible, but not our thoughts; and wherein we differ from God as he has revealed himself we differ from the truth. It is as easy to make an idol out of your own thought as it is for the Hindoo to make a god of the mud of the Ganges. There is but one God revealed in Holy Scripture, and in nature, and in providence; His name is Jehovah, the God of Abraham, of Isaac, and of Jacob, who has still further declared himself as the God and Father of our Lord and Savior Jesus Christ. He is God in the undivided unity of persons, the Trinity of his persons, Father, Son, and Holy Spirit. With all our souls we worship and adore him. Just as God appears in Holy Scripture we are to delight in him; regarding him as love, as mercy, as long-suffering, as justice, as power, as purity, as all goodness and greatness in one. The characteristic which seems to cause most delight to perfect saints in heaven is not love alone, but that which comprehends grace and mercy, and much more; I mean holiness. This is the perpetual cry of the seraphim, "Holy, holy, holy, Lord God of Sabaoth." The holiness of God, or, if you will, the wholeness of God, the completeness of God, the perfection of God, is the delight of all believers. We would not tone down a single attribute, we would not disturb the equilibrium of the divine perfections; but we delight in God in all those aspects of his character which are mentioned in his Holy Word.

Further, he that delights in God delights not only in God as he is, but in all that God does, and this is a higher attainment than some have reached. "It is the Lord," said one of old; "let him do what seemeth him good." Too many would call God to their bar, and hold a trial upon what he does with men in this life, and with the wicked in the world to come. Far other was the spirit of the apostle when he said, "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Concerning any event we simply ask,—Has God done it? Then we bow before his decree, and say no more; for what he has done must be right and wise. When the Lord afflicts us, and hides the reason from our eyes, let us not contend with him; but if we cannot go further, let us be silent before him; even as was the afflicted man of God of whom we read, "Aaron held his peace." Better still will it be if we can complete our confidence, and say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He that delighteth in the Almighty will delight in him even though he smart beneath his hand, and will bless him even when his dispensations are killing ones: as said the patriarch of Uz, "Though he slay me, yet will I trust him."

Practically put, this delight in the Almighty shows itself in the Christian when nothing else remains to him. If he be stripped of everything, he cries, "The Lord is my portion." When the cupboard is bare, and the garments are worn out, and poverty stares the man in the face, he says, "My God is such a satisfactory and all-sufficient portion that I am rich and increased in goods while possessing nothing but my God." The same is true when such a man is surrounded with every earthly comfort, for he still feels "The Lord is my portion." The saint begs vehemently of his God that he may not have his portion in this life. If God were to multiply his stores beyond his power to count them, he would be dissatisfied unless in all these he saw his Father's covenant love. One saint, who suddenly became poor, was still as happy as ever, for he said, "When I had abundance, I saw God in all things, and now that I have lost my property, I see all things in God." These are equally blessed states of mind. It were well to combine them, and see God in all things, and all things in God, at the same time! So it should be with the believer. "Why," saith he, "these earthly comforts never were my delights; these were not my daily manna, but only little stay-bys for the time; sips of sweetness while I pass through the barren wilderness." The Lord was and is my chief portion, my well of comfort, the rock of my salvation. If we make props of our outward joys, we shall fall when they are taken away; but if we rest wholly upon the foundation of divine love, altogether apart from external things, we shall never be moved. Happy is the Christian who can practically enjoy delight in the Almighty by mak-

ing him to be his all in all, all the day, and every day.

You will see this delight in God exhibiting itself in frequent meditations upon God. Such a man has pleasure in being alone with God, and his sweetest occupation is meditation upon the years of the right hand of the Most High. He finds in holy contemplation pastures large and green, in which his soul doth feed and lie down. These happy meditations very soon show themselves in words. The man that delights in the Almighty delights to speak about him. That which is in the well before long come up in the bucket, and that which is in the heart will soon be in the tongue. Is there any conversation more elevating, more consoling, more strengthening, than conversation about the Lord our God? And when you go home from such society do you not feel it sweet to fall asleep with the savor of it upon your lips? Is not holy converse infinitely better than all the mirth and merriment of the world's amusements? Here is something to feed upon, something solid, something real; saints delight to contribute to such conversation and to receive instruction from it.

"Delight thyself in the Lord." This will give you pleasure in the midst of pain. Do you know what it is to have many aches, and sufferings, and, perhaps, a throbbing head, and yet to feel that you have another self which has no pains, because it dwells in God, where all is calm and quiet? You feel that it would be a great mercy to be released from this painful life; and yet you have not raised the question with your God, but have waited his good pleasure. Faith has made you feel, "Wherever I am, whatever I feel, so long as God is near me, and his sweet love fills my bosom, I will greatly rejoice and triumph in the God of my salvation."

This will show itself in your life, for it will be a pleasure to exalt the name of God. It will gild your ordinary conversation with heavenly splendor, for in it you adorn the doctrine of God your Savior in all things. You will march to heaven beneath the spell of celestial music and the bliss of the glorified will stimulate your spirits, when you can feel that all is for God, and that God is all in all to you. This is to delight yourself in the Almighty. God give us to get into that state, and to keep there till we leap to heaven, and are in that state.

I call your attention to the special name by which Eliphaz describes the ever-blessed God: he says, "Delight thyself in the Almighty." Is it not singular that he should choose a term descriptive of omnipotence as the paramount cause of the believer's delight? God is love, and I can readily understand how one might delight himself in God under that aspect; but the believer is taught to delight in himself in God as strong and mighty. What a mercy it is that there is a power that makes for righteousness—that at the back of all these wars and confusions, and behind all sin and false doctrine, there is an infinitely powerful God! During the last few weeks you have felt an intense joy in the omnipotence of God. You have whispered to your forebodings, "It is all right. The Almighty is not paralyzed; his arm is not shortened; the Lord reigneth." Brethren, the pendulum swings to and fro, advancing and retreating, but yet there is a real progress made. You cannot see it by watching the pendulum, but up higher on the face of the clock there is evidence of an onward march and of a coming hour. The kingdom of God is coming; righteousness shall prevail. Delight also in the fact that Jehovah is almighty in mercy—mighty to save. He can forgive the greatest sin; he can change the hardest heart; he can help us to fight out unto victory the sternest of our battles against unrighteousness; he is stronger than sin and Satan, for all power dwells with him. When you look at this phase of it and think of his dear Son exalted on high to give repentance and remission of sins, you may indeed delight in the Almighty Redeemer, as "able also to save them to the uttermost that come unto God by him." Surely, when you see omnipotence linked with righteousness and mercy, you will delight yourself in the Almighty.

Think also of the Lord's almightiness in the matter of the keeping, preserving, defending, and perfecting of all his people. The sheep of his pasture shall not perish; for the Good Shepherd is omnipotent to smite the roaring lion who would devour them. None that trust in him shall ever be ashamed or confounded, world without end. All the elect are well secured within the fold of Jesus, neither shall any pluck them out of his hand. Delight yourselves in the Almighty!

For all the power of God is enlisted on the side of the believer. To me, I confess, it is an intense joy that he is almighty to carry out every one of his eternal purposes. Jesus shall not fail nor be discouraged. That which Jehovah hath willed shall be; in the unfolding of the great roll of history, it shall be found that it tallies exactly with the Divine purposes and immutable decrees. He that sitteth on the flood reigneth King forever and ever. Hallelujah! Hallelujah! Hallelujah! Let our hearts delight that the Lord God omnipotent reigneth already, and let us pray that in yet a further sense his kingdom may come, as come it will.

