

THE ALABAMA BAPTIST.

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Baptism and the Supper.

BY J. M. FROST, D. D.

As a plea for these Christian institutions I offer through the ALABAMA BAPTIST the outline of a sermon preached at a recent communion season.

Baptism and the supper are ordinances of the Lord, instituted for the new dispensation and enjoined in the New Testament. One half of the controversies which have agitated Christendom has been, perhaps, connected with these ordinances, while the ordinances themselves are among the foremost factors which now separate between the followers of Christ. In all these discussions and divisions there is only one source of appeal. In this matter appeal must be made—not to family relation—not to men, however learned and wise and good—not to tradition, though dignified as church history—not to custom, personal comfort or private preference—not even to the Old Testament Scriptures. But our appeal must be simply and exclusively to the New Testament. This is a principle of immense force, and once admitted, will simplify the whole controversy, and put its settlement in reach of each one for himself. Baptism and the supper are New Testament ordinances, and therefore all questions concerning them must be settled by reference to the New Testament. If it be silent, silence best becomes us; if it command, verily "to obey is better than sacrifice." We have no right to think as we please about baptism or the supper. In this matter, at least, private right coincides with the individual duty. It is one right and one duty to study the New Testament for ourselves, and so find out what we must think and do. My present purpose is a consideration not of one ordinance as separated from the other, but of baptism and the supper together.

1. Their Relation to Each Other.

There is a fixed order between these two ordinances. It is this, baptism and the supper, not the supper and baptism. With this order we have nothing to do, except to hold rigidly to its observance, being sure that we who are established in it acted wisely and with an authority we dare not question. That baptism comes first as a prerequisite to the supper, is clearly taught in the New Testament and maintained by all denominations, here and there an individual dissenting. There is no authority for inviting or admitting the unbaptized to the supper, and we dare not go beyond our authority. Profession of faith in Jesus, baptism and church membership are the prescribed prerequisites and are required by nearly all the creeds. This is the divinely established order and our practice must conform to it. Baptism first, the supper afterwards.

2. Their Relation to Heart Religion.

There is no antagonism between heart religion and these ordinances; we must be careful not to create any. One cannot be a substitute for the other. Indeed, comparison prejudicial to the ordinances, or detrimental to their dignity and significance, must be studiously avoided. "Which is the more important?" is not a proper question. Which is more important, eating or sleeping? the beating of the heart or the bellows-like movement of the lungs? There are no non-essentials in Christ's kingdom. It is difficult, but very important, to hold the external of religion in its proper relation to the internal. A right condition of heart in the sight of God is not every thing, though of tremendous moment. There is no saving power, even instrumentally, in either baptism or the supper, or in the two together. Let that be said with great emphasis. But who will venture, therefore, to say their ordinances are of little moment? A five hundred dollar note is not worth ten hundred dollars; but it is not therefore worthless, nor of little consequence. Baptism and the supper have a value of their own, and bear the signet of the Master's authority. They cannot save; but they are a fearful thing to disobey. In keeping his commandments there is great reward. The true relation between heart religion and the commandments and ordinances of the Lord, including baptism and the supper, is clearly stated in this scripture: "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes and keep mine ordinances, and do them." (Ez. 11: 19, 20.) Be sure that your heart is right in the sight of God, be sure also that you "walk in all the commandments and ordinances of the Lord blameless." (Luke 1: 6.) Obedience is of im-

mense moment as the intelligent expression of a right heart.

3. Baptism and the Supper of Equal Importance.

This claim is not denominational. While contrary to the common sentiment among Christians, it is in harmony with all their public and authoritative utterances. For Baptists, Methodists, Presbyterians, Episcopalians, and all others, so far as their confessions are known to me, hold baptism and the supper of equal importance. There has, somehow, grown up among us, a sentiment concerning the supper that is richer, more tender, and more touched with awe than the prevalent feeling concerning baptism. We count it of more importance, and it is treated with much breath and moistened eye, while baptism is much disregarded, and—sometimes even made the subject of jest and joke. In the name of my Master I protest against this; whether among Baptists or others. There is no warrant in the word of God for such a distinction and discrimination. They are associate ordinances, and of equal importance. Let there be no lowering of sentiment concerning the supper, but rather an elevating sentiment concerning baptism, putting this ordinance in full keeping with its moral dignity and making it equal to its sister ordinance.

a. The two ordinances rest upon precisely the same authority.

b. They are equally positive institutions, governed by positive laws.

c. Christ showed no preference for one over the other. What he did and said concerning baptism is surely not less tender or touching, or significant, or binding, than what he did and said concerning the last supper. His walk from Galilee to be baptized of John in the Jordan should make Christian hearts even in this far off age tremulous with emotion; his sorrowful words concerning the baptism of suffering in anticipation of which he was sorely straitened, should overwhelm us with sorrow; his commanding baptism to be administered "into the name" of the Trinity, added wonderfully to its moral dignity, and should create a feeling of profound reverence; his connecting baptism so closely with personal faith and salvation should make us most careful and diligent in its rightful observance. Ah! I do not wonder that men have sometimes given too much importance to baptism. But I do wonder that intelligent and pious Christians allow their feelings concerning it to run so low—so unlike their Master's.

d. The symbolic import of the ordinances declare their equal importance. The supper symbolizes the Savior's death, baptism his burial and resurrection, the one pointing to the cross, the other to the new tomb of Joseph of Arimathea. We partake of the supper and so declare our participation by faith in his death and atonement; we are buried with him in baptism, (Rom. 6: 3, 4) and so express our faith in a risen Christ, and declare our new life through his resurrection. How can we with any reason do as is so commonly done, draw a line between these two ordinances, and count one of less, the other of more importance? We make not too much of his death, but too little of his resurrection. What Christ has united and honored by precept and example and doctrinal significance, we must not "disjoin or dishonor." To sit with Christ at the table where in symbol his body is broken and blood shed for the remission of sins is surely not more sacred, or precious, or sadly joyous, than to be buried with him in baptism where the shadow of the cross first fell upon his path, and where the glory of triumph over the cross first shone forth.

4. We should Cultivate both Ordinances as Expressions of Love.

Hold them firmly as doctrinal and denominational tenets, but much more. We should love them, rejoice in them, count admission to them a high privilege, protect and preserve them in their integrity and purity, even more devoutly than we would the most sacred human shrine or the holiest human trust. They should be the very joy of our hearts.

a. Because they are Christ's ordinances.

b. He has left them in our keeping—visible expressions of invisible realities, loving mementoes of things that have been, and wonderfully prophetic of things to be.

c. They are in danger of neglect—at this time. This is evident to any who observe the drift of things. The ordinances of baptism and the supper are endangered by two entirely different things viz: the spirit of controversy, and the spirit of "Christian liberty," co-called. Formerly, and even now, in some sections, controversies, frequent and bitter, have

caused the people to disregard the ordinances or to think and talk of them only in a controversial way. But our danger of neglect lies in the other direction. All my sympathies, as my course has shown, lie along the line of a broad Christian fellowship and hearty co-operation of all denominations in efforts for the upbuilding of Christ's kingdom. But Christian union not intelligently grounded, not wisely stated, or pressed too far, is certainly detrimental to the ordinances of Christ. There is surely danger at this point, danger to the ordinances of Christ, and not merely to Baptist views of them. Christ instituted them, and commanded their observance, and he who would neglect or dishonor them, he who would set aside and count them non-essential. There is a difference between denominations, and it is not a difference concerning trifles. It must be recognized and respected, and is not to be overridden by the anything-you-please-spirit, which has gained the ascendancy in some quarters. There are some things on which "Christian liberty" must not lay her hands. This is no denominational plea, but much broader than that. There is need for profounder conviction of truth and for less talk of "it makes no difference." When referring to the "close communion" of Baptists and protesting against the very thing against which I am now protesting, Dr. John Hall makes the significant remark: "It is doubtful if, considering the length to which liberal ideas have been carried in this country, there be not some gain to the community, as a whole, from a large denomination making a stand at a particular point, and reminding their brethren that there are church matters which we are not bound, are not even at liberty, to settle according to the popular demand—as we would settle the route of a railroad." These are ringing words from one of the ablest men in the American pulpit. There is need for a higher type of Christian brotherhood between denominations, which, recognizing and respecting the convictions of each other, will unite in upholding this strong current of "liberal ideas."

The dangerous spirit of the age concerning the ordinances is indicated in the noted article on baptism by Dean Stanley. After asserting all that the most earnest Baptist could ask concerning the "mode of baptism," he says there came a "change in the form itself," a change from immersion to sprinkling. And although declaring immersion to have been the original form—the form which Christ observed and commanded; which the apostles practiced and enjoined, which was almost universally practiced until the beginning of the seventeenth century, after declaring all this as a statement of fact—Dean Stanley yet sanctions and rejoices in the change. "By the general sentiment of Christian liberty this great change was affected" because "the practice of immersion, apostolic and primitive as it was, was peculiarly unsuitable to the tastes and conveniences and feelings" of the western public in the seventeenth century; "no one would now wish to go back to the old practice, though it had, no doubt, the sanction of the apostles and of their Master."

The change from immersion to sprinkling 'tis a striking example of the triumph of common sense and convenience over the bondage of form and custom." All these quotations are Stanley's words. I care nothing now for his testimony in behalf of immersion, but call special attention to the grounds on which he justifies the changing of the positive ordinances of Christ. Surely the more intelligent in every denomination will stoutly oppose him in this. As a principle it is a blow at the foundation of things. What is to be our guide in this matter? "general sentiment of Christian liberty?" "the tastes, the conveniences and the feelings" of a particular people in a particular country? "common sense?" What then becomes of Christ's law? What of the New Testament as the supreme authority? Let the spirit and principle of Dean Stanley prevail and baptism will entirely go; the Lord's supper will soon follow; creeds—definite forms of definite belief, will also go. If "the tastes and convenience and feelings" of the seventeenth century may deliberately change the ordinance of Christian baptism, "the tastes and convenience and feelings" of the twentieth century may sweep the whole thing away. Who will say them nay? Not the shade of Stanley, for "common sense and convenience" will only be making a complete triumph over the forms "sanctioned by the apostles and the Master." Then will follow a something—perhaps the union, the wiping out of all denomination distinctions,

for which some people are now madly clamorous—a something which will believe little in general and nothing in particular—a something in which "tastes and convenience and feelings" will be supreme. I will not feed on froth and foam. There is already too much of the jelly-sah Christianity. We must hold the New Testament supreme as our only guide in faith and practice; we must have convictions grounded in God's word; we must honor them and be true to our Master. Union with this if we can, this without union if we must. My self-respect would be broken if I should ask any one to violate his conscience or to set at discount things which he feels his Master has enjoined. No denomination by itself as in union with others can afford to either open speech or tacit understanding, to set at naught the ordinances of baptism and the supper. It would be unwise, unsafe and wrong. I do not believe that even our Master prayed for a union which in its very nature would result in a complete setting aside of one, possibly both of his own institutions. Baptism and the supper have not yet served their purpose, but are still binding on us. "One Lord, one faith, one baptism," is the only sure basis for Christian union. If not this, then the spirit of Christian brotherhood must go further than it has ever gone, breathe a higher and nobler atmosphere. Hitherto there has been love in the things wherein we agree; we must rise above this, and learn to respect and love in the things wherein we differ. Let there be outspoken speech, but always in the spirit of Christian love. I make this plea, not for our denomination alone, but for all denominations. It is an honest, earnest plea for organic Christianity. Those who know me will believe me. Down with sectionalism; up with denominationalism. Away with the controversial spirit and form, but give due prominence to the ordinances, and against looseness in religious practices and belief and life. Enshrine these ordinances in your hearts for conversation; let the love of your Master kindle and glow around your Master's institutions; give to baptism a renewed, a mightier and holier emphasis than the world has ever heard since the days of the apostles; love them not as denominational shibboleths, but for the sake of him whose they are; save them from a neglect which is a dishonor to them and him, a discredit to yourselves, and the sure forerunner of their utter abolition, and the beginning of further destruction to organic Christianity. His farewell words, "If ye love me keep my commandments," should move us mightily, and prove an everlasting safeguard to his ordinances. If these words fail to move us, then his earlier words should startle us, "Why call ye me Lord, Lord, and do not the things which I say?" "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Away with "tastes, conveniences and feelings," when confronting these august words of him who is king of kings, and Lord of lords! Obedience is heaven's first law.

Selma, Ala., April, 1886.

The Women and Children.

Bro. Editor: Ever since I got acquainted with my mother I have been partial to woman, and am prone to take sides with her in the turnouts and conflicts of life, and as Judge Cobb of Opelika (notoriety) has given the women and children the benefit of the doubts and technicalities instead of the whiskey dealer, I rise to nominate him for supreme judge. And while I am up I want to say that I admire a man who has as broad conceptions of his business as that good Methodist brother, L. F. Whitten. Looking at it from my standpoint the minister of the gospel who has not the courage or inclination to attack Satan in any form he meets him had better stop and examine his call and see from whence it came.

JOHN C. ORR, Hartsell, Ala.

The Blood of Jesus.

The question is asked us—whether the blood of Jesus takes away the guilt involved by the results of sin; and our reply is, "Most assuredly." To suppose that the sin itself is forgiven, but that a believer would still be punished for the effect of his sin upon others, is to make the atonement of Christ of none effect. The washing which makes us whiter than snow does not leave a stain of any kind upon the person who is the favored subject of it.—Rev. C. H. Spurgeon.

Peace hath her victories no less renowned than war.—[Milton.]

Evangelist J. J. Porter.

Dear Baptist: Anciently God raised up men who were called "mighty men of strength," as Sampson; "mighty men of valor," as Gideon; "mighty men of wisdom," as Solomon; and "mighty men of wealth," as Job; and mighty men as Pharaoh to control great nations. History is repeating itself, and to-day a few such men are the controlling spirits of the world. Notwithstanding so much is said about majorities ruling, the masses never did, do not, nor ever will control the affairs of this world, that the excellency of the power may be of God and not of man; God could have raised up a Regiment of Sampsons, of Gideons, of Davids and Solomons, but then these regiments would have claimed all the glory of success; and the divine valor, mighty wisdom and wealth would have passed unnoticed by the world and history would have recorded the mighty deeds of poor humanity.

Bro. J. J. Porter has been among us, and is a mighty man of valor; he has stirred almost everything from centre to circumference, the world has been wrong side up for a long time, and we need a few men, only a few such, to turn it right side up. It is very interesting to an old minister to see how Bro. Porter gets his grip on a congregation. In a few sermons to the church he gets right into the hearts of all Christians, and they become willing to do anything he directs, then you may look out after this for an aggressive war. He, like Jesus with the Samaritan woman, puts in the plow share and begins tearing up the soil; just then come will wreathe in agony, and others will cry out, oh, please don't talk so, you will hurt somebody's feelings; as though anybody could be enjoying good feelings. No, sir, when he gets his grip on the sinner with his drawn dagger he plunges it into the heart "with intent to kill" without any conscientious scruples, and the beauty of it is he don't take a month to do his work, but in about seven days you see the victorious banner unfurled over the conquered city, then, like an angel, as he goes, he leaves the teaching of all things commanded in the hands of the pastor, or doctor of the gathered recruits. He means business, first, by securing the co-operation of the Christians by preaching to them the glorious gospel of the blessed God, which proves a power to bring about a oneness in the church; this secured, then an earnest, determined and vigorous effort is made to expose the exceeding sinfulness of sin. He goes about this work in an earnest belief of success, he don't mean to fail. When I look on the divine side of salvation, I believe and rejoice with all my heart that it is all of grace, unmerited grace through faith, and that not of ourselves, but it is the gift of God. Why should I lift my hands in holy horror when Jesus commands a dead man in the ground to "come forth," or a man to stretch forth his withered hand, or a sinner dead in sin to repent, believe and be baptized? Why should I close my eyes to this human side of salvation? Bro. Porter tells the sinner with boldness to repent, believe, and give up, all his rebellious practices, and he says, you can do it if you will, and who will deny it, believing, as every well informed Christian does, that God calls men to preach, gives him a message to preach, and his holy spirit to accompany the message to help the helpless sinner. Does the Lord tell any man to go and preach you "can not" repent, you cannot believe, you cannot rise up and walk? The preacher has to do with the human side of salvation when he goes to the sinner, and when he operates with believers he has much to do with the divine side in teaching them all things. Some men are called pastors to preach to and lead sheep, and other men, like Porter, are called to tackle with the wolf. He who is a "partaker of the divine" nature as also the human, is interested in both, especially the man who has a burning message for the world as Porter has. I hope he will go right along regardless of the criticisms of pastor or the scoffs of skeptics. He has finished his work at the Fort, and we took him by the hand and said from our hearts, God bless him and make him a great blessing to Clanton and Montgomery.

MATT BISHOP, Fort Deposit, April 27th.

None have more pride than those who dream that they have none. You may labor against vain glory till you conceive that you are humble; and the fond conceit of your humility will prove to be pride in full bloom.—[Spurgeon.]

Peace hath her victories no less renowned than war.—[Milton.]

Ordination Service.

Pursuant to a call from the Baptist church at Grant's creek, Revs. J. H. Foster, sr., and M. M. Wood, met with the church Lord's day, May 2d, 1886, for the purpose of ordaining two of its members to the office of deacon.

1. The council was organized by electing the pastor of the church, Rev. Jno. C. Foster, moderator, and M. M. Wood, clerk.

2. After devotional exercises the candidates, A. F. Prince and H. G. Mitchell, were presented by J. H. Foster and examined by the moderator on their Christian experience and doctrines, which gave entire satisfaction to the council.

3. The ordination service was then preached by Rev. J. H. Foster, sr., from 1 Tim. 3:13. It was a well thought out and feelingly delivered sermon. Every Christian present was profoundly impressed with the dignity and rewards of Christian servants.

4. The ordination prayer was led and the charge given by M. M. Wood, after which the council and the church extended the new deacons the hand of fellowship, and many and earnest were the prayers that went up in behalf of the church and its officers.

The ordinance of the Lord's Supper was afterward administered in a very impressive manner, and many hearts were made to rejoice as we thought on the goodness of God to sinful man. The whole service from beginning to end was impressive, and we think much good was done.

M. M. WOOD.

To the Baptist Women of Alabama.

Dear Sisters: Some time since I addressed you under the above caption, through the ALABAMA BAPTIST. I meant to invite your attention to the evident mistake of having your work considered as apart from your brethren. My dictation was such as not to convey my real meaning to you, at least to one sister who answers my article, under the caption, "A Defense of Woman's Missionary Societies." ALABAMA BAPTIST, March 25th.

For the reason that I was, or may be misunderstood, as to the position I entertain in regard to woman's work in our churches, I write you again. My sister misunderstands what I meant by my criticism. Perhaps this was my fault, and not hers. By separation from our churches, in her mission work, as it is being conducted by many of the "Societies," I did not at all mean what my sister concludes. I meant that instead of our sisters being a part of the church at work, and turning their mission money over to the treasurer of the church as we brethren do, that she remitted it to a central committee beyond the church, and, therefore, worked in separation from the church, so far as the contributions were concerned. My sister says, "So far as the Central Committee is concerned, its creation is not a woman's work," &c.

Yes, my sister, you are entirely correct in the above statement. Our sisters would never have thought of any such thing. What I wish is, that you shall not organize further under the direction of a man created committee that does separate you in your mission work from your churches.

You say, "The quarrel must be with the Convention and not with the women." I do not wish to quarrel with either, and especially not with my sisters—I will not quarrel with them.

I only wish to call your attention to the error of the plan of your work; not to the work itself. It is the demand of the "Central Committee" that you shall send your funds to the committee for distribution, that I criticize, and not the committee.

The committee may be well enough. The future will develop much, as to the wisdom of the brethren who are the fathers of the error to which I have called your attention. I wish to advise you, dear sisters, that not all the brethren nor a majority of them are responsible for the attempt to put you under the control of a Central Committee, instead of your churches, in your mission work, or any other sort of church work.

The fact that such committees have been appointed and instructed, perhaps now conveys to your minds the conclusion that the wisdom of the united brotherhood of Baptists has so ordained, and that any criticism against it comes from a croaker, or foggy, or to say the least of it, from a minority too small to be heard. You will know more about all this after a while. Many of the doings of Conventions, religious and otherwise, do not at all represent the wishes of the people of whom they are accounted to be the true exponents.

I am very certain, dear sisters, that neither yourselves nor the brethren

should be under the control of any body or any thing, save the church, in our church work, no matter of what sort, and I seek to save you from the error of which I have complained; and, I hope to succeed for Christ's sake, and for your sake, convention or no convention.

My appeal is to your own intelligence. Go on with your work. Organize "Ladies' Missionary Societies" in all our churches which need them. Gather all the money you can for the cause of missions, but instead of sending it away to some central committee turn it over to your churches.

Allow me to say that my church needed a Ladies' Missionary Society, and we organized one some years ago; but, our sisters do not forget that they are members of our church, and therefore they do just what their brethren do; turn their collections over to the treasury of our church. I have the honor, as their pastor, to be President of the society. I have frequently desired them to relieve me of the position by electing a sister to take my place, but they have refused, stating that my presence was in no way objectionable to them or in the way of their work; and further, that as they were seeking information in regard to our work, and our plans, they proposed to avail themselves of the information of their pastor, and so I have continued to hold the position.

Perhaps the day will come when our general information and church organization will be such as to do away with the necessity of our "Society," and then we will disestablish it. Other churches may have reached this point already, and if so they do not need any such society.

The creation of such societies came of the conclusion that our women were not equally developed with our brethren, in mission work, and that they needed some special training. It follows therefore that when they are fully informed, there will be no further need of such societies that will not exist for the brethren alone. My sister says, "Nor are we responsible for the dreadful apprehension that oppresses some of the brethren that the time may soon come when they may not have all the opportunities of doing the talking at conventions." You are right again in regard to responsibility. I have no idea that women are any more responsible for this would be error than they are for that "Central Committee" error. They are following men. That is the trouble. I have no fear that Southern women, left to themselves, will ever forsake the exalted position which they occupy, to become *maniacs* on the platform. I am oppressed with no apprehensions on this line, if women are left to the bent of their own nature. What men may induce them to do, I can not tell. I know that our Southern women were once free from that *maniacness* with which many of them are now sadly afflicted. They were not responsible for the beginnings of the present doctrine, yet you see to what proportions the doctrine has grown, and its results must fall upon woman in spite of her original innocence of creating the doctrine.

With affectionate respect,
JNO. P. SHAFFER, Roanoke, Ala.

Oahaba Valley Association.

Eds. Ala. Baptist: When we learned of Bro. Bailey's resignation we felt very sad, for we had learned to love Bro. Bailey. We also felt some solicitude when we thought of his successor, but found some relief when we learned that the Lord had secured the services of Bro. Crumpton, and now we have been much delighted with a visit from him. He spent two days with us at Asheville, St. Clair county. We think we understand his work better, and hope that our hearts are closer knit together to the Master's work. He went from here to Springfield, where he stayed three days with pleasure and delight at all that attended. Observation has convinced me that at both places the brethren are better prepared to do their duty in supporting the enterprise fostered by the denomination.

Bro. Crumpton may be assured that besides the inspiration he left behind, that we hope will stir up brethren to double their efforts in discharging their duty in supporting the gospel, that he carries with him the prayers of the good people that God may bless him in his work. We may have something more from him with reference to our work soon. J. A. G.

The divinest attribute of the heart of God is love, and the mightiest, because of the most human principle in the heart of man, is faith. Love is heaven; faith is that which appropriates.—[F. W. Robertson.]

"Secret prayer is to the Christian what winding is to the clock. Oh, how many Christians run down!"

A Sermon on Sermons.

BY GEO. C. NEEDHAM.

"A sermon, like a pudding, must have something in it," is a homely adage; and we have heard such sermons which fed us with instruction, while pleasing our palate. Having tasted of pudding and sauce, we were ready for a similar dish when the time came for it. But we have also heard sermons of the "wind pudding" order—poor food for empty stomachs. On one occasion we sat at a table which promised substantial, but only mocked us with semblances. The spiritual cook announced his text, pulled up his coat sleeves, raised our expectations, and then fed us on baked nothing and roast emptiness.

We have also had the misfortune to hear "ambassadors for Christ" mouth their words and mumble their speech, as if the gospel message was unworthy of any energetic expenditure in its delivery. Such slipshod preachers excuse their laziness by frequently quoting the text, "not by might nor by power." What a wretched perversion and application of Scripture!

There is another class of sermon-makers like our little aesthetic friend, Rev. Goody Simper. Poor little soul! How he falls into ecstasy over his new lamp, describing its form, tint, stand, shade and decorations. Meanwhile, how our eyes ached in trying to read by its dim light. His sermons are like his lamp—smoky and dim. And so we ask what of rhetoric, or ornamentation or exquisite composition, if the sermon gives only a dull religious light? Better put it in the fire; being dry it will readily burn, and for once make a blaze. It were better for the people that ecclesiastics give them saltless salt or a juiceless orange, than sermons without instruction, words without ideas, preaching without Christ.

"Certainly," say we, "a sermon, like a pudding, must have something in it."

It was once our misfortune to waste an hour listening to a notable preacher. Refined profligates and rich Pharisees had their chief seats in the synagogue, and the minister succeeded in entertaining them. He played the buffoon aptly, while his lively humor and fulsome prophecies were received with evident relish, although little less dignified than the wretched witticisms of a drunken youth.

That was a remarkable performance; a sermon without a rebuke for sin, or a warning for the sinner; a sermon without the gospel, because a sermon without Christ. No spiritual refreshment was served in this lordly dish; no soul food furnished by this popular caterer. The cross of Christ was skillfully hidden out of sight, therefore its offense had ceased. Sinners were puffed up in their pride, not pricked in their hearts. A few pantheistic allusions to the great Father, whose Subtle Essence pervades the All, was the only acknowledgment of a personal God. An allusion to the Celestialized Humanity of Another to which climax our Humanity shall attain, was the only recognition of Jesus, while from his lips in prayer or sermon, we never heard whether there were any Holy Ghost.

The sermon had nothing in it; no prepared meat upon which our hungry soul could feed. Such an entertainment for sinners is sure starvation for saints; we would willingly part with tons of such painted confectionery, for a few small crumbs from our own Master's table.—Baltimore Baptist.

Whoever seriously studies any of the problems of the time is speedily confronted by the drink evil. It swallows the savings of operatives. It furnishes the foundation for a political corruption which threatens disaster to the State. It counteracts the labors of the churches. It baffles philanthropy. It reinforces socialism and the commune. It keeps the lower classes brutal and dangerous, and those next in order Philistine and material. In a thousand subtle ways, by direction and indirection, purposely and of instinct, it acts and reacts against the progress of humanity, everywhere rendering more unresponsive the masses whose regeneration is being attempted.

"Prohibition does not prohibit." No of course it doesn't. Nor an axe doesn't chop either. But if you put the axe into the hands of a strong woodsman, then the chips will fly. And so when you put the axe of prohibition in the hands of brave, patriotic citizens, my! what a smashing of decanters, beer kegs and whisky barrels. "Be it so," Mr. Saloon-keeper, the prohibitionists will be responsible for the enforcement of the law.

"Secret prayer is to the Christian what winding is to the clock. Oh, how many Christians run down!"

Alabama Baptist.

MONTGOMERY, ALA., MAY 13, 1886.
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SIDE PRIVILEGES.

There is nothing we so much enjoy, so far as personal gratification is concerned, as the side privileges of those great gatherings of our denomination. The sight of Godly men with whom we have been connected for a third of a century or more, in the best of causes, inspires our heart with a kind of youthful vigor, so that we forget the intervening years that have gradually gathered on him. As we sat in the late Convention, and looked over the many familiar faces that greeted us, we felt the glow of new life quickening our energies, realizing that there was something in the religion of Jesus that never grows old. And then in those little *lele lele* chats we enjoyed in the intervals of business, there was such a revivification of other days, that one felt as if the whole of these years was condensed into those happy moments, so that *fancy* was reluctant to yield the pleasing illusion to the *fact* that we were, in the declivity of life.

S. H.

IMMORTALITY—write it down, then read it, then study it, and then fathom it if you can, its full force and meaning. Immortality! what is it? How far does it reach? to what does it refer? As we push on in life, toiling with muscle and brain and talent, hoping to catch the phantom that fits before us, unmindful of the soul and its eternal consequences, when reason and judgment and calm consideration enter the scene, we recoil at the contemplation. A Roman statesman, over two thousand years ago, said: There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence, and this takes the deepest root, and is most discoverable, in the greatest geniuses and most exalted souls. "Immortality is the sublime doctrine of the Christian religion. "We are born for a higher destiny than that of earth; there is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean; and where the beings that pass before us like shadows will stay in our presence forever." Glorious thought to be in the presence of the risen Lord forever, and forever.

CHRISTIAN GRACES.

Growth in the human intellect results only from constant study and practice. There is no such thing as a stand-still. Men grow more intelligent or more ignorant as the years go by. There is an adding to or taking from. And such is the fact in the development of the Christian graces. A failure to study and practice those splendid qualities of head and heart that go to make up the earnest, devout Christian will beget a retrograde and instead of brighter manifestations, a cloudy glamour will settle down upon the conscience. A distinguished divine once said: Men plant prayers and endeavors, and go the next day looking to see if they have borne graces. Now, God does not send graces as he sends light and rain; but they are wrought in us, through long days of discipline and growth. Acorns and grapes sprout quickly, but grow long before ripening. Constant practice coupled with constant prayer, will insure a corresponding development of purity and holiness. While perfection does not belong to this life, there is a "growth in grace and a knowledge of the truth as it is in Christ Jesus."

TEMPATION.

Temptation is used in two senses in the Scriptures, and the sense in each case is to be ascertained by its source. It is used to try, and it is used to destroy—generally, however, in the latter sense. We know it is said that God tempted Abraham when he commanded him to offer Isaac as a burnt sacrifice—that is, he chose that method of testing his faith. But in the sense of tempting to destroy it is affirmed that God cannot tempt any man. The devil attempts to weaken and destroy—God tempts to strengthen and save. Christian readers, we cannot too often recur to a source of danger that meets us every day we live, and do not think that in selecting this topic for a few thoughts we have chosen a dry, barren subject that can concern only a few. There lives not a Christian on earth who is not vitally interested in it. It appeals to the homes and bosoms of our every day life. We have need every day to pray, "Lead us not into temptation."

We know not when we are in danger, and we need to be on the alert every hour.

There are two things that combine to give fatal effect to every temptation that overcomes us. The one is an internal weakness, the other is an external force. Take, for instance, the man who built his house upon the sand. It is said that when "the rains

THE SOUTHERN BAPTIST CONVENTION.

This great gathering of Southern Baptists has just closed its session in our city, and although we have been a member since 1851 to 1886, with a few intervals, we can say with the utmost sincerity, we have never attended any session in any year for thirty-five years that surpassed the late meeting in interest. We have never witnessed the spirit of deep, earnest devotion to the cause of Christ so thoroughly displayed. While there was the same genial pleasantness conspicuous in the social intercourse of the brotherhood that has ever marked such occasions, there was an undercurrent of spirituality, of supreme concern for the great work which marshaled these forces, that really distinguished this session that we never observed before. The able sermon of Dr. Hawthorne, of Atlanta, at the opening of the meeting from the text, "Where is the Lord God of Elijah," a sermon of wonderful power, seemed to have struck the key note of the occasion. This was followed on Sunday by sermons from most of the pulpits of the city of unusual power. We heard but two of them by Drs. F. M. Ellis, of Baltimore, and McDonald, of Atlanta, that abounded in the richest truths of the gospel, and with an unction that we have not heard surpassed for many years. As Dr. Ellis has lately come among us, we will be pardoned for saying, that since the days of the elder Manly and Fuller we have not heard it surpassed in the compass and depth of its thoughts, the purity and facility of its diction, the appositeness of its illustration, the pathos of its style, and the princely exuberance and pith of its scriptural quotations. We almost forgot who was preaching as he held up the adorable Son of God, whose divine utterances have come down to us through the centuries, crystallizing into history, and are destined to go on through all time, gathering volume and power, until amid the judgment scenes they shall compass their last results in the salvation of the redeemed. His text was, "Heaven and earth shall pass away, but my words shall not pass away." Our dear brother has enshrined himself in the hearts of his brethren as few men have ever done so soon. The reports from all the pulpits indicated that every congregation felt that we had sent our best preacher to them.

In this hasty sketch we can only refer our readers to the enclosed extra sheet in this issue. The most uninterrupted harmony characterized all the proceedings of the body. Very special interest was awakened in our Missions in Mexico, Brazil, and Cuba, by the presence of Bro. Powell, Bagby, and Diaz, representing these missions. In these fields the harvest seems to be unusually promising. Up to a recent date, we have been acting on the principle that Roman Catholic countries opposed the most serious obstacles to missionary efforts, so much so as to deter us from entering these countries. But God seems to have opened the way for us, and the call comes from these countries as in trumpet tones, imploring us to send laborers into these ripening harvests. We cannot afford to turn a deaf ear to these calls, for they could not be more authoritative if the seven thunders of the Apocalyptic vision had uttered their voices. God can speak to us by his providence as unmistakably as he did to John in Patmos.

We shall have something else to say as to the work of the Convention.

Just as we close this article, we hear that our beloved brother, Rev. I. U. Wilkