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The Lord's Supper.

Who may Scripturally and Safely Commune at the Lord's Table?

W. WILKES

They who come to the holy Supper Scripturally come safely. An unscriptural participation therein is unsafe and dangerous. The symbols of the body and blood of the Son of God are not to be tampered with. The eucharist is not a test of charity, nor of generosity, nor of neighborly feeling. It is rather a test of loyalty to Christ. There is no such thing as Christian charity where truth is ignored or the will of the Lord is disregarded. Charity does not rejoice in error, but rejoices in the truth. (See 1 Cor. 13:6.) Many a soul has been blinded and blinded and ruined by perverting the right way in giving and receiving this sacred ordinance. 1 Cor. 11:27-30. It is a spiritual rite. It belongs to spiritual-regenerated-recipients. The body of the incarnate God must be spiritually discerned. It is guarded by the flaming sword of the Divine will and authority. The eternal Father is jealous of the mangled body and shed blood of the Son, offered on Calvary and emblemized in the Supper. We are not to crucify the Lamb afresh. We may not wound God's Anointed in the house of his friends (?). The cross of Christ must not be turned into an occasion for seeking popularity and making proselytes. Around this symbolic cross and corpse of the murdered Jesus is no place for sectarian flings at our neighbors by twitting appeals to popular prejudices. Here is the place to feel, if not to say, O Lord Jesus, what is thy will? What hast thou taught? Who may break and pour? Who may eat and drink? This is a solemn subject. To impress this on the reader's mind has thus far been the object of the writer. Under this conviction let us approach the question in discussion.—Who may commune at the Lord's Table? May all people? No. Why not? Because the Bible doesn't so teach. 'May a part? Yes. Why so? Because the Bible does so teach. What part? That which the Bible points out. May no others commune only such as the Bible points out? None else? Why? Because the Bible is the only rule of faith and practice, and the final standard of appeal in doctrine and duty. If this were not so, everybody would go his own way, believing anything or nothing on religious questions; practicing anything or everything or nothing at option, and thus establishing anarchy, contradiction, and confusion throughout the Christian world.

The Scriptures, then, must settle the question. And—

1. Who were the first communicants? They were, 1, professing believers in Jesus; 2, they had been baptized. But if we are told that this proof of the character of the communicants at the first institution of the Supper proves too much by the fact that they were also inspired apostles, the unanswerable reply to such a cavil would be, that the teaching and practice of these apostles afterwards did not confine the ordinance to the ministry, but to the church laity also, with the ministers. These infallible expounders of the constitutional law of the ordinance leave us no trouble in understanding the teachings of the first Supper in its bearings on the future administration of the rite, as to who were to commune. Whatever qualifications they demanded of their communicants then, we are to demand of ours now; whatever qualifications they left off, we are to leave off. They did demand faith and baptism; so, then, must we; they did leave off ministerial qualifications in communicants as such; so, then, must we. And in doing and teaching as these apostles did and taught, we know we are carrying out what they understood to be their Master's instructions on the night of the first Supper.

But if a second cavil be urged, to throw us off from our rigid adherence to a "thus saith the Lord" for our practice, by alleging that Judas was not a true believer and yet he communed, and that therefore our argument from the eucharistic institution for faith before communion fails us; the irrefragable answer is, that Judas communed as a part of Christ's wise and benevolent church economy; viz., to guard his people against dismay, and against distrust of the true gospel character of the churches, when, after all diligence for a converted membership, it should become apparent that unconverted people were among them, and at the communion table. The wisdom and goodness of our Redeemer and Leader always give to his churches a foreshadowing of the state of things which they might expect. So in this case of a bad man at the first communion. Judas professed what the eleven possessed; and on his profession he had their fellowship. Neither they could nor we can know men's hearts. We are not held accountable for inward facts, but for outward professions. But to knowingly invite a professedly unconverted person to the Lord's table is contrary to the apostles' understanding of their Master's will, as made known to them on the institution night, and proclaimed by their whole ministry.

A third cavil: That granting that these first participants in the Lord's Supper were professors of faith in Christ, yet it cannot be proved that they had all been baptized—especially, but only John's baptism. To such a jumble of things as this let it suffice to say, first, all popularly styled Protestant sects hold, as the Baptists do,

that people must be baptized—be church members—before they commune. Hence, the plea that these recipients of the first communion were not baptized, would militate no more against the Baptists than against other denominations. But, second, that these apostles had been baptized, and that theirs was truly Christian baptism, are points which have never been, and cannot be successfully denied. Jesus addressed most, if not all, of these first communicants, in his intercourse with them, as church members, and gave them in the eighth chapter of Matthew the great ordinance of church law and discipline, on which the whole subject of church polity turns. Not baptized indeed! And then, in the selection of a preacher to fill the vacancy occasioned by the death of Judas, "must one be chosen who had communed with the eleven, all the time that Jesus was going in and out among them, beginning from the baptism of John." (See Acts 1:21, 22.) Why link John's baptism on to the qualifications of the new preacher, if the others had not bore the same relation to the ordinance which they required of him? And in regard to the Christian character of this baptism, inspiration settles that forever. For Mark (chap. 1, v. 1) calls it "the beginning of the gospel of Jesus Christ." The beginning. I have sometimes smiled, then frowned, then almost wept for my poor old Baptist brother John! God sent him to prepare a people for his Son. And yet some sapient folks tell us he didn't do it. Worst of all, once in a while I hear a little faint Baptist squib on this line. Robert Hall was the only big gun; and his piece burst and he lost his game.

But to return. I have gone at some length on the argument from the first institution of the eucharist, its law and subjects, because here-in is the foundation of the question I am discussing, and its analysis has been comparatively overlooked by Baptist writers. To aid the mass of readers to keep the line of thought, I will sum up the points made out: 1. These first communicants had professed faith in Jesus Christ. 2. They had been baptized. 3. They required these two qualifications, in their teaching and practice, of all communicants. 4. They did not require ministerial qualifications for the reception of the ordinance. 5. What they taught by example or precept, they had received from the Lawgiver, and it is binding on us as constitutional law. 6. They invariably taught faith and baptism as prerequisites to the communion; we are, therefore, bound to do the same.

The constitutional law of the ordinance, as enacted by the Divine Lawgiver himself. Baptists do not feel safe in taking such responsibility and running such a risk. Others may do so who choose; we cannot sanction their conduct. Even Mr. Spurgeon believes as his strict Baptist brethren believe. But in his predestinarian views (which are sound to the core) he sees how God's elect children may be misled by error, and yet be beloved of the Father. Hence, for the elect's sake Mr. Spurgeon sanctions occasional communion with other sects. He goes on the ground that "blood is stronger than water," election is mightier than the church, sovereign grace is greater than church relations. How then can other denominations, especially Arminians, get their consent to commune with Mr. Spurgeon? He is more tenacious for regeneration, if possible—for a living faith—preceding the communion, than are his stricter brethren. If you go from another sect to his communion table, you must have related to his elders your Christian experience. And this experience, if genuine, is the work of electing grace. The truth is, mixed communion brings together more discordant views than any other practice known to Christendom. It therefore opens the widest door for uncanonized intercourse among professing Christians of all practices.

In closing this point on the question in hand, it is proper to say to the reader, I have not gone beyond these first participants in the Supper, and entered into the transactions of that solemn hour, to get out the corroborative lessons which these transactions were designed to teach. These lessons, transactions, symbols, and so on, will find an incidental place in the notice of other Scriptures hereafter than those setting forth the first institution of this rite. Nor will my prescribed space allow me now or then to take an extensive internal view of the subject. I continue therefore on the external view as I have begun. But as the question has come up in countless minds, why did Jesus select preachers—inspired apostles—excluding all others, in the institution of this sacrament? I will answer: The tender and delicate, solemn and awful import of the ordinance may furnish the reply. "This is my body." "This is my blood." How sacred! how awful! yet how glorious! Trained apostles must receive the emblems and the lessons of vicarious crucifixion. Other baptized believers were about Jerusalem. These were untainted in the great significance of the institution. They were raw militia in the army militant. Graduated generals must get the orders. There must be no misunderstanding of a matter so momentous. Apostolic and ministerial qualifications were peculiar to the needs of the hour and the occasion. When these needs and purposes were met and accomplished then were these apostolic communicants and exponents to go forth and teach all nations, baptizing them in the name of Father, and of the Son, and of the Holy Ghost; teaching them to observe

all things whatsoever Christ had commanded them.

This brings me to notice—

II. The practice of the apostles as they went forth after the first communion, instructed in its institution by their Lord. They never received any other instruction on the communion question at any other time or place than at the institution in that "large upper room." Therefore they taught the baptized disciples pointed to in the commission just what they understood to be the lessons of the first sacramental supper, and furnishing the model and matter, form and spirit, the law and the scope of the ordinance for all time. They first taught—preached the gospel to the nations; second, they baptized all who believed—none else knowingly; third, they gave special instructions to these baptized believers by teaching them the observance of all things which Christ had commanded them.