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First, a man can realize all this when he knows that he is reconciled to God. What is God's way of effecting reconciliation between a sinner and himself? Every sinner is under the curse of the broken law; for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." No one of us has continued in the perfect observance of the whole law, and therefore God's righteous verdict is against us. The only way of escape from the curse is through the glorious Son of God, who took our nature and was made a curse for us, as it is written, "Cursed is every one that hangeth on a tree." He stood in our room and stead, bore the punishment due to our guilt, and thus became a curse on our behalf. All the sacrifices of the Jews were types of this; they were fingers of light pointing to the one all-sufficient sacrifice. That sacrifice the Lord has accepted for men, and he has set forth the Lord Jesus to be the propitiation for our sins, and not for ours only, but for the sins of the whole world; so that whosoever believeth in Jesus Christ, God's appointed sacrifice, is set free from sin, and being set free from sin, he can delight in the Almighty, and lift up his face unto God.

Yet even this could not effect our delight in God unless there was something else; so there must be, in the next place, a renewed nature. Our old nature will never delight in God. The carnal mind is enmity against God; it is not reconciled to God, neither indeed can be; it is an alien from the life of God, and an alien it will always be. So, then, ye must be born again; but when a man is born again of the Spirit of God and receives a new nature, that new nature delights in the Almighty. There is an old nature in us which fights against God still; but the new nature, which is of divine origin, cries after God as a child after its mother; it lives in God as fish live in the sea; God is its element, its life, its all-in-all. So, beloved, if you have been reconciled and renewed, if you have felt the power of the blood of Jesus and the power of the Holy Ghost begetting in you a new nature, then you can delight yourselves in God.

In addition to this, you will delight in God much more fully when the Spirit beareth witness with your spirit that you are born of God. The spirit of sonship is the spirit of delight in God. What son is afraid to behold his father's face? A loving child runs himself in his father's smile. How have I seen little children clambering over their father's knees, and looking into his face and saying, "What a dear face it is!" This is a faint picture of our joy in God through Jesus Christ, by whom also we have received the atonement. We look up and say, in our darkest moments, "For yet I know I shall him praise Who graciously to me The health is of my conscience; Yes, mine own God he is."

I cannot tell you the inexpressible sweetness of that fast line to my soul. Thousands of times it has fallen from my lips. If I have nothing else, I have a God, and my soul lays hold on him as Jacob grasped the angel. I will not let him go. Whether he bless me or do not bless me, still will I cling to Him with desperate resolve, and cry, "My Lord and my God." He is our God forever and ever. He shall be our guide even unto death.

To come to Eliphaz, and to conclude with him. We shall delight ourselves in God, and lift up our face, when we do as Eliphaz here tells us. First, when we live in communion with him. "Acquaint now thyself with him, and be at peace." Take

God for thy daily company. "Acquaint now thyself with him." Great as he is, dare to be free with him. Though thou be but dust and ashes, yet like Abraham, speak with him as a man speaketh with his friend, for as thou knowest thy God, so shalt thou delight in him, and lift up thy face unto him.

Then, further, we must, if we are to know this delight, lay up God's word in our hearts.—(verse 22). "Recollect, I pray thee, the law from his mouth, and lay up his words in thine heart." Your neglected Bibles hide you from the eyes of those who have neglected them, and then they cannot behold the glory of the Lord God. There must be added to this delight in the word a constant cleansing of the way. "If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles." God cannot manifest himself to us if we continue in sin. If you professing Christian people are as greedy and hard as other people in your dealings with the world, and if, in your families, you are quarrelsome and untruthful as the ungodly, God cannot come to your tabernacles. There must be purification of life, or there cannot be fellowship with the Lord. "Blessed are the pure in heart, for they shall see God;" impurity of heart will cause blindness of the eyes as to spiritual things. Careful walking will bring joyful walking; but if you lose your purity, you will lose your peace. Walk in the footsteps of Christ, who did always the things which pleased the Father, and you will receive the joyful witness, "This is my beloved son." In addition to this, there must be a constant trust. "Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver." (See verse 25.) He who does not trust God cannot delight in him. You cannot lift up your face to him while you think him untrue. A childlike confidence is essential to a holy joy. Let us throw ourselves upon God, as a swimmer casts himself upon the water, that it may bear him up; let us cast in God as a child trusts its mother, without the shadow of a question. Lastly, let us abide in continual prayer. Verse 27: "Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows." Want of prayer is a great want indeed; slackness at the mercy-seat will soon take away the spring and elasticity of our spiritual walk. If we are to have a closer walk with God, we must have closest communion with God in supplication.

Now, dear children of God, I have set all this before you, but what power be in my word unless the Holy Ghost blesses it? I have watered this sermon with strong desires for the spiritual benefit of you all, and now I am mourning over the many who do not know anything at all about it. They are still devoid of the knowledge of God and of all desire for him. I am very, very sorry for you. My heart pities you. We have heard of "The Bitter Cry" from the slums of London, and a bitter cry it well may be; but there is a poverty compared with which mere want of bread is riches; there is a degradation compared with which the low estate of the pauper is nobility itself. To live without your God!—how terrible a death! You know not what joy means; you have not begun to spell the word "delight" until you have begun with God. True joy comes only from a true knowledge of the true God. O sirs, if I had to die like a dog, I should wish to be a Christian for the sake of the joy in the hand of present delight. If there were no hereafter, the immediate peace and joy of trusting my God are an overflowing reward. But there is a hereafter, and what will you ungodly ones do when that hereafter dawns upon you? You have done without God all your days, and God will do without you to all eternity. What terror lies in that fact! He will say, "Depart!" because you always did depart; he will decree your continuance in the path which you choose, and bid you keep on going away from forever. He will say, "He that is filthy, let him be filthy still;" and what more dreadful doom can fall upon any one of you? O ye immortal spirits! ye need an immortal God. O ye that cannot cease to be! ye need the highest of all beings in whom you may hide yourselves from ceaseless anguish. Trust in God, and then shall you be filled with infinite felicities, but not till then. God bring you to himself, that he may bring you to delight! May the uplifted Savior draw you and uplift you! May you begin the life of heaven by an immediate delight in the Almighty, and from that delight may you never cease. To him be glory forever and ever! Amen!

## Mr. Beecher.

BY J. A. BROADUS.

From the Religious Herald.

This celebrated and in some respects highly gifted man has about ceased to do any direct good as a preacher, the evil elements long infused into his ministry having become completely predominant. He is now nothing but a radical Unitarian of the most offensively type. His Plymouth church, which contains some earnest Christians, several years ago for his sake severed its connection with the Congregational Association, and orthodox Christianity is now in no sense responsible for any of his utterances or influence. One cannot but think sadly of the sparkling thought and unrivalled illustrations with which he so long set forth a strange medley of truth and error, of his splendid oratorical powers, with which very few men of the age can be compared, and of the magnificent physical health and buoyancy whereby he promises for many years to outlive his usefulness.

Meantime it is becoming plain that in several respects he can "point a moral" for ministers and for the general Christian world.

Mr. Beecher has been the most conspicuous of all the political preachers in our age and country. It is amusing as well as humiliating to observe how differently his performances of this kind have come to be regarded in different parts of the country. For a long time, his theological errors and follies were condoned by many Christians at the North because he had done and was doing so much good in the political world; while at the South there were few places at which men would have been willing to hear him preach, or would even give a respectable audience to one of his amusing lectures, because he was "a miserable preacher of politics." Presto, change. The past winter, Mr. Beecher went through the South, and while most of our people were doubtless sufficiently charmed at the fact, yet his lectures were attended by crowds, and politicians (including some Christian statesmen) rivalled each other in doing him honor. At the North, on the other hand, when not only Mr. Beecher, but some other pastors of various denominations, gave a Mugwump coloring to their sermons last fall, many excellent people began to open their eyes, and there have been grave discussions in unnumbered quarters as to whether it is well for a preacher to dabble in politics. Let us hope that throughout the whole country the lessons involved will be laid to heart.

