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Ordination Sermon.

Preached at the Alpine Baptist Church on Sunday, the 13th of December, 1885, on the Occasion of the Ordination of Willie S. Henderson to the Gospel Ministry.

BY REV. WASHINGTON WILKES.

The Gospel Treasure.

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Cor. 4: 6, 7.

Why did not the Almighty commission his army of angels to subdue the world to his moral government? Infinite wisdom saw meet and proper, in the fitness of things, to do otherwise. Men are the only suitable beings in the universe to preach the gospel. They whose sympathies and experiences are in full accord with our own must teach and exhort us. Heaven's richest treasure, the gospel, must be put into the meanest treasures—"earthen vessels"—fallen, perishing men. The reason for this seeming incongruity is, "that the excellency of the power may be of God, and not of us." The text refers to the light of creation. "God commanded the light to shine." He did not ask the planets for light. These were not yet created. The sovereign fiat was, "Let there be light." Afterwards the mandate was, "Let there be lights." The fountain and cause and origin of light is God. The appointed method and medium for reflecting light is the planetary system. How transcendently glorious is the analogy between the light of the natural and spiritual worlds! Light shone in the face of Jehovah and illumined the natural world as it was struggling into physical being. Light shines in the face of Jesus Christ to illumine the moral world as it struggles into spiritual existence. "The light of the knowledge of the glory of God in the face of Jesus Christ." "This treasure" of spiritual light and knowledge was conferred on—

1. The gospel ministry—extraordinary.
2. The gospel ministry—ordinary.
3. The gospel ministry—distinctive.

1. The Gospel Ministry—Extraordinary. The Christian ministers of the first hundred years of the new age were infallible teachers. John and Christ, the twelve, the seventy, the hundred and twenty, were the leaders and guides in the rising kingdom. Christ the Son of God and head over all "spoke" and taught "as never man spake." The disciples being qualified by plenary inspiration, spake the truth as divinely revealed to them. The accession of Paul to the numbers of the first preachers was the introduction of an educated or literary ministry. The others were; "unlearned and ignorant men." The assumption that Christ's disciples became literary preachers by association with the Master and receiving instruction from him, contradicts the Word. Such assumption is not needed in support of "ministerial education." For infallible inspiration rendered literary education needless. Such assumption also deprives Christianity of one of its strongest internal evidences in favor of its divine original. What natural learning might have done could never have directed the mind of the people to look for the cause of results beyond natural agencies. But what could not be produced by natural gifts and acquirements, necessitated an inquiry for the cause of results to go beyond natural to supernatural agencies. Had plenary inspiration and miracles continued till now, colleges for ministerial learning would never have been needed. Indeed, Christianity has always stood more on moral than literary forces for its establishment and extension.

These early witnesses for Christ declared the truth, the whole truth, and nothing but the truth. All they taught and practiced is binding on mankind, in all ages and nations. What they did not preach by precept and example—generally both—is binding on none, and to be rejected by all. No latitude was allowed on settled questions of doctrine or duty, though Paul rejoiced when Christ was preached, even by otherwise false teachers and his own enemies. The truth as it is in Jesus was always to be received for its own sake. Error was denounced though an angel preached it. Revealed truth was rigidly construed and uncompromisingly maintained. Salvation by grace, in its plan, application, and final completion was the key note. Outward rectitude of life was the crowning evidence of inward renewal and spiritual life. The Christ whom John preached is the Christ whom the disciples and apostles preached, and we preach. The faith and repentance and baptism which he preached they preached, and we

preach. He preached the kingdom which they preached, and we preach. Christ ratified and confirmed John's ministry. The apostles recognized a relation between their ministry and John's—in filling the place vacated by Judas' death. Mark calls the Forerunner's ministry, "The beginning of the gospel of Jesus Christ, the Son of God." The King was born in a stable, the kingdom began in a wilderness. The King was a babe before he was a man. The kingdom was little before it was large. The earth in creation was without form, and void, before it was beautiful and consummated. Vegetation shows its tendrils before the fields and forest send forth their flowers and wave with ripened fruit. This analogy of the natural kingdom runs all through the gospel kingdom. God did not send down a full grown king nor kingdom to earth. The new Zion "rose, and flourished, and"—lives forever. No celestial diploma of graduation was given to fishermen and tax collectors at the time of their call into the ministry. They were to rise higher and higher, and learn more and more of the spirit and nature, the form and extent of the rising and expanding reign of Messiah. Their credentials were written in their hearts, by the Holy Ghost. Increasing light and knowledge was to possess these "earthen vessels," until John, in the revelation, looked away from the isle of Patmos to the perfected glories of the church, the lamb's bride, and beheld the kingdoms of the world become the kingdom of the Lord and his Christ.

2. The Gospel Ministry—Ordinary.

The cessation of miracles and divine inspiration is God's seal on the completeness and sufficiency of the holy canon. There was no farther need of a direct communication from heaven to earth. The will of God is fully revealed. The character of God is sufficiently made known. The way of salvation is made plain. The form and government of the assemblies of saints on earth need not be mistaken. Nothing is to be added to or taken from the legislative code. The executive department of the kingdom is all that remains unfinished. To execute requires no new enactments. The foundation is laid; the material is prescribed; and the building is going up. The model and pattern are furnished at hand. Ministerial qualifications now are largely changed from those of the apostolic age, in this, that plenary inspiration and gifts of miracles are not bestowed. Preachers are now, therefore, not infallible as preachers were then. This distinction is of great importance. It explains the otherwise perplexing denominational differences and dissensions which agitate the Christian world. How can it be, asks infidelity; it is incompatible with consistency and sound orthodoxy, says rigid denominationalism, that the Almighty should call men into the gospel ministry to teach conflicting doctrines and practices, and establish antagonistic churches; and all these teachers claiming the same book—the Bible—as their sufficient authority.

Yes, but let it be remembered, first, that God calls fallible men to preach, and that their call does not make them infallible; second, that God calls men to preach the truth, and that the error they preach comes from their fallibility, and not from the Bible, nor from the Holy Spirit; third, that to whatever extent the truth—Christ—is preached, God is pleased and we should rejoice; fourth, that error is to be rejected though an angel preach it; fifth, that men who are in error in some respects may hold and preach the truth in other respects with power and success. But their error is to be shunned.

Thus Christianity and the Bible are not to be held responsible for the defects of "earthen vessels"—fallible men. For even the inspired apostles had enough of the human in them to subject them to judicial differences, though not to cardinal dissensions in doctrine or duty, precept or practice. The Bible is one. Its teachings are harmonious. Misconstruction of the Word is what puts "all the foundations of the pit" religious "world out of course."

3. The Gospel Ministry—Distinctive.

One only among the various sects in the days of Christ and his apostles was recognized as of Divine right and authority. There was then no need of Christian denominationalism, as when diverse Christian sects exist; for then there existed only one sect. What this sect was called to designate it from Jewish and other sects depended on the idea or lesson to be peculiarly conveyed. For illustration, John was called "the Baptist," to teach the people that his official ministry was marked by an ordinance which, in its terms of admission, its

action, and its intent, was peculiar to the harbinger and the rising kingdom. The people baptized by John were called "disciples," to teach that they were learners; "John's disciples," because they were under his immediate instruction. For the like reason all those believers who were under the immediate tuition of the Savior were called Christ's disciples, that is, his learners or pupils. At Antioch it was where all disciples were first called Christians; for the religion of Jesus was now well enough established, and widely enough known to answer all discriminating purposes between Christ's people and all other sects. "Saints," "churches," etc., were other discriminating terms used in epistolary times while the epistles were being written.

But though denominational distinctions among professed Christian churches (as all are termed) be very different now, in the main, from those used in the New Testament, yet these sects are here, and each has its distinctive ministry.