The "all things" certainly was the communion. They kept up what they had seen and heard at the institution of the ordinance. Hence, the conclusion from the commission, as from the institution of the Lord's Supper, is that baptized believers only may Scripturally, and therefore, safely come to this ordinance. The next case to be examined, is in the second chapter of Acts, culminating at the 41st and 42nd verses. "Then they that gladly received his (Peter's) word were baptized; . . . And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer." Peter preached. 2. The people believed. 3. They were then baptized. 4. Then they break bread—that is, commune. Here again, as at the first holy Supper, and in the commission, we find none at the Lord's table but those baptized on profession of faith in the Son of God; being taught all things commanded by the Lord, and taught nothing else—nothing contrary.

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In closing this point on the question in hand, it is proper to say to the reader, I have not gone beyond these first participants in the Supper, and entered into the transactions of that solemn hour, to get out the corroborative lessons which these transactions were designed to teach. These lessons, transactions, symbols, and so on, will find an incidental place in the notice of other Scriptures hereafter than those setting forth the first institution of this rite. Nor will my prescribed space allow me now or then to take an extensive internal view of the subject. I continue therefore on the external view as I have begun. But as the question has come up in countless minds, why did Jesus select preachers—inspired apostles—excluding all others, in the institution of this sacrament? I will answer: The tender and delicate, solemn and awful import of the ordinance may furnish the reply. "This is my body." "This is my blood." How sacred! how awful! yet how glorious! Trained apostles must receive the emblems and the lessons of vicarious crucifixion. Other baptized believers were about Jerusalem. These were untainted in the great significance of the institution. They were raw militia in the army militant. Graduated generals must get the orders. There must be no misunderstanding of a matter so momentous. Apostolic and ministerial qualifications were peculiar to the needs of the hour and the occasion. When these needs and purposes were met and accomplished then were these apostolic communicants and exponents to go forth and teach all nations, baptizing them in the name of Father, and of the Son, and of the Holy Ghost; teaching them to observe

all things whatsoever Christ had commanded them.

This brings me to notice—

II. The practice of the apostles as they went forth after the first communion, instructed in its institution by their Lord. They never received any other instruction on the communion question at any other time or place than at the institution in that "large upper room." Therefore they taught the baptized disciples pointed to in the commission just what they understood to be the lessons of the first sacramental supper, and furnishing the model and matter, form and spirit, the law and the scope of the ordinance for all time. They first taught—preached the gospel to the nations; second, they baptized all who believed—none else knowingly; third, they gave special instructions to these baptized believers by teaching them the observance of all things which Christ had commanded them.

The "all things" certainly was the communion. They kept up what they had seen and heard at the institution of the ordinance. Hence, the conclusion from the commission, as from the institution of the Lord's Supper, is that baptized believers only may Scripturally, and therefore, safely come to this ordinance. The next case to be examined, is in the second chapter of Acts, culminating at the 41st and 42nd verses. "Then they that gladly received his (Peter's) word were baptized; . . . And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer." Peter preached. 2. The people believed. 3. They were then baptized. 4. Then they break bread—that is, commune. Here again, as at the first holy Supper, and in the commission, we find none at the Lord's table but those baptized on profession of faith in the Son of God; being taught all things commanded by the Lord, and taught nothing else—nothing contrary.

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INTERESTING ANNOUNCEMENT.

On the first day of June next we will distribute two hundred dollars in gold among our friends, as follows:

1. To the person sending us the largest list of new subscribers for THE ALABAMA BAPTIST by that date we will give one hundred dollars in gold as a premium.

2. To the person sending us the next largest list we will give fifty dollars in gold as a premium.

3. To the five persons sending us the next five largest lists we will give ten dollars, each in gold as a premium.

No name will be counted unless accompanied with the money to pay a full year's subscription. Only names of new subscribers will be counted. However, those who have been subscribers in the past but are not now receiving the paper will be considered as new subscribers.

In addition to the above, we will give two dollars to every person who secures for us five new subscriptions, or five renewals, and ten dollars; the person securing the names to retain two dollars and send us eight dollars with the names. Or, if preferred, we will send the paper one year free of charge to the person sending us five names and ten dollars.

On either of these propositions no name will be counted unless all arrearages are paid when it is entered. No name received later than May 31st will be counted.

JNO. L. WEST & CO.

Jan. 10th., 1884.

A RELIGION OF DON'T.

Frequently, in newspapers and lectures, and sometimes in sermons, ministers are ridiculed as proclaimers of "a religion of don't," and they are exhorted to preach a religion of do. It sounds nicely and catches the ear of perverse human nature. It is popular because sinful men and women dislike the repeated application of needed restraints. Scarcely any expression is more disagreeable to human beings than, "Thou shalt not," and yet scarcely any expression needs to be repeated more frequently. This unpleasant expression occurs just ten times in the ten commandments. Eight of these commandments prohibit, saying, "thou shalt not," while two of them enjoin positive duties.

As recorded in Matthew, when Jesus told the man asking him, which commandments he must obey, he repeated, "thou shalt not," four times and enjoined two positive duties. We think a careful reading of the Scriptures will develop the fact that this expression, or its equivalents, occurs more frequently than almost any other. And should we not expect this, when we remember that human beings are sinful, perverse, wicked, ever inclined to do wrong? Any government, human or divine, intended to control men as they are, must be largely prohibitory—must say repeatedly "thou shalt not"—don't. Faithful parents who would guard their children from self ruin, and guide them into safe paths, must say again and again and repeatedly, "you must not"—"don't." The codes of law are filled with prohibitory statutes, and, of necessity, must be. Military government restrains and prohibits, and must be effective. The religion of Christ, intended to restrain the lustful passions and unholiness of men, to draw them away from sin and vice, and turn them into the paths of righteousness and peace must say repeatedly and again "thou shalt not"—"don't."

It is a sad day for children when father and mother cease to say "don't." Remove the prohibitory regulations from government, civil or military, and it loses its power and effectiveness. The Christian religion without its restraints, would not be adapted to human beings, and would fail to be of much benefit to the world.

While the preacher of the gospel should not fail to present and press the positive injunctions and precepts and commands, and urge people to something, he will not meet the obligations of his position if he fails to say repeatedly "thou shalt not"—"don't."

As men are constituted, self-indulgence leads to unhappiness and misery, and a life of self-restraint, self-sacrifice is the surest path to happiness, prosperity and peace. The restraints of the Christian religion are exactly suited to make us happy here and forever, and a pastor who neglects to make them prominent in his preaching is not a blessing to his people.

The want of system in the financial operations of Baptist churches, is manifest to every careful observer. In many churches there is no plan at all for securing the contributions needed in the conduct of their services. In some churches plans are adopted, with so many inferring weaknesses that failure and discouragements are inevitable.

The successful physician must be able to diagnose the disease correctly and must have skill to apply an effective remedy suited to each particular case, having regard to the present stage of progress, and to the peculiarities of constitution. Frequently the first is much the easier task. It is not difficult to discover that a patient has fever. It may be hard to find just the remedy needed. It is not difficult to ascertain why some people are continually finding fault, it is much more difficult to stop them. It is very much easier to see the existing evil of lack of system, and want of plan in the churches, than it is to find the remedy that will remove the evil.

In many cases the discovery of the cause or causes leads to a correct diagnosis and suggests the proper remedy.

We propose in this paper to present some of the causes of the present state of things and to suggest some remedies.

The cost of conducting the services of some churches is nothing. The house is allowed to decay without repair, the pastor receives nothing, the communion service is too small, not very clear tumbler, and a black bottle; the Sabbath school is not, and the subject of missions receives no consideration. The remedy is to induce such a church to attempt something.

All the expenses of other churches may be met by a "charity contribution" at the end of the year. The first thing to be done is to induce them to do something respectable. It will scarcely be worth while to propose a plan, so long as an annual, small, uncertain contribution meets all demands.

Others that are accomplishing something constitute one man, usually a self-sacrificing deacon, the financial board, plan and system. He gets up a "subscription" list, collects the money and disburses it. He is the dunning machine. This may be something better than no plan at all, but serious and potent objections ought to banish it from every intelligent church. It cannot be permanent, for no mortal man can occupy this position long without becoming unhappy and unpopular. We have seen the peace and the usefulness of more than one good man destroyed in the attempt. It is impossible for one man to reach effectively all the members of any church of considerable size. There must come periods of varying length when he cannot meet the obligations placed upon him. Sickness, business, absence prevent. No organization can require so much of one of its members, without hindering the development of others, and without preventing the adoption of plans better and more permanent, and more effective. The remedy is plain. Adopt a plan that will call into work more men, that will reach more people, and that has in it the elements of permanency. As much thought and careful consideration is needed in forming a plan for conducting the financial operations of a church as for the financial operations of any other institution composed of men and women.