Mr. Beecher has been the most famous sensation preacher of the age. He exemplifies the law that a sensation preacher puts himself on an inclined plane, and must ever move faster and descend deeper as long as his career continues; for he fosters the taste he gratifies. As drunkards want always stronger drink, and variety theatres must have always more indecent performances (till outraged public sentiment makes some tardy and temporary interference), so the sensation preacher educates his habitual audience to crave more and more, worse and worse. Besides, rival sensationists come to the front. His aisles are no longer filled with a gaping crowd. He is compelled to hunt up something more startling than ever. The great American pulpit sensationist doubtless persuades himself that his gradual abandonment of orthodoxy, and downward slide into Universalism, Unitarianism, and the borders of utter infidelity, have been due simply to his boasted sympathy with the tendencies of the age. But they have been very largely due to the necessity he laid upon himself when, thirty years ago and more, he set out as a sensation preacher. And if he lives several years longer, he will go farther still. The spectacle is instructive. But let us hope that, while duly revolted thereby, ministers will not react to the opposite extreme; for really the greatest harm done by the sensation preachers is in causing most people to be unduly afraid of the sensational. A minister can employ no novelty the most natural, no paradox the most appropriate, can never rise above the dead level of dull pulpit decorum, but somebody begins to call him sensational, or he begins to fear that such will be the result. Hence much tameness, which in the pulpit is near akin to death.

Mr. Beecher has long seemed to be overlooking the distinction between notoriety and fame. Many other people make the same mistake. Newspaper notoriety may be the shadow of real fame, but is often only the substitute therefor. Fame must be intensely sweet to any ambitious na-

ture, though always accompanied by wretched envious and misrepresentations. But alas for those who drink great draughts of vulgar notoriety, and fancy it is fame! And one can not help fearing that the really famous and once deservedly famous preacher is now actually pleased with being notorious.

Mr. Beecher reminds us how easily a minister may do great harm. When Parson Brownlow used to put profanity and indecency into his newspaper, it was in fact coarse and commonplace stuff, but it attracted notice because the editor had been a

Methodist preacher. The attacks of Ingersoll upon the Bible, weak and superficial as to substance, but spangled with low wit and glittering with some real eloquence, set off (we are told) by magnificent gifts of figure and voice, have rapidly worn out, and in many places he can no longer draw a large audience. But here comes Beecher, very similar in native endowments of mind and body, and in the superficiality of his knowledge. It is a novelty to hear one of the most celebrated preachers of the age getting off the same jokes about Balaam's ass and Jonah's fish which in Ingersoll have ceased to amuse, and the notorious infidel lecturer must look to his laurels. Alas! a minister, by preaching a little old heresy nicknamed, with the phrases of the day, or by committing a single act of flagrant immorality, can so easily make himself the talk of the whole country, and do more harm in a little while than twenty earnest men can do of good in a lifetime. "A city set on a hill cannot be hid." It holds true of all Christians, and especially of ministers. Besides, a city set on fire or filled with a pestilence attracts more attention than when all is safe [and quiet and wholesome; and so many people are just dying to attract attention.

Mr. Beecher presents an instance of good brought out of evil. Fifteen years ago, his influence was prodigious and portentous. No other sensation preacher had rivalled his flaming success. Unfailing crowds and ready reporters attested his power. Young ministers all around him, of every persuasion, were eagerly studying his methods and attempting timidly or boldly to follow in his footsteps. His doctrinal system was already honey-combed with error, and any experienced and thoughtful person could perceive that his ministerial methods were in many respects exceeding faulty, and only redeemed by his great talents. But hundreds of young ministers could see nothing but his success, and were catching the infection of his erroneous opinions, his irreverence and real unwisdom. Then there came the great scandal. Whatever else is true of this, it broke the charm of Mr. Beecher's hold upon admiring young ministers, and one who understood the situation could not but have a sigh of relief. And now again, by taking a political course offensive to most of those who long upheld him through thick and thin, and by openly coming out with virtual infidelity, he has almost completely changed himself from a splendid and misleading pattern for ministers into a notorious and awful warning.

Paring Down the Gospel.

When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the gospel to the small end of nothing. They make our divine Lord to be a sort of blessed nobody; they bring down salvation to mere salvability, make certainties into probabilities, and treat verities as mere opinions. When you see a preacher making the gospel small by degrees and miserably less, till there is not enough of it left to make soup for a sick grasshopper, get you gone. As for me, I believe in the colossal; a need as deep as hell and grace as high as heaven. I believe in a pit that was bottomless and a heaven that is topless. I believe in an infinite God and an infinite atonement; infinite love and mercy; an everlasting covenant ordered in all things and sure, of which the substance and reality is an infinite Christ.—Spurgeon.

Dear Baptist: We closed a most precious meeting at Brewton, Ala., on the 14th inst. Bro. B. H. Crumpton did most of the preaching. He was in a happy mood, preaching the word in power and demonstration. Dr. Edwards preached two excellent sermons. Seven believers were buried with Christ in baptism; others deeply concerned. J. E. BELL.

Georgia, June 17th.

## Is It Faith or Will Power?

Mr. Editor: There resides in the town of Livingston a pious young lady belonging to a prominent family, who has suddenly experienced a most remarkable restoration from an injury sustained more than two years ago.

Miss Katie Edmondson, for that is his name, and her friends are thorough in the belief that the marvelous cure has been secured through the simple exercise of faith. More than two years ago she was spending some time with a sister in Tuscaloosa, when she accidentally, one evening, fell backward from the edge of the balcony floor to the ground. She was so stunned by the fall that she had to be lifted up and taken into the house where she lay for quite a while upon her bed. Subsequent examination showed that her spine had been affected by the fall. She was taken to Nashville, Tenn., and placed under the care of a most eminent surgeon. She was subjected there to such severe treatment as the cauterization of her entire back, but continued to grow worse. At certain seasons there was a temporary lull of pain, but in the main, it was gradually increasing. She walked only with difficulty and pain, could not ascend steps without support, and was unable to dress herself only with a loose wrapper. She found herself unable to raise an object weighing even a pound without causing the greatest pain. At times her agony was intense, and she was forced to keep her bed days and weeks together.

Much depressed in spirit, she was finally sent to the home of an elder sister at York, in this county. While there she received a letter from a young lady in Nashville, Tenn., who informed her that she (the correspondent) had been suddenly restored by the exercise of faith; that no faith-cure physician had attended her, but that she had herself received a letter from a friend in a distant city who had been restored by faith. This Nashville correspondent had been an invalid many years and had long ago despaired of restoration through medical skill. But she was encouraged to trust in the promises of healing in which the Word of God abounds, and she put forth a strenuous confidence in Christ and was made whole.

