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That Word "Access."

WAYLAND HOYT, D.D., PHILADELPHIA.

That is a wonderful word, which Paul speaks in the Epistle to the Ephesians concerning our liberty of approach to God—"For through him, Christ, we both—Jew and Gentile—have access by one Spirit unto the Father."

This is not access like that which the ancient Israelite could only know. That was access under the law, this is access under grace. That was the difficult access of ritual, this is the open and easy access of gospel. There is that guarded access of sacrifice, ceremony, washings multiplied, the Israelite was not to go further than the court of the Tabernacle, save as in the Tabernacle he was represented by the priest; and the priest was not to go further than the holy place of the Tabernacle, save as he and the people were represented in the Holy of Holies by the High Priest; and the High Priest might but once a year lift the awful curtain and fall there, not without blood, before the mysterious gleaming of the Shekinah, and so set forth the fact that there was some access, but only of this narrow, hindered, appalling sort, unto the Divine Father for sinful men.

But look; it hangs there before the most Holy Place. It at once hides it and hinders access to it. It is a veil of many folds variously colored and massive with embroidery. Behind it in the ancient Tabernacle and in the eldest Temple, stood the ark of God overtopped by the wings of the golden Cherubim, and upon which fell, like a fragment of celestial light, the miraculous Shekinah. And though, from the latter temples the ark was gone and the Shekinah vanished, still that most Holy Place remains, and before it falls the guarding curtain.

It is the third hour after mid-day. It is the hour when crowds of eager worshippers throng the Temple-courts. Just now he whom the priests have called the troubler of Israel is hanging in crucifixion upon Golgotha. There, within the Holy Place, and concealing the most Holy Place—the special shrine and residence of the Divine Father—hangs the sacred veil as its wont. But listen, look! Yonder on Calvary the sufferer shouts victoriously—"It is finished;" his head falls, smitten with death. And then, the rocks on which the Temple stands are quivering in earthquake; and that thick veil, as by superhuman hands, is seized and rent from top to bottom; and that most Holy Place, secluded for so many centuries, is flung open for the common light and for the common gaze and entrance.

It is in the presence of that rent veil we are to read these words of Paul. It is of such gracious disclosed access he is speaking. For through Christ we both have access by one Spirit unto the Father. It is the free, unhindered access of the Gospel, and if you study this word access, you will find it full of the most precious meaning. It does not signify a mere poor liberty of approach—the chance to go in if you want to, but without the music of welcome and the certainty of fatherly favor. It means really introduction, the bringing in to favor. It is access wreathed with welcome. It is the access of the boy returned from a long and dangerous journey, to the father's heart, and to the roof-tree, and the hearthstone, and the family board, and the home-ward blessing. It is such access as birds have to the summer, as flowers have to the sunlight, as your lungs have and mine to the invigorating air. It is the peace and joy and light and love and unutterable blessing of the open arms and the open heart of the Divine Father.

It is such access as that to which the author of the Hebrews incites us when he says, "Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need." It is such access as Polycarp was conscious of when the fierce flames of the martyr-fire which wrapped him round, seemed but as a cool moist wind, so rapid and caught up he was into the feeling of the close Divine Presence.

It is such access as the mother of the Wesleys knew when, pouring out her heart to God, she said, "If earnestly and constantly to desire thee, thy favor, thy acceptance, thyself, rather than any or all things thou hast created, be to love thee, I do love thee." Or as when dying, she exclaimed to her sons standing round her bed, "Children, as soon as I am released, sing a psalm of praise to God."

It is such access as the rude, blaspheming Thomas Oliver came into

when, becoming converted through the preaching of Whitefield, he exclaimed, "I saw God in everything; the heavens, the earth, and all therein, showed me something of him; and in the joy and liberty and mighty mental exhilaration of this access, rose up to write that perhaps the most resounding and noblest hymn in our English language:

"The God of Abraham praise! At whose supreme command From earth I rise, and seek the joys At his right hand; All on earth forsake, His wisdom, fame and power, And him my only portion make, My shield and tower."

It is such access as that of which Edwards tells, "which he knows not how to express otherwise than by a calm, sweet abstraction of soul sweetly conversing with Christ, and rapt and swallowed up in God."

Ah, if we would use more this access, if we would tread oftener its open way into the waiting and welcoming heart of the Divine Father, with what refreshed and vigorous souls should we come forth to bear the burdens of our lives, and to set strong hands to the tasks given us to do.—*Watchman.*

Testimony for the Bible.

Years ago there was in England a society of gentlemen, the most of whom were well educated and quite polished in manners. Unfortunately, however, they had imbibed infidel notions. They were in the habit of meeting at each other's houses for the purpose of making sport of the Bible and hardening one another in unbelief. Finally they resolved to burn the Bible with the idea that they would thus be rid of a book that was hostile to their principles and disturbing to their consciences. They settled upon a certain day when the Bible should be burned. A large fire was made ready, a Bible was laid on a table near by, and a flowing bowl was at hand to drink to its dirge.

A young man was selected among their number to execute their design. He was of high birth, brilliantly endowed and elegant in manners. He set out to perform his task, after drinking a few glasses. Amid the applause of his jolly companions, he approached the Bible, took it up and was walking slowly forward to cast it into the fire. As he did this he looked at the book, when, suddenly he was seized with a convulsive trembling and turned pale. He then returned to the table, and laying down the Bible, he exclaimed, with firm emphasis, "We will not burn that book till we get a better." Not long after this, the young man died. On his death-bed, he was led to deep repentance of his sins, and left evidence that he had received pardon, and a solid hope of future bliss, through the Book he had thought of destroying.

It is said that Colonel Allen, an American who was noted for his infidelity was one day called from his library to the bed of his sick daughter. Her pious mother had instilled Christian principles in her heart. Unexpectedly her disease took a serious turn, and she was about to die. As her father stood at her side, she looked up to him and said, "Father, I am about to die. Shall I believe in the principles you have recommended, or shall I believe in what my mother has taught me?" He became greatly agitated; his chin quivered, while his whole body shook, and after waiting a few moments, he answered: "Believe what your mother has taught you." Such testimonies as these, coming from men who had sought with all of their might to disbelieve the Bible, are evidences which show that it is none other than a Divine Book, embodying the principles of eternal truth. They show, moreover, that it is not an easy thing to get rid of the conviction that the Bible holds men responsible for their treatment of it, and that a disbelief of it does not give their consciences rest.—*Christian Secretary.*

The receipts of the Missionary Union to March 31st, as we learn by a note from the Missionary Rooms, are \$117,035 05, a little in advance of last year; but the appropriations to the same date are \$406,000, about \$56,000 in excess of last year's. Making allowance for all receipts from the Women's Societies and other sources, there is needed \$190,000 to close the year without debt. This statement appeals to every friend of missions, and should move to instant and earnest action. Not until each of us can claim the testimony given by the Master to one whose act of uncalculating love made her name immortal.—"She hath done what she could"—can we feel that our duty is done in this matter.—*Watchman.*

The Essentials of the Ordinances.

BY GILBERT S. BAILEY, D. D.

The essentials of baptism are that we do what Christ commanded to such persons as he directed to be baptized. His command was to immerse penitent believers in the name of the Father and of the Son and of the Holy Ghost. He did not direct as to the time of day or week; or as to the place, a running stream, lake, pool or sea. Water is the essential element as seen in all the examples mentioned in scripture of its administration by men. Christ alone baptized in the Holy Ghost and fire. The water of baptism is an emblem of purification.