Some churches adopt plans good in themselves, and having all the elements of success and permanency, yet are ineffective. Several things induce the failure. Not unfrequently it is forgotten that no plan will work itself. Plans are adopted only to develop and to direct the energies and the efforts of those to whom they are committed. Lack of patient persistence and want of courage often allows a good plan and effective system to be broken down. No one plan will please everybody, and there are grumblers in every church. Obstacles arise and difficulties appear in every path pursued for any considerable length of time. It requires strong conviction and true courage in pastor and people to stick to any well devised plan of operations. The earnest appeals of anxious agents frequently cause churches to deviate from the system adopted. These appeals are almost irresistible, coming from brethren beloved, whose hearts are burning with zeal in the causes they represent. One deviation follows another, soon the plan is forgotten, the system broken down, the financial condition of the church is disordered and trouble ensues.

The prosperity, the peace and the power of any organization, churches as well as others, depend largely upon a healthy, easy financial condition.

The same business principles are needed in the successful conduct of the finances of a church, that are found necessary in the conduct of the finances of a farm, a store, a bank or an office. And the application of these principles is not very different. Determine in the first place, what it will cost to conduct the affairs, and push the enterprises

of the church—prepare a budget of expenses. Then devise ways and means for collection and distribution.

Any plan or system to be successful will involve simplicity in execution, regularity and frequency in collection, and stubborn resistance to any influence that looks toward deviation. The best plan will fail in its execution unless pressed by patient, brave, self-sacrificing persons appointed for the purpose. We think the State Mission Board acted wisely when it appointed three of its best members, at its last meeting, to prepare and submit a plan or plans for the successful conduct of church finances. After the plan or plans have been considered and approved they will be presented for the consideration of the churches.

Miss Henrietta G. Moore, a representative of the Woman's Christian Temperance Union, is expected to deliver an address in this city on next Sunday—the 17th.

FIELD NOTES.

A prominent pastor, in this State, describes three deacons, who had belonged to one of his churches, as being "vastly incompetent." One was a good, quiet man who did no more than pay his contributions to the church, never asking another to do anything, the second always made the matter of asking for money distasteful by yelling out at the end of every service, "We need some money for the preacher!" the third never gave anything himself and was prevented, from asking any other to give. This trio of deacons, that pastor pronounced, "vastly incompetent."

Interests in the meeting at Adams' Street, Montgomery, continues to widen and deepen. From a private note from Bro. Purser we learn that there have been twenty-four accessions with others daily expected. He also states that as many as 91 have presented themselves for prayer. He has fixed no time for leaving Montgomery.

In a speech in Congress on the Tariff question Hon. S. S. Cox said: "I beg to say I learned my political economy in Rhode Island, at Brown University, from Dr. Wayland. He taught me the morality of the question. This I shall never forget in my votes here." Thus is furnished another instance of the importance of Christian instruction in our higher schools of learning.

We had the pleasure of being a short while with Rev. B. F. Hendon, at Livingston, last week. He is very much encouraged with the prospect of his work on the southern boundary of Mississippi.

Rev. J. S. Dill, of Union Springs, has been called to succeed Rev. J. M. Phillips at Tuscaloosa. "I shall do my best for the paper. I believe I will promise fifty subscribers during the year from North Liberty."—T. J. McCandless.

Rev. J. H. Hendon has removed from San Antonio to San Marcos, Texas. We are specially gratified to learn that his health has so greatly improved in that favorable climate. He is now preaching two Sundays in each month. Hendon is one of the best men that Alabama has furnished to other States, and will, no doubt, take position in the front rank of the ministry of his adopted State. By the way, his many friends in Alabama would enjoy greatly a contribution from his pen to the columns of this paper.

The Baptists of Mississippi have commenced the work of their Board, for the new year, under the most inspiring auspices. "I have a magnificent Sunday-school and, I think, the best superintendent in the State and that is H. H. Brown."—Rev. J. T. Yerby, North Port.

—Mrs. B. F. Hendon, of Moss Point, Miss., has a missionary hen's nest from which she has secured \$24 in ten months.

Just as soon as Judge B. M. Stevens, of Elba, was ordained he received calls to five churches. This shows the extent of his influence in Southeast Alabama. He accepted the charge of three of these churches.

Our sympathies are deeply stirred for Dr. and Mrs. J. H. Williamson, of Warrenton, in the loss of their only daughter, Miss Georgia. The God of all comfort be with them.

We clip the following from the Clayton Courier: "We learn that the Rev. Mr. Stout will preach for two churches besides the one at Clayton. Wherever he may preach, his denomination and the people generally, will find him not only a good preacher, but a Christian gentleman and thoroughly devoted to his Master's cause. Since he came here, he has made friends of all denominations by his kind, liberal, gentlemanly and Christian manner. The Baptist church has, in him, a pastor of whom they may be proud." A secular paper puts it in a pithy way, thus: "When a man gets miffed with the editor, he thinks it a huge act to order his paper discontinued; and then slip around and read his neighbor's."

Spurgeon tells of a minister who wanted more salary because of the increase of his family, but a member protested that he did not know that the minister preached for money. "No, I don't," said the minister. "So I do, but I could not live on souls, and if I could it would take a good many of the size of yours to make a meal."

The church in Sherman, Texas, has called Rev. E. Z. F. Golden, of Georgia, to be its pastor.

—Dr. G. A. Nunnally has on file more than fifty applications to assist in erecting Baptist meeting houses. Send him \$5 to Rome, Ga. It will prove a positive blessing to somebody.

—There is a call for gospel literature in Spanish.

—The Methodists have more than doubled their numbers in Texas within the last thirteen years.

The next P. N. Presbyterian Council will be held at Belfast, Ireland, beginning June the 24th.

—The native Christians of Madagascar have given more than \$4,000,000 for the spread of the gospel within the past ten years.

—Joseph Cook says the death of Chander Sen, the reformer of India, gives him a greater sense of personal bereavement than that of any other

public man within his recollection. He became intimately acquainted with the leader of the Brahmo Somaj when he was in Calcutta.

By Christ who is in heaven, he will lift us up. If the question is, What shall I do to grow in grace? we point to come unto the throne and say, "Seek to be the perfect man."

—When Dr. Adam Clarke preached on the freeness of the gospel, the church officer urged a liberal collection for missions. A lady relieved his perplexity by saying, "The waters are free, but we must pay for the pitchers to carry them."

Money is the great means of grace, and it is sure to carry the other means with it. And if we have our tenth answer, and regularly provide for the call, giving will become easy and pleasant.

The Edgefield Baptist church, of which Rev. W. H. Strickland is pastor, takes a collection every Sunday for missions. We have no fears of a languor in the spirit of missions, where W. H. Strickland is.

—The Catholics have built a large cathedral for the negroes in New York.

We learn that Rev. D. I. Purser has been called to the pastorate of the church at Birmingham.

—We would have been amused, no doubt, to have seen the dignified Secretary of our Foreign Mission Board astride a Mexican mule; and yet he actually rode one—and a distance of 150 miles from Saltillo to Patos.

—The New York Observer tells of one who boarded himself on fourteen cents a day, the other nine, and the other six.

"I thank W. A. B. for his pronounced article on Election. Its fearless angularity thrilled my soul with solemn joy. Oh, for the trumpet tones of Mercer, Cone, Malloy and Mallory!"—E. B. T.

—The Lee Street church, of this city, at its last meeting, extended a call to Rev. W. F. Kone, of Huntsville, Ala. Brother Kone, when on a recent visit to this city, preached several times for the church, and delighted all who heard him. We hope he will accept and soon begin his work in our city, which so greatly needs men of his vigor and ability.

—Baltimore Baptist. We sincerely trust that our talented Huntsville brother will remain just where he is. He is among the strongest of our young men.

The result of Dr. W. O. Bailey's work in Birmingham during the past year is as follows: Pastoral visits made, 540. Persons received into the church by letter and baptism 74. Two thousand dollars have been raised upon the new church building and plans for the same bought and paid for. Married couples and officiated at ten funerals.

—Last Sunday night a well educated Frenchman, who is teaching French, Latin and Greek in this county. He feels called to preach and will enter the Seminary to prepare.

—W. O. Bailey, Birmingham.

ON THE RUN.

TUSCALOOSA.

Having notified Pastor Phillips that we expected to put in an appearance at the Druid City on a given day, he kindly met us with his buggy at the station, and conveyed us to our abiding place. We had learned in advance, of his final decision to leave Tuscaloosa for Henderson, Ky. It will be no slight loss which Alabama will sustain by his removal. He has been of great value to the Baptists of the State, since he came among us. So free, so cordial and congenial, and withal, such an earnest worker, we felt that Bro. Phillips was one of us from the beginning. It will be gratifying to the readers of the ALABAMA BAPTIST to know, that though he is to remove to another State, he will be a regular contributor to our columns. Bro. Phillips has rendered valuable service in Tuscaloosa. The church has been greatly strengthened by his ministrations, and not the least among his achievements is the erection of a most attractive church edifice. We had the pleasure of strolling through it, and of seeing the different apartments, all of which are admirably arranged. The audience room is a gem. It struck us as being a little peculiar, however, that the pastor's study should be located on the gallery floor, and in the tower corner. One would naturally associate this with the watchman upon the tower in olden prophecy. Sermons prepared in such a place must be either towering or airy, or both.