Miss Edmondson was deeply touched by this letter and felt stimulated herself thus to trust. Leaving York, she came to this place, and the ride of ten miles on the train was a season of the most excruciating pain. Even after reaching here she was a great sufferer. A languor was in her naturally lustrous eye and a wan expression rested upon her once cheerful face. She was rapidly wasting away under the influence of the disease which seemed rapidly assuming the aspect of curvature of the spine. Dr. R. D. Webb, an eminent physician residing here, was sent for, but gave but little encouragement of final restoration. He, however, thought he could relieve her temporarily. She declared that medicine did her no good and in her extreme agony turned her thoughts upon the message of her Nashville friend. She was made to dread future treatment by the suggestion of the use of a stiff jacket in order to restore the perpendicularity of the spinal column. From all this she shrank, and betook herself to the solitude of thought and prayer. For many hours she agonized in prayer, wrestling, as she says, with her unbelief. But she felt that the extremity had been reached, that medical aid could not avail, and in despair of other aid than that which comes from Christ she threw herself upon him. Through long weary hours of the night she wrestled, and finally resolved, by reason of some strange impulse, that she would arise the next morning, and serve her toilet as she had done years ago. This she did. Rising with a confident spirit, she proceeded to serve her toilet, in detail, brought her own pitcher of water into the room, &c. Buoyantly cheerful, she sat down to breakfast that morning. She found pleasure in testing her strength during the day by aiding in the domestic affairs about the house, and especially in her own room. The next day she went to the artesian well, several hundred yards away, and the day following took a buggy ride, and thus proceeded from strength to strength, much to the surprise and gratification of all who knew her. As the summer has advanced she has been fishing, walking considerable distances, and clambering up steep banks along the streams. Some attribute her restoration to undue determination of the will, some to a temporary respite from pain, while others insist that it is the result of faith in the great Healer. Touching these conclusions I have nothing to say, but as far as I could, I have given a history of the case and its restoration. B. F. RILEY.



# Alabama Baptist.

SELMA, ALA., JULY 2, 1885.

JOHN G. HARRIS, Proprietor.

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

TERMS, CASH, AS FOLLOWS:

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## THE OUTLOOK.

For the information of the Baptists of Alabama, whom the matter greatly concerns, we subjoin an extract from an interesting letter written by Dr. Renfro to the *Religious Herald*. We propose no discussion of the merits of anything mentioned in the letter. It reveals the gravity of the condition of denominational affairs in our State, and should put our brethren on the alert. There is great need for wisdom and the exercise of the Christian graces. To change things may be easy; but to make changes is often difficult, very embarrassing, and causes much friction. Human machinery is by far the most difficult of adjustment, frequently running with the greatest amount of friction, even when undertaking so great a work as the work of giving the gospel to the world. Yet, some changes seem to be needful and will probably be made—only we, perhaps, would be more radical and push the changes further than some others propose. But verily there is great need for caution, lest we change for the worse, if indeed not for the worst. Changes, let us remember, are not always the *summa bonum* which they promise. Some plan will work, except as it is worked by men, who are in it and behind it. Our chief difficulty at present does not lie, as seems to us, in the plans on which we are working. There are other and graver hindrances. While we are changing, why not go the whole length and organize on the Virginia plan? It has worked well there, why not try it here? To do that would require four boards, viz.: Home Missions, Foreign Missions, State Missions, Ministerial Education. Each board would have its own president, would be located at a suitable point, separate from the others, would adopt its own measures for forwarding its particular work, with a common treasurer of the Convention, through whom all the funds contributed to the different objects would pass. The churches could then take quarterly collections—one annually for each board, or make a *pro rata* division of their annual contributions, as they deem proper. But this is not our plan; it is simply a suggestion. Indeed we have no plan to recommend or to advocate. When the Convention shall decide on the plan of operating in carrying out the purposes for which it was called into being, it will be our business to support that plan, whether it seems best to us at the time or not. We have great confidence in the Baptists of Alabama, and in their ability to take care of their own affairs in this crisis, without advice from us or others. We will devote the best energies that are in us to the *Convention plan*, and do our utmost to make it a grand success. And after all, is not this the chief need, honesty in co-operation, thoroughness in consecration, earnestness in pushing? These three things will make any plan go. Comparatively, the plan *per se* is a small matter. Read carefully what Dr. Renfro has written; we have read it several times.

## HOWARD COLLEGE.

Rev. A. S. Worrell, D.D., of Talladega, attended the recent commencement at Marion and furnished an account of the various exercises to the *Western Recorder* at Louisville. For twenty-five or thirty years Dr. Worrell has been a practical and efficient educator, having been connected in those years as President of Colleges Principal of Seminaries, also efficient in select private schools, and is therefore competent to judge in educational matters. After mentioning in detail the exercises as they occurred at the Howard and the Judson, he writes as follows about the College, and we gladly give place to it:

"It has been a wonder to many how, during the past twelve years or more, this institution has taught a full course of study and paid its own way, all without a dollar of endowment. Few colleges have done this, especially where competition with free education has prevailed as in this State. The Howard has had but one chance for life, viz., its merit. Ordinary work would have insured its death long ago. It lives and flourishes on the principle of 'the survival of the fittest.' It prospers because it does a very high order of work in the shortest time. The discipline of the college is well nigh perfect; the moral influences in the institution are excellent; while an able and enthusiastic faculty apply their best energies to the development of the young men committed to their charge. I verily believe that better influences combine to develop the physical, intellectual and moral powers of Howard students than those in any other college known to me. There is less liability to idleness and dissipation there than I have ever known elsewhere."

"Col. Murfee, besides being a fine scholar and a magnificent disciplinarian, is an original genius. He is the author of a system of book-keeping that is destined, I doubt not, to sweep all competition from the field. His friends urge him to have it published without delay. Besides this, he has an original method of teaching English Composition, Rhetoric and Logic, which seems to bring about the finest results in the briefest period. The truth is, Col. Murfee has to a very great extent revolutionized the systems of discipline and teaching in Alabama. But he has some noble co-laborers. Prominent among these is Dr. T. J. Dill, Professor of Latin and Greek. It may well be doubted whether there is another such teacher of those languages in any college in the land. As proof of this, I need but refer to the fact that Howard College graduates who have attended the Southern Baptist Theological Seminary rank very high in Greek; albeit they study Greek but two years in the Howard, while in most other colleges three or four years are assigned to the study of this language. Prof. Dill evidently does a magnificent work in his department; performing about

double as much work as is usually accomplished by Professors in richly endowed colleges.

"Col. A. F. Redd, Professor of Chemistry and German, is one of the most thoroughly educated men in our country, and a teacher of high order. He is commandant of the Cadets and contributes largely to the efficiency of the students in drill, discipline and study."

"With Prof. Smith, who fills the chair of Mathematics, I formed but a slight acquaintance. His teaching is said to be of a very superior grade."

"Altogether I can truly say that, in my judgment, Howard College presents a higher average claim for patronage than any college known to the undersigned."

Dr. Worrell, as we chance to know from a private interview with him, went to Marion on a tour of inspection, as he has a son whom he wishes to send to college in the fall. And after his visit he told us, we mean no wrong in making public a private interview, that he had looked very closely into the affairs and management of the Howard, was enthusiastic in its behalf, would send his son there, and make his select school at Talladega a feeder to the College, as the best thing he could do for the young men who are under him."

We honestly rejoice in the work Howard College is doing, and are glad to have our opinion supported by an authority so excellent.

## BAPTIST SUCCESSION.

The discussion of this subject among Baptists has been long continued and heated. It is evidently not yet a settled question among them whether there be such a thing. Some hold that there is no unbroken line of Baptist churches running back from the present to the days of the Apostles, and that that line can be traced along the track of the ages marked by earnest protests, by adverse councils, by persecution, by the blood of the saints and by martyr fires; some hold that there is in all probability such a line, but that it cannot be traced, having been lost in the depths of antiquity; that we have an unbroken though unknown history; others hold that there is no such line, that there were periods through the centuries when there were no Baptist churches, that Baptists sprung up on this side of the chasm, bearing the marks of a New Testament church, and that this is enough. We have aimed to state the three positions with all fairness, not even indicating our preference. Each of these views has been defended by some of our ablest and noblest men. An incident concerning two of them has lately come to our knowledge, and we publish it, believing it to be instructive. One of them resides in the South, in another State from this. He has been known, and is considered now a strong succession man. He has written a great deal upon this subject, and, as has often appeared to us, with great clearness and ability and convincing force. Recently he was approached in a private circle on the subject, and some reference was made to his views. His answer to one, who expressed some surprise at his opinion as then stated and made some reference to his former writing, was simply this short, significant sentence: "I have read more history as I have grown older." The other one of these two distinguished preachers lives in the North. He has been a strong anti-succession man, having written largely in defense of his position and in opposition to Baptist succession. His views have undergone a change, also, equally with the other's, and being questioned not long ago as to his present opinion and his former writings, he replied as follows: "I am older than I was, have done more reading, and am, I trust, growing wiser." These two men, each conspicuous in his sphere and of recognized ability and learning, are equally candid, honest, consistent. They never, so far as we know, had any conference on the subject, certainly none as related to their answers which are so much alike. They moved from different points, but could they compare notes would doubtless stand close together at this time. Extremes often meet.