Now, returning from these more general thoughts, a final point is to be briefly noticed in the question, What is there for the Baptist ministry? What use is there for the Christian religion, some have inquired. What use for the Bible? What use for Christ? For vicarious atonement, *et al.* Indeed, the utility of anything and everything may be questioned by opponents. What use is there for these missions to heathen nations, and for these Baptist leaders in such wild enterprise, inquired Parliament in England, the North Kirk Assembly of divines in Scotland, the East India Commission in Calcutta—crowned heads and government officials. Irony, sarcasm, genius and learning, were enlisted against these Baptist missions and Baptist missionaries. But what of it, what of Sidney Smith's wit and eloquence and logic and rhetoric? What of all the mighty sensation created against Carey and Marchant, and Kincaid and Ward, and Judson and Rice, and many other missionary pioneers who counted their lives not dear to them, if they might proclaim Christ to the perishing millions of heathen souls.

Let the question be answered. Let happy heathen converts answer, by scores and thousands enlightened and rejoicing in Divine salvation. Let Bible translations into numerous tongues and dialects answer. Let colleges and schools in heathen lands, smiling heathen children and grateful heathen mothers answer. Let heaven and earth, time and eternity answer the question, What use is there for the Baptist ministry?

Not only Asia, but Africa and Europe and America may answer. For in all countries where Baptists and a Baptist ministry are known their influence is the balancing power that keeps church and State apart; that keeps the world out of the church, by maintaining the spirituality of church membership; and that defines and perpetuates the boundary lines between the domain of conscience and that of the secular authority. Nor is it arrogant to say, that Baptist churches and their preachers keep apostolic baptism in existence. Immersion, which the standard authors of the Christian age, with few, if any respectable exceptions, acknowledge, to be the baptism established by Christ and his apostles, would cease from the world were Baptists to cease—in their various branches. A further use which there is for the Baptist ministry is to keep the great truth before the people, that the Bible in the only confession of faith, the only book of discipline, the only Christian creed and guide that is to be offered to mankind.

Although there are such things among Baptists as abstracts and articles of faith as matters of denominational harmony, yet it is a remarkable fact, that no one is expected to respect those articles of faith, only as that respect is commanded by the *Scripture proof texts* appended to each article of faith embraced in the abstract. It is on these scripture proofs that Baptists rely for assent to the doctrine or duty specified, claiming no other authority for the acceptance of any point, whatever, in faith or practice. Baptists, therefore, carry into their very "articles of faith" the grand old sentiment, "The Bible, the Bible only, the religion of Protestants." Baptists never appeal, authoritatively, to the law of the church, nor to the edicts of ecclesiastical councils, assemblies, or conferences, nor to the rulings of church officials, but they appeal only to the law of Jesus Christ and the apostles, as revealed in the New Testament.

On the whole, then, I modestly reach the conclusion, that there is a use, an indispensable use, for the Baptist ministry.

From the entire subject, in

Conclusion.

let it be remembered, 1. That Christianity attests the divinity of its nature and Author by the very frailty and lowness of the instruments set apart for its propagation. Neither is the ministry or the laity of the church of Christ taken from the higher, but mostly from the lower and middle ranks of society, yet the gospel ministry is invincible, and the gospel church imperishable.

2. That experimental light and knowledge are the highest qualifications for the efficiency and success of the gospel preacher. Spiritual light must first shine into the preacher's heart before he can shed it upon others. An unconverted preacher is the dupe of Satan, the abhorrence of the Lord, and a blind leader of the blind.

3. That the preacher must realize the great truth, "that the excellency of the power is of God and not of himself."

And, as one after another, these "earthen vessels" shall break and crumble to dust, the Lord will set up others, with the same "light of the knowledge of the glory of God in the face of Jesus Christ."

The Immortality of the Soul.

"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—Matt. 10: 28.

No philosopher, ancient or modern, can speak of the soul as did Jesus Christ. He never analyzes or reasons about it. His entire divinity illuminates and permeates his own soul in such a manner as to liberate him from the flesh, or, seemingly, if not altogether, to do so, when he talks to us of the loss and the destiny of the human soul. It is said that there are but four great dramatic poets, who had wonderful soul energy so that, "having, like the nightingale of Gogola, many tongues," "they sing all tunes"; and it is the decision of the purest criticism, that "poetry can give fuller and more adequate expression to the soul of man than music at its highest can give," but neither Shakespeare in Macbeth nor Hamlet, nor Homer nor Sophocles have any comparison with Jesus in the energy and revealing power of language as shown in the passage at the head of this article. The Sadducees, in their loose opinions, rejected the doctrine of the resurrection and the existence of the spirit-world; Voltaire shunned the teaching that the soul is a separate entity and made a mockery of the belief, while Maudsley, to give a physical basis to this phase of modern thought, that man is wholly and altogether material, places memory in the brain cells; but when Christ speaks you are seized with a power beyond, infinitely, that of an impression of an earthquake unattended by any subterranean noise, "when a moment destroys the illusion of a whole life—the deceptive repose of nature vanishes, and one feels transported, as if were, into a realm of unknown destructive forces, every sound, the faintest motion in the air, arrests the attention, and one no longer trusts the ground on which he stands," or the impressions made upon the mind from the summit of a colossal mountain in South America where one can behold the different climates "ranged the one above the other," of all the vegetable zones and "all the stars of the firmament,"—and the individual soul of the individual man becomes charged with a power to feel in Christ-revealing sense, stronger in force than magnetic currents moving "over hundreds and thousands of miles of sea and land," the infinity and positively inconceivable sorrow of a soul lost, and a more than corresponding joy, a joy never to be measured by Gabriel or Moses, of a soul saved through the blood of him, who, through unquenchable and eternal love, died on the hill of Calvary. Not the materialist, but Christ, shall ever be our teacher in all things pertaining to the soul, and by him will we ever abide.

L. D. GOWEN.

Using but not Abusing.

God's children, as travelers on the land, as passengers in a ship, must use this world, and all the comforts of it, with dead, and weaned, and mortified affections as if they used them not. If riches, if children, if cattle, if friends, of whatsoever increase, let us watch that the heart fly not loose upon them. But as we use salt with raw and fresh meats, let us use worldly comfort without a savory remembrance that these worldly goods and comforts are the common portion of the men of this perishing world, who must perish together with them. Let us muse upon their insufficiency to content and fill our hearts, upon their uncertain coming, and going with eagles' wings; upon their anxieties full of thorns and vexations; upon their certainty of departing, how soon we know not.

A Pull All Together.

Christian workers, nowadays, need to sit at the feet of the old man with the bundle of sticks, to learn the lesson that in union there is strength. Individual sticks may be broken, but, tied together in a bundle, they cannot be. "All at it, and always at it," was John Wesley's recipe for subduing the world to Christ. But that sagacious observer knew that "all" might be at it, and "always," and yet, if they worked in a random and haphazard way, they would fail of the end. Hence, he introduced "method" into all his religious enterprises, and became known to the world as a Methodist. Next to the fervor of Christian zeal, the great church which Wesley founded owes its success to that minute and exhaustive organization that gives each man, woman, and child his own proper work, and combines all energies toward a common end. "A strong pull, a long pull, and a pull all together," should be the motto of the Christian church. We may pull strong, and pull long, but until we learn to pull all together, we shall never start the load.

Organized co-operation is the open secret of the great industrial, social, and political success of the day. In the vast factories, where thousands of operatives toil, division and subdivision of labor, to an extent never practiced before, achieve surprising results. On the eve of an election, the political papers ring with the cry, "Organize! Organize!" And, other things being equal, it is the party that is best organized that wins the day. In "machine politics," it is not the machine that is to be condemned, but the bad men who run it. The children of this world are wiser than the children of light. They know that it is organized energy that succeeds, whether in an unrighteous or a holy cause.