The church will be ready for occupancy within the next six weeks. The Convention will find it a pleasant meeting place in July.

Unwilling to suffer a lapse between pastorates, the Baptists have extended a unanimous call to Rev. J. S. Dill, of Union Springs. They are very hopeful that he can be obtained. In very many respects Tuscaloosa is a most desirable field. It is emphatically a literary centre. Its society is superb. The Baptists stand abreast of any of the denominations in the town. They have an excellent institution of their own in the Central Female College; a high school for boys is taught by a Baptist—Prof. J. M. Dill, and then they are represented by two professors and one tutor in the University. And, to return for a moment to a subject already passed over, they have, by all odds, the finest house of worship in this City of Oaks.

THE CENTRAL FEMALE COLLEGE.

Limited time and pressure of business prevented us spending an hour at the Central, as we desired to do. We had the pleasure of meeting Prof. Yancey, however, and of learning from him that the College is in a

most excellent condition. The Baptists of Tuscaloosa are proud of their College, and justly. It is a valuable institution, as any parent will learn who sends his daughters there.

NORTHPORT.

This is the diocese of Bishop Yerby, and the Bishop was all aglow with enthusiasm over his work here; only superlative adjectives are used by him in his description of the situation. He lives in the midst of "the very best people" he ever saw; his congregations are the "finest" and "most attentive," his Sunday-School is "most magnificent" and as to his Superintendent, well—he is simply "incomparable." Bishop Yerby had seen some deacons "in his time" who were "vastly incompetent" but they do not belong to the Northport church. With great readiness Bro. Yerby joined us in the canvass of his church in behalf of the paper. We shall not soon forget the great kindness shown by himself and Bro. Phillips, as well as that of Profs. Yancey, and J. H. and Sumner Foster. The fatigue incident upon the labor performed, was greatly relieved by association with such excellent brethren.

THE JUDSON.

The Judson is full—new rooms and all—and we have already, a week before the opening of the Spring Term, begun the unpleasant business of turning off applicants.

The new Music-Hall is ready for the painters, and will be ready for use in two weeks. It is a thing of beauty.

We are connected by telegraph with the outside world; and a class will begin the study of Telegraphy next week.

The Intermediate examinations will be finished up day after tomorrow.

We enter the new term with large classes, and the pupils are in excellent health and spirits.

ROBERT FRAZER.

Appeal to the South.

Robt. E. Lee Camp No. 1, Confederate Veterans, an association similar to the Grand Army of the Republic, formed in Richmond, Va., April, 1883, for the purpose of assisting their sick and disabled comrades of the late Confederate Army, and their families, many of whom are in dire need, to establish a Soldier's Home for the indigent and infirm Confederate Veterans, propose holding a Grand Fair the latter part of February and during the month of March, in order to raise a fund to carry out their benevolent mission.

We have received kindly greetings from the people of the North—particularly from "The Boys in Blue," and we now call on the people of the South and "The Boys in Gray," who may be disposed and able, to contribute in money or merchandise so as to make our laudable efforts a success.

Donations can be sent to R. H. Lee, Chairman, Committee on Fair, R. E. Lee Camp No. 1, C. V., No. 1512 Main Street, Richmond, Va., and will be duly acknowledged and gratefully accepted.

R. H. FOX, J. B. MCKENNEY, J. T. FERRITER, D. S. REDFORD, W. T. ASHBY, Com.

Which Book of the Bible?

Which book of the Bible do we read the most? The question was asked of a number of friends. One person answered, the Psalms; another, the Gospels; another, the Acts; another, the historical books, and yet another, "the historical books with a Psalm just before I read the chapter."

It would be interesting to press the question further, and see what kind of Bible reading is chiefly done in this world.

We apprehend the truth to be that different ages read different parts of the Scripture. The young and older men, in their wearied hours, read the historical parts; the thoughtful read the Epistles; the afflicted and those of ripe Christian experience, read the Psalms and the promises, while all read the simply, clear, fathomless Gospels.

What part ought we to read? The answer is, "All." And yet we ought to read the one that we most need to draw us nearest to Christ. This would seem to be accomplished by the happiest combination of the didactic and the devotional. Where do we best find this combination?

In the Psalms the devotional somewhat overshadows the direct doctrinal teaching; in the Epistles the truth is presented in forms which do not so deeply arouse devotional feelings. But the Gospels seem to us to present the most perfect combination of them both. In them we seem nearer to the God-man Jesus Christ, than in reading any other book; these narratives make us feel his personal relations to us more directly and more deeply; and they present the doctrines of the gospel perhaps, more softly, certainly no less truly than the Epistles. Quight we not to read and ponder the Gospels the most?

In this connection it is noticeable that there are many more commentaries on the Gospels than on any other books. It would seem as if the theologians of the day thus unconsciously express the same opinion.—Christian Observer.

The noblest motive will make the noblest act, and build the noblest character, and that motive is the one that looks with reverent love, up into the face of God. The presence of Christ on earth seemed to so transform the commonest humanity, as Zaccheus witnessed.

The Emperor William is quite fond of wine and tobacco, but Bismarck has given both up on account of his cancer.

It is reported that steel rails are to be placed upon that portion of the N. R. R., between Montgomery and Mobile.

Pulpit Papers.—No. 3.

General Questions.

BY J. C. W.

With morning and evening make a day. With Moses in the Cosmogony, "evening and morning" made the first day, and all others. Why did evening and morning make the day? Josephus said that he knew the reason, and that he would give it in his work on Philosophy. But he failed to write that work, and so we have failed to get his explanation of this chronological language.

Light was created on the first day; but the sun, the source of light, as it said, was not made until the fourth day. It has been asked, How could there be light on the first day, when there was no sun until the fourth day? And how could there be day and night, which arise from the situation of the earth toward the sun, when no sun existed?

There are two theories on this subject. The first, and most generally received, is, that the sun and moon were created on the first day. The sun acting by his usual laws on so vast a body of waters, drew up a dense vapor and a thick cloud, which concealed the sun from view, and made that "darkness upon the face of the deep." On the fourth day, it is assumed, that the cloud and vapors were removed, and the sun in the evening, and the moon in the morning made the days. To this theory there are objections. First, it is not the order, or fact stated by Moses. Secondly, it does not dignify the fourth day with any great creative act, and leaves no great work to be done on this day; nothing except removing the cloud that the sun and moon might appear.

The true theory is just what the Bible presents. Light was created on the first day, and the sun and moon were made on the fourth day. The first three days were made by dividing the light from the darkness, and there was no need of a revolution of the earth on its axis. As the Creator "divided the waters from the waters," so he divided the light from the darkness. The light divided from the darkness was day, and the darkness divided from the light was night. And the rule of days and nights up to the fourth day, is given in verse 4th. "And God divided the light from the darkness; and he called the light Day, and the darkness he called Night."

If there were animals with eyes, and vegetable productions, and if neither could exist without light, surely that flood of light divided from the darkness was sufficient. If the first day theory is true, which says, sun and moon were created on the first day, then, quickly blotted out with a cloud, then the advocates of that theory have left no light for themselves, the animals, or vegetable productions. Whereas the fourth-day theory gives us plenty of light for all purposes. If one says there could be no day or night before the earth turned on its axis, then let him prove that the earth turned on its axis before the fourth day. It is a plain case that the earth did not revolve till sun and moon were made.

As on the third day the Lord "gathered the waters together," so on the fourth day he did not create a different world is used, which says and means, He made the sun, moon, and stars out of the light created on the first day, and now gathered together into these bodies and luminaries.

At first there was no division between the waters. "And God made a firmament and said, let it divide the waters from the waters." And up to the fourth day light and darkness were divided by the Divine divider, by God's direct disposal. But after the sun and moon were made, the Creator withdrew the Divine divider, and said to sun and moon, "Let them divide the light from the darkness; let them rule over the day and the night." Then the earth revolved, and the grand wheel of creation was set in motion. "They continue this day according to their ordinances; for all are thy servants."

The first three days of creation were made by the Divine divider; the last three were made by the natural dividers, the sun and moon. The days and nights were then twenty-four hours, or just such as we have now.

From the creation there was light upon the earth, but it was not condensed into a sun until the fourth demiurgic day. So from the fall of man there was a Savior, who was all light, but this light was not condensed into the Sun of Righteousness until the fourth thousand year day. He could not appear as a Sun until he came, "God manifest in the flesh."

It is extremely difficult to give light on occult subjects; but the fourth-day theory is in accord with Moses, and is surely correct.