Immersion is the act commanded, and the only act which all Christian denominations acknowledge to be valid baptism. Upon this they all agree; and if they would all practice what all acknowledge to be valid baptism, Christians would then be united as to the act or mode of baptism. They cannot unite on any other mode; they ought not to unite on any other, for in doing so, they would set aside the command of Christ.

Immersion is the act which Christ commanded. The word baptizo, baptizo in Greek, the language in which the inspired record was written, means to immerse, dip, plunge, submerge, overwhelm; and it never means to sprinkle, or pour, or touch with the wet finger, or anything of the kind.

The inspired writers used the Greek word baptizo when they spoke of the act. They never used the word baptizo, to sprinkle, in speaking of baptism, nor chao, to pour; nor kharisao, to purify; nor hagiaso, to consecrate, nor enkainiso, to dedicate, and hence they did not mean any of these acts; but they always used baptizo, meaning to immerse. I have examined the meaning of this word baptizo, as it is defined in more than forty Greek Lexicons. Thirty-two of these Lexicons were quoted by me and their definition given in my "Manual of Baptism" issued by the American Baptist Publication Society over twenty years ago. Since that time I have examined the definitions of nine other Greek Lexicons, and all of them without exception define the word baptizo, as meaning to dip, plunge, immerse, or words of like import, and not one of them says it means to sprinkle or pour. The only one which ever gave to pour upon as a meaning, in the first edition, Liddell and Scott, expunged it in their second edition as untrue and inadmissible. It would be easy to quote more than an hundred of the best and most learned authorities in different denominations, ages, and countries, testifying as I have stated as to the meaning of the word, and as to the practice of immersion by the primitive churches, and its continuance for ages following. These are given at large in my "Manual of Baptism" referred to above. The passages of scripture which describe baptism, clearly show that it was immersion. These are quoted in my little tract, "A Bible-reading on Baptism," by the American Publication Society.

The persons to be baptized are true penitent believers, or regenerate persons; not infant children, nor even adults who expect to be forgiven and regenerated by being baptized. Adults must "bring forth fruits meet for repentance," "die to sin and become alive unto Christ," before they are baptized.

The baptism of infants was not commanded by Christ, nor practiced by the apostles. In proof of this I might quote Neander, Mosheim, Luther, Erasmus, De La Roque, Venema, Grotius and forty other learned authorities, of various denominations, ages and countries. Many of them practiced infant baptism, but admitted that it was not instituted by Christ nor practiced by the primitive churches.

The essentials of the Lord's Supper are not the places, nor the time of day, nor the frequency. These are not specified by command; but real bread and real wine are essential; no substitute of sweetened water or logwood and whiskey is to be allowed. The bread must be eaten and the wine must be drunk, for these acts, eat and drink are especially commanded just as immersion is commanded in baptism. It would not obey Christ to burn the bread nor to pour the wine on the ground, though some might fancy these acts a better representation of Christ's death than the eating and drinking. The eating the bread and drinking the wine must be done in commemoration of Christ's death, not to show our love to others, or our liberality or hospitality. It should be administered to baptized

persons united in church capacity, and in church fellowship. If members of other regular churches of like faith and order are present, they may participate as Paul, Timothy and others evidently did in visiting different places. Baptized members of disorderly churches should not partake; nor baptized persons who have been excluded for false doctrine or bad conduct. For a fuller discussion of this matter see a little work by the writer entitled "Some Inquiries about Close Communion," issued by the Baptist Publication Society.

THE IMPORTANCE OF KEEPING THE ORDINANCES.

These are outward ordinances, says one, "but why need I care for the outward ordinances?" If Jesus thought enough of them to command them, we should think enough of them to obey them. The most spiritual being in the universe appointed them. Are you too spiritual to keep them? Are you more spiritual than Christ? More orthodox than the Bible? Jesus said, "If ye love me keep my commandments." "Ye are my friends if ye do whatsoever I command you." Says another, "These are not saving ordinances, why need I keep them?" Do you wish to neglect Christ's commands except those you are obliged to keep in order to escape hell and reach heaven? Do you not love to obey him? If not, you do not love him, and you need to repent and be converted.

Keep the ordinances as Christ gave them.

1. Sets forth clearly and impressively the great gospel truths.
2. It prevents the corruption and ruin of the Church.
3. It helps the true believer in his Christian life by the consciousness of joyful obedience.
4. It honors Christ and holds him up as the only Savior.
5. It prevents the perversion of the gospel and throws away the traditions of men. Be sure first to possess the requisite graces and qualifications for the ordinances, and then be sure to keep them as Christ delivered them.—*Central Baptist.*

Revivals and Missions.

Is there a selfish element in revivals? The question sounds almost harsh; yet we are impressed that it needs to be asked and answered. It is suggested by what we believe to be the fact, that during what is termed the season of revivals, contributions from churches to the various mission treasuries are apt to be especially slow and limited in amount. Take an average or two. For the month of February the amount of gifts to the Home Mission treasury from one of our largest Western States, and that in which numerically the denomination is stronger than in any other, with the exception perhaps of one, was less than a hundred dollars. A communication under our eye from another large and rich State shows that to one of the women's treasuries the contributions for the same month had fallen short of six dollars. In still another the salary received by a general missionary assigned to a very interesting district in the State, for the quarter following the meeting of the State anniversary, had been only fifteen dollars. Do instances like these go to show that during the time when pastors and churches are thinking of revivals, praying for them, and perhaps enjoying them, the thought, sympathy, effort, consecration is all limited to the home field? Is there, then, an element of selfishness, even in that which by itself is so much a cause for rejoicing?

One can easily see how what we speak of may come about simply through lack of consideration and watchfulness. The development of that sort of interest which we denominate "a revival," requires on the part of those directly engaged in the work unusual concentration, alike of thought, of prayer, and of endeavor. This we all know, right well. As the work progresses, there is growing occasion, in some sense, for this sort of concentration. Communities stirred by the Spirit of God, sanctuaries thronged by interested listeners amongst whom cases of anxious inquiry are every night developed, converts multiplying, and each needing to be cared for, encouraged, instructed,—these things lay upon the Lord's people in such places a heavy sense of responsibility. They have also in their hearts and in their prayers particular cases, perhaps members of their own families, perhaps those for other reasons appealing in some unusual way to their sympathy or their anxiety. It may be a harsh word to apply to the resultant absorption of interest in what is thus immediately

under the eye or within the field of a church and pastor such a word as "selfishness," nor would we apply it in any severe sense. All the same, such is our infirm human nature that exactly here may come in the reproof, and the tone of it might startle us if we were to hear it from the lips of the Master himself—"This ought ye to have done and not to leave the other undone."

For, meanwhile, how is it beyond the scenes of this engrossing revival work? It has come to be true that for every one of us, every individual Christian, every pastor, every church, "the field is the world." The condition of Christian service is such, in these days, that any one of us may scarcely be said to be put in charge with work in India or China. That little church away on our home frontier, or this struggling one near at hand, trying with all its strength to master conditions of enfeeblement and discouragement which have kept it down and threatened its very life,—these are committed to us in charge, if not equally with that of our own personal membership, still in such a way that we must be careful not to forget the one in our zeal for the prosperity and power of the other. The Christianity of our time surely ought not to be of that restricted kind which "begins at home," and stays there. It surely ought to be of such a spirit that in proportion as a blessing comes upon the home field remembrance shall be quickened of the many other fields into which we are by the nature of the case brought into these relations of fellowship and help. We should remember that a kind of selfishness, sure to be displeasing to the Lord of all, may grow up even amidst the consecration, the devotion, the joy and the thankfulness of our home harvesting, and while we rejoice in the sense of having been made instruments of blessing to these souls close at hand, there may be a deep and lamentable fault in us, that we forget the missionary on the foreign field or the home field, or those burdened brethren charged with missionary administration, who so often know not which way to turn for resources, or in what words to refuse the call for more laborers in every part of the world.