The Bible is full of encouragement to methodical and co-operative effort. Christ assigns "to every man his work." The apostle exhorted the Corinthians to do all things "decently, and in order," and rejoiced in "the order" of the Colossians. The worst thing that Job can say of the grave is, that it is "a land of darkness, without any order." There, organization falls back into disorganization, and hence there "the light is as darkness." The centurion at Capernaum knew, from his experience in the veteran legions of Rome, the value of method and discipline. Hence, his conception of the kingdom of Christ was that of an army in which every man has his place, and is instantly responsive to the word of command. "I say unto one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it." Christ heartily commended his thought. It would be hard to point out in the Bible history where God undertook to accomplish any great thing for men without system and combination. There is, indeed, "no restraint to the Lord, to save by many or by few," but the few are generally, like Gideon's three hundred, a well-drilled company, who stand "every man in his place about the camp" of the enemy, and blow their trumpets, and break their pitchers in perfect concert at the word of human command.

And now, a sign of the times in home missionary work is a gradual consolidation of the women of our churches in the great effort to save our land. It is plain that the era of impulsive and irregular beneficence in this direction is nearly at an end. The sending of a missionary box to this place, or the giving of a little money beyond, as a life of frontier need or suffering reaches the ear, is felt to be inadequate. It is a low type of benevolence that moves only now and then in response to touching incidents and thrilling appeals. Our sisters are rising to a higher plane of sustained and organized effort. It is the steady stream that turns the wheel, and not the occasional puffball. An intelligent and comprehensive view of the home missionary campaign that is to last for years and extend to every corner of our vast domain shows the need of permanent and thorough organization. The women of every church should have a part in this movement. The disposition to turn aside and work alone is not that which organizes victory. The name, "Woman's Home Missionary Union," which several of the States, in perfecting their organization, seem inclined to adopt, is significant. In union there is strength. United we stand, divided we fall. "A strong pull, a long pull, and a pull all together."

Things are unbearable just until we have them to bear; their possibility comes with them.—Gov. MacDonald.

Toil and Sloth.

Rightly viewed, work is the guardian of morality. As water that does not run must breed poisonous vapors, and houses unoccupied become unclean, so the mind of an idle man will become a resort for evil thoughts and morbid imaginings. Indolence is the sister of melancholy Satan's cushion of rest, a sort of slow suicide, which kills "the man" in us, even if the body lives. Dionysius, Caligula, and Nero, the three worst of the emperors, were each famous for indolence. If all men were kept daily at work, many of the crimes which stain society would be banished at once. If men could be induced to love their work, working not as machines or hands, but as living spirits, delighting in what they did, in order of beauty would spring up around us, and joy fill human life, and slovenliness, and "scamping" and fraud and trickery would largely die. He who does a true thing touches a chord which reaches the bosom of God. All work is divine. All business a religion, capable of becoming a blessedness. A thousand evil spirits wait for an idler. The noblest nanhood is surely not inactivity, but a triumph over hardship and hindrance.

The educator is so successful with his pupils as work. Toil not only gives strength of muscle, sinewy limb, and bony look, but it gives conscious power of endurance, daring for enterprise, ease in difficulty, power to help others, facility comes more by doing than by any other means. "My shirt-sleeve" were the best coat of arms I ever had, or ever shall have, said a popular president of the United States. Toil, the mother of energy, application, self-reliance, endurance, and manhood. Energy strangles the lion which the idle man finds in his way, or, rather, stings it, and harnesses it, as it makes it to do one's will. Effort takes her own opportunities, and makes eyes to see them, where indolence finds nothing but difficulty, and where the only industry that can flourish is excuse-making. In a word, the noblest forces of life are aroused by toil, strengthened by difficulty, and crowned by persistent sacrifice. "Whist! no law is more sure than that of duty; no power, or talent, means its final loss—on the other hand, increased use means not only increased facility, but increased enjoyment. "What is your secret?" said a lady to J. W. M. Turner. The reply was, "Hard work, madam." That reply is the truth about every great man whose work has won the notice of the world. Industry and greatness have ever been close friends.

Perhaps no joy in life is purer than the joy that comes from having "done something." The man who is born to a possession never enjoys it as the man does who has gained it by labor. That which costs us nothing we value little, and easily let slip. No one can take away the joy that comes from labor; it becomes part of me, and of my life and history. Work and effort have their relation to spiritual health. Our hours of difficulty, not our hours of indolence, are our seasons of soul-strength and joy. The friction that polishes the diamond is but an image of that attrition which gives lustre to the spirit. The world is God's work-shop to make men; divine grace supplies the tools, and watches over the work; Christ is the divine pattern into which men are to be moulded; sorrows, trials, and difficulties are the tools which grace uses. The fire must often be at a white heat, and the anvil broad, and the hammer heavy, to mould the shape which God requires. We must conquer life to conquer death; we must subdue earth to win heaven; we must lose self to find God. Only out of great tribulation came the white-robed host, for

"Life is not an idle one, But heated with burning fears, And bathed in baths of hissing tears, And battered with the strokes of doom To shape and use."

Soul rest can only make shams. Soul strife only can make saints. In Christ there is conflict, but not condemnation. The ideal Christian life is to be a soldier, not a sleeper.

It would be well if all Christians would resolve to be workers, as well as givers of money. The need of the church and the age is the practical contact of class with class, the rich with the poor, the sufferer with the healthy and strong. Jacob had a vision in early life (best have visions then), but Jacob's ladder began with the ground, if it up reached heaven. Let us begin with lowly work. The fly works, and seems ever in a hurry, but what he does is not very manifest. The bee works quietly, and for a very sweet end.

To serve a short time, and fill it, is far better than a long and idle life.

The minister was right who, when told "he might live five or six years if he gave up work, but only three years if he persisted in preaching," replied "at once, 'I prefer three busy years for my Master, to fifty years of leisure.'" Let us all guard against excuses for not doing. Heart and will are generally our only need for the accomplishment of most enterprises. Specially let us guard our religious life from idle excuses. We may not ride on deer to our business, and on tortoises or snails to our religious duties.

Self-Denial in Giving.

A new letter speaks of the sacrifices made in small country churches as something that the members of wealthy churches know nothing about. We have reason to believe that a common misconception exists, and that many churches in the rural districts imagine that the large gifts of city churches are made without sacrifice or self-denial. It is true that there are a few rich members in most city churches who can give their thousands without any appreciable curtailment of their incomes, and therefore without real self-denial. But in these churches the large majority of the members are not rich, and many churches reputed to be rich have much less wealth in them than is supposed. The large sums reported now and then as given for some missionary enterprise, or to raise a debt, are largely made up of gifts from people in moderate circumstances, and what they give involves economy and self-denial. Indeed, if invidious comparisons are to be made between city and country, we should say as the result of considerable experience with both kinds of churches, that the grace of self-denying giving is much more developed in city than in country churches. Some of our well-to-do farmers hardly know what real giving means. But there is no need of comparison or recrimination. The number of stingy people is too numerous everywhere, and there are far too many Christians yet to learn the Apostle's words, "As God hath prospered him."—*Examiner.*

The Use of the Prayer.

It is sometimes urged that any real answer to prayer is impossible, because of the fixity of the laws of nature. Because scientific research has led man to see more clearly that the laws impressed upon life universe are steadfast and unvarying, therefore some would draw the inference that prayer is altogether in vain. They consider it mere folly to pray for fair weather, or for recovery in sickness; or about any other matter which they consider will only be determined by natural law. But it seems to me we ought never to forget that, amongst other laws, there is none clearer than this—the mighty force of a personal will. By means of this we find the effects which natural laws would otherwise have, reversed, modified, made subservient to work out results that we could never have looked for. The apple that would have fallen to the earth is caught in its descent. The water that would seek a lower level is turned upwards. The field once covered with weeds has a glorious crop of grain. The steamship ploughs the ocean. The electric current carries its messages beneath the wave. These and almost everything around us testify of the force of personal will working out through natural laws that which alone they never could have done.