P. S. Say to Bro. T. T. have patience, and then we can have peace.

Dialogue Between Loose Law and Truth Bound.—No. 5.

Truth Bound.—Good morning brother Loose Law; it has been a long time since I saw you; I trust you have become more law abiding than you were when we last parted.

Loose Law.—Your conversation could not possibly contribute to this result, however desirable it might be; I can never be influenced by such a hard shell as you; why, your crust is not only impenetrable but actually insoluble in what I call truth. I wonder you do not see that your doctrine does not please the world.

T. B. I have no doctrine; I hold to the teachings of the great Legislator in Zion, from them I dare not depart; I admit that they do not please the world, but they please the Lord, and they will please all his people.

L. L. Many good people will have no such disagreeable, hard doctrine; they do not like to be hampered in their belief, and will not be fettered by the shackles which you seek to impose, though you say they were forged by the Savior himself; we can break them as easily as Samson did the cords, by considering them and de-

nominating them nonessential. This method is a perfect soporific to conscience and gives a delightful quietus of which you, encased in your hard shell, cannot have the least conception.

T. B. And I will wait none.

L. L. But listen. You contend that our all-wise Creator is a God of purpose, that he has a great plan running through all his works to all eternity; and that this plan will be, must be carried out; that nothing happens by chance; that he knows all things, knows who will be saved and who will be lost, and that his election is according to this knowledge. This, to my mind, destroys all agency in man, and makes him a mere tool, rather a cipher, a straw blown by the wind. I know you say that God's foreknowledge has nothing to do with the freedom of man's actions, that every one is conscious of free volition, and that his salvation depends upon the exercise of this volition; that they are called upon to choose, and that their choice though unrestrained, is in perfect accord with the foreknowledge of God. He can never be surprised, nothing can happen contrary to his foreknowledge. This I cannot understand. I cannot reconcile God's foreknowledge and man's freedom to act; and some of us will believe no such stuff; we will believe that God hides destinies from himself in order that man may be free to act, and God will not know that any one is coming to heaven until he knocks at the portal. As for my part I will not believe anything that I do not understand, everything must be plain to my reason.

T. B. Then you would not believe that a seed germinates, that your food digests, or even that you turned over your hand, that your soul and body united, make you a rational being. You cannot tell how you think, and so you will not believe you think. The objects of your faith would be few if any, if each one had to be perfectly understood, understood, too, by the weakest reason.

L. L. Do not stop me, you contend that there is no use for a judgment, to determine a man's state, that he believes not is condemned already, and he that believes on the Son of God is not condemned, but has everlasting life, which, you contend, can never end, never fail to exist. No losing religion and getting it again, as some of our loose law family believe, and which they say happens daily, if not hourly, but you contend from data found in the 6th and 10th chapters of Hebrews, that if one ever should fall away, he is gone beyond the possibility of redemption, but at the same time you contend that the Savior will not suffer one to fall, that all his children are freely pardoned, their sins are covered, their iniquities are forgiven, they will be remembered no more. If I believed this I would take my fill of sin.

T. B. Ah! are you then so in love with sin? every true Christian is already too full of sin, he or she groans being burdened, and exclaims with the apostle, "Who shall deliver me from the body of this death?" I thought you knew that the Scripture says, "The heart is desperately wicked, and deceitful above all things." So, then, you have sin enough; how to be delivered from it should be the great concern. Whilst hearing a piece read from this paper of a brother who expressed his wickedness in language too dire, I thought, that he might have been giving some heart lessons. The Savior says, "Eat, drink, and be merry, for ye shall die; make the tree good, or else make the tree corrupt and the fruit corrupt." He also says, "A good tree cannot bring forth corrupt fruit." We must be as branches in the true vine or we cannot bring forth the fruits of righteousness, but if we are in the vine we will bring forth fruits with joy regardless of sin, regardless of rewards or punishment.

"If a man love me," said the Savior, "he will keep my words, and my Father will love him, and we will come to him and make our abode with him." So, you see, he is kept through faith into salvation.

L. L. Yes, yes, and some of us fall out with you for saying so; we do not believe that his sins are covered, that his iniquities are forgiven, as I before intimated, but you teach that the Savior is from everlasting to everlasting, the

Alabama Baptist.

A Hunter's Story.

How He was Overcome and the Way by Which He Was Finally Saved.

(Correspondence Special of the Times.)

An unusual adventure, which recently occurred to your correspondent while hunting at Brookmore in this State is so timely and contains so much that can be made valuable to all readers, that I venture to reproduce it entire.

The day was a most incident one and the snow quite deep. Rabbit tracks were plentiful, but they principally led in the direction of a large swamp, in which the rabbits could not run without difficulty, but where the hunter constantly broke through the thin ice, sinking into the half frozen mire to his knees. Notwithstanding these difficulties the writer has persevered, although a very small bag of game was the result. While tramping about through a particularly malarial portion of the swamp, a middle aged man suddenly came into view, carrying a muzzle loading shotgun and completely loaded down with game of the finest description. Natural curiosity, aside from the involuntary envy that instinctively arose, prompted the writer to enter into conversation with the man, with the following result:

"You've had fine success, where did you get all that game?"

"Right here, in the swamp."

"It's pretty rough hunting in these parts, especially when the man goes up to his waist every other step."

"Yes, it is a very pleasant, but I am used to it and don't mind it."

"How long have you hunted hereabouts?"

"Well, you see, about ten years ago, after I had been tramping around all day in this swamp, I felt quite a pain in my ankle. I didn't mind it very much, but it kept troubling me for a day or two, and I kept thinking that it was getting worse. The next time I went out, I felt the same kind of a pain in my shoulder and I found it pained me to move my arm. This thing kept going on and increasing, and though I tried to shake off the feeling and make myself think I was only a little temporary trouble, I found that it did not go. Shortly after this my joints began to ache at the knees, and I finally became so bad that I had to remain in the house most of the time."

"And did you trace all this to the fact that you had hunted so much in this swamp?"

"No, I didn't know what to lay it to, but I knew I was in misery. My joints swelled until it seemed as though all the flesh had been bunched at the joints; my fingers crooked in every way and some of them became double-jointed. In fact, every joint in my body seemed to vibrate with the others to the point where they became the largest and most painful. In this way several years passed on, during which time I was pretty nearly helpless. I became so nervous and sensitive that I would sit bolt upright in the chair and call to people to enter the room not to come near me, or even touch my chair. While all this was going on, I felt an awful burning heat and fever, with occasional chills running all over my body, but especially along my back and through my shoulders. Then again my blood seemed to be boiling and my brain to be on fire."

"Didn't you try to prevent all this agony?"

"Try, I did, but I didn't know what to do. I tried every doctor that came within my reach and all the proprietary medicines I could hear of, I used washes and liniments enough to last me for all time, but the only relief I received was by injections of morphine."

"What a terrible condition of affairs for a man who has tramped around on a day like this and in a swamp like this. How in the world do you dare do it?"

"Because I am completely well and as sound as a dollar. It may seem strange, but it is true that I was entirely cured; the rheumatism all driven out of my blood; my joints reduced to their natural size and my strength made as great as ever before, by means of this great and simple remedy, Watts' Great Rheumatic Cure, which I believe saved my life."

"And so you now have no fear of rheumatism?"

"Why, no. Even if should come on, I can easily get rid of it by using the same remedy."

"The writer turned to leave, as it was growing dark, but before I had reached the city precisely the same symptoms I had just described came upon me with great violence. Impressed with the hunter's story, I tried the young man's remedy, and within twenty-four hours all pain and inflammation had disappeared. If any reader is suffering from any manner of rheumatic or neuralgic troubles and desires relief, let him buy all means try this remedy, and he will find it as good as the truth of the above incident or its statements, let him write to A. A. Coates, Brookmore, N. Y., who was the man with whom the writer conversed and convince themselves of its truth or falsity."

From the Christian Secretary.

Secret and Revealed Things.

BY REV. C. H. WETHERS.

There are many who, because they cannot understand a thing, will not believe it. Especially is this true, in regard to religious and spiritual matters. The proper position for finite man, whose mental powers, and range of vision, are limited, is, to frankly acknowledge the fact, that these secret things, both in the natural and spiritual world, the existence of which should be accepted, without definite explanation. In Deut. xxvii. 29, the wise yet meek Moses says: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children, forever."

