

THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 13.

MONTGOMERY, ALA., THURSDAY, NOVEMBER 11, 1886.

NUMBER 45.

QUESTIONS AND ANSWERS.

Dear Baptist: We earnestly request you to answer the following questions:

1st. What are Bible qualifications for church membership usually required by Baptists?

2nd. Can a church receive a member in any way except by baptism, by letter, and by restoration? and can a church restore a member on the authority of the Bible?

3rd. Has a gospel church, or any member of the same, a right to bar an applicant from fellowship who has the proper qualifications for membership?

4th. Has Christ's church a right to request a reason for a negative vote in a case of fellowship?

5th. Is requesting a reason for a negative vote in cases of fellowship a challenge of the right to vote?

6th. We also request you to give a generally accepted decorum of a regular Baptist church.

Please answer through your valuable paper at the earliest date.

REMARKS IN ANSWER.

We suppress the names appended to the above because the questions may have reference to some local difficulty.

1st. It seems strange that any one should find it necessary to inquire after the Baptist view of qualifications for church membership. Our people have always and everywhere demanded a profession of faith in Christ as the New Testament qualification for membership.

"A child of God by faith in Christ Jesus," and baptism upon that profession; are with us essential to membership. We cannot see the heart and therefore may be imposed upon; but we require this applicant to make this declaration of repentant faith and change of heart and life in order to baptism and membership and this is pre-eminently the point where we differ from all others.

2. A church can also receive a member by letter from another church of the same order, and can restore an expelled member. In his first epistle to the church at Corinth Paul advised the expulsion of the man guilty of incest, and in his second epistle he advised the church to restore him.

3. As to the third question we will only say that a church must be the judge of the qualifications of all who seek its fellowship. An applicant might come with a declaration of faith and regeneration, or with a letter, or asking for restoration, and yet the church might know that the life of the individual is corrupt and unchanged, and therefore should reject him; and one of the members, knowing that the life of the applicant is bad would be justified in voting against him.

4. Generally a church should not ask the reason for a negative vote by one of its members; but cases sometimes arise where a negative vote is the result of prejudice or personal animosity, and the church for reasons believes that to be the case; and in such case we hold that the reason for the negative vote should be called for, and if untenable the voter should be required to abandon it; but such cases are seldom seen.

5. We do not think that calling for the reason of a negative vote is in any sense a challenge of the right to vote, but in would indicate clearly that the church did not intend to have its progress impeded by the vote of a spiteful member. On the other hand a prudent and good man might cast a negative vote against one who ought to be rejected, and spiteful men might demand his reason. Therefore such cases have to be managed on their respective merits as they arise. Generally a true man will not object to giving his reasons for voting against an applicant. Several times in the past we have known of negative votes on applicants, and we never knew a case of hesitation to give the reason without being asked for it; in those cases which we have witnessed the negative voter stated his reason without being requested to do so.

6. We hope at an early day to publish rules of decorum.

STILL ANOTHER QUESTION.

"I desire your answer to a question in church probity. Should a church member be excluded from one congregation, and afterwards make application to another for restoration, could the other grant it without re-baptism?"

This question is from a brother in Arkansas, and we answer in the affirmative. So far as our knowledge extends it is the uniform practice of Baptists to restore excluded persons without re-baptism. The person was baptized on a profession of faith at first and that is all that could be had at last. In expelling a member a

church does not declare that the party is not a Christian, nor that he is not baptized, but that on account of bad conduct the church has lost fellowship for him, and so puts him away from fellowship until he reforms. The apostle says, "one baptism," and the fact that it is to be administered but once increases its importance.

Rev. W. A. Hobson.

We, the members of Mt. Zion Baptist church, do hereby show our appreciation of our beloved brother, Rev. W. A. Hobson, who has recently tendered his resignation as pastor of our church.

Resolved, That in the resignation the church has sustained a loss which is intensely and even sadly felt.

Resolved, That we, after having enjoyed Bro. Hobson's services for two years, and in whom, though young, we saw so many Christian graces, unhesitatingly recommend him to his new field of labor in Birmingham as a Christian worthy of imitation, and earnestly pray that his labors may be blessed there as they have been with us.

Done in conference Saturday, Oct. 9th, 1886.

S. H. CURRY, Mod.

M. J. HALL, Clerk.

E. J. DENNETT,

J. T. THROWER,

J. S. HITCHINS,

Committee.

Please Name It.

1. A preacher on the platform, in hearing of hundreds of people, rehearsed an anecdote which we heard and read when we were children, (something less than a century ago), located the scene at some convenient place, fixes a suitably recent date and makes himself the hero. Seven out of every ten of his hearers say within themselves, "that man is lying." Is he?