But what shall we say of him who gave these laws and himself maintains them? If we have faith in a Creator, what shall we say of One who hath infinite wisdom, unfailing resources, innumerable agents to do his bidding, and almighty power to carry out his designs? Shall we deny to man's Creator that personal will he gave to the creature? He that made the eye, shall he not see? He that made the ear, shall he not hear? So we may add, he that made man's will to be so mighty a power in the world, shall not his own will to fulfill his own purposes be infinitely mightier? And may we not believe also that the law of prayer is one of those "moral" laws that move side by side with the laws that pertain to nature? So that nothing need hinder our faith in prayer. Not only precept and promise, but law itself may encourage us to make known all our requests to our Father in heaven.—*The Quaker for March.*

We Cannot Separate Christianity from our Civilization.

The Pilgrim fathers brought the Bible to our shores, and its light is reflected in our Constitution and laws. Our national foundations were not laid in darkness, but carefully, and by the light of God's truth, every stone was put in its place.—*Sermons for Saint Sabbath.*

Temperance Column.

THE BEST WAY.

Public sentiment must favor any law to make it effective. Hence you ought to commence with the precincts and then with the counties, and get a large and overwhelming majority in favor of driving whiskey out of the State. Then you can carry the State and enforce the law, and not before.

A PROPHECY.

That the Fulton county vote will carry Georgia for prohibition; and Georgia will carry the South and the South will carry the North, and the South together will carry the United States; and the United States will carry the world; and the world will carry all the liquor and pour it into the sea while millions of those, who have suffered because of alcoholic drink, will make the earth shake, and the very heavens reverberate with their joyful, thunderous shout "the year of jubilee has come!"—*Southern Journal.*

IT DON'T PAY.

It don't pay to hang one citizen because another citizen sells him liquor. It don't pay to have one citizen in the county jail because another citizen sells him liquor. It don't pay to have one citizen in the lunatic asylum because another citizen sells him liquor.

If don't pay to have fifty workmen ragged, to have one saloon keeper dressed in broadcloth, and flush with money.

It don't pay to have ten smart, active, intelligent boys transformed into thieves, to enable one man to lead an easy life by selling them liquor.

It don't pay to have fifty workmen and their families live on bone soup and half rations, in order that one saloon keeper may flourish on roast turkey and champagne.

It don't pay to have one thousand homes, blasted, ruined, defiled, and turned into a hell of discord and misery, in order that one wholesale liquor dealer may amass a large fortune.

It don't pay to give one man for fifteen dollars a quarter, a license to sell liquor, and then spend \$5,000 on the trial of another man, for buying that liquor, and committing murder under its influence.—*Christian.*

Sympathizing with all wives who have drinking husbands, with mothers whose sons are on the way to the drunkard's grave, with young ladies who have drinking beau some of whom get so thirsty between the acts at the theatre as to just step back to see a friend in the rear. I continue to be

OLD GRUM.

GROWTH OF TEMPERANCE SENTIMENT.

Mr. Rosenthal, an ex-wholesale liquor dealer of Chattanooga, said: "Yes, I have failed in business and made an assignment, and the cause was Local Option laws in Georgia and Alabama. My trade fell off 50 per cent in that country. I couldn't meet the obligations out, and had to close up. My friends offered to set me up in business again, but I said: 'No, I've had all I want of the liquor traffic. The business is breaking, and will continue to break as fast as the temperance laws continue to advance.'"

I asked: "Does not the growth of temperance sentiment affect your trade in counties where prohibition has not been adopted? In other words, is not the temperance sentiment, rather than the laws, which harm you?"

"No, sir," he answered. "It's the laws. A temperance revival might temporarily lessen the sales but not to any great degree or for any considerable length of time. But when the law passes, and the courts support it, the business can't live; and that's all there is of it."

"But your trade with consumers direct advances,—that is, your jug-trade, so-called, goes forward as the saloon trade fails you?"

"Not so; many of my best customers, who ordered regularly when the saloon was in their neighborhood (their orders being for from two to five gallons), have withdrawn their orders now that the saloon is gone, and in reply to my inquiries have to say: 'We don't use the stuff. We have driven it out and given it up.' Nor does the trade simply go somewhere else. It stops; and that's the end of it. Only last week a traveller for a Cincinnati house called to see me on his return from Georgia. Before the adoption of recent laws he had a splendid trade. Now, he said, his sales did not meet expenses, and the firm has ordered him on to Eastern centers, and Georgia is abandoned in the trade."

Wonderous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful, must be uniformly joyous—a spirit all sunshine, grace, full from very gladness, beautiful because bright.—*Carlyle.*

Alabama Baptist.

MONTGOMERY, ALA., FEB. 25, 1880.

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THE ALABAMA BAPTIST.

Montgomery, Ala.

INSPIRATION.

We have just finished reading "A

Symposium on the Inspiration of the

Apostles" in the January number of

the *Baptist Quarterly Review*, by Pro-

fessors Dodge, Robinson, Manly, of

our Seminary, Lincoln, Pepper, Ste-

vens, and Owen. The papers are all

able, and deserve to be read and pon-

dered by intelligent Christians, as

they indicate the present phase of that

question. The subject of inspiration

comes up ever and anon for a re-hear-

ing. It has something of periodicity

about it, not unlike some of those

great pestilences that come to de-

minate our population. And what is

not a little strange about it, is that

the very men whom we have stationed

around this ark of our covenant, the

Holy Writings, are the men who seek

to betray their sacred trust by pro-

fessing to have discovered in their

"advanced thought," their "higher

criticism," that their hallowed treas-

ures are "honey-combed" with a "hu-

man element" that vastly discounts

their value. Instead of recognizing

the work of God as the standard of

final appeal upon all questions of re-

ligious faith and practice, they have

erected another tribunal, a "still other

revelation of God found in the human

conscience and common sense," so

that "conscience" and "sense" are to

eliminate everything from the Bible

that fails to pass the ordeal, and if

anything survives as a residuum, that

is what remains to us. As if the

"conscience" and "common sense"

of a poor worm of the dust could sit

in judgment on what is, and is not,

proper for God to reveal!

true, for it all rests on the same foundation. Unsettled a part and you unsettle the whole. All that integrity to truth allows us to yield is that these sacred writers used their memories in the historical and biographical departments of this divine book, under the supervision of the Holy Spirit to protect them from the possibility of error, but that in the prophetic, doctrinal, and practical portions of the living oracles, they wrote and spoke under the direct and exclusive dictation of the Spirit. The homogeneity of the book, from Genesis to Revelation, though written by so many different authors of different nationalities, and in different ages, running through a period of over fifteen hundred years, leaves no other alternative than that it is the product of the one Spirit that guided the pen of every writer. We cannot accept the theory that converts the Bible into something like the "great image" Nebuchadnezzar saw whose "feet were part of iron and part of clay." The "partly human and partly divine" theory of inspiration is not the theory we erring mortals need. For who is to determine where the "human" ends and the "divine" begins? The "human" conscience and common sense are not the tribunal to decide questions momentous as eternity. Debauched by sin, perverted by prejudice, and blinded by "the God of this world," one might as well organize a jury of convicted thieves to try a rogue, as to place such an issue before such a tribunal. What part of human nature has not been contaminated by sin? Reason, conscience, judgment, will, affections, all, all have been blunted, perverted, so that we "call darkness light and light darkness," and how absurd to suppose that God would subject his revealed will to such an earthly standard for final adjudication! It would be as though the judge on the bench should appeal to a criminal at the bar to interpret the very law he is charged with violating. No; "Let God be true, and every man a liar," if need be.