Let no one imagine that a seeming pause in the progress of revival work to urge some missionary cause or take some missionary collection will hinder the interest or harm any seeking soul. It will do the young converts no harm to be reminded in the midst of their new-found joy, into what a broad field of Christian service they are entering. It will not lessen, but kindle with fresh fuel, the Christian zeal of the church in work at home, to bring for the work abroad some offering out of the fullness of their sense of the Lord's great mercy to them. Meantime it is simply giving attention to a duty, and both pastor and church, and all concerned, may be well sure that they will not be allowed to suffer, in any way, in any spiritual interest, if they attend to this duty faithfully and in its season. Will not the brethren think upon these things? Will they allow it to be that a revival season, one of the most remarkable in many years, shall leave the Baptists of America with the sorrowful and shameful record, that the missionary year perhaps the most fruitful in all their history has been that in which the Lord's treasury has been left to suffer most in the paralysis of crippling debts?—*Standard.*

An Unsettled Question.

We find an article in your paper, Feb. 29, 1885, written by Rev. J. L. Low, in which he disputes the use of fermented wine at the communion table of the Lord and his apostles. If so, when did our church fall into such evil practice? I wish the Rev. J. L. Low, or some one, to answer whether it was fermented or unfermented juice of the vine. If fermented, I hope the brother will try to convert those brethren over whom the smell or taste causes to fall. Now, as to those whom the smell or taste is so offensive, I do not know what to say; I am an old Baptist, and never heard of such before. But if it was the fermented juice of the grape I think they would be excused if they communed not at all, far better than to substitute something else for an emblem, for if we substitute for convenience we may, as others have done, sprinkle for baptism; but if it was the unfermented juice of the grape let us return to it as soon as possible.

W. D. McWILLIAMS.
Montroville, Ala.

I feel as if God had, by giving the Sabbath, given fifty-two springs in the year.—*Columbidge.*

Some Meetings.

On Friday, Jan. 30th, I went from home to Danville, in Morgan county, and preached there that night. On Saturday, Bro. S. R. C. Adams and I went through Hartall to Somerville, the county seat. This was my first trip to that place, and one special object I had was, to visit Bro. Wm. Simpson, Register in Chancery, who had been for some time suffering from paralysis. I preached on Saturday night, in the commodious Methodist church, the Baptists having no house for preaching in Somerville. I was glad to see that Bro. Simpson was able, with some assistance, to attend preaching on two of these occasions. (The Baptist preacher, Bro. Herring, lives in Somerville, and I understood that brethren desired to build a Baptist church there, though there are not many Baptists in or near the town. Central points ought to be occupied by our churches, even if it should cost more than usual of sacrifice and effort. This locality is regarded as healthful, and I met with one gentleman quite advanced in life, who had lived in Somerville for nearly fifty years. On our return I preached again in Danville, on Monday night.

On the following Saturday I returned to Danville, and preached there at night. After preaching again on Sunday forenoon, Feb. 8th, I assisted the pastor, Bro. Adams, in ordaining two deacons,—good and substantial men,—for the little church recently organized at Danville. After preaching again at night, I joined the pastor in administering the Lord's supper to the brethren and sisters assembled. The pastorate of this church, with monthly preaching, is the home work of Bro. Adams, in his employment as one of the three missionaries of the Muscle Shoals Association. He is building for himself a residence in Danville, so that he will soon have a material home, in a house made with hands, his home as well as others, while he has also a home in the hearts of his brethren. Something has occasionally been said in the ALABAMA BAPTIST in favor of the efforts of ministers to provide themselves with permanent homes, from which to derive a portion of their support in future years. I am glad that Bro. Adams has been to some extent kindly favored in this respect, and I hope that he may be still further aided in making that home for his interesting family all that may be desirable.

On the following Saturday, a cold morning, followed by hard rain, I went a few miles into the country to fill an appointment, and gave "a portion to seven," but not "also to eight," (Eccl. 11:2.) for the eighth didn't get there. I once heard or read of a preacher's delivering a discourse to one, many centuries after Philip preached to a like number, preaching Jesus, and of course preaching immersion. We learn that such was the success of this wonderful effort of Philip, on that wonderful subject, that having immediately gone down into the water he immersed his whole congregation.

On the first Sunday of March—a rainy morning—I rode eight miles to the country to visit Bro. Allen G. Owen, one of the oldest and best citizens of our community. He formerly lived at Courtland, and was one of the very few Baptists of that place; but for the last few years his home was in Moulton. On account of rapidly declining health, he resigned his office of Register in Chancery. I left him in the afternoon with some little hope of his improving, but the next morning his happy spirit took its homeward flight to heaven. The most of his family were with him in his sickness, but his death is sad news to one of his children, Mrs. Durrett, who is far away in Texas. On Wednesday, the 4th day of March, at about 1 o'clock,—the very hour when excited, surging multitudes were concentrating at the national capital,—we consigned the mortal remains of our lamented brother to their narrow house, in the family burying ground, near Moulton. On the evening of the same day, I officiated in our church in Moulton, in the marriage of Bro. Robert A. Kirkland and Miss Mollie E. Masterson, and took part in the wedding supper. It was the first time that I ever attended on two such dissimilar occasions in the same day.

On the second Sunday of March, and the day before, by special request I visited Town Creek church, eight miles west of Moulton, preaching on both days; and on Sunday I assisted in the ordination of Bro. Henry W. Melton to the Gospel ministry. I asked the candidate, on prominent points of doctrine, but few questions, since all were satisfied with the soundness of his views. Bro. R. S. Wear, the pastor of the church, led in the pray-

er of ordination; and an appropriate charge to Bro. Melton was given by Eld. J. S. Gibson, who also presented him with a Bible, and a copy of Cruden's Concordance. It was a cold, snowy, disagreeable time, and the congregation was small.

The Town Creek brethren have roofed and nearly built anew and painted their large church, and the membership has a degree of new life, and their devoted pastor has a prospect of still greater usefulness. Macedonia church, some nine miles further west, has also recently built a new and larger house of worship. This region is not quite a valley of "dry bones," but a much greater awakening is yet needed. "Come from the four winds, O breath!" (Ezek. 37:9.)
MAT. LYON.

A Profitable Gift.

Some weeks ago a young lady of Mississippi, Miss Hallie A. Barbour, presented the Newberne Baptist church, through Mrs. M. P. Croom, with an exquisitely handsome pin-cushion. It is made of zephyr, with variegated colors, beautifully blended and embossed, and is very large. What to do with it or how to realize a profit out of it, and thus give expression of our gratitude to the kind donor, no one knew. Raffleing was proposed, but this was rejected as gambling, and unworthy the noble sentiment that prompted its giving. The final plan adopted was to get up a 25 cent subscription and thus buy the cushion from the church and then donate it to some other benevolent object. The sum of \$10 was speedily raised, which bought the cushion and completed the sum needed to paint the church. The lovely object now goes as a present to the Demopolis church, there, we trust, to perform a mission of generosity and blessing for that noble band similar to the one it wrought for us.