2. "We spent the night with Col. A. B., whose princely hospitality is proverbial, and whose charming daughters, Misses L. and K., are the most nearly perfect specimens of truly accomplished ladyship we have ever met." Seven out of every eight who read this paragraph know Col. A. B.; they know he is able to make the contribution which the preacher-agent expects; they also know the man who wrote the paragraph; and they know why he wrote it, and they know, (or think) that it is nothing but the boldest flattery. Is it?

3. Bro. Eyesore is granted a letter of dismission, stating that he is a "Member in full fellowship," &c., when there is not a member in the church from which he is dismissed who has a particle of confidence in Bro. E.'s Christianity. What do you call that?

4. "The renowned evangelist, Rev. Samson Allcotts, has just closed a ten days' meeting in our town. He is certainly a wonderful man; his power is marvellous; the thousands who heard him were spellbound. About eight hundred were converted. Six hundred and fourteen have joined different branches of the Christian church, and more to follow." When did the Christian church begin to branch? How many branches has it put out so far? On which one does the famous evangelist hang? Or does he just skip about, bird fashion, from one to another, pick up what he can find and then fly away? From what and to what were the eight hundred converted?

5. Now, to close in popular style: "Your paper is unrivaled in excellence; it is all that anyone can wish; further improvement is impossible," &c. This last may be excused on only one score. What is it?

GLENNER, JR.

Kindly Deeds.

The world is not made much better by essays and sermons on goodness, but by the sight or story of acts of goodness. And if these stories are rightly sung they do their work all the same whether the people concerned in them were rewarded or not. Philip Sidney dying gave a cup of water to a soldier, and in that communion service he made a thousand other hearts beat tenderly and bravely. So we scarcely speak of a bit of self-forgetfulness by a dying man without thinking of Sidney as if he were somehow a dear friend. The quarrel in which he was fighting is forgotten, but the one deed of kindness lives forever, and in every generation quickens a thousand lives, and makes a thousand men die bravely. And what when we have the story without Sidney's name? We read of some lifeboat shattered off Hatteras, that so many brave men died in the performance of their duty. We know nothing of their names, nor in detail of their motives, but life is larger to us, duty easier and death a change more simple. —E. E. Hale.

A Third Party—American Politics.

Much has been said, and much more will inevitably be said and written, in regard to a third party, in American politics. And as in every other question that engages the minds of men, this question, state it as you may, has two sides to it. Some are for, and some are against the organization, or the support of any third party, outside of the two great political parties now existing in these United States; to-wit: the Democratic party and the Republican, or Radical party. And each party is straining every nerve for its own success and aggrandizement; and the defeat and destruction of the other.

Yes, these parties, these great and honored parties, strive earnestly, indefatigably, without any decent regard to principle. But, dear reader, do they strive lawfully for the mastery? We deny it. And none can truthfully assert the affirmative. Let us see how the case stands. And bear in mind, that in discussing this great and momentous question, it is not at all needful, or even proper, to descend to small particulars and specialties, or special pleading, if you please. All truth necessary to sustain our position and convict both these parties of open, absolute, willful, and shameful abandonment of the right, and adherence to the wrong, to the great injury of the people—may, to the degradation and ruin of innumerable thousands of them, male and female; financially, morally, and religiously; just that their party shall gain a temporary victory over their antagonist, the opposing party.

Let the history of the Prohibition question in these United States, with its various successes and defeats, in the respective States and smaller localities, engineered by party political tactics, testify, and when collected and read, none can doubt, not even a doubting Thomas.

Is it not manifest that these two great and honored parties have dishonored the high position they have respectively held; in this, that they have abandoned the best interests of the souls and bodies of those for whom they should legislate, and turned them over to the tender mercies of whiskey saloons; and given the saloons control of the whole government?

Look, dear readers, at the platforms by the respective political parties adopted from time to time; their position to prohibition, their support of saloons by license laws, and denunciation of all prohibition and sumptuary laws, so called in their platform of principles. The incalculable number of living souls, men, women and children, now being ruined, souls, bodies and estates, annually, by the saloon system, is now no longer a debatable question, in truth; or upon any fair principles of argument. Yet the Democratic and Republican parties cling tenaciously to the system as though in that system concentrated the salvation of the people, instead of their destruction and damnation.

How long, oh Lord, how long will the thunderbolts of thy wrath be withheld from pouring forth upon the devoted heads of the political gamblers, whimpering politicians, and thrice guilty professors of religion and church members, clothed by the constitution of their country with freedom and the power of law making, equal to any other voter, who do not use every energy, power and capacity, to put an end to this dread carnage and destruction of the souls, bodies, and property of men, women, and children?