Other aspects of this subject press upon us for consideration, but we pause here, as this article is already too long. We shall resume the subject at an early day—meanwhile we admonish the reader to cling to the rock of his defense, and build upon it, with the assurance that his structure will stand amid the wreck and ruin of the last day. S. H.

THE REAL TEST OF DISCIPLESHIP

The love of money is the last passion that yields to the power of divine grace. Men will give up their honors, their pleasures, their companionships, and appetites—they will contribute their time, their talents, their influence to the cause of Christ. They will attend our sanctuaries, sing, pray, talk, and admonish their brethren to do their duty with all diligence. They will deplore in mournful terms the low state of religion, and weep over our spiritual desolation. They will project magnificent plans to carry on the work of Christ, for other people to execute. They will admonish their pastors as to their duty, and tell them just how they can double their capacities and influence for good. But when it comes to money they are, to use the legal phrase, *non est inventus*; they are not to be found, not to be counted on. They ring the changes on salvation by grace as a *succedaneum* for all their delinquencies. (Well, it will take no little grace to save some of them!) This avarice accompanies its victim down to old age, and flourishes in its greatest luxuriance where nothing else can grow. There are cases where the whole contest between grace and depravity is narrowed down to this one vice. The young man in the gospel, whose amiability in all other respects excited the love of Jesus, is a painful illustration of the power of avarice.

All the other commands he avowed he had kept from his youth up, and our Lord seems to have given him credit for all this. But the omniscient eye saw where the idol had enshrined itself that lured him from the kingdom; hence when the command came, "go sell what thou hast and give to the poor, and come, and follow me," it struck the very root of the evil—it exposed the fatal malady that has been the ruin of millions—for it is added, "he went away sorrowful, for he had great possessions." He could part with everything but his money. To this he clung, and for this he jaded the haggards of eternity.

Observe, riches are no sin in themselves, but when they dominate the soul and become the sole idol that cherishes, they as effectually exclude us from heaven as any other vice. Alas, what multitudes on their way to the eternal world are wrecked on this fatal, this ignoble sin! No wonder our Savior says, "How hardly shall they who have riches enter into the kingdom of heaven!" There are times, places and circumstances in which the way of life becomes so narrow as to admit nothing but the man himself—in which riches become the last obstacle that grace must overcome. And happy is that man who "takes joyfully the spoiling of his goods that he may have in heaven a better and enduring substance." Salvation on any terms is infinite gain. S. H.

"THE DESIRE OF ALL NATIONS."

If Christ be the desire of all nations, how important that we, his professed followers, put all nations in possession of his glorious gospel. No philanthropist can equal that which seeks to supply the wants of men's immortal nature. The bread of life is as far above our natural bread as the heavens are higher than the earth, as eternity is greater than time. The benevolence that inspires this is the noblest benevolence that can animate the human soul. The germ of all kinds of benevolence is found in this. He whose philanthropy reaches to the farthest limits of creation will most likely embrace the whole intermediate span. The sun whose light travels so many millions of miles to reach our earth, could illumine worlds upon worlds within that immense space. Even so the charity that spans the whole earth, will scatter its benefactions over the entire globe.

For this reason, reader, you will find that those who do most for Foreign Missions will always do most for Home Missions. Moreover, if you hear a professed Christian decline to contribute to the foreign field on the plea of home destitution, you may set it down that his regard for the work at home is measured by nickels instead of dollars. He may dole out a mere pittance simply to preserve the consistency of his pretext. Commend us to the men who measure their obligations by the great commission, for those are the men who do all, or nearly all, that is done in every branch of benevolence that marks the Christianity of the age. But for these men our Home Board might as well call in the commissions of all its appointees. S. H.

THE SOLEMNIZATION OF MARRIAGES.

Answering an inquiry concerning the validity of marriages by "latter day saints," we quote from the Code of Alabama as follows: "Marriages may be solemnized by any licensed minister of the gospel, in regular communion with the Christian church, or society of which he is a member. Also by the pastor of any religious society, according to the rules ordained, or custom established by such society. The people called monists or quakers, or any Christian society, having similar rules, or regulations, may solemnize marriage according to their forms, by the consent of the parties, published and declared before the congregation assembled for public worship."

THERE seems to be a misunderstanding in some quarters about our charges for obituaries. We charge nothing for one hundred words. But if the obituary exceeds that number of words we charge for all beyond the first one hundred at the rate of two cents for each word.

FIELD NOTES.

The Alpine Baptist church has extended a call to the Rev. M. H. Lane, of Cave Spring, Ga., to become their pastor.—*Reporter.*

We are sorry to learn of the destruction by fire of the house with its contents, occupied by Rev. W. S. Rogers, in Cuthbert, Ga.

The temperance cause loses a powerful advocate in the death of John B. Gough, the famous lecturer, who died in Philadelphia Thursday evening.

Rev. J. O. Dawson, of Howard College, preached a very interesting sermon in the Presbyterian church Sunday morning before a fine congregation.—*Marion Standard.*

Rev. H. Marvin Wharton has given up evangelistic work for the present to accept the charge of Brantly Baptist church, Baltimore, and will assume the work on March 1st.

Movement is on foot among our Baptist friends to build a handsome new church. This is a good idea, and we believe it will meet with general approval.—*Headland Progress.*

Rev. B. F. Riley, one of the ablest pulpit orators of the State, delivered two fine discourses in the Baptist church, morning and night, on last Sabbath.—*Gainesville Messenger.*

It is said in Boston that Mr. Ford, of the *Youth's Companion*, spends some \$35,000 annually on the three Baptist churches in Ruggles street, Dearborn street, and Harvard street.

The largest Baptist church in the world is that of Ongole, in the Telugu Mission. It has now 14,632 members. We give these figures on the authority of the *Missionary Magazine* for February.

That sermon the abounded in sound practical truths and was feelingly delivered, is the high encomium passed on Dr. Teague's last sermon at Harkersville, by the *Sentinel's* correspondent.

Bro. J. A. Glenn in sending a renewal says some very kind things about the paper, which our modesty forbids publishing. We heartily appreciate his cheering words, and want a thousand such friends.

Rev. D. I. Purser, pastor of the First Baptist church, has received a letter from Rev. Dr. Hawthorne, of Atlanta, who says he will be in the

city the fourth Sunday in the month to dedicate the new church.—*Birmingham Chronicle.*

Some one asked Sam Jones "Where is hell?" He replied, "I don't know, and, by the grace of God, I never will know." The man then asked: "Is there really genuine burning brimstone there?" Sam replied: "I am so afraid there is I am never going there to see."

Rev. Mr. Hornady, the new preacher in charge of the Baptist church, has arrived and had services twice on Sunday. His sermons were highly satisfactory, and doubtless, his congregation, as well as the entire community, will be pleased with him.—*Tuskegee News.*

We hear glowing reports of the meeting of Bro. Porter and Plaster at Rutledge. The attendance was very gratifying and the number of conversions large. We do not know the exact number, but perhaps there were as many as a hundred. The brethren have gone to Antioch church to hold a meeting.

Brother T. F. Thomason passed through Montgomery last week on his way from Eufaula to Anniston to hold a meeting. There were about one hundred additions to all the churches in Eufaula during his meeting. Bro. Nunnally continues the work, and others are being added almost daily to the church.

Rev. J. G. Skipper filled the pulpit at the Clanton Baptist church on Sunday morning and at night, 14th, delivering able and instructive sermons. Mr. S. is one of the ablest young ministers in the State, and the Clanton and Verbena churches are exceedingly fortunate in having secured his services.—*Chilton View.*

On Sunday last, Dr. Nunnally preached his first anniversary sermon in Eufaula. Eighty-four were added during the year by baptism and thirty-four by letter. The church expended six hundred dollars for repairs on building, and contributed six hundred and seventy-five dollars for missions, ministerial education, and Bible work.