The ladies take this opportunity of returning thanks to Miss Barbour for this token of regard, and express the hope that the blessing it brought us is but the foreshadowing of greater things awaiting its destiny in future. May its visits be swift, precious and numerous.
G. S. A.

Dear Baptist: At a meeting of the Sabbath-school Committee of the Montgomery Association it was decided to hold a Sunday-school mass meeting for the Association at large, and unless the time and place is changed hereafter, it will be held with Bethany church the 5th Sunday in August. It was also determined to hold a mass meeting in each district of the Association, the time and place to be left to the district committees. The mass meeting for the third district will be held with Ramoth church the second Sunday in July. Of course these appointments are subject to the approval of the churches with whom the meetings are proposed to be held. In compliance with a request from the committee Bro. F. C. Waite proposes to get up a map for the Montgomery Association, showing the location of the different churches, and in order to assist him in his work I reiterate his request, that the church clerks will let him know the section, township and range on which the church buildings are located. Such a map will be of great benefit to the Association and I hope the churches will see to it that Bro. Waite's request is promptly complied with. It is proper to state that this communication is written at the request of the committee, who wish the Sunday-school workers of the Montgomery Association to know the plan of work proposed, and to be ready to contribute their part to the success of the meetings.
W. B. DAVIDSON.

Montgomery, March 16.

There was good common sense as well as sound Christian philosophy in Mr. Moody's reply to the Milwaukee man who asked him if he had grace enough to be burned at the stake. He replied, "No, sir!" He inquired, "Don't you wish you had?" "No, sir! I don't need it. All I want is grace enough to live in Milwaukee three days and hold a convention." Many Christians wrong themselves and others because they fear they have not grace enough to go through the severe tests to which others have been called, yet are at rest as regards their preparation for the present. They are not satisfied with the promise: "As thy day so shall thy strength be."

Men who are continually denouncing human nature as selfish, unreliable and degraded, only exhibit and advertise themselves. They are heartless, or lying, or are worn out,—blame men from whom the sunshine is gone. They have become so black that they absorb all and give out nothing.—*The Presbyterian.*

Old Testament Papers.

Melchisedec.

BY J. C. W.

What battles have been fought over the name Melchisedec! These Melchisedecan battlefields are covered with neither gore nor glory. And if there be another Richmond to come upon the field, he will surely be slain by his own temerity, unless he bear a charmed life. Many who obey not the commandments, and who never practice any of the precepts of the Sermon on the Mount, except by accident, are ready to slay you, if you attack their theory of the mystic priest. There are those who follow not the example of this high priest, and have not a single element of his good composition, who are ready, as it were, to die for this noble, illustrious character. There are men who would trick you in a trade, rob the widow, oppress the orphan and perish the poor; but, how anxious, oh! how anxious they are about Melchisedec!

The grey dawn of the patriarchal age reveals to us no more majestic and significant figure than Melchisedec, King of Salem, and "priest of the most high God." In Genesis 14 he suddenly appears before us in a most kingly form, clad in priestly robes, with hands uplifted to bless the father of the faithful and friend of God. Abraham bows before this king-priest, and presents him with the tithes of all his spoils. Then, the vision vanishes for about a thousand years. After a thousand years the voice of inspiration takes up this name again, Psalm 110, "Thou art a priest forever after the order of Melchisedec."

Again about a thousand years pass, and once more, the writer of the Epistle to the Hebrews takes up the subject of this mysterious personage. These short passages of Scripture furnish us all the history we have of this distinguished character.

Who was Melchisedec? Jewish tradition makes him Shem. The Melchisedecians assert that he was "an incarnation of the Holy Spirit." Others say he was an angel. Some affirm that he was a manifestation of the Son of God.

He was a great Canaanitish king and priest. He was contemporary with Abraham, and a real personage. His residence, Salem, was no doubt Jerusalem. For anciently, Jerusalem was called Salem, and is so named in Psalm 76. His name signifies "King of righteousness, also, King of Salem, which is King of peace."

"Without father, without mother," means that his genealogy was not recorded. "Without descent" means that his pedigree was not registered. "Having neither beginning of days, nor end of life," means that the time of his birth and death was not recorded. All these expressions mean that his genealogy was not strictly counted, reckoned up and given to the world, like that of other priests and patriarchs who were types of Christ.

His office did not descend to him from another, nor did it descend from him to another. He had no predecessor nor successor in office, hence, he "abideth a priest continually"—a perpetual priest.

And Christ was a priest and king after the style and order of Melchisedec. A different style and higher order of priesthood than that of Aaron. Christ, as man, was without father; as God, without mother; for Divinity is without father or mother. As God, Christ had "neither beginning of days, nor end of life." He had no predecessor in office, and will have no successor. He abides a priest continually, forever, that is, until the end of his mediatorial work and reign. As Christ is priest forever there can be no succession of priests. This nullifies the pretensions of the Roman pontiff, and proves the whole to be a tissue of imposture.

There is, and must always remain, much obscurity in the history of this king priest. But no doubt Moses withheld further information concerning him, for the express purpose of making him a fitter and more efficient type of Christ.

We learn from this brief narrative, that Melchisedec's priesthood was of the highest order of any which any man on earth was ever connected. And that Christ's priesthood was like, or similar to it, in some great points. We learn also, that this Canaanite was a priest of the most high God, that the Canaanites had some knowledge of the true God, and that Canaan was not, at the time of Abraham and Melchisedec's interview, as idolatrous a nation as that from which Abraham came. For their iniquity was not full until four hundred years afterward.
Oxford, Ala.

Alabama Baptist.

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NOT WITH TH' DRIFT.

Not every city it seems opens a wide door to Mr. Moody. Nobody questions the genuineness of his mission, but there are those who feel compelled to think his work is not rounded up and complete; that a Gospel partial and one-sided, however sound, far as it goes, is not all that is demanded of an evangelist.

The friendly criticisms to which he is being subjected will not be harmful. Ingenious criticism never harms a man of God—perhaps no kind of criticism. Gold is burnished by friction. Great men are made greater by collision with opposing thought. Paul had not been Paul—nor Augustine, nor Wesley, nor Edwards, nor their contemporaries—without the compelling influence of antagonism. Moral force is often but the resultant of colliding assaults coming in on every side.

We sympathize, as heretofore intimated, with those who doubt of a Gospel incomplete. And we take occasion to say that our doubts do not stop with those who are outside the Baptist fold. We have often been compelled to question the results of the stimulating processes rife among our own people, sometimes to see the painful denouement in what our Methodist brethren would call apostasy. We once asked a noble Christian man who had full knowledge of all the facts—a man incapable of jealousy or bitterness or haste—how the converts of a certain pastor who for a time carried everything before him held out. He replied, "Abit, excessit, erupit," *abscidit*. (Our readers will excuse this quotation from Cicero, with the big addition—refer it to the boys.) What experienced man has not with sadness himself witnessed a like scattering of converts?

We are in great need of more stable work than we sometimes see—work which shall be characterized by a solemnity affecting the whole community—thorough revivals, out of which come workers, grave, solemn and spirit-burdened, reforming business relations and dissipating folly and lightness. If people are converted, let it appear in something that shall distinguish the church from the world.

THE STREAM OF THOUGHT.