When Christ prayed for certain offenders, he interceded for their forgiveness, upon the ground of ignorance, they know not what they do. This excuse cannot now be offered in favor of the masses by whose votes whiskey saloons are sustained. No, no. Light, the affluence of which is unequalled by the light of day, has been for years pouring in upon their minds through every avenue of intelligence, coupled with practical and enlightened experience, so that he that runs can read.

Now, a political party, and the leading principles of State and National policy professed by that party, are not identical. For instance, Democracy is one thing; and consists of the principles of Democracy. The Democracy, or the Democratic party, is another, and consists of those who believe in and advocate the principles of Democracy, and so with other parties. Democracy is defined to be government by the people, a form of government in which the supreme power is lodged in the hands of the people collectively, or in which the people exercise the powers of legislation, in a collective body, or by their representatives legally and constitutionally chosen. Now we deny that the dread, full carnage and ruin, wrought by, and resultant from the saloon system, is

predicated upon any actual or legitimate principle of Democracy. It is a fungus or foreign growth, sought by political gamblers, whiskey saloonists, and spurious politicians, and the love of money, (the root of all evil), to be engrafted upon the principles of Democracy. This must not be done! Nor can it be done, without the earnest, active, political support of professedly religious Democrats, including ministers and church papers, and of the God and morality party so-called. This has been done to a large extent heretofore, we are sorry to admit. But we cannot believe it will be so in future, except to a small degree. For instance, will the pure and immaculate Republican party vie with the meanest division of the Democratic party, the whiskey saloon, political gamblers in the depth of meanness to which they descend, in the support of this dread curse, and thus add the strength and support of the God and morality party to the saloon party? And why? To prevent the Democrats from gaining friends by their support of the saloon system. And in so far, surrender your right to the appellation of the God and morality party, and acknowledge, or prove themselves more unworthy than the most corrupt division of the Democratic party. No, no. We will not believe it until the party by its political course in the future, confirms it.

Again, what will the great Democratic party do? Will it yield up the government to the tender mercies of whiskey saloonists, the imbecile, and already ruined inebriates, and the crowd of political gamblers who control them, and thus by their deliberate action attest that it is meaner than the Radical party, just to defeat the Radical party in their own game of meanness? No! No! We trust. And if not, the party must, right about face!

Mr. A says, I am a Democrat in politics, and favor whiskey saloons. Mr. B says, I am a Democrat in politics, and favor prohibition. Which one of you, then, gentlemen, constitute the Democratic party? And which has the right to excommunicate the other from the party? There are many prohibition Democrats in the world, and many whiskey saloon Democrats in the world. But the prohibition Democrats have this advantage: there is nothing in prohibition contrary to, or in the least wise conflicting with the true and genuine doctrines of Democracy, but all harmonize therewith, and tend to produce the greatest amount of good to the greatest numbers of the parties for whom the party is morally bound to legislate. Whereas, the whiskey saloon system embodies, and its operations culminate in, the production of the greatest amount of evil and degradation to all people for whom the party is morally bound to legislate.

Why then seek a third party, within whose ranks to fight for prohibition and against whiskey saloons? No need of such thing. Right here, and now, if we never have before, let us take our stand upon the pure and unadulterated principles of true Democracy, and under the Democratic flag as our banner, let us fight against everything by whatever party advocated, that is inimical to these views, and that tends to inaugurate the whiskey traffic, or to continue the laws heretofore passed, for the support and protection of the traffic. Down with saloons and up with the genuine and true principles of Democracy.

M. J. TURNLEY.

(We publish the above communication from our old friend Judge Turnley, of Gadsden, but it is not in harmony with our civil faith. We believe that the cause of prohibition can be successfully directed without disturbing present political lines; with the lights before us we shall not be long to that "third party" nor have anything to do with it, nor can we furnish it an organ. We shall do everything in our power for prohibition, but we sincerely believe the "third party" policy to be full of mischief every way, and cannot give it our sanction, nor do we want to say anything in this paper on politics. The managing editor of this paper is intensely a politician in his private views, and cannot help it—he has always been that way, but the ALABAMA BAPTIST does not intend to speak on politics, nor to allow other men to speak through it on that subject.)

The soul that cannot entirely trust God, whether man be pleased or displeased, can never long to be true to him; for while you are eyeing man you are losing God and stabbing religion at the very heart.

It would cheer the steps of the servant of Jesus Christ as he journeys, to know that even in the darkness his guide is still with him, and that guide is the King of the country through which he is travelling.—John Foster.

The "Baby" Association.

The Harris Association is a very small body, only five churches, but it is a splendid body. It met with the church at

BROWNEVILLE.