The Baptist cause is advancing in New Orleans. After years of seeming lost labor, a number of churches have been established. No sooner was the true missionary spirit of the gospel adopted than success began to crown the efforts put forth. Mission stations have grown into churches, and Baptist principles have been disseminated as never before.—*Record.*

"Nothing pays so well as a good church library. The books, when well handled, reach through the entire community, bringing a blessing to every family. I often wonder why people who have money and wish to do good with it, do not use more of it in establishing church libraries." So says a brother in the *Religious Herald* after five years experience.

"I can't tell a man, sir, but I'd like most to have a Bible. I can take it in my hand, and thank the Lord for them good promises inside." It was a mother of five children in North Carolina who said this to a missionary, and she told him that not one of the six in family could read. Fourteen families in that neighborhood were found without a copy of God's Word in their homes.

There was a large attendance at the Baptist church in Moulton on the 14th and Eld. Mat Lyon delivered a fine sermon on the following Scripture: "There remaineth therefore a rest to the people of God." Hebrews 4:9. His recognition doctrine was very pleasing and comforting. Eld. Lyon is an original thinker, and we have never known him to stagger on any subject.—*Moulton Advertiser.*

On next Sunday, the 28th inst, the dedication service of our new church (the First Baptist) will be held. Rev. J. B. Hawthorne, D.D., of Atlanta, will here and preach the dedication sermon at eleven o'clock, notice of which would have been given at an earlier date, but owing to surrounding circumstances, we have been unable to determine fully, just at what time all things would be in readiness.—*G. G. M., Birmingham, Feb. 21st.*

Our town and vicinity were blessed with a number of able and interesting sermons, commencing on Wednesday night of last week. The Rev. J. E. White, of Marengo county, preached at the Baptist church, Wednesday night, Thursday and Thursday night, and his sermons were quite able, impressive and interesting. On Friday last he was called to the pastorate of the Grove Hill Baptist church. He is an able minister and we hope he will accept the call.—*Grove Hill Democrat.*

Two weeks ago I entered upon my duties here as pastor of this church, and the one at Clanton. The people have welcomed me very kindly, not only Baptists but many of other denominations. Our Methodist brethren closed a ten days' meeting here last Thursday night, in which they received eighteen. Yesterday we had the largest congregation that ever assembled in that church for religious services. Nine united with the church—two by letter, one restored, and six by experience. In the afternoon, although cold and cloudy, I baptized these six. The outlook for our Baptist cause here and at Clanton is exceedingly hopeful. I thank God and take courage.—*L. G. Skipper, Verbena, Ala., Feb. 22nd.*

The Statistical Secretary lacks the minutes of only nine associations to complete his file. We believe that every association met prior to December first and on the first of March he still needs nine. There is an unnecessary delay in printing minutes in many cases. All minutes printed in our job office in Montgomery were ready in two weeks after we received manuscript. The minutes needed are Bethel, Clear Creek, Harmony (west), Macedonia, Mud Creek, Sandy Creek, Town Creek, Weogufka, and Yellow Creek.

One of the most earnest little churches in the State is the Third church in Raleigh. Although organized over one year ago, they have never called a pastor. Yet the church is opened every Sunday and regular services are conducted by the brethren of the church. Prayer meetings and Sunday-schools are well organized and efficient. For the last two months they have been in a revival with but little ministerial assistance. Thirty or forty have professed faith. Rev. F. M. Jordan was with them a few days. This is really a very remarkable church.—*Biblical Recorder, N. C.*

The Meeting at Eufaula.

For months there had been a hungering and thirsting after God. The agonies of the pastor, Dr. Nunnally and most of his members was most intense. His preaching had been directed to the sleeping energies of the church. The Spirit of God had opened the eyes of many, and shown them their need and lack of spirituality. The week of prayer came on and many earnest Christians observed the services with great solicitude for a spiritual awakening. This was followed by an increase of anxiety and an importunity in prayer that seldom take hold of a people. The ladies held prayer meetings. The pastor felt that the time had come when Christians were ready to open their hearts and receive the blessings which a gracious Heavenly Father is always willing to bestow. He had made arrangements with a neighbor pastor to join him in a series of meetings, but just as he was about to begin the meetings a kind providence directed Brother Thomason this way. The meeting had been in progress several days before the arrival of Bro. Thomason.

From the very first gathering the large basement room was crowded with prayerful and praying Christians. The congregations continued to grow and the interest increased, until seating room could not be found.

We have been holding services twice every day for a month. Brother Thomason has been most efficient in the service and very acceptable to the people. He has given us good preaching and he has had the most cordial co-operation of the pastor. The impressions left upon the minds of Christians is, that Bro. Thomason is a man of great faith in God, great perseverance in the work he undertakes, and of great power with the masses. He has left and gone to meet engagements he has at other places, but the meeting continues. Seventy have been received into our church for baptism, and ten by letter, while many, perhaps fifty, have joined other denominations.

It is not a revival gotten up by the shrewdness of men, but it is an outburst and an outflow of the Spirit of God. The people were prepared for a visitation of grace—a preparation which had been in progress for a long time. The ministry of God's Word by the earnest pastor, the ministry of God's providences in the events occurring in the community, and the ministry of the Holy Spirit striving with the hearts of men had prepared the people for the gracious outpouring which they have received, and with great gratitude we accept the blessing and in humble faith honor God by calling upon him for still greater blessings. B. F. D. Feb. 17th.

The Envelope Plan.

I am glad that Bro. Crumpton has fallen upon some systematic plan for raising funds in the churches and the Sunday-schools. What is needed now is to accept his generous offer, distribute the envelopes and see to it that they receive the attention which will merit from each individual member.

No plan will run itself any more than an engine will run itself but a good plan if followed up will succeed. I trust that the churches and Sunday-schools will avail themselves of the gratuitous offer made by Secretary Crumpton. B. F. RILEY.

Danger and Duty.

It is said that at the battle of Waterloo a wealthy merchant of Brussels, who had been allowed access to headquarters, asked Wellington whether he was not exposing his person to great danger as shot and shell were falling around. The general replied, "You have no business here, but I am performing my duty." So let us never go into spiritual danger from idle curiosity, but only when duty calls; then, and then alone, may we expect to be safe.—*Newman Hall, Ala.*

The Spread of Prohibition.

The progress of the prohibition movement in the Southern States of recent years has been very remarkable. Governor St. John, in a recent speech expressed himself as delighted with his recent visit to the South, and assured his hearers that these hitherto abused Southern States were far in advance of the North and West in an earnest and vigorous warfare against the evils of intoxicating drink. He attributes very much of the buoyant business spirit of this section to the diminution of drunkenness. No doubt there is much truth in what he says. The curse of the Indian was fire water. The curse of the negro to-day is whiskey.

The curse of our rising young men upon whom the prosperity of these communities depends is the temptation of strong drink. Prohibition in this country has had the effect of giving us more systematic and persistent labor. It has added to the small savings of the farmer. It has saved society from disorder and turbulence. It has emptied the jails and diminished the cost of administering justice. Unquestionably it has benefited society in every material way, and has elevated the moral tone of the people. It has removed a blight from home life and has strengthened the foundations of religion.

Would that the public men of Alabama had the courage of their convictions and could proclaim a continuing crusade against a vice which must ultimately be crushed out as a relic of barbarism! Would that the candidates for Governor might proclaim themselves champions of every possible legal method to stamp out the curse of strong drink! There are those who say that the Government has no right to meddle with the food and drink of men, and yet government has in all ages claimed the right to compel men to keep their brains unclouded and their faculties unparalyzed by this poison.

Down to the outbreak of the war fourteen of our States enacted prohibition laws. Of these eight were Democratic, four Whig and two American. The war came on and the fierce passions of that era swept away the reforms that had made such progress. It became difficult to enforce prohibition laws, and the idea of local prohibition by local option in rural districts and high license in towns and cities grew in popular favor. Such laws have been adopted by a great number of States with most happy effect.

Chief Justice Taney, in delivering the opinion of the Supreme Court of the United States in the case of *Thurlow vs. Massachusetts*, said:

"If any State deems the retail and internal traffic in ardent spirits injurious to citizens and calculated to produce idleness, vice or debauchery, it see nothing in the Constitution of the United States to prevent it from regulating or restraining the traffic, or from prohibiting it altogether together if it thinks proper."

The State Courts which have declared unconstitutional the prohibitory laws passed on by them, have done so without exception on some technical ground and not as regards principle.

Advocates of prohibition base their argument upon the greatest good to the greatest number, the duty of government to conserve general welfare, the right of the State to exact obedience by the citizen, the known tendency of intoxicating liquors to produce immorality, vice and crime, their certain source of taxation and their enormous national waste. Human brotherhood, Christian sentiment, moral need and progressive civilization, it is held, demand the suppression of a traffic which cares for none of these considerations, but debases manhood, debars Christianity, and defiles the State. With John Stuart Mill, prohibitionists believe that "to tax stimulants for the sole purpose of making them more difficult to be obtained is a measure differing only in a degree from their entire prohibition," and the claim of "personal liberty" as opposed to prohibition law they meet with a further declaration by Mr. Mill that "the liberty of one man ends, however profitable it may be to himself, when it interferes with the well-being of another."—*Mobile Register.*

The Telugu Jubilee.

One of our pastors suggested not long ago that it would be a good thing for the churches of this country to join in the celebration of the fiftieth anniversary of the Telugu Mission. This idea has found favor with the Missionary Union and as was announced last week a Jubilee Exercise has been prepared for those who wish to hold a service of this kind.

The history of the Telugu Mission is interesting even to romance. That history should be told in every church and Sunday-school, as an inspiration to greater hope and patience in all our work. The Mission that was more than once nearly abandoned as hopeless, has come to be the most fruitful field in the annals of modern missions. In that Mission 2,222 converts have been baptized in a single day, and 16,000 within a year. The desert has

blossomed as the rose, according to the promise of God.

The general observance of this anniversary by all our churches would be a powerful impulse towards that revival of missionary zeal that is our greatest need as a denomination. Our opportunities have outgrown the ability of our missionary organizations. The calls of God's providence were never more marked, but they find our societies without means to respond. The prospect now is that the debts of last year will not be reduced, but rather considerably increased, and all our enterprises crippled by so much. Would not the prayerful consideration of so memorable and blessed a history of missionary triumphs as is furnished by the Telugu Mission be the highest possible incentive to renewed consecration and a further development of the grace of giving?—*Examiner.*

Those Theological Students Again.

Eds. *Ala. Baptist*: I have felt no little concern of late for the interests of Ministerial Education in our State. The bare possibility of any of our ministerial students having to be sent home for lack of means to pay their board has disturbed me greatly. Surely you are right. We can't afford to dismiss any worthy young man right in the midst of the session for the want of means that could be so easily supplied if a hundredth part of our people would only take the matter in hand. To do such a thing in the face of the appalling destitution of competent spiritual leadership which prevails in some parts of Alabama would be nothing short of recreancy to a holy trust on our part and we cannot afford it.

The St. Francis Street church took its collection for this cause last Sunday, amounting in the aggregate to \$180. Some individual members are yet to be heard from, and I trust it may reach \$200 in the end. We used Bro. Crumpton's envelopes, distributing them carefully beforehand, and found them most serviceable. We secured not a few contributions in this way that we never would have secured otherwise. I trust that other churches have been moved by the appeals in behalf of this noble cause and have "gone and done likewise." Brethren, let us see to it that these young men continue at school. "If I had but one dollar in the world," said a Christian man, lately, when this subject was under discussion, "and wanted to make it do the most possible, I would use it in helping some good young man to get an education. The man who helps in this cause projects his influence through time and eternity." Was he not right?

GEO. B. EAGER.
Mobile, Feb. 18th.

An Inquiry for the Sisters.

Dear Sisters: Thanks to the editors of our loved paper, for the space granted us, thanks to the sister who opened the way for an interchange of thought, and thanks to Sister Lydia for the clearly expressed views upon a subject which has long perplexed me.

I believe it our duty and privilege to give a tenth to the Lord, but what is giving to the Lord? That you and others who will, may help me in a decision, I must speak of my circumstances and surroundings. Our village is composed of persons not abundantly blessed with this world's goods, and yet not in want—not objects of charity. I am one of what was once a large and happy family. Some of them have laid down the burden of life, and found a home in Heaven, but alas no monument marks their place of rest. The remaining are, most of them married, while I tread alone the rough path of life. Yet God has abundantly blessed me. He has placed me in a position of usefulness, which proves pleasant, improving, and profitable. So year by year I make a comfortable support, have laid by a small sum for old age, added to the comfort of those about me, and given, as I thought, liberally to missions. Have kept a strict account of all expenditures, and find after reading Sister Lydia's piece, that what I gave into the treasury of the Lord, did not amount to a tenth of my salary, unless I include what I have spent for needed comforts for my friends and relatives. If they are gifts to the Lord then I give much more than a tenth.

Now I want to do my whole duty, and if I have been remiss, will gladly make greater sacrifices, infringe upon my "rainy day" fund, or even relinquish the darling desire of my heart, to erect a monument to our sainted dead. I acknowledge the Giver of every good and perfect gift, and wish to show my love by my work.

Help, my dear sisters, and give me more light on the subject.

INQUIRER.

The nature of Christ is, I grant it, from one end to another, a web of mysteries; but this mysteriousness does not correspond to the difficulties which all existence contains. Let it be rejected, and the whole world is an enigma; let it be accepted, and we possess a wonderful explanation of the history of man.—*Napoleon Bonaparte.*

The newspapers and their outlets in the United States are valued at \$96,500,560.

Association Minutes Wanted.

I need the following Minutes for 1885, to-wit:

Bethel,	Clear Creek,	Harmony, West,	Macedonia,	Yellow Creek,
Mad Creek,	Sandy Creek,	Town Creek,	Weogufka,	

Will some brother in each association please favor me with a copy of Minutes of one? Don't wait for somebody else.

WM. A. DAVIS,
Statistical Secretary,
Montgomery, Ala.

Bro. W. B. Crumpton needs the following Minutes for 1885 to complete his file. Please mail him a copy at once to Marietta, Ala.

Bethel,	Clear Creek,	Harmony, West,	Macedonia,	Yellow Creek,
Mad Creek,	Sandy Creek,	Town Creek,	Weogufka,	

Secular Notes.

Henry Watterson, of the *Courier-Journal*, is critically ill with acute meningitis.

The rain and warm weather are carrying off the immense snow in the mountains, and has caused a great rise in many of our Southern rivers.

Asheville has a Literary Society, composed of ladies and gentlemen; while its social feature is pleasant, the literary benefits are very great. Every town ought to organize one.

Gen. W. S. Hancock died leaving no estate. He was a generous, liberal, magnanimous spirit, never turning away the needy emigrant. Already about \$30,000 has been raised for his widow.

The fight between the President and the Radicals in the Senate, over confirmations of appointees, whose predecessors were removed for causes, bids fair to be fierce and unyielding on both sides.

Samuel J. Tilden, one of the foremost statesmen of this age, is reported in fine health and spirits. Old age and declining health was the plea against his nomination for the Presidency in 1884.

Candidates for probate judge and circuit clerk in the various counties are coming to the front "numerously." An average of about ten to each office may be expected. Let us have sober, temperate business men.