## COMMON SENSE IN RELIGION.

Common sense is rare; sanctified common sense is most uncommon. And yet like many other things which are precious because scarce, it is greatly needed. It is needed in the interpretation of Scripture, in talking about God's providence and methods of operation, in contemplating the fulfillment of God's wonderful promises. The exercise of it in these matters would have saved the world, possibly the writing, certainly the publishing of much learned nonsense. But we wish to emphasize especially its need in denominational enterprises and in church work. There are those who are fond of saying, and seem to think the saying very wise, that no pastor is a success unless he can succeed in putting every member to work at something. In looking over the *Pulpit Treasury* for July we found an article from Dr. Cuyler on *Methods of Church Work*. He is a practical pastor of great power, having served one church in Brooklyn for a quarter of a century, and through all those years having constantly grown in power. We give just one sentence from his noble article, feeling sure that it contains food for reflection.

"When new members join our church we usually try to get them into some line of useful activity. Not everybody, for there are some very shy Christians who will not do much, and some very feeble Christians who cannot do much if they try. Some people would only make blunders and they had better be left alone. Ministers who study character discover that God gives converting grace often to persons to whom he never gave much 'gumption.'"

## FIELD NOTES.

Mej. Penn's meeting at Vicksburg, Miss., resulted in 142 conversions.

Many hearts will be made sad by the announcement of the death of Mrs. W. J. David at Lagos, Africa.

At the recent annual meeting of Spurgeon's church, the report showed 370 baptisms during the year. The present membership is 5,399.

The Baptist churches of the Australian colonies have a membership of 13,000, church property worth £250,000, income, £33,000.

"Howard College, Ala., conferred the degree of D. D. on our good and worthy brother, Rev. A. C. Davidson, of Marion, that State. He will wear many times more worthily than many we could name."—*Indiana Baptist*.

Quite a good feeling pervading our entire community spiritually: fine Sunday-school, superb prayer meeting. We are being blessed and expect greater blessing. With such a pastor how could it be otherwise?—*C. C. J. Furman, Ala.*

Bro. H. R. Schramm, just graduated at Howard, preached for us last Sunday morning, and gave us a real good sermon, and we all felt proud of our young brother. On last Wednesday night the ordinance of baptism was administered, the young disciple being the sweet little daughter of Hon. Jno. M. McKleroy, Miss Hattie.—*J. A. B. Benson, Eufaula, June 24.*

A reliable statistician estimates that not less than 400,000 men are robbed of their seventh day rest by American railroad corporations. This means something like 300,000 homes where reverence for the observance of the Sabbath is impaired. It means that children by the hundred thousand are growing up in an atmosphere of Sabbath desecration, and that by so much all sacred things are less hallowed, and life itself has lost the significance of best days and best deeds."—*Union Signal*.

## Notes from Eufaula.

Dear Baptist: As we are undergoing a "heated term," which is not favorable to much mental exercise, but rather to a condition of stupor, your correspondent being in full sympathy with the surroundings, cannot say much concerning our people, other than that we are at "peace among ourselves," as some of the good brethren express it in their associational letters, and luxuriating on some of the best sermons, and enjoying the association of our pastor and his family, more and more, the better we know them, and we can but feel we have now "the tight man in the right place."

Bro. Nunnally has now been with us nearly six months, and has endeared himself to everybody, and especially God's people of every name. Now lest some weak brother may think his popularity may be from his accommodating theological views, I must say it is quite the opposite; a bolder and stronger defender of "the faith as once delivered to the saints," does not live; it is rather his consistent life, and the earnestness with which he addresses himself to the work, that makes his influence felt, and the Master gives assurance of approval by the results that follow.

My last communication was in February last, as our pastor was entering upon his labors. Since then we have had a gracious outpouring of the Holy Spirit, and some twelve or more have been baptized by Bro. Nunnally, and quite a number have been received by letters, who had held them for some time. Our membership has been much revived in spirit and now our congregations are good and regular; but many of our people will soon seek watering places and that summer recreations; hence we do not expect so large audiences; but when all are here, Bro. Nunnally will never fail to have all out to hear his words of wisdom and love, for all of which he has a "thus saith the Lord." Now while we write so favorably of our pastor, it is not in disparagement of our former ones, for probably no Baptist church in Alabama has been more favored than we, in this regard. The Lord has done great things for us, whereof we are glad, and our hearts are all the while going out after these dear brethren, Henderson, McIntosh, VanHoose, Reeves, Wharton, Gregory, Wamboldt and Chambliss, and as our State Convention is nearing, we hope to meet many of them, and again grasp their loving and fraternal hands.

J. A. B. BENSON.

## From North Alabama.

Dear Baptist: When I wrote you near three months since I congratulated myself that I had passed through the severe winter in Kentucky with

out serious detriment to my constitution, but in less than three days from the mailing of that note I was prostrated with catarrh and bronchitis, accompanied with a severe sore throat. After being confined to my bed and room for three weeks my physicians advised me to make a change of climate and give up preaching for a while. For nearly two months I have been spending the time with Bro.

Josephus Shackelford at his mountain home one mile from the railroad. I consider this one of the healthiest points in North Alabama; fine water and pure air enough to build up any run down constitution. Excepting my throat, which remains sore, I have made rapid improvement. I hope by fall to take regular work again. I will not return to Kentucky, for my physicians all advise against it. I have recently resigned my charge, and Dr. Solomon, from Owensboro, has been called to fill my place.

A few words concerning the schools and churches in North Alabama may not be amiss.

Pleasant Hill church to which Bro. Gunn, Shackelford and Stockton have preached, is now under the care of Bro. Cobbs, a young minister who has been attending Dr. Shackelford's school. A good Sunday-school is in progress there. Dr. Smith and family, lately from Nebraska, are working Baptists, and they contribute much toward the sustenance of this school.

Hillsboro and Decatur, the churches to which Bro. Shackelford preaches, are doing as well as could be expected under the circumstances. They both have Sunday schools which are well attended considering the Baptist strength. The great need, especially in Decatur, is a resident pastor. To have that need supplied the Association and State Boards will be compelled for awhile to bear the greater share of the burden. The outlook for a business boom in Decatur is better than it has been for years. There are three or four companies of real estate agents in Decatur, and they are advertising the advantages of the town and surrounding country as it has never before been done. This has already added to her population and her business interests. Baptists have long been behind in these towns. Shall it always be so?

Hartsell has no church building, and no regular pastor, though Bro. Carter, in addition to supplying a full list of churches, gives them one sermon monthly. He has organized a prayer meeting and Sunday-school. The meetings are held in the Presbyterian church. It is intended to build a church here before long. Bro. Carter is working this interest and has raised in cash and pledges near seven hundred dollars. Delegates to the Convention will have an opportunity to aid this noble enterprise. The principal thing which is now retarding the Baptist interest at Hartsell is the lack of a house. Hartsell College is a fixed fact. Farmers are moving there to educate their children. The Baptists must have a home to which strangers can be invited.