Aristotle was *facile princeps* among the ancient philosophers, and he has been the fountain of elevated and arduous thinking for the ages since. The existence and career of Aristotle made a Bacon a Cuvier and a Newton possible. He is the real author of the inductive philosophy, of which Bacon is only the great apostle; from him Cuvier derived the great articles of his system of natural history; and no writer on logic, with pretensions to research, has appeared down to this day, who has not drawn largely on the old philosopher of Stagira.

Bacon taught men to investigate, analyze and observe, and Newton directed his researches to the heavens, Watt and Fulton to machinery, Franklin to electricity. Biblical criticism in modern times is not less indebted to the inductive philosophy than physical science. It is the characteristic of the nineteenth century to demand the facts on every subject; and the fruit is appearing in the grand discoveries that startle, almost every day, the most expectant. Science is linking into close intimacy the four quarters of the globe. The ocean steamer ploughs every sea; the lightning flashes intelligence into every nook and corner of the civilized world; and social and religious communion is easier between neighboring States than it was between neighboring States to our fathers. Wonders undreamed of now, will be wrought before our children pass off the stage of life.

Amid the universal quickening of thought but one thing perhaps is to be dreaded—the general impatience of results, the coming to conclusions too rapidly. People are not likely to submit to the patient meditation necessary to avail themselves fully of the wealth of material about them. Already the masses are distinguished rather for acuteness than depth, and the leaders for superficial facility rather than profundity. Even religious experience appears to be more on the surface than a few decades ago. Many wholesome objections however justify better hopes of the coming years than else could be entertained.

Life with most is strangely checked. Evil, as we call them, are great and numerous. Few days of peace and quiet fall to our lot; the happiest are mixed with shadows. Let there be sunny periods in the history of all. Sometimes exquisite

joys are vouchsafed in wonder-awakening profusion. The cup runs over. We taste the raptures of Eden.

We well to experience either state, even to touch the extremes of joy and grief. The former reminds us of the mischief sin has wrought, and still is working; the latter, of the hopes inspired by a benevolence that leaves us some of the joys of our pristine state.

Infinite possibilities, indeed, are suggested on both hands, nay, probabilities. Who shall measure the darkness of unceasing evil—an eternity of distress; who the heights of bliss, the glories of the paradise above?

We once said to a Christian lady who complained of ennui, and sought for happiness in some favorable turn of future events: Be happy now; enter into the fulness of present blessings, count them up, if you can, and make the least of what you call evils. Do good with all your might, and leave no room for dejection.

Discouragements come into the life of every man. Sometimes they are overwhelming. The stoutest hearts yield to them. No one who has lived long can be found who has not lost many precious hours given up to despondency.

It is therefore well to reflect that whatever other policy may be unwise or unsatisfactory, to give up entirely is always the worst policy.

Dr. Fuller said to Mr. Lincoln, at a time when the Northern army seemed to be making no headway but to be threatened with indefinite failure, "Mr. President, what do you propose to do; there seems to be little prospect of any decided success." "To keep pegging away," replied the indomitable old hero. To keep pegging away is the policy for us all. Something can be done when we are feeble in spirit, and when obstacles are greatest. Despair is not only the sure precursor of failure, but a reflection on the God of providence. If we need to write let us sit down, as Dr. Johnson said, and go doggedly at it. If we must preach, let us be "instant in season, out of season." If we must till the soil, let us labor and wait. Let us do what we can—the best do nothing more.

BEWILDERING PROFUSION.

The change of times in the last half century is marked by nothing more than the multiplication and cheapening of books. Bibles, standard works of general literature, school manuals, that few could afford, are scattered like the leaves of the forest—sold at prices within the reach of all. The great historians, poets, and scientists are on the shelves of every intelligent man of common means.

This is not alone true of modern, but even of ancient works. Newspapers carry to the fireside of every family the acts and doings, the thoughts and researches, of the men of mind and influence in every department of human activity. There is not time to digest the intellectual viands spread before us. We have but one resource—we must, if we can, pick and select the choice tidbits and let the rest go—read the men of thought and wholesome sentiment, and kindle the fire with the tons of trash, books, pamphlets, and magazines—that heap our desks and tables.

From L. Prang & Co., Boston, Mass., we have received some ideal Easter designs. Charming as figures of dainty children are, there is no question that the meaning breathed by flowers and buds, by the floating butterfly and the singing bird, carry the lesson of Easter into a thousand hearts. In such designs it would be hard to find any to excel in significance and beauty the latest publications after Mr. Hamilton Gibson, and Miss Fidelia Bridges. Their names guarantee excellence, and the reproductions are essentially good. Walter Satterlee may be regarded as among the foremost of those who, taking a somewhat lower note, reach the public by more realistic conceptions, and the Easter cards which bear his name form no exception to this rule.

Southern Baptist Convention.

Brethren who desire to attend the Convention, as delegates, will please forward their names to Dr. T. M. Bailey, Corresponding Secretary of the State Mission Board, Marion, Ala., and he will furnish them certificates, entitling them to such accommodation rates of travel as may be accorded over the different railway lines. Jon. HARALSON, Pres't.

Selma, April 1st.

Delegates to Southern Baptist Convention.

States are entitled to delegates in the Convention, May 6th, 1885, on the basis of one delegate for one hundred dollars contributed to the Board of foreign Missions, as follows:

Alabama	21	Missouri	34
Arkansas	6	New York	34
Florida	4	N. Carolina	38
Georgia	46	S. Carolina	62
Kentucky	87	Tennessee	19
Louisiana	8	Texas	48
Maryland	27	Virginia	64
Mississippi	26	West Virginia	2

H. A. TUPPER, Cor. Sec.

Richmond, Va., March 23rd.

FIELD NOTES.

The Baptist church of this city sent their pastor off for a trip to the World's Exposition at New Orleans, and furnished him with that most essential article to make the trip enjoyable. The pastor was accompanied by his wife and a sister who has been spending the winter with him.

The sad intelligence reaches us through the *Religious Herald* of the death of Mrs. Landrum, wife of Rev. W. W. Landrum, pastor of the Second Baptist Church, Richmond, Va. She died March 16th, in the prime of life. We greatly sympathize with our brother in this sore affliction, and pray that God may abundantly comfort him in his sorrow.

The gracious work is still going on with the Palmetto church. Last night, cold as it was, our house was crowded, and three joyful converts were baptized—making in all eleven during the meeting thus far. As a church we are going on with the meeting alone, and the Lord is working with us and greatly reviving us. To him be the glory.—J. B. Hamblin, *Mobile, March 23.*

Encouraging reports come from Dr. Whorton and his work with the First Baptist church, Montgomery. Large congregations attend on his preaching, and several have been received for baptism. He is expecting soon to hold a series of meetings, in which he will be assisted by his brother, Rev. H. M. Whorton, of Baltimore, who is one of the best and most successful evangelists in the United States.

Rev. C. E. W. Dobbs, D. D., of Madison, Ind., has accepted a very hearty call to the Baptist church at Columbus, Miss. This is one of our best Southern churches, and Dr. Dobbs, though for a few years living north of the Ohio river, is one of our best Southern preachers. We are glad he is coming home, and congratulate him and the church. Now the thing will be complete if the Doctor, who is a most gifted writer, will occasionally furnish an article to the ALABAMA BAPTIST.

Scrap From Vox.