Let me hint at some of the secret things. 1. The origin of God. What a profound secret this is! We have all asked ourselves the question: "How did God come into existence?" Here, human thought and knowledge stand abashed and dumb. Every time that the human mind attempts to penetrate the outermost circumference of this marvelous secret, it finds itself at once confused and defeated. The most intelligent angel, does not have the conception of God's origin. I mean, all that men, or angels, know is, that God is an uncreated, self-existent being. 2. The origin of sin. This is a secret, over which men in all ages have puzzled themselves. From the hints we get, in the Bible, we are led to believe that some angel, in heaven, committed the first sin. But, what was the particular nature, or character of that thought, in the mind of some angel, which was so far from being holy as to be a sin, is a secret. Some law, or command, was transgressed; but what was it? What caused any angel to commit sin, in imagination, thought and deed? It is a secret. 3. The creation of angels, of men, of this world, and heavenly bodies. How were the angels created? How did they receive their individuality? Were all angels created at the same time? How long was God in creating them? The Divine oracle refuses to speak, in answer to these inquiries. How was Adam created? How much time was occupied in his creation? Or, was he made in a moment, or in a day, at the longest? Again, out of what were the atoms

this earth created? How were they put together? How was it placed in its present position? The same suggestive queries apply to the celestial bodies. Secrets cluster all around them. Then, too, there are secret things connected with the plan of salvation; with the incarnation and also human experience, and its strange inequalities. Space will not allow enlargement upon these points.

But, there are revealed things, for which we thank God. First, there is a Being revealed to us, as a God of infinite wisdom, power, goodness, grace and love. He is abundant in mercy, full of pity, very patient, exact in justice, and intensely sympathetic. Another revelation is, that man was once without sin, but became a sinner, by transgressing God's commandment. Following this, was the revelation that a Deliverer should come, in behalf of the sinner. A Savior has died, to save all that will come to him. Then, man's accountability to God, is a revealed thing. No truth is more plainly revealed, in the Bible. Again, well doing is rewarded, and evil doing is punished. This is a universal law, which affects all classes, and applies both to this life, and to the future. This is clearly revealed, and also the fact that there is a heaven and a hell. This is a truth which God never designed should be kept a secret. And the revelation which declares the certainty of a heaven, as strongly affirms the certainty of a hell. Let us apply ourselves to know more of the revealed things, and be less curious to know the secret things. The former are ours, the latter God's.

Alabama News.

Entaw is to have a new bank building.

Walker county jail has but two occupants.

Whoooping cough prevails at Harpersville.

Birmingham is soon to have the electric light.

Tuscaloosa is to be favored with an ice factory.

Selma Mardi Gras will take place on the 26th inst.

There are 500 convicts laboring at the Pratt Mines.

Great activity prevails among the farmers of Alabama.

Corn is worth from 90 cents to \$1.00 in Pine Apple.

Shelby county has a negro who is 106 years of age.

The Alabama Progress has been indefinitely suspended.

The burglars still prowling in bands about Montgomery.

The jail at Brewton is complete and ready for occupants.

The family of Dale county are resowing their old fields.

Diphtheria made its appearance in Montgomery last week.

Birmingham has organized an association to relieve the poor.

Alabama promptly paid the January interest on her bonds.

Dr. H. Jones, a prominent citizen of Florence has recently died.

Samuel Thompson has been appointed post master at Birmingham.

It is thought that Calera will more than double her population this year.

Wm. Flowers had a valuable lumber kiln burned near Greenville last week.

The Mobile Rifles will participate in the inter-State drill at Houston, Texas.

The Governor has appointed Jas. S. Heron circuit clerk of Tallapoosa county.

The Montgomery Greys will participate in the inter-State drill at Houston, Texas.

Judge J. K. Henry is spoken of as State Senator from Butler and Conecuh counties.

President B. B. Lewis, of the State University, has a fine stock farm near his home.

Bladen Springs is the only point in Choctaw county where alcoholic liquors are sold.

A hunter has caught 548 partridges in a net in Pickens county during the past winter months.

The contractors have broken dirt on the Escambia railroad and the work has begun in earnest.

The Senate has refused to confirm Stobbs as marshal of the Montgomery and Mobile Districts.

Two gipsies were recently found dead in their tent near Huntsville, supposed to have been murdered.

The corporation of Carrollton is to be revived for the purpose of having the side walk repaired.

Two of the three structures that are to be added to the University buildings are to be erected at once.

The depot building, together with the new stand, at Birmingham, was consumed by fire several days ago.

The jury in the case of the State vs. Fred. Wood rendered a verdict of \$20,000 in favor of the former.

During the last two years there have been as many as twelve men hung in Alabama by mobs—all negroes.

The Fifth Maryland Regiment, the crack regiment of Baltimore, will reach Montgomery on the 24th inst.

Willis Lowe is making preparations to erect a building at Clanton to be used as a fruit shipping depot.

John Williams shot at Sheriff Henderson and his deputies several days ago while they were trying to arrest him.

A negro named Gaddi shot and killed another whose name was Charles Stovall, near Jasper, in Walker county.

Anderson Jefferson, a colored man, who lives near Jayville, in Conecuh county, became insane while on the witness stand in Mobile.

Fifteen hundred mortgages have been received at the office of the Judge of Probate of Montgomery county since the 1st of January, 1884.

The negro, Jeff Rogers, who assaulted and brutally stabbed Mrs. Strible in Chambersburg, was forcibly dragged from the jail in LaFayette and hanged.

Wesley Posey, who is awaiting the action of the Supreme Court, was recently baptized by Rev. A. Foster, a colored Baptist minister, who was forcibly dragged from the jail for the purpose in a large yard.

Arrangements have been made by the Gordons and the Thomas-Seney Syndicate of New York, whereby a road is to be built from the city of Sheffield to some point on the Memphis & Charleston railroad.

General News.

Texas has 325 organized counties.

There are 15,000,000 horses in America.

Columbus, Ga., is soon to have street cars.

Congressman Mackey, of South Carolina is dead.

The lunatic asylum of Arkansas, has 247 inmates.

Fl. Worth, Texas, is said to have 100 arsean wells.

Lake Champlain was frozen over during the late cold.

Wendell Phillips died at his home in Boston on the 2nd inst.

The House abolished the iron clad oath by a vote of 185 to 11.

Philadelphia is agitated over a project for an elevated railway.

The driest season, for seven years, is reported in California.

The Ohio is rapidly rising. Another great overflow is expected.

Hon. J. C. S. Blackburn has been elected U. S. Senator from Kentucky to succeed Senator Williams.

A little two-year old child killed its infant brother in St. Louis by striking it a blow on the head with a nursing bottle.

Mrs. Mary A. Miller, of New Orleans, has applied for license to command a steamer, as Captain, on the Ouachita river, La.

The Utica Herald a stanch Republican paper, denounces the Sherman outrage resolution.

Congressman Breckinridge, of Arkansas, is a son of the late Hon. Ivo C. Breckinridge, of Ky.

A memorial has been presented to Congress asking for reduction of postage on newspapers.

William McCrory, of California, gathered from two big trees, last year, 2,000 pounds of fruit.

Congress proposes to make important amendments to the law to prevent the importation of adulterated teas.

Work on the new capital building of New York is suspended because of the refusal of the Legislature to make another appropriation.

Baron's white elephant, which has reached London, is said not to be white, but of an ashen hue with pink splashes. It has fine milk teeth.

Judge Henry Cooper, formerly United States Senator from Tennessee, has been recently killed and robbed near the city of Mexico.

The jury in the Borden-Jenkins trial in Louisiana found B. F. Jenkins, guilty of murder, but recommended that capital punishment be not administered.

A call has been issued for the assembly at Pittsburgh, Pa., of delegates of colored voters from nearly all the States to consider the "shot-gun policy of the South."

The "shot-gun cure," addressed by a Georgia doctor to Queen Victoria, with a note that confidently asserts that the medicine will cure her injured knee.

The House last week passed a resolution to allow South American youths to be received and educated at the military academy at West Point. They are to pay all their expenses. One of the youngest of the President of the Guatemala, and the other the son of the ex-President of the Nicaraguan Republic.

Married in Alabama.

In Ashville, Jas. Entry and Lulu E. Box.

In Cullman, Wm. McNabb and Jane Watt.

In Opelika, M. P. Penn and Olivia Douglas.

In Hale county, Thomas Bruce and M. V. Boggs.

In Marion, J. K. Spigener and Katie V. Oliver.

In Tuscaloosa, J. D. Shepherd and Lottie Rabun.

In Shelby county, Thos. J. Massa and E. Peyton.

In Livingston, Mitchell Eason and M. B. Jenkins.

In Tuscaloosa county, J. A. Banks and J. E. Mills.

In Pickens county, A. D. Medlin and L. A. Weir.

In Barbour county, J. J. Phillips and Lou Earnest.

In Henry county, R. A. Cox and Lilla Wingate.

In Seale, W. H. Johnson and Mary J. Waddell.

In Eufaula, W. W. Fletwell and Mary May Cox.

In Eufaula, H. S. Irbly and Virginia P. Crawford.

In Blount county, John Campbell and Vesie Self.

In Macon county, W. H. Carr and Anna S. Weathers.

In Tuscaloosa county, T. L. Holman and Fannie King.

In Jackson county, R. W. Clouton and Effie Barnard.

In Hale county, J. C. Livingston and Fannie Barry.

Foreign News.

M. Rouer, trusted minister of Napoleon III, is dead.

German judges never allow any pleasanties in court.

Anti-Slavery societies are being formed throughout England.