A short visit to Cullman introduced me to a band of zealous Baptists. They are working against great odds, but they are hoping and praying for help which will enable them to support a good man for all his time. They preach every Baptist minister who comes that way, that is if they think he will help the cause. Young brethren C. T. and Will G. Brown have been teaching the American school at Cullman. They are aspiring men and have the cause of Christ at heart. I visited Rev. Mr. Austin, who has been pastor there for a couple of years. He is slowly dying of consumption; but amid his sufferings he never forgets to speak of the love of God. The church lies near his heart, and his prayer is that God will speedily send a competent laborer there. He is a native of Canada, very intelligent, and from the character of his labors at Cullman I should judge an excellent pastor. If brother Bailey could spend a few days at Cullman and become acquainted with the situation I am sure he would urge the Board to help them support a pastor. Staying only one day in this town I did not have time to visit the settlement where brother Techniburg is pastor, though I learned they were doing very well. I hope to spend some time in Cullman this summer, and will then be able to speak more fully of the outlook.

The people of North Alabama, and especially of Morgan county, are taking great interest in education. Every community has a common school and there are several high schools in different parts of the county.

Bro. Shackelford closed his school one week ago. His examination showed thorough work. His reputation as a man and teacher and the location of his school will always command patronage.

The school at Decatur is presided over by Prof. H. C. Gilbert, a Baptist. He has just closed his second year, and has fine prospects for another school in the fall. We can but hope that as the thirst for a better system of education grows a desire for better church work may increase in these North Alabama counties.

C. W. HARE.

## State Mission Board.

The regular quarterly meeting of the Board will be held in Selma on Tuesday, July 7th, at 8 p. m. A full attendance is earnestly requested.

T. M. BAILEY, Cor. Sec.

Marion, June 29.

neatness and comfort; this the people are anxious to do before the association meets with them in October. When the church is completed these good people can better discharge their duty in supporting the different enterprises fostered by the denomination. Still they are doing something in this direction now, and hope to do greater things in the future.

L. M. BRADLEY.

## Notice.

To the Baptist churches composing the First District of the Central Ass'n:

The general meeting of this district will be held with the church at Alexander City, Ala., commencing on Friday before the third Sunday in August, and continuing three days.

At the meeting the following subjects will be discussed by those whose names are written in connection with each subject:

1st. What are the evidences of Christianity, and from these evidences may one know that he is a child of God? G. E. Brewer, Cat. Smith and G. W. Walker.

2nd. The duty of Christians to give the Gospel to the world. R. A. J. Cumble, W. J. D. Upshaw and W. D. Bulger.

3rd. The importance of colportage work. J. H. Hastie, D. S. Martin, A. P. Longshore and John Colley.

4th. What are the best methods of conducting the Sunday-school? F. A. Thredgill, J. S. Bentley and T. B. Fargason.

These discussions are open to all. Appointees will be limited to thirty minute speeches, and volunteers to fifteen minutes.

J. C. MAXWELL, Chm'n Com. Arrangement.

## Bro. Renfro in the Herald.

Bro. Renfro, in a recent letter to the *Herald*, suggests that possibly a change may be made with reference to our mode of collecting for missions in this State when we meet in Convention. If such a thing is desirable would it not be best to agitate the question now in the ALABAMA BAPTIST? If any one has a suggestion to make as to plans why not make them now so that we will have some plan matured when we reach the Convention?

In the same letter I find the following: "It has been repeatedly stated that our State University would be pleased to enter into liberal arrangements with our denomination for ministerial students, &c. I don't see everything that is printed or heard every thing that is 'stated'; this is the first intimation I have seen of any such 'proposition.' Could the authorities of the University make such arrangements with any denomination? Have they the authority? If so could the Baptists accept any such offer? These are serious questions and need to be discussed, not only for the good of our Baptist people, but that outsiders may know one lesson about Baptists they have never learned. Come, brother editor, touch up on these two questions. There is a Baptist gold mine under them."

W. B. CRUMPTON.

## Pastors and the Convention.

How many churches are going to be as thoughtful as one good sister in one of my churches, and raise money to pay the pastor's way to the Convention? The Masons pay the expenses of their representatives to their annual meetings, and so of other bodies; but Baptist churches are strangely forgetful about this. After the preacher takes out his expenses in travelling to his appointments, and keeping up his horse, his harness or buggy, makes his contributions to causes of benevolence, and then pays his way to the Convention, he has but little left of his small salary. Every church ought to take pleasure in paying this expense of the pastor. Your preacher will do better preaching for you when he returns. Sisters, send your pastor, if the brethren won't. I can say this as my way is already paid, at least in part.

PREACHER.

## To Each Proseur of Alabama.

My Dear Brother: I must make a special appeal to you, and through you to your people, to aid the Board of Foreign Missions at this time, since the first of May we have received in cash, including the balance from last year, \$5,269.59, while drafts upon our treasury have amounted to \$11,769.59. You see we must have money and very speedily. Put yourself in our position and follow the golden rule of the gospel. The time is short. Do what you can. The Lord help you and yours, and bless you all with rich blessings.

H. A. TUPPER, Cor. Sec.

Richmond, Va., June 23.

## Tuskegee Railroad Schedule.

Ordinarily the Tuskegee railroad connects only with the morning train from Montgomery, but for the convenience of delegates to the Convention, trains will run on that road so as to connect with both trains from Montgomery. The morning train leaves Montgomery at 9:30 and the night train at 8:30. Passengers change at Chehaw for Tuskegee.

Sauahbrah is a native of Burmah, Farther India. He came to America at the age of twenty; was educated at Brown University, Providence, afterwards graduating from Newton Theological Seminary, Boston, and Jefferson Medical College, Philadelphia. After his graduation he started on a lecturing tour through the country, for the purpose of raising money with which to purchase a medical and surgical outfit, declaring his purpose to return to Burmah and engage in Christian work in connection with the practice of medicine among his people. He was in Selma some three years ago, and we interested ourselves in his behalf. But the time for his proposed departure for his native land has long since passed. Some weeks ago we called attention to this fact and intimated that, as he had secured money from the Baptists and other Christian people under the promise of a speedy return to Burmah, his continued presence in this country needed explanation. Afterwards we entered into correspondence with Mr. J. F. Douthitt, of New York, in the effort to ascertain the facts in the case. We append his reply:

New York, June 19, 1885.

JOHN L. WEST, Esq.—

Dear Sir: Your kind favor of the 15th duly received. Sauahbrah being absent from the city on a lecturing tour in the West, I will give you an explanation of his not having returned to his native land ere this. He was to go last fall as he had made considerable money in lecturing, but the 15th day of last July (1884) the Fletcher & Sharpe bank at Indianapolis, Ind., in which he had his money, was stranded on the shoals of adversity, and Sauahbrah had to begin again to save for his trip home. He fully intends to go, but I cannot tell you the exact time. He does not only lecture in churches and for the benefit of churches, but he gives his entertainment in public halls as well, and often with greater financial success than in the churches. You know when in your town he went to the Opera House. I hope this explanation will suffice to keep you as ever Sauahbrah's friend and brother.

Very respectfully yours,

J. F. DOUTHITT.

Upon receipt of Mr. Douthitt's letter, we addressed a letter of inquiry to Fletcher & Sharpe, and received the following reply from the receiver of their bank:

INDIANAPOLIS, June 27, 1885.

JOHN L. WEST, EDITOR—

Dear Sir: Your letter of inquiry just received. Sauahbrah has \$1,832.24 claim against this trust, shown by the books of Fletcher & Sharpe. I have no doubt it represents all he had. The claim will receive in dividends, I think, near 50 per cent in time. He has been paid 5 per cent, the only dividend declared. He is entitled to your kind sympathy and compassion I am sure.

Truly yours,

WM. WALLACE, Receiver F. & S.

As Sauahbrah's course has been criticised quite severely, we cheerfully give place to this explanation, which we accept as a satisfactory reason for his prolonged stay in this country.

## Good News from Montevallo.

Dear Bro. West: Our church here, being without a pastor, decided to go to work themselves, and to that end held a prayer meeting, the 21st inst, at 6 p. m., and the result was such that they decided to continue the meeting. We invited Bro. Geo. T. Lee to assist us. He came promptly, and has worked with us since. The whole order of exercises has been prayer meetings at 4 p. m. and preaching at 8—five sermons to yesterday, with the following results: twenty-two added by baptism, three by letter, and six other conversions, who will join other churches. Last night four more rejoiced in believing, and more are to follow. We cannot tell where it will end. It has been years since Montevallo has had such a visitation of the Lord. The interest seems to be widening and deepening. It is the Lord's doings. Praise his name. I wish you could be here to rejoice with us. Pray for us.

H. C. REYNOLDS.

Montevallo, June 29th.

## Pisgah Church.

Since the closing exercises of Howard College I have been spending some time (one week) with this church in East Perry. I found the people cheerful, health good, and crops looking well. We had preaching last Saturday and Sunday, 3rd Sabbath, and a rousing congregation both days.

At the close of the exercises on Sunday we made a very liberal collection for State Missions and secured four subscribers to the ALABAMA BAPTIST.

This church is composed of good people, church going people, working people. They have a flourishing Sunday-school and a Ladies Aid Society, which is doing good work for the Master. They have a splendid house of worship, though not yet completed; but for \$300 it can be finished with

at Chehaw for Tuskegee.

## State Mission Board.

The regular quarterly meeting of the Board will be held in Selma on Tuesday, July 7th, at 8 p. m. A full attendance is earnestly requested.

T. M. BAILEY, Cor. Sec.

Marion, June 29.



Alabama Baptist.

SELMA, ALA., JULY 2, 1885.

Virtue in the Family.  
There are all sorts and degrees of virtue, and sometimes we are told that virtue is its own reward. Mr. A. F. Evans, of Barry's Iron Works, says in writing about Brown's Iron Bitters: "I have been the recipient of its virtue in my family to a considerable extent. This great iron tonic has superior advantages as a reliable family medicine. Its power has been thoroughly tried, and its virtues abundantly proved. Nearly a million bottles a year are sold by the druggists of this country."

Hundreds of Christians are puzzling themselves to determine what they shall avoid doing, when what they need is to know what they should do, and then do it. The positive life is the right one. If the heart be filled with the Spirit, and under its promptings is prayerfully and earnestly serving the Lord, it will be saved from all questionings as to what it should keep away from.

Young Girls  
are at a critical period when they are about maturing and developing into women. The lack of watchful care at this time may result in fixing irregularities upon delicate organs and entailing a long list of "female weaknesses." All this may be avoided, and the young woman come through this period clothed in all the beauty and strength of a perfectly healthy organization by the aid of Dr. Pierce's "Favorite Prescription," prepared especially for female troubles by one of the most successful physicians of the day.

"I wouldn't worry about the cholera, dear," said a wife to her husband; "it isn't at all likely that it will reach this country." "I don't know about that," he replied; "it may break out at any moment, and we might have frightful time; I think I had better put the back pew rent away."

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

"No, sir," he said to the captain, "I'm not seasick, but I am disgusted with the motion of the vessel."—Boston Gazette.

Sida Diseases.—"Swayne's Ointment," "Swayne's Ointment" cures Tetter, Salt Rheum, Ringworm, Scabs, Pimples, Eczema, all kinds of Eruptions, no matter how obstinate or long standing.

"And then," says the folks who call handsome, are they? said a farmer, as he watched a couple of hansom cabs rolling down the street. "Well, I wonder what they'd think if they could see a new wagon with red wheels."—Chicago Ledger.

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, or a bottle.

A Liberal Definition.  
Prof. Sullivan's interesting statement that he never was drunk in his life, was probably based on the liberal definition that "a man is not drunk so long as he can lie on the ground without holding on."—Providence Journal.

Will No Longer Be Imposed Upon.  
The steady increasing demand for that best and safest of all remedies, the famous Seven Springs Iron Alum Mass, is sufficient proof that the suffering class of humanity will no longer be imposed upon by the use of unreliable patent medicines and nostrums, but are using the "Seven Springs Mass," a pure Mineral Water Remedy, which has won an enviable reputation in the treatment and cure of dyspepsia, indigestion, flatulency, nervousness, general debility, and all the ills of the stomach, female complaints and uterine troubles. Every mail brings unsolicited letters telling of a cure of some of the above diseases.

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 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. DAVIS, Secretary, Eufaula, Ala.

Town Creek, Clear Creek, Weogufka.

R. B. Bates to Alabama Baptist State Convention.

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

L. & 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. & G. 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 of attendance.

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.—Full fare going—one cent a mile returning on certificate of attendance.

Ala. Gt. Southern.—Full fare going. One cent per mile returning from Birmingham alone, on certificate of President.

JON. HARALSON, Pres't.

Preach the cross as the divinest solace for calamity and affliction. The sufferings of Christ attentively heard, considered and believed, will radiate earth's darkest shade, sweeten earth's bitterest cup, heal earth's deepest wound and lighten earth's heaviest burden.

See this liquor oligarchy! It has our great cities by the throat. It holds in the hollow of its hand hundreds of thousands of votes and can hurt them this way or that, at its own arbitrary will or dictation. It assuages our legislatures and corrupts or legislates. It pauperizes and demoralizes and wastes and blights and kills.—[Rev. Herrick Johnson, D. D.]

It seems to be the truth, judging by what events in this modern age teach, that in the design of Providence the new civilization is everywhere in the world to supplant those old civilizations which were so little deserving of the name, at the same time that it suppresses and destroys barbarism of every kind and degree. But that result does not seem a process of miracles.

Time and Place of Meeting of Alabama Associations for 1885.

Prepared for insertion in the Minutes.

BY R. B. DAVIS, STATISTICAL SECRETARY.

1 Alabama—Rev. David Lee, moderator, Mount Willing; W. P. Rice, clerk, Fort Deposit. Meets with Spring Creek church, October 9.

2 Antioch—T. J. Mason, moderator, Escatawpa; S. M. Tucker, clerk, Silas. Meets with Black Creek church, Oct. 10.

3 Arabascochee—H. Allen, moderator, Beth Mills; J. M. Nix, clerk, Stone Hill. Meets with Liberty Hill church, Cleburn county, Oct. 17.

4 Bethel—John W. Jones, moderator, Jefferson; L. M. Bradley, clerk, McKinley. Meets at Linden, Oct. 6.

5 Bethel (South)—J. B. Cowan, moderator, Coffeyville; Rev. J. H. Craghton, clerk, Grove Hill. Meets with West Bend church, Clark county, Oct. 17.

6 Bethlehem—Rev. B. J. Skinner, moderator, Burnt Creek; Thos. S. Wiggins, clerk, Monteville. Meets at Brookley, Oct. 23.

7 Big Bear Creek—Rev. F. M. Jackson, moderator, Frankfort; A. L. Moody, clerk, Bellgreen. Meets with Shiloh church, Franklin county, Oct. 10.

8 Bigbee—Rev. J. K. Ryan, moderator, Yandley Creek; Rev. J. D. Cook, clerk, Nashville. Meets with Concord church, Choctaw county, Sept. 17.

9 Boiling Springs—Rev. T. H. Howie, moderator, Delta; J. E. Bean, clerk, Oxford. Meets with Bethel church, Cleburn county, Sept. 26.