"Evangelism is the right arm of the church," says the *Christian Union*. "It should not be unrecognized and sporadic, still less spasmodic; it should be put on a permanent footing; it should be licensed, as we say of the ministry, and ordained. It should be maintained as a steady force, not too high pitched, but on the key of daily life. Moreover, the business should not be hurried into a week or two, exhausting the churches, causing a reaction and subsequent neglect. The church should be, as John Wesley said of Methodism, 'all at it, and all ways at it!' The result will be an immensely increased working power among church members, a healthful stimulus to the pulpit, a gradual advancement, in fact, of the whole church and permanent help for the masses."

There is food for thought in these words. Such "evangelism" would certainly be sanctioned by all the churches, as it is not only sanctioned, but ordained, by God. "He gave some prophets and some evangelists." "I congratulate you on the number of converts added to your church," said a neighboring brother to a pastor just after "a season of ingathering" during the visit of an evangelist. The pastor grew serious, but said nothing. "Quite a number were converted, were there not?" inquired the brother. "Well, yes," said the pastor, seriously, "but I have been thinking it would be well for Bro. — (the evangelist) to come back and keep them converted."

There's the difficulty; the "converts" are often of such sort that it is hard to keep them converted; and their reaction in the church, after a season of high-pressure "revivalism" often begets "neglect." The only protection against such evils is a true "evangelism," maintained as a steady force, and a live church "all at it, and all ways at it!" Now, can't we have it?

"Fellows," said a Princeton student in a prayer meeting, "I believe there are a great many fellows here who would come to Christ if they had a little human encouragement." The suggestion "look," we are told, and a great revival followed, which ran over into other colleges. Ah! what people want is human encouragement—not "theology," not "lectures," but just what you can give them, fellow-Christians, sanctified "fellow-feeling," true "human encouragement," real Christ-like sympathy. Now to give them that and to do it tactfully, is worthy of the ambition of an angel. O to acquire that art! to exercise it! and then to rejoice both in the activity and the results!

The new Excise bill for New York State allows no screen of any kind to hide the bar of the saloon from the eyes of the passer-by. The sales must be open and above board. And why not? If men will drink in saloons why not do it in an open, "manly" way? Why break in and out like thieves. If it is "right," why be ashamed of it? Why so careful to conceal it? Wonder if a general law wouldn't put a stop to saloon tipping!

He that has something to do has less temptation to doubt than the man who has nothing else to do but to doubt. Heresies in the Christian church come never from the city mission, never from the faithful pastor, never from the intense evangelist; but always from the gentlemen at ease, who take no actual part in our holy war."—[Spurgeon.]

by "gentlemen" at least. It certainly would tend to keep church members from dropping into saloons Sundays on their way to church.

The liquor seller is the feigned friend but the real enemy of the poor. With a transient sweet he drops the lasting bitter into their cup. He is a liar—he is of his father the devil—he lives a lie! He promises to cheer he proceeds to embitter. He proposes to make them "feel rich," he sucks up their wages like a sponge, and grows rich on their poverty. He offers to throw a ruddy light into the home, and no sooner has it fallen full upon the hearthstone than it proves to be the red light of hell!

On Monday Dr. W. W. Wilkerson, one of the most useful and distinguished citizens of Marion, moved to Montgomery, and expects to make it his future home. Since his intention to leave us was made known—about a week ago—the public expressions of regret have been extraordinary. Our people have been saying, "He must not go. We cannot spare him. What will our town do without him? Are we to lose one of our most valuable citizens—a physician of such conspicuous eminence in his profession, a financier of great capacity and success, and withal a model Christian gentleman, unselfish, unpretending, modest, benevolent, amiable, heroic, patriotic and self-sacrificing?"

Truly there are very few such men, and great is the loss of our community. Montgomery deserves more than ordinary congratulations on the acquisition of a citizen of so much public spirit, of such high moral character—a man of superior wisdom, a physician of eminent success and popularity—a surgeon in the Confederate army during the entire war, a director of important enterprises, the president of the Board of Trustees of Howard College, a most useful member of the Judson Board, and of the Home Mission Board, and the business founder of the ALABAMA BAPTIST. His character and works mark him as an extraordinary man. In his profession he has never relied upon any meretricious demonstrations, but has ever been a laborious student of his profession, and has secured a large practice by skill, fidelity, refined modesty and natural tenderness and goodness of heart.

As president of the Board of Trustees of Howard College, he has been prominent in a policy of finances, government and instruction, which has achieved results almost unprecedented under similar circumstances. As a trustee of the Judson, his suggestions of lines of policy have led to fortunate results. It was by the adoption of a motion introduced by him that the debt long standing against the Home Mission Board was discharged and a successful financial plan inaugurated in one of the most important departments of work. The inauguration and early success of the ALABAMA BAPTIST were committed to his care; and to his business capacity and to the editorial ability of the lamented Rev. Dr. Winkler were due the firm foundation and brilliant reputation of that influential paper from its earliest days.

Dr. Wilkerson is now in the prime of life; and the great things he has done in the morning of his days are only an earnest of what may be expected of him in the meridian of his usefulness.—*Marion Standard.*

Ordination of Deacons.

On Saturday, March 21st, a presbytery for the purpose of ordaining to the deaconship brethren J. A. Bates and J. S. Poole met at Bethesda church, Autauga county. After an excellent sermon by the venerable Elder A. Andrews, from the 23rd Psalm, "The Lord is my shepherd, I shall not want," Elders J. R. Caldwell, A. Andrews and J. H. Ray formed the presbytery. Elder J. R. Caldwell was appointed Moderator. Elder J. H. Ray interrogated the church through Bro. Henry Poole, as to the qualification of the candidates. Examination of candidates by Elder Caldwell. Prayer by Elder Andrews. Laying on of hands by presbytery. Benediction by Elder Andrews. Sabbath, 22nd, Sabbath school at 10 a. m.; J. S. Poole, Superintendent. At 11 a. m. ordination sermon by Elder J. R. Caldwell, to a large, well ordered congregation. Subject, "Duties of Deacons." Closing services, remarks by Elder J. H. Ray. Hymn, "Children of the Heavenly King." The parting hand was given amidst great feeling throughout the audience. Christians rejoiced in the hope of a happy meeting in the glorious beyond. God bless the ALABAMA BAPTIST. I expect to send a number of subscribers soon.

J. H. RAY.

Deatsville, Ala., March 24.

He that has something to do has less temptation to doubt than the man who has nothing else to do but to doubt. Heresies in the Christian church come never from the city mission, never from the faithful pastor, never from the intense evangelist; but always from the gentlemen at ease, who take no actual part in our holy war."—[Spurgeon.]

Baptist Succession.

Editor Alabama Baptist: I am a regular and keenly interested reader of your excellent paper, and I see few things in its editorial columns from which I dissent. Not long since, however, certain editorial utterances on "Church Succession" attracted my attention, and while they commanded my admiration for their style and spirit, they compelled my dissent from the theory they advocated. That there is "another side" to this question you are doubtless ready to admit, and a side which is coming more and more into notice as exacter methods of historical research and exegetical study obtain. That "other side" has been ably represented very lately by the *Examiner* of New York, in the article which I enclose. I trust that in the interest of the "whole truth" you will give it a place in your columns.

Yours in the love of truth,

Vox.

THE BAPTIST SUCCESSION DELUSION.

The Baptist papers of the South-west have committed themselves to the theory that there has been an interrupted succession of Baptist churches from the days of the Apostles until now. This is a theory that has great attractions for men of a certain type of mind, and desperate attempts are made from time to time to make out the details of the succession. In order to do this it has been necessary to claim as Baptists most of the "heretical" sects that are mentioned in ancient and mediæval church history, down to the Reformation period, from which a succession is easily enough traced.