The Huntsville Democrat is now being edited by a young lady. She possesses merit, mind and energy, and graces the pages of the *Democrat* with brilliant flashes of repartee as well as solid, sensible reading.

Montgomery is making rapid improvement in many ways. The new water works, with the two lines of street cars, when completed, will greatly enhance the value of real estate. Now is the time to purchase.

The Opelika Times, the property of Col. Keiser, the office and fixtures of which was burned a few weeks ago, is out again, this time in a five column semi-weekly. Col. Keiser deserves the support of all the people of his county.

Ex-Governor Horatio Seymour, of New York, died at his home on the night of the 12th inst. The great statesman follows the great soldier, and both, in turn, were defeated candidates for the presidency. Both were men of spotless character.

The financial condition of Bullock county, judging from the report of a recent grand jury, is excellent. County commissioners are, in a great measure, the custodians of the county credit and honor, and therefore ought to be prudent, practical financiers.

Hon. John T. Morgan is regarded as one of the ablest exponents of our Constitution in the U. S. Senate. He is a hard student, and rising higher every day in the scale of eminence. No State is more ably represented in the National Congress than Alabama.

On the 10th inst. cotton sold in New York at 9 cents for midland up lands. It is the lowest that has been quoted for thirty-two years. Farmers ought to take warning and cultivate more grain and garden truck, raise more hogs and cattle, chickens, ducks and turkeys and thereby be independent. Begin at once in the war cry.

Contrast—150,000 acres of land in Henry county have escaped assessment. In Tallapoosa, Tax Assessor Parker has added 100,000 acres of land to the assessment list since he went into office two years ago. We know Mr. Parker, and if Alabama had such a tax assessor in every county in the State, nothing would escape a legitimate assessment.

Naval Cadet W. H. Seymour, of Livingston, now at the U. S. Naval Academy, at his December examination, stood first in mathematics in a class of 86 members and very high in all the other studies. On the final examination in January he stood second. This is indeed a fine showing and Alabama may well be proud of her representative at Annapolis.

Sumter, Choctaw, and Marengo were shaken by an earthquake on Saturday, 13th. The noise like heavy cannonading was followed by a trembling of the earth for two minutes. The earth at some places was raised up half a foot and the plastering shaken from the houses. At Robert's Landing on the Bigbee river, crockery was thrown from the shelves and chairs overturned.

In the cross I see excess conquered by excess—excess of sin conquered by excess of love.—[Bourdalgue.]

Alabama Baptist.

MONTGOMERY, ALA., FEB. 28, 1886.

Too Much Live Stock.—"Why, Jones, what a hoarse, you have in your throat!" "Yes, I raised it from a cold in my head. I've too much live stock." "Well, like cures like, Dr. Bull's Cough Syrup will cure you. The Bull will surely scare the hoarse away."

God will stand by his laws. It is no use to violate God's laws and run. Sin brings guilt, and God will find the guilty man though he flee to the ends of the world.—Cassie.

Salvation Oil is the greatest pain-destroyer of the age. It instantly relieves and speedily annihilates pain, whether it arises from a cold, bruise, scald, burn, frost-bite, or from a wound of any other kind. Price only 25 cents a bottle.

Some one once asked Victor Hugo if it was not very hard to write poetry. "It is either very easy or it is impossible," was the reply.

THOUSANDS are born with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horehound and Tar, 25c., 50c., & \$1.

A crown of gold cannot cure the headache, nor a velvet slipper the gout; no more can riches or honors quiet the conscience.

"Men must work and women weep. So runs the world away."

But they need not weep so much if they use Dr. Pierce's "Favorite Prescription," which cures all the painful maladies peculiar to women. Sold by druggists.

Is thy cure of comfort failing? Rise, and share it with another; And, through all the years of life, It shall serve thee and thy brother. Love divine shall fill thy storehouse, And the hand of love shall renew; Scanty fare for one will feed ten. Make a royal feast for two.—[Mrs. Charles.]

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

O Long, thou knowest how busy I must be this day, I'll forget thee, do not thou forget me!—[St. Jacob Ashley.]

If you were carrying a heavy load on your back until exhausted, you would not take something to re-inforce your strength, you would drop the load. Malady in the system is a heavy burden, and Quinine and other remedies only give temporary strength. Shallenberger's Antidote destroys the poison in the system and health returns immediately.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Tonic? It is really wonderful how rapidly it cures Coughing, Throat, and Lung Troubles.

The naughty eye shall seek in vain What innocence beholds; No cunning finds the key of heaven, No strength its gate unfolds. Alone to guilefulness and love That gate shall open full; The mind of pride is nothingness, The childlike heart is all.—[Whitner.]

Glenn's Surber's Sore Throat and Cough Syrup. German Cure. Remedy for Croup, Whooping Cough, Sore Throat, and Croup. 25c. a bottle.

Wherever in the world I am In whatever clime I roam, I have a fellowship with hearts To keep and cultivate, And a work of love to do For the Lord on whom I wait.—[Anna L. Waring.]

Bronchitis is cured by frequent small doses of Dr. J. H. McLean's Tar Wine Lung Tonic.

The dagger is not distant, Nor is the night starless; Love's eternal! God is still God, and His faith shall not fail us; Christ is eternal.—[Longfellow.]

GROWTH OF A BIG BOOK.—When Webster's Unabridged was first published in one volume, it was a comparatively small book. Some years after, an addition was made of 1500 Pictorial Illustrations, A Table of Synonyms, and an Appendix of New Words that had come into use. A few years later came an entirely new revised edition of larger size with 3000 Pictorial Illustrations, then, after an interval of a few years, a Biographical Dictionary of nearly 10,000 Names, and a Supplement of nearly 5000 New Words were added, and now there has come a new and most valuable addition, A Gazetteer of the World, of over 25,000 titles. This work is now not only the Dictionary, par excellence, but a Biographical Dictionary, a Gazetteer of the World, and a great many other good things in its many valuable Tables.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—[George MacDonald.]

The Second Coming of Christ at Hand.—We live in those days wherein the Lord will gather his Israel out of both Jew and Christian Churches, that their spirit, soul and body may be presented blameless to the Lord at his coming. Romans 13, 4; 1st Cor. 15, 51; 2nd Cor. 12, 17; 1st Thes. 5, 23; 2nd Thes. 2, 13; 1st Tim. 4, 8; 2nd Tim. 3, 16; 1st Pet. 1, 13; 1st John 2, 28; 1st John 3, 2; 1st John 4, 19; 1st John 5, 20; 1st John 5, 21; 1st John 5, 22; 1st John 5, 23; 1st John 5, 24; 1st John 5, 25; 1st John 5, 26; 1st John 5, 27; 1st John 5, 28; 1st John 5, 29; 1st John 5, 30; 1st John 5, 31; 1st John 5, 32; 1st John 5, 33; 1st John 5, 34; 1st John 5, 35; 1st John 5, 36; 1st John 5, 37; 1st John 5, 38; 1st John 5, 39; 1st John 5, 40; 1st John 5, 41; 1st John 5, 42; 1st John 5, 43; 1st John 5, 44; 1st John 5, 45; 1st John 5, 46; 1st John 5, 47; 1st John 5, 48; 1st John 5, 49; 1st John 5, 50; 1st John 5, 51; 1st John 5, 52; 1st John 5, 53; 1st John 5, 54; 1st John 5, 55; 1st John 5, 56; 1st John 5, 57; 1st John 5, 58; 1st John 5, 59; 1st John 5, 60; 1st John 5, 61; 1st John 5, 62; 1st John 5, 63; 1st John 5, 64; 1st John 5, 65; 1st John 5, 66; 1st John 5, 67; 1st John 5, 68; 1st John 5, 69; 1st John 5, 70; 1st John 5, 71; 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