The population of London has almost exactly doubled in 10 years.

A grandson of Benjamin Arnold is a clergyman in the Church of England.

The Pope has become a millionaire by reason of a bequest of a wealthy London lady.

A scheme is proposed for Irish Protestantism who have had decreased in value.

There are two cats at the Crystal Palace Exhibition in London, valued at \$50,000 each.

A mob in Wexford, Ireland burned all the hymn books it could find, and was restrained with difficulty.

The Russian Government is said to have refused to allow a monument to be erected to the honor of Lincoln at Riga.

Baker Pasha has been severely beaten in the Sudan, losing more than half the force engaged, besides some artillery.

The body of the bull-fighter, Curro Cacho, is to be brought to Spain from Havana at the expense of the Bull-fighters' Society.

Last year Germany produced 800,000 tons of sugar, Austria 750,000, France 425,000, Russia 250,000, Belgium 75,000 and Holland 25,000.

Socialist meetings in London, nihilistic intrigues in a Russian capital, symptoms of disloyalty in the Spanish army, and general excitement at Vienna, are making portions of Europe uneasy.

DIED.—In Mobile, on the 30th of January, Lucetta, the beloved wife of Bro. Marshall, who was a loving and devoted mother.

These positive traits of character for which she was so remarkable, began early to develop themselves, and continued to the end of her life. I could never be at a loss to know who ground her occupation upon any matter requiring her judgment. I was with her in her struggle with the great adversary, and we wept together at her happy victory.

Lucetta was a woman of great faith, and she witnessed her baptism, and from that time to the day of her death, she was no one that knew her ever had a doubt as to her faith in her struggle with the great adversary, and we wept together at her happy victory.

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Association Minutes 1883—Wanted.

I want for the use of the Convention the following Minutes. Will some brother whose eyes may fall on this, mail me a copy at once, and greatly oblige.

BENJ. D. BAVIS, Secretary, Box 2, Eufaula, Ala.

Arbauchee, Antioch, Bigbee, Cedar Bluff, Central, Clear Creek, South Eastern, South Springs, South Bottom, Tennessee River, Town Creek, Tuskegee, Macedonia, Yellow Creek, Mobile Baptist Union, Zion.

Cincinnati, Selma and Mobile Railway Company.

On and after January 13th, 1884, trains will run as follows:

MAIL TRAINS DAILY.

WESTWARD.

Accommodation. Mail.

Selma.....leave.....7:30 am.....2:50 pm

N. O. Junction.....8:30 am.....3:20 pm

Crenshaw.....8:30 am.....3:20 pm

Marion.....8:30 am.....3:20 pm

Hamburg.....8:30 am.....3:20 pm

Marion Junction.....8:30 am.....3:20 pm

Crenshaw.....8:30 am.....3:20 pm

N. O. Junction.....8:30 am.....3:20 pm

Selma.....8:30 am.....3:20 pm

Mail train leaves Greenboro daily 7:30 am, arrives at Akron 8:35 am, connects with A. G. S. R. R. for Cincinnati, and leaves Akron at 6:50 pm, connecting with A. G. S. R. R. for Cincinnati, arriving in Greenboro at 7:40 pm. Train leaves Selma at 2:50 pm for Meridian connecting at Meridian with Mobile and Ohio, and at Jackson with C. St. L. & N. O. R. R. for New Orleans.

A. McCOLLISTER, G. F. & P. A.

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NECKWEAR!

We opened on Monday the most complete and desirable stock of

White Goods



BAKING POWDER

Absolutely Pure.
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can be sold in competition with the multitude of low test, short weight, alum or phosphate powders. SOLD ONLY IN CASES.

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106 Wall St., New York.

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NEVER FAILS
THE GREAT
NERVE
CONQUEROR
Rheumatism, Neuralgia, Sciatica, Headache, Migraine, Nervousness, Stomach Troubles, Indigestion, Biliousness, Catarrhs, Nervous Prostration, Kidney Troubles and Irritability. \$1.50.
Savannah Nerve is a great remedy for all the above ailments. It is a pure, safe, and effective medicine. It is sold in bottles of 10 and 25 cents.
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Sold by all Druggists.
"Lord, Stoughton & Co., Agents, Chicago, Ill."

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BALTIMORE, MD.
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All orders promptly filled.
Terms Cash.

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The well known grand sewing machine man, is prepared to fill all orders for the celebrated McEwen French Pianos, as well as the Standard and the Sterling Organs (the latter with Cathedral chime of 39 bells). Clavichords, etc., at manufacturers' prices, and for cash he will make heavy discounts from manufacturers' prices. Try him and be convinced. Send for circulars and price lists. Address: R. W. B. MERRITT, P. O. Box 277, Selma, Ala.

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We have in stock and for sale:
Rent Notes at 10 cts. per doz.
Crop Lien Notes at 10 " "
Chattel Mortgages at 20 " "
Lien Notes and Chatt. Mortgages combined at 25 " "
Crop Mortgages at 25 " "
Any of the above sent post paid to any address on receipt of price. Address: JNO. L. WEST & CO., Selma, Ala.

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MARION JUNCTION, ALA.
Plymouth Rocks Exclusively!
4 YARDS! 200 CHICKENS!
No more chickens for sale until next October. Send your orders now for Eggs for hatching. Price, \$1.50 per 25, packed in baskets. Express charges are less to buy near home. I have taken first premiums on chickens wherever exhibited. Some of my cockerels have weighed ten pounds at eight months old. I received \$50 for the cockerel exhibited at the late Fair at Meridian, Miss. The Alabama Press Association while in convention at Selma last April, complimented my Henny with a visit. I respectfully refer to the editors here on that occasion to the quality of my birds. I also refer to the Editors of the Southern Poultry Guide, Meridian, Miss.; Southern Live Stock Journal, Starkville, Miss.; and ALABAMA BAPTIST, Selma, Ala.

To The Ladies!
WE ARE JUST OPENING A MOST extensive and choice assortment of
Jacquet and Nainsook
EMBROIDERIES.
These goods are much lower than they have been, and the styles are exceedingly attractive. Also a new line of
Checked and Plain NAINSOOKS
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We solicit a call and inspection of these GOODS.
Orders for Samples or Goods Will have Our Prompt ATTENTION!
Oberndorf & Ullman,
60 & 58 N. Main St., Selma, Ala.

Alabama Baptist.

THE FAMILY CIRCLE.

Lula.

BY MRS. ANNIE A. PRESTON.

"The weather will change before the morning," said Captain Jack Starr as he stood in the doorway of his pretty cottage and looked through the gathering twilight far out beyond the sheltered inlet to the open bay, where a handsome yacht rode at anchor.

"Yes, this fog will lift before the morning," he repeated, "and my orders were to be at the city ready to take the owner and his party on board with the first gleam of sunlight. So, as the good byes have got to be said, it is best for us to have them over and for me to be off. Don't look so solemn, wife; what if I was away to the south seas again, or for a three years' cruise in an East Indian?"

Mrs. Starr, the cheery captain's wife, had met a great many of these sad partings in her fourteen years of married life, and it seemed to her that each one was harder to get over than the last, for danger lurks always in the treacherous deep, whether one braves it in a merchantman or a pleasure yacht; but as usual, she walked out through the pretty yard with him, wearing a smile upon her pale face and keeping back the tears that would have come by and by, for it was her pride that her husband was wont to say that he looked upon his home as the never-departing seat of fair weather, and upon his wife as the priestess who was never short of sunshine.

She stood now at the foot of the stone steps leading to the cliff-light, while he ran down the sweep of the shelving ledge and stepped into his light boat, in which Tom Fitch, a neighbor, was to take him off.

"Where is Lula? Tell Lula good bye," he called at this last moment. "I thought she would be waiting here for a last look at me."

A little girl in the very topmost lookout of the cliff heard the words, but instead of calling out a cheerful reply she struggled for the words that would not be spoken, and then dropping upon the ground and hiding her brown face in her small hands, she sobbed aloud for a moment, then she checked herself by a great effort, and, sitting up, listened for the last tones of the much loved voice of her best earthly friend.

She could hear him talking cheerily, and caught Tom Fitch's thoughtful words in reply:

"Oh, never fear, cap'n; she won't mind your going. Them furriers don't have much idea of affection or gratitude."

The black eyes of the little dark-faced girl sparkled with indignation all the while she was watching the light, graceful boat glide swiftly out to the yacht. She saw her friend, Captain Jack, taken on board and watched the return of the tiny boat until darkness shut it out from her view entirely. She sat there still, until the boat-keel grated upon the sand, then saying to herself,

"Perhaps he has brought some news of the sailing," she gave a thought and in a fit of glance to her charge, the look out light, and sped rapidly down the narrow, winding path, wondering if she could find the right words in the English tongue to clear herself of the charge of ingratitude she had heard him bring against her.