This theory of church succession has not grown out of the study of history, but out of the exigencies of the so-called "Land markism," which is the only orthodox Baptist doctrine recognized by a section of our Southern brethren. The essence of this theory is that nobody is to be recognized as baptized unless the ordinance was administered by a minister regularly baptized. To make his baptism regular, he must have been himself baptized by a regularly baptized minister, and so on back to the Apostles. But in order to establish this claim of regular baptisms, it is evident that there must have been a succession of churches administering baptism on this principle from the days of the Apostles to our own. If this were not the case, no man living could feel sure that he had been properly baptized, on the Landmark theory. Since a Baptist succession is needed to round out a theory, there must have been such a succession. The logic is beautifully simple, and if any obstinate facts get in the way so much the worse for them.

There is not a single Baptist living, who has given sufficient attention to the study of Baptist history to be in any sense an authority, who holds this succession theory. In none of our Baptist Seminaries is there a Chair of History whose occupant would venture to teach it. By every competent scholar it is scouted as the sheerest nonsense, unconfirmed by a shadow of evidence. No Baptist historian, save one, has ever attempted seriously to trace out the succession, and the History of Orchard is absolutely worthless because he has done so.

There is but one testimony from those who are competent to speak on this subject, and that is that the historical succession of the Baptist churches of to-day cannot be traced further back than a century before the Reformation, if so far as that.

Macaulay has exercised his unrivalled powers of ridicule to show the absurdity of the theory of Apostolic succession held by the High Churchmen of the English church, and adopted from them by the Episcopalians of this country. But that theory is reason itself compared with the theory of a baptismal succession such as is held by the "Landmarkers."

The Apostolic succession theory fails at only one point; it is impossible to show that the Apostles ordained bishops as their successors in the early churches. But grant that, and the task of tracing an outward succession down to the present day becomes easy. But baptismal succession fails at a score of points. It is impossible to find in any one century after the second bodies holding principles that would be accepted as orthodox by the Baptists of to-day, and equally impossible to show any bond of connection between the various bodies from century to century that are claimed as Baptists by the advocates of the succession theory.

The only succession believed in by Baptist scholars who know the facts is a succession of principles. In all ages God has raised up witnesses to his truth. Some of these were in the bosom of the Catholic Church; some were "heretics," none of them were Baptists in any proper sense. Yet by means of their faithfulness to the truths they saw, the great principles of the gospel survived, and in due time God gathered a people to embody them again in church life, after the Apostolic model. This succession it is not hard to trace, but any other is a delusion and a snare, a will-o'-the-wisp that will lead the pursuer into all manner of bog.

Our Southwestern brethren are

manifesting a spirit of intolerance against all who do not accept the succession theory, that argues ill for the peace of the churches and the progress of the kingdom of God. Such intolerance, which would be inexcusable in any case, is the more so in view of the flimsiness of the theory whose acceptance is demanded on pain of being branded unorthodox.

"This do in Remembrance of Me," Luke 22:19.

Bro. West: Some time ago you published a sermon on the Lord's Supper from the above text, preached some years ago by the lamented Dr. Sam Freeman. I am sure it is the best sermon on that subject I have ever seen. It is logical, clear, conclusive, convincing, and meets fully the array of prejudices entertained by uninformed minds against the position as held and practiced by American Baptists.

Soon after its publication it was suggested that you publish it in tract form for more extensive circulation. You consented to do so if a sufficient amount would be raised to justify you in doing the work. Miss Lucy Anderson, of the McKinley church, read your proposition, and remembering the merits of the sermon, has placed in my hand \$2.50 for that purpose. This amount added to \$2.50 from another source makes \$5.00, which I hold subject to your order as soon as you decide to give us the tract.

There is a wide spread necessity for the enterprise. Just such an exposition of the communion question as that sermon gives is needed everywhere. Many of our own people need to be more thoroughly educated on the subject, while our Pædo baptist friends need the very light which that sermon gives in full. Let our sisters elsewhere take up the enterprise and imitate our sister here. Let them make up small amounts and forward to you and get in return tracts for distribution, either by sale or gift, as they may see proper. Thereby they may become effectual agents for good.

P. C. DREW.

Home and Foreign Missions.

The question suggested by Bro. Riley will probably press its way to the front. He is hardly mistaken in the opinion that quite a number of brethren think it unwise policy to burden our State Secretary with the duty of making collections for the boards of the Southern Baptist Convention. However it may have come, the fact, painful and solemn, now to be met, is, that the Convention meets early in May, and a shamefully small amount has been contributed to its treasuries by our churches. Our boards command our confidence and sympathy more than ever by the renewed wisdom and Christlike zeal which have marked their work.

God calls us more, directly and urgently by the larger opportunities and more glorious successes with which he endorses our efforts.

The almost universal agitation of the nations, threatening human peace and life; and the consequent intensifying of human passions, full of new difficulties for all Christian enterprise, emphasize our responsibility. Surely the passion for souls and zeal for Christ animating all the thousands of Alabama Baptists will refuse to be represented by \$1,500.00.

Brethren, pastors, deacons, somebody everywhere, let us fall in with Bro. R.'s request, and see to it, that every congregation of Baptists within the borders of our State hear of this matter and have the opportunity to contribute something to the Home and Foreign Mission Boards before the first Sabbath in May, and that the amounts collected, small or great, be forwarded immediately to Bro. Bailey.

I know that the time is now short, and that to do this will call for some setting aside of local methods, and some disturbance of other plans here and there, but the occasion fully justifies all this. Our Boards have gone forward confiding in our hearts and hands, at our bidding. And now, men and women in China and Africa and Italy and Brazil and Mexico, and in the fields of our own country, calling for greatest self denial, and offering the least local sympathy, men and women of whom the world is not worthy, are likely to be in want.

Many of us will meet with our churches only once before the first of May. I am glad to write as one of the multitude of brethren, working humbly at weak points. Let us, in every one of these places, make a collection during April. We can do it. Except at one church, to which I give one Sunday in a month, all my preaching places are mission points, without houses of worship, but I shall certainly get something for these boards at every point.

Where we will have no opportunity to make more than one collection, let us make that for both boards, for "the mission work of the Southern Baptist Convention" and divide it between the two boards.

Methods may be discussed at our leisure. The necessities of the time set us free to do our best in the shortest way. Let us work by the rule "do it just this once," in all our churches, and the Master will accept our service without asking questions about our sense.

J. E. CHAMBLISS.

Birmingham, March 20, 1885.

Alabama News.

Eggs are plentiful in Oxford.

Linden needs another physician.

Fine Level has a three-legged hog.

A mad dog was killed in Talladega.

Pneumonia is on the decrease in Birmingham.

An ox died at Ozark last week with hydrophobia.

The principal streets of Oxanna are being graded.

A mad dog was killed near Greenville recently.

Hogs are dying with cholera in East Perry county.

A Democratic negro died near Indian creek recently.

W. M. Jones, of Athens, recently fell and broke an arm.

The county jail at Blountsville was burned on the 24th ult.

The Baptist church at Heflin was dedicated a few days ago.

Commissioners Court will be held in Wetumpka on the 6th inst.

It is said that half the population of Anniston are Georgians.

Montgomery is stirred up on her approaching municipal election.