What a town is here, nearly five thousand people, all of them white except one thousand. Its citizens are thrifty working people, most of the young people finding employment in the factories of Columbus, Ga., just across the river. The church here has a membership of 238; it has preaching only twice each month, by Bro. Wilson, who lives eighteen miles to Georgia. How sad that so many of our churches, which ought to have preaching every Sabbath by a pastor residing in their midst, are content to make out with one or two Sundays' preaching by a brother living far away. And as is often the case the Methodists have a man on the field. The brethren of Browneville ought to have preaching every Sunday. They cannot hold their own unless they do. Let them lay hands on Bro. Wilson and make a Browneville man of him.

GIARD

Is another flourishing town in Alabama, in Russell county, separated from Browneville by only the county line. It has a good strong church in number, and like Browneville, has preaching only two Sundays in the month, by a Bro. Bullock, who lives in Georgia. The town has twenty-five hundred people living in it. So that the two towns, really, but one town, have near seven thousand white population. The sight

AT THE BRIDGES.

when the operatives are returning home from their day's labor in the factories is one worth looking at. Hundreds of happy young people come in flocks. The girls neatly dressed and all well behaved. As they hasten on with their merry laugh one would hardly believe they have been on their feet for twelve hours at their work. But it is time I was saying something about

THE ASSOCIATION.

The "Baby" brethren are numbered. There's Chambers, from Union Springs, and Baber, from Lowndes, Ryder, from Second church, Troy, who is on his native soil, his first visit home since he got to be a preacher; and there is another brother who comes from "the State at large," a modest man, one who speaks only when necessity is laid on him; then there is Bro. R. H. Harris, one of the pastors from Columbus. He preached a real good sermon in the beginning. I came near forgetting another brother who is not a preacher. He is a "reformed" lawyer and politician, who is now figuring before the Baptist brotherhood as in some wise connected with the ALABAMA BAPTIST. He and that other Harris from Georgia are the highest headed "dear" brethren here. I need not say this brother is popular here; the name of the association shows that. By the way, one of the church letters was addressed to the "J. G. Harris Association," a brother sitting by suggested that it meant "J. Gileon." The preachers belonging to the association are brethren Joe Howard and I. P. Cheney. They are young men of fine preaching ability, and splendid organizers. The prosperity of their churches, and their liberal contributions, show what hold these young preachers have upon their people. The association has gone considerably above the amount asked for by the State Mission Board. I predict a successful career before this little body of Baptists.

When Browneville becomes a "city church," with a pastor living in the town, and Giard church does the same, and becomes a member of the body, and some other churches not far away unite with them we will see what we will see. But I will subside now, here comes Nunnally. I have been in some doubt about going home to-day, but it's settled now! The association can't stand us both.

W. B. C.

Alabama Central Female College.

This communication on our female college at Tuscaloosa should have appeared long ago. When recent inquiry was made about it and search was instituted for it, we found it laid away, marked by the brother then in our office, on the envelope, "No authority to this article." We regret this, but the fault is not ours. Of course the usual rule has to be observed. We publish it with pleasure even at this late day.—Ed.

Dear Baptist: Believing that there are many hearts throughout Alabama that still turn with fond affection to the Central Female College, the daughter of the Baptist denomination,

and younger sister of the Judson and Howard, I have taken advantage of a brief visit to this City of Oaks, to inspect its several schools, and I am sure all Baptist hearts will rejoice to know that the Central still proudly and grandly holds its own. Possessing every thing in the way of handsome buildings, costly apparatus and well appointed class rooms and dormitories it continues to attract patronage from this and other States by the superior advantages it offers in all its departments. While it does not hold out the tempting bait of cheap rates, or no rates at all, in order to lure pupils from other schools, a scheme so often resorted to for booming schools of inferior grade, it asks a reasonable return for value received, and the opening of its twenty-ninth session has been gratifying to its many friends. Pupils are entering daily, and many more have sent applications and will enter between the 1st and 15th of October. After several years of financial trouble the Central is once more fairly launched, and steered through the breakers by the able hand of that gifted financier and able scholar, Prof. S. B. Foster, and the steadily ship now bids fair to successfully ride the waves for many a year. Under the management of Foster and Glower, the Baptists of Alabama have a right to expect great things of this school, and they will not be disappointed.

Foster's pluck and courage and ability are too well known throughout his native State to need commendation from the pen of a stranger. His colleague, Prof. G. G. Glower, has recently removed to Alabama from Louisiana, where he had charge of a flourishing institution of 300 pupils, the change having been made on account of the more agreeable climate of Alabama, and the prospect of establishing here a school as thriving as the one he left. My dear brethren of Alabama, do you know that in Glower you have another Murfee? Such a man for taking hold of a thing, for pertinaciously holding on to it, and for getting all that is to be had from any mine in which he may delve one does not often meet. In all his plans he is aided by a talented and deeply wife, whose wonderful gift in the "divine" has been highly cultivated, and of whose lineage one may well be proud.

In the various departments of the college the principals are assisted by talent of the highest order. Prof. Hoffman, director of the school of music, being ably assisted by Mrs. Glower and Miss Cochran, and vocalization in all its branches being taught by Miss Gardner, whose voice has had fine training in the conservatories of Boston and New York, and whose talent has been expanded by teaching in such schools as Bardonia, Ky., and the famous schools of New Jersey.

The Art Department is ably presided over by Mrs. Alice P. Kennon, herself a gifted pupil of Miss Julia A. Spear, so widely known in art circles, and so well beloved throughout the South. Mrs. Kennon has made the study of art a life work, and her efforts have been crowned with the brilliant success awarded only to the few. The primary department is held in control by Miss Hemphill, assisted by Miss Cochran, and the gentle mother superior of the establishment, to whom all hearts turn for comfort and advice, is none other than Mrs. M. S. Graham, the widow of Hon. N. S. Graham, so recently deceased and for many years chancellor of the eastern district. No parent in Alabama who has ever met this brilliant and elegant woman would hesitate to commit his daughters to her care. Not only do all the little matters of etiquette and deportment receive attention, but the moral nature of the girl is encouraged and developed for good. But my letter is growing too long, and I only wished to say a word in behalf of the Central, viewed as it is by stranger eyes.

I have had the pleasure of meeting Rev. J. S. Dill, the popular young pastor of the First Baptist church of this place, also Prof. J. B. Little, a talented member of the faculty of the University of Alabama, as well as a prominent Baptist.

A New Comer.

The writer of this article is a new comer in Alabama. To many he is a stranger; and it is proper, therefore, that he should have an introduction, personally, to the Baptists of this great State. Dr. Renfro, to some extent, has already performed this act of courtesy, in a round about and ingenious way; but the man best acquainted with this stranger is the only one who can give the proper introduction.

Well, this new comer is from Georgia. He is a "Goobar Grabber,"

and his native pedigree as a Baptist province in the world ought to be a sufficient commendation of his orthodoxy and character, if he is in good standing at home. For the satisfaction of all, we refer you to Dalton, that beautiful mountain city, from whence he came, and where he has spent two brief but happy pastorates. Dalton has a good Baptist church, which now wants a first class pastor.

This new comer is now located at Talladega, the best city of its size, by the confession of all, in the State of Alabama. The best Baptist church, too, of its dimensions, is to be found here, whether in the State of Alabama or any other State. It has been fed for thirty years, by Dr. J. J. D. Renfro, the best man I know in Alabama, although I know a few of the best men in Alabama, or in the world. It is no small thing to come here and step into the shoes of Renfro; and I claim the sympathies of my friends in Alabama and elsewhere, please I have heard "Renfro" spoken, with in my brief residence here, now about two weeks and a half, thirty thousand times more or less; and, sometimes, I almost wish I could change my name to "Renfro." He is pretty well crystallized about these people; and his beautiful character and words sparkle in brilliant conversations from the life and spirit which he has long infused into the multitudes shaped and moulded under his example and teaching. A good many thus follow him. It would seem I ought to have a good start and a good time; but I think I shall have to get some of the Renfro upon me to succeed. I trust, Elijah like, he has flung down his mantle and his prayers upon me. Pray for me, brethren of Alabama, you see how it is.

This new comer is anxious to look into the face of the brethren of his newly adopted State. Some of them he has seen and known in former days. Georgia, so prolific at home, has been generous in the disposition of her preachers and teachers over the world; and Alabama has, perhaps, her quota of them. Others I know would like to come. I received a letter from one of them recently, saying, "I have been thinking of coming off in a distant, distant land, but there was an opening anywhere upon the more congenial soil of Alabama where he could work for the Master. Try some more of us, brethren; and if we don't suit you, send us home, or bear with our infirmities, and let your patience have her perfect work."

With this slight introduction, this new comer, located at Talladega, makes his bow in the midst of his Alabama brethren. He is very anxious to see you all and shake you by the hand. As he cannot see you all very soon, he would beg to hear from you. He has received several letters of welcome already; and he would be much gratified to receive many more. He is a little lonesome yet, (you see how it is), and a friendly welcome makes him feel more at home. At least pray for him; and let us all pray together, that the Master's cause may prosper here and everywhere in this noble State. Let us unite in our efforts for the advancement of all our denominational enterprises; and may God bless the churches, the paper and Howard College with abundant prosperity during this coming year. Here goes for a full hand and a hearty co-operation, in the name of Jesus.

Fraternally yours,

NEW COMER.

Talladega.

East Liberty Association.

We are indebted to the excellent clerk of this body for a copy of the minutes of its recent session. Alabama has no more active body of Baptists than those who compose this association. Its total membership is 3,086. Last year there were baptized into the fellowship of its churches 296. Nearly every church reported additions by baptisms. The churches of Antioch, County Line, Mill Town, Roanoke, Pleasant Ridge, Liberty, Lystra, Beulah, and others, were blessed with a gracious infusing of souls.

The aggregate of their contributions to benevolent objects is stated in the minutes at \$1,490.20.

"The pledges for the coming year's work" amounted to \$1,638, and more than this sum will be contributed. These happy results are largely due to a few active and zealous men, who, possessed of the Spirit of the Master, are laboring earnestly for the development of the churches. They begin to see the results of their toil in the increased efficiency and liberality of their association. If the Lord should spare them a few years longer they will see the East Liberty contributing to mission work at least one dollar per member. May they live to rejoice in that day.

I. T. TICHENOR.

Temperance Column.

STATE TEMPERANCE ALLIANCE.

The undersigned being a committee appointed by Montgomery Lodge, No. 10, I. O. G. T., for that purpose, announce that they have secured the city court room for the meeting of the Alliance.

The committee are engaged in arranging with hotels and private boarding houses for the accommodation of delegates and visitors, and will be able to secure accommodations for all who come, at prices ranging from \$1 to \$3 per day. Delegates should report at the city court room on reaching the city.

Those desiring special accommodations can secure the same by applying to either of the committee.

J. O. RATTON,

J. M. KENNEDY,

M. M. SWEATT.

TEMPERANCE.

The temperance question is paramount to everything, and all issues in this day of progress. Since the saloon has been eliminated from our city, the place has improved both in population and capital; business houses have been erected where none were before, happy faces greet us upon the streets, schools have been better patronized, and in fact, everything presents a better prospect. Cotton has flowed into the city from plantations that never brought their cotton here before. Merchants are doing a much better business and the city presents a life of prosperity that it never did under the saloon reign.—Opelika Times.

PROHIBITION IN ATLANTA.

Four weeks ago the city council passed a resolution allowing the city brewery to deliver beer in the city to residents or order. Mayor Hillyer vetoed this measure, which now makes the city absolutely prohibition. The city authorities are mostly prohibitionists, and the law will be rigidly enforced. From the veto message we take the following suggestive paragraph:

"The city has prospered greatly under prohibition. There have been no more drunken brawls in the streets, except that of the traffic in ardent spirits and malt liquors is healthy and growing. The record for the past six months in the building of new houses and the incoming of population, in water mains and service, streets, sewers, schools, sanitary service, sound finances and splendid public credit, will compare most favorably with any other, may, is it not the best record ever made in the city's history? The habits and happiness of the people have improved, and I think will improve more and more. The people of Atlanta formerly expended, as estimated upon an average, \$3,000 to \$4,000 per day for intoxicants. Who would now say that Atlanta pays one-tenth of that amount for liquors? I firmly believe that there is not one-tenth of the intoxicants consumed in Atlanta that there was a year and a half ago. People buy food and clothing and medicine and furniture and furniture and other useful things for health and comfort and morals with the money that was formerly expended for liquors. The State and county tax returns, given under oath by the tax payers themselves, show an increase of more than \$140,000 in valuation of household and kitchen furniture this year, 1886, over last year."

CAN IT BE DENIED?

What does prohibition really do? Does it do away with the love for whisky where the appetite for it has become fixed? No. Does it prevent the old souls who are ruined beyond redemption, and the boys who will go to hell by the shortest road anywhere, from drinking? No. Does it stop the sale of liquor entirely? No. Well, what does it do? It shuts up the gilded saloon and restricts the trade to holes and corners. It prevents the wholesale manufacture of drunkards. It removes temptation from the paths of your sons, and saves them and your daughters from being hurried on to eternal destruction by the whisky fiend. It makes the traffic repulsive to the sense of respectable people. It causes so much trouble and worry to get a drink that the average man had rather do without than endure it. These are facts are indisputable.—Greensboro Watchman.

OUR BOYS OR OUR NEIGHBORS?

The Christian Instructor says: "A saloon can no more be run without using up boys than a flouring mill without wheat, or a saw mill without logs. The only question is, Whose boys—your boys or mine, or your boys or our neighbors?"

Simpson county, Ky., went dry last week by a vote of two to one. In that State sixteen counties have this year voted on prohibition, and fourteen have voted "dry," and in Bourbon county, famous for its whisky, prohibition prevails, except in Paris, and an election will be held in that city soon.

Alabama Baptist.

MONTGOMERY, ALA., NOV. 11, 1886.

J. G. HARRIS, Proprietor and Editor.
J. J. D. HENDERSON, D. D., Associate Editor.

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these can be procured, send the money in a

registered letter.

The date against your name on the margin

of the paper shows when your subscription

expires. It serves both as a receipt and a

request for payment. If proper credit has

not been given within two weeks, notify us

at once. All subscribers who do not send

express notice to the contrary, will be re-

garded as wishing to continue their subscrip-

tions. Notice to discontinue should be given

at least a week before and not after the

subscription has expired. Both the new and

old post office should be given when

your address is changed.

Obituaries of one hundred words will be

inserted free. For each word over one hun-

dered, two cents will be charged. Remit with

order for publication. Count the words and

send just what the bill will be, also, if desired,

money for extra copies. Five cents each if

more than ten are wanted, otherwise six

cents each. If money is not enclosed, we re-

serve the right to condense to one hundred

words.

Advertising rates quoted on application.

You will confer a favor by mentioning this

paper when you place an advertisement.

Write only on one side of the paper. All

ways give your post office. Anonymous com-

munications go to the waste basket.

We are not responsible for the return of

rejected manuscripts for the opinions ex-

pressed by correspondents.

All communications on business or for

publication should be addressed, and all

checks and money orders made payable to

THE ALABAMA BAPTIST,

Montgomery, Ala.

OUR apology to our readers for the

absence of the usual editorial matter,

must be submitted in the fact that we

had so many communications that we

attempted to work them off, and

have not yet seen the bottom. We

hope to get a hearing in the future.

SPECIAL.

Four or six members of the Legis-

lature of Alabama can get good board

and lodging at reasonable rates and

conveniently located, by applying to

the managing editor of this paper.

BUSINESS MEN OF MONTGOMERY.

We are satisfied that the business

men of Montgomery do not place a

proper estimate on the ALABAMA BAP-

TIST as an advertising medium.

Though our paper is published in the

Capital City an examination of its col-

umns will show that we have more

patronage from either Selma or Bir-

mingham than we have here.

We send out as large a mail pack-

age every week as goes in one day

from any newspaper office in Ala-

bama. This paper is read in all parts

of the State, and extensively read

in that part, deals with the Mont-

gomery market. A religious weekly

becomes a family institution, and is

preserved, read, and cherished, and

is therefore the best advertising me-

dium.

It is as much the interest of busi-

ness men of Montgomery as it is ours

that they should avail themselves of

the use of our columns.

Our office is in room No. 22, on

the second floor of the "Gay Block,"

on Commerce street, where the Man-

aging editor will be found, and No.

14 Dexter Avenue, where Mr. Wm.

A. Davis will be found, either of

left to their own spontaneous impulses,

so that when the right thing is done

it is simply because it is right. As

motives to hypocrisy become less,

moral excellence becomes more trans-

parent. Yielding to the temptation

to do right from selfish or sinister mo-

tives is just as despicable as yielding

to the temptation to do wrong. The

motives that actuate a man always de-

termine the moral complexion of the

action. So we see that it is not with-

out reason that James says: "Hath

not God chosen the poor of this world

rich in faith, and heirs to the king-

dom which he hath promised to them

that love him." Many obscure saints

who in this world were not known be-

yond the precincts of their own little

circle, will in that day "shine as the

brightness of the sun in the kingdom

of their Father," while many of the

greatest of this world shall sink into

the blackness of darkness, which shall

settle upon the ungodly forever. O,

how different are the standards of

earth and heaven in measuring hu-

man character! What the world es-

teems its "filth and obscuring" here,

will be recognized as God's "Jewels"

there! S. H.

FIELD NOTES.

Rev. Dr. S. A. Goodwin has re-

signed the care of the Danville

church, to accept a call to Lee street,

Richmond, Va., as successor to Dr.

John Pollard.

Tell that Talladega sister if she will

put *dis* before gracefully she will have

a word that represents the sentiments

of some of us when we see a Baptist

preacher with a cigar in his mouth.—

J. S. Y.

Rev. T. A. Higdon, of Tallapoosa,

Ga., has accepted a call of the Baptist

church at Heflin, and will fill an

appointment there next Sunday, and

will preach in Edwardsville on Mon-

day night following.—*Edwardsville*

Standard.

I would like to see J. M. Russell,

as well as Bro. J. D. Letcher. He

was my pastor also, and J. D. Letcher

was our deacon, who came nearer

filling the office, according to the

scriptures than any we have met

since.—J. S. Y.

We had a glorious good meeting

with the Mt. Pisgah church, at Flint,

Ala., on the 5th Sunday last. We

adopted the envelope system of rais-

ing collections. I married on the 2d

of November, Mr. J. W. Sharpe and

Miss Bettie Love, at the residence of

the bride's father, three miles from

this place.—W. B. Carter, *Hartsell*.

We have had a delightful meeting

of ten days. Bro. B. H. Crumpton

did the preaching, and it was of a

high order. The whole community

was moved by his earnest appeals,

and the power of the truths which he

delivered. What an excellent evan-

gelist he would make! Eleven were

received and others are to come in on

next Sunday. I baptized Sunday

night in our new baptistry.—B. F.

Riley.

I commenced a meeting at Repton

on Saturday before the second Sun-

day in October, and continued for

thirteen days. Bro. B. J. Skinner

came down and preached three ser-

mons for me during the meeting. The

Lord was gracious with an outpouring

of his blessings upon the people of

Repton. Received ten for Baptism

and organized with a membership of

18. These people want a preacher.

Some man that wants a field of labor

would do well to go into this section

and see these people and preach for

them, he might locate and do well. I

went from Repton to Mars Hill, I

met Bro. Lambert and engaged in a

low him wherever he may go. And

as God takes care of the results we

leave the same in his hands. And as

Bro. Smith saw all in tears we hope

that he will come again, rejoicing,

bringing in his sheaves. The sun-

niest, sweetest and most pleasant days

of our Christian lives, let us live long

or die soon, will run back to the se-

ries of sermons delivered by Bro.

Smith. May the Holy Spirit ever be

with him.—T. P. L., *Jasper.*

In the "Side Lights" from some-

where your editor has this: "We have

many difficulties and trials, and I sup-

pose the devil puts them in our way."

—W. B. C. "But does not the

Lord have a hand in subjecting us to

difficulties and trials." Now, brother

editor, when I was "saying my piece"

you were sick and got things awfully

mixed. In one part of the sermon I

told how the Lord piled on us diffi-

culties, trials and difficulties, and re-

counted some of the blessings flowing

from these difficulties, &c. In another

part of the sermon I spoke about

Christian duty, and said that after

every impression of duty the Chris-

tian found a difficulty, an obstacle be-

tween him and the performance of

duty, and I laid it on the IV. B. C.

That's so, but then Bro. C. will con-

cede that we could only publish *part*

of his sermon in our "Side Lights."

It was a good sermon. It is a fact

that the devil had a hand in Job's

trials, and yet the Lord allowed him

to try the grand old patriarch.

The great meeting in Tuska-

loosa has closed, with nearly one hundred

accessions to the M. E. Church, be-

tween twenty and thirty to the Baptist

church, some thirty or more to the

Presbyterian church, and about

fifteen to the Episcopal church, in all

about one hundred and seventy-five.

It was said to be the greatest meet-

ing ever held in Tuska-

loosa. That, with our

late meeting at Northport, in

which we have received up to date

thirty-six by baptism and letter, most

of them by baptism, marks an impor-

tant epoch in the two places, separa-

ted only by the river. Population

considered, we had equally as suc-

cessful a meeting at Northport a

month ago. The Tuska-

loosa revival was a real, substantial work of grace,

in which all the pastors of the city

co-operated, our Methodist brethren

inviting all to come in and take a

part. Sunday evening, Oct. 31st,

Bro. Dill, pastor at the Baptist church,

baptized a large number of the con-

verts who had joined his church, in

the presence of a packed house. The

scene was impressive. I dropped

over to witness it.—S. H.

Two Ordinations of Deacons.

On the fourth Sabbath in August a

presbytery consisting of Eld. W. M.

Wood and the writer, met at the re-

quest of Pilgrim's Rest church and

ordained Bro. J. L. Anderson to the

office of deacon.

Also, on the second Sabbath in

October, at the request of the same

church, Eld. J. R. Caldwell and W.

J. Ruddick met and organized as a

presbytery, and then ordained Bro.

Jas. M. Todd to the full work of the

gospel ministry. Bro. Caldwell

preached the sermon and examined

the candidate, which was fully sat-

isfactory, and offered the ordaining

prayer, then delivered the charge to

the church.

The church requested the writer to

prepare his charge to Bro. Todd and

send it to the ALABAMA BAPTIST for

publication, but business and other

duties prevent him from complying

with the request. Bro. Todd takes

charge of Pilgrim's Rest church.

The church at Ebenezer and Mt.

Carmel were delighted by having a

visit from the Selma pastor on Friday

and Saturday before the fourth Sab-

bath in October. On Friday night

he preached at Ebenezer, and on Sat-

urday took the log train for Mt. Car-

mel, where he preached and assisted

the writer and Eld. Jas. M. Todd to

ordain the deacons of that church. It

is the desire of all who have ex-

pressed themselves that Bro. Frost

pay us another visit in near future.

W. J. RUDDICK.

Stanton.

A Good Letter.

A brother incloses a contribution

and writes: "Please send me another

good sized package of envelopes.

The plan works well here at —,