The man had not waited to secure the boat for the night, and already stood before the cottage door saying:

"The yacht-barometer calls for fair weather, and they will be off at once. Captain Jack said you were to pay me one hundred dollars for the boat he had of me last year."

"Jack has paid for the boat," replied Mrs. Starr, and he owes you nothing. You were owing John Styles, and the payment was made by transfer with your sanction."

"But I have paid John Styles another way, and the bargain with Captain Jack goes for naught. The one hundred dollars is in the house, I know, and if you do not hand it over I shall take the boat and go."

"What are we to do in this place without a boat," grieved Mrs. Starr anxiously.

"That is your look out," replied the man, harshly.

"Oh that there was some one to go for Jack," sighed Mrs. Starr.

had taken her to his home, and his wife and children had all sought to gain her love and confidence. Little by little she had learned their language, and now her heart was full of the desire to do something for Captain Jack, who had saved her life and brought her away from that land of ignorance.

Kind-hearted Captain Starr was leaning on the rail of the trim little craft of which he now had the charge. He was looking at the cliff-top light, at the lights of the town, and that of the pretty bay he had just left, and thinking how often in imagination he should see them in his night watches when miles and miles away.

He recalled the recent leave-taking. The little boys already asleep in their low bed, and the words of Tom Fitch came back to him.

"Them furriers haven't much idea of gratitude or affection," he wondered if indeed it could be so. Just then he heard the rise and fall of oars, dip-dip, dip-dip, and soon a low sweet voice singing in a foreign tongue.

"It is Lula," he said, "no one else row like that, as regular as a pulse-beat, and surely no one else sings like that, but why is she here?"

"Boat ahoy!" sang out the man on duty, and the captain smiled, for his anxious curiosity, at the quaint accent.

"The Island Bird! A message for Captain Jack Starr."

"Right here, Lula!" called the captain. "What's up? Did you come to tell me good-bye?"

"Oh, Captain Jack," she cried, "the mother is wanting you. There is trouble in the little home, and Tom Fitch is to take the boat."

"But he can't while you are out at sea!"

"Oh, I know, sir; but I must go back, it is something about money, that the mother says he has had already."

"The dog!" said Captain Jack, "and he to sail on a three years' cruise tomorrow, and thinking thus to escape justice."

The alteration at the but had grown so loud that the returning oars were not heard until Captain Jack entered the room where Tom Fitch was rumaging in bureau and desk in search of the gold that he knew was in the house.

Mrs. Starr held out bravely; the little boys were weeping, and the tumult was general, when the captain strode in upon the scene, and, seizing Tom Fitch, threw him upon the floor, his strong hands holding him like a vise.

After handing him over to the seamen who accompanied him and Lula from the yacht, and when quiet had been restored, the captain asked Lula how she dared go for him.

"I had to," she said, "it could not be helped. And will you let me tell you how it all seems to me. My mind is dark, and I have to learn everything in a strange way. This life seems to me just like music, sweet and grand; but we cannot take it in all at once; at first we hear and do not even know that it is harmony. But the great Father above knows it all, so there can be no false notes. I begin to understand. Tom Fitch's coming was to show me, I belong not to myself, but to Captain Jack, he bought me and paid for me a price, so I belong to him. You have over and over told me about Jesus and I know the story, but it did not seem to be for me. I had to go out into the darkness to do something for Captain Jack because he had done so much for me. Now, too, I know that I must learn all I can and then go into the darkness of my own country to teach my poor people of Jesus, and thus do something for him. And then you see will be the grand music complete."

"Come! Go!"

There is a great difference between coming and going. Easy enough to come to a benefactor and receive favor; quite another thing to go and do bidding. Many have, or seem to have, come to Jesus, and have professed to receive pardon, peace, and deliverance from the thrall of sin; but they are not so ready to work in his vineyard; they do not like his yoke, they find his service self-denying, they feel his commandments grievous.

Now, there is the go as well as the come.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest; if any man thirst, let him come unto me and drink."

FARM AND HOUSEHOLD.

For Rusty Harness.

When harness becomes rusty, says an exchange, give a new coat of grain black. Before applying this wash the grain side of the leather with potash water, cold, until the grease is removed. After the leather is quite dry apply the grain black and then oil and tallow. This fastens the color and makes the harness flexible and soft. Grained harness can be cleaned by a cloth moistened with kerosene, but should be immediately washed and oiled afterward. Washing harness with warm water and soap-suds injures the leather. All varnishes, and blacking containing varnish are injurious.

To Measure Hay.

The following figures for estimating the amount of hay in stacks or mow will be found sufficiently correct for determining yield of hay, or amount of feed in store. In stack, timothy after ten days' setting 600 cubic feet, clover 700 feet and prairie hay 550 feet to the ton. After thoroughly setting 500 cubic feet will contain a ton of timothy hay, 550 feet a ton of clover hay, and 450 feet a ton of prairie hay. To get at the dimensions, multiply the average length of stack by average width, and this product by average height, dividing the last product by the figures given above gives the number of tons contained in the stack or mow. — Western Farm Journal.

A Curious Needle.

The King of Prussia recently visited a needle manufactory in his kingdom, in order to see what machinery, combined with the human hand, could produce. He was shown a number of superlative needles, thousands of which, together, did not weigh half an ounce, and marveled how such minute objects could be pierced with an eye. But he was to see that in this respect even something still finer and more perfect could be created. The bore—that is, the working-man whose business it is to bore the eyes in these needles—asked for a hair from the monarch's head. It was readily given and with a smile. He placed it at once under the boring machine, made a hole in it with the greatest care, furnished it with a thread and then handed the singular needle to the astonished king.

Gapes in Fowls.

A pamphlet has recently been published in France on the gapes in fowls, which states that the disease is caused by the presence in the trachea of the fowls of worms of the genus syngamus. The male worms syngamus attach themselves to the mucus membrane of the fowl's breathing tubes. The female dies and sets free her eggs by the decomposition of her body. These eggs hatch out under favorable conditions in twenty-eight to thirty days. The disease is communicated, first, by food or drink which has become infested with eggs or embryos; second, the diseased birds, which constantly disseminating the eggs of the parasite. A very efficient remedy is said to be rue and garlic in the water given to the fowls to drink. Ascaritida is also a remedy. A prepared food made with egg yolk, nettle leaves and garlic, powdered into a paste, which is afterward made into pills, has been found effective.

The Vegetable Garden.

The vegetable garden should be made intensely rich by hauling on compost or barnyard manures every year. This should be trenched, or turned in with a large turn-plow and deeply sub-soiled every year. This will keep the soil rich and deeply mellowed and thus prepared for every garden crop. The barnyard manures will furnish an ample supply of vegetable matter, and the ammonia and other fertile elements incorporated with it will keep the soil sufficiently rich for the production of any garden vegetable. But during the planting other chemical manures may be added to the several crops planted.

As the safest practice, if you wish unfailing success in garden crops, keep your garden spot well enriched and deeply sub-soiled. It will thus be ready all the time for any crop and succession of crops during the year. Remember, you must manure and subsoil or trench every year if you wish a fine garden. — Exchange.

"No Section Lines"

Grand National Song and Chorus, by Geo. F. Root. Strong, stirring words; splendid descriptive melody with an impressive and thrilling chorus. Just issued! Price, by mail, 50 cents.

"I SEE THE SHIP THAT BRINGS MY LOVE," A New and Beautiful Waltz Song, by J. J. Palmer. "Like snow upon the mountain side, like the wind's soft sigh of the sea, and the stars in the sky were bright, the light of joy was in her eyes, and she sang in a voice so sweet, that I felt the world was mine." Charming words and music, most happily blended together in a thoroughly artistic manner. Equally well adapted to parlor and concert use. Price, by mail, 40 cents.

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WOMAN AND HER DREAMS

is the title of a large illustrated treatise, by Dr. R. V. Pierce, Buffalo, N. Y., sent to any address for three stamps. It teaches successful treatment.

In Denmark farmers are compelled to destroy all weeds on their farms; and in France a man who permits weeds to grow is liable to be prosecuted.

Forty cents per bushel for corn as it comes from the field is equal to fifty cents in the spring. It will shrink from twenty to thirty per cent during the winter.

When sheep are changed from pasture to dry food they frequently suffer from constiveness. To prevent this, mix four ounces of sulphur with a pound of lard and place the mixture where they have access to it at all times. For suborn and long continued cases give an ounce of linseed oil.

A French naturalist says: "The Almighty created birds to protect the grain, vegetables, trees and fruits against the ravages of the insect tribe. For every bird that dies millions of insects are spared from death, and millions of insects means famine."

Professor C. S. Sargent, of Harvard, speaks of the Scotch pine as the most valuable tree farmers can plant for screens and wind breaks about their fields and buildings.

It takes more corn to make a pound of pork when hogs are running at large than when they are confined in pens.

From a Prominent Lady. I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mooley's Lemon Elixir, I can walk half mile without suffering. Mrs. R. H. McCORMICK, Griffin, Ga.

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