10 Cahaba—J. T. Murrie, moderator, Marion; J. P. Harris, clerk, Hartsburg. Meets with Pineburg church, Perry county, Oct. 13.

11 Cahaba Valley—J. W. Inzer, moderator, Ashville; P. S. Montgomery, clerk, Ashville. Meets with Rock Spring church, St. Clair county, Oct. 23.

12 Canaan—Rev. A. J. Waldrop, moderator, Woodlawn; E. B. Waldrop, clerk, Woodlawn. Meets with Ruhama church, Jefferson county, Sept. 25.

13 Carey—J. C. Motley, moderator, Daviston; W. J. L. Hood, clerk, Ashland. Meets with County Line church, Clay county, Oct. 6.

14 Cedar Bluff—J. H. Glazner, moderator, Broomtown; J. S. Wait, clerk, Cedar Bluff. Meets with Danaria church, Cherokee county, August 14.

15 Centennial—A. J. Slaughter, moderator, Union Springs; J. D. Cook, clerk, Fitzpatrick. Meets at Abernethy, Sept. 25.

16 Central—Rev. J. H. Colley, moderator, Equality; Rev. D. S. Martin, clerk, Equality. Meets with Shiloh church, Coosa county, miles east of Rockford, Oct. 2.

17 Cherokee—Bailey Bruce, moderator, Brandon Station; T. N. Appleton, clerk, Collinsville. Meets at Collinsville, Sept. 15.

18 Clear Creek—

19 Coosa River—T. P. Gwin, moderator, Oxford; Leals Law, clerk, Cropwell. Meets at Wilsonville, Sept. 18.

20 Cullman—C. A. Owen, moderator, Cullman; J. D. Small, Hanceville, clerk, with Duck River church, 7 miles northeast of Hanceville, Blount county, Oct. 10.

21 Elm—J. L. Byars, moderator, Bluff Springs, Fla.; P. M. Pritchett, clerk, Bluff Springs, Fla. Meets with Pleasant Hill church, Bluff Springs, Escambia county, Fla., October 3.

22 Eufaula—Rev. W. H. Patterson, moderator, Eufaula; W. A. Davis, clerk, Montgomery. Meets at Hartsburg, Oct. 22.

23 Etowah—W. R. Culberson, moderator, Gadsden; J. R. Nowlin, clerk, Gadsden. Meets with Liberty church, Hokes Bluff, Etowah county, September 25.

24 East Harmony—W. A. Brewster, moderator, Esom Hill, Ga.; T. J. Burton, clerk, Edwardsville. Meets with Harmon Grove church, 3 miles east of Edwardsville, September 15.

25 West Harmony—S. V. McGinnis, moderator, Clements Depot; Jas. N. Hayes, clerk, Clements Depot. Meets with Hephzibah church, Tuskegee county, Oct. 10.

26 Indian Creek—S. W. Barnett, moderator, Savannah, Tenn.; J. A. Montague, clerk, Sorley, Tenn. Meets at Philadelphia, near Waynesboro, Tenn., Sept. 26.

27 Judson—J. W. Foster, moderator, Abbeville; Rev. D. Rogers, clerk, Shorterville. Meets with Bethel church, Cherokee county, October 9.

28 Liberty (East)—Rev. J. F. Bledsoe, moderator, Camp Hill; Rev. W. C. Bledsoe, clerk, Lafayette. Meets at Lafayette, September 23.

29 Liberty (North)—Dr. J. P. Hampton, moderator, Meridianville; A. A. Pettey, clerk, Haystack. Meets with Round Island church, LIMESTONE county, September 18.

30 Macedonia—Rev. J. L. Touchstone, moderator, Buckatuna, Miss.; J. C. Williams, Jr., clerk, State Line, Miss. Meets with Antioch church, Washington county, October 3.

Alabama News.

Old corn is scarce in Jackson county.

Montgomery will soon have a candy factory.

Meal is selling in Moulton at \$1.10 per bushel.

Reports from Shelby county crops continue good.

Dunlap will soon have nine church edifices.

Greenville is to have a big drill on the 4th of July.

Crops in central Lowndes county are in the grass.

A large warehouse is soon to be built at Faunsdale.

A shower of frogs fell at Pratt Mines on the 25th ult.

The corn crop in Monroe county is being rapidly laid by.

Day laborers are in demand in all parts of Bullock county.

It is proposed to establish a German colony at Ironville.

Selma's business men are agitating the water works question.

A large bed of lignite has been discovered near Birmingham.

A crazy negro was picked up at the streets in Selma last week.

The question of water works for Tuskegee is being discussed.

Farmers of Tuskegee county are organizing into farmers' clubs.

The oat crop in Dale county turned out better than at first thought.

Dr. Naff, of Birmingham, recently had a fine horse killed by lightning.

Good crops of wheat and oats were harvested round about Columbiana.

Demopolis has a citizen 84 years of age, a mule 22, a dog 17 and a cat 15.

The wheat crop in the Harpersville section is said to be the best in ten years.

An animal was recently killed near Eufaula which resembled a California lion.

An order of the Knights of the Golden Rule was recently formed at Brieffield.

The iron cages for the new jail at Birmingham are all nearly ready to be put in.

The walls of the Capitol extension in Montgomery have reached the third story.

Mr. J. W. Wilson, of Conecuh county, has five acres of cotton which measures five feet in height.

Sixty five cases have been disposed of during the present session of the circuit court in Montgomery.

Crops in the canebrake section round about Uniontown are in a better condition than ever known before.

Dale county has a half dozen young men who are preparing to enter the legal profession in the near future.

The annual fair of the Huntsville Agricultural and Mechanical Association will be held in Huntsville in October.

A new coal mine has been recently opened near Birmingham, the output of which will soon reach one hundred tons daily.

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THE CITY NATIONAL BANK, Of Selma, Alabama.

Statement at the Close of Business Tuesday, Jan. 20, 1885.

RESOURCES:	LIABILITIES:
Loans and Discounts \$ 395,178.58	Capital Stock \$400,000.00
U. S. Bonds to secure circulation 300,000.00	Surplus and profits 159,688.24
Stocks and Bonds 109,180.14	
Banking House 10,000.00	
Other real estate 1,000.00	
Due from National Banks 292,242.67	Circulation 270,000.00
Due from State Banks and Bankers 41,921.01	
Due from U. S. Treasurer 14,189.21	
Expenses and taxes 2,847.58	
Cash in Vault 223,407.84	Deposits 560,288.77
\$1,389,977.01	\$1,389,977.01

WM. P. ARMSTRONG, President.

A. G. PARRISH, Cashier.

Henry Keebe & Co., Wholesale Provision Dealers

COTTON SELLERS, Selma, Alabama.

Carry heavy Stocks and will Sell as Low as any House in the State.

FINE BOOTS AND SHOES.

LATEST STYLES OF SHOES, SLIPPERS, and TIES.

For Ladies, Misses, and Children.

Full Line of Edwin C. Burt's Fine Shoes.

FOR GENTLEMEN LOW SHOES IN ALL WIDTHS.

Shoes for Old Men. Shoes for Tender Feet. Ladies' Kid Slippers at 75cts to \$1.

T. A. HALL, 32 Broad St., Selma, Ala.

THE BOSS PRESS.

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MANUFACTURED BY FORBES LIDDELL,

—DEALER IN—

Portable and Stationary Engines, Saw Mills, Gins,

Corn Mills, Belting, Packing Wrought Iron

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THE LIDDELL SAW MILL

Was awarded the ONLY MEDAL of the First Class for Portable Saw Mills at the New Orleans Exposition. Send for Circulars.