Measles and whooping cough are among the children of Talladega.

A negro named Robt. Keel escaped from the Linden jail recently.

The Episcopal convention will be held in Greensboro on the 6th of May.

The question of a telephone from Marion to Uniontown is being agitated.

Several unsuccessful attempts at robbery have been made in Anniston recently.

Major W. W. Wallace, of Harpersville, lost four cows recently from eating ivy.

Tuskaloosa is preparing to have her streets sprinkled during the coming summer.

Montgomery has a base ball organization with a stock of three thousand dollars.

A negro boy near Eufaula had a hand and arm badly cut and mangled in an oat cutter.

Elmore county has a citizen who is ninety and one-half years old who is hale and hearty.

L. H. Grubbs, editor of the Decatur News, has been appointed postmaster at Denatur.

The Alabama Press Association will leave Talladega on the 9th inst. for the Exposition.

A little negro girl was burned to ashes in an old cabin which caught on fire in Hale county.

John Wilkins has been acquitted for the cutting of Emmet Aicardi a few weeks ago in Selma.

Oxford will continue to have prohibition. The election has passed and right reigns over ruin.

The Little Watchman, of Anniston, has observed that "during a fire people will get excited and talk."

Six persons were slightly injured at Big Swamp creek on the L. & N. road by a train running into another.

A large number of Georgia editors passed through Montgomery last week from the New Orleans exposition.

Hogs, horses, goats and sheep are prohibited from running at large within the corporate limits of Greensboro.

Our exchanges all over the State have come to the conclusion that this has been an unusual cool spring so far.

While playing with a gun, a little son of Mr. B. P. Harris, of Athens, accidentally shot his brother in the foot.

C. C. Douglas, of Birmingham, made an attempt at suicide on last Friday night, and his condition is extremely critical.

The residence of Mrs. Sol. Dutton, near Moulton, was destroyed by fire recently. Loss, about \$400; no insurance.

It is said that more corn will be planted this year in the canebrake section near Demopolis than has been for many years.

Mrs. D. S. Walkley, of Equality, recently had her clothes to catch on fire, was burned seriously, and died in a few hours.

There are from twelve to twenty valuable business and dwelling houses in course of erection in various parts of Montgomery.

Mr. Robert D. Palmer, instead of Major Seibels, of Montgomery, has received his commission as timber agent for Alabama.

There have been twenty-four marriage licenses issued from the office of the Judge of Probate of Bibb county since January 1st.

A negro entered the Windsor hotel at Montgomery, and stole about \$80 worth of clothing belonging to the waiter of the house.

Alabama's day at the World's Exposition has been postponed to the 16th of April, instead of the 7th, as heretofore announced.

The City Hotel, at Demopolis, has recently been repainted and is being further improved by the addition of about twenty new rooms.

A little two year old son of George Walker, at Florence, recently fell into a pot of boiling soap, and was so severely burned that he died from the effects.

John V. Chestnut, who was indicted for the murder of Warren Dupree, of Montgomery, in March, 1882, was tried in the city court recently, and acquitted.

A negro in Anniston sold another a half pint of whiskey, which resulted in a fine of fifty dollars and ten days imprisonment. This is prohibition on a small scale.

Anniston has a daily paper, The Little Watchman. It is a bright little sheet of sixteen columns, filled with items of interest to the citizens of Anniston and the surrounding country. As everything else grows to be successful in this progressive little city, so will the Watchman grow and increase in power.

The next annual Sunday school Convention of the Eufaula Association will be held with Clayton church, May 30th and 31st.

Dr. Nunnally has entered upon his work in Eufaula with his characteristic energy.

W. S. ROGERS.

Clayton, March 24.

FOR \$3.25

We will send the ALABAMA BAPTIST one year and a copy of

Alabama Baptist.

SELMA, ALA., APRIL 2, 1885.

Happy Thoughtful Night.
For years Mr. J. A. Ackley, of 103 West Fayette street, Baltimore, had suffered with neuralgia so that he could hardly sleep. But he writes, "One night was suffering very much, and the thought struck me that Brown's Iron Bitters would do me some good, and perhaps cure me. It was a happy thought, and to my great joy it has entirely cured me after using two bottles. After three months I have had no return of the symptoms. I cheerfully recommend it as the best tonic I have ever used." Neuralgia sufferers, take the hint!

A new magazine is called The Woman's Age. It contains a good deal of fiction.

A new method of fastening the strings of upright pianos has been invented by the Mason & Hamlin Organ & Piano Company, which is regarded as one of the most important improvements ever made, making the instrument more richly musical to its tone, as well as more durable, and less liable to get out of order. [Boston Journal.]

How Illinois a dog can make. Sometimes it Texas long to see the point of such a pun.

As the seasons change, so the demands of the body, and to enjoy the genial sunshine of spring, the water rubb must be cleared away. Many will emerge from the long winter, with weakened constitutions, blood thin and poor, appetite wanting, digestion imperfect and full, liver inactive and sluggish, headaches and neuralgia pains more frequent than heretofore. To such let me say, the use of a bottle of one of the Seven Springs Mass. and regular use will remove all these troubles, and put your system in a condition to enjoy and appreciate the beauties of spring and health. Ask your druggist for it.

Mrs. Partington said that a gentleman laughed so heartily that she feared he would burst his vocal vein.

The Demand is Rapidly Increasing.
E. J. Madden, Damascus, Miss., writes: You will please send me another Case of Hughes' Tonic, to Forrest, Miss. It is astonishing to note the rapidly increasing demand for Hughes' Tonic, to sell one bottle of it insures a much larger sale. We pronounce it by far, the best medicine we handle, and the fully recommend it to all those troubled with Chills and Fever. Prepared by R. A. Robinson & Co., wholesale druggists, Louisville, Ky. Sold at Retail by Druggists generally.

"How did you begin life?" the young man asked the great man. "I didn't begin it," truthfully replied the great man. "It was here when I got here."

Itching Piles—Symptoms Moisture, Lake perspiration, intense itching, worse by scratching, most at night, seems if pin-worms were crawling. "Swayne's Ointment" is a pleasant, sure cure.

A man said to his aged mother: speaking of his wife, "I do wish I could keep Mary from exaggerating you." "Get her to talk about her own age," responded the shrewd old lady. New York.

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

When a man stays down town at his office until midnight trying to strike a balance he generally loses it before he gets home.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting their teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste, it soothes the child, softens the bowels, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-cent bottles.

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Is the greatest Blood Purifier in the world.

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It acts as delightfully on the tender babe, the most delicate lady and infirm old age, as on strong man, in imparting Health and Vigor to Nerves and Brain, Blood, Venae, Liver. When taken, you can feel the life-giving power of the Cordial, and your system, all diseases of the Blood, and giving Health, Vital Power and Strength in every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidney, Bowels, Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

<ul style="list-style-type: none"> Sleeplessness, Night sweats, Bilious Complexion, Hot Flashes, Fainting Spells, Nervousness, Falling Eyelids caused by Weakness, Pruritus, Hedid Flashes, Scalding Hot Urine, Brick Dust Deposit, Sticky Urine, Uterine Weakness, 	<ul style="list-style-type: none"> Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Pain, Ringling Chirulation, Cold Feet and Hands, Rheumatism, Overheated Constitution, Heart Trouble, Bleeding Fever, 	<ul style="list-style-type: none"> Diarrhoea or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pain in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Eruptions on the Face and Skin, Colic Pains.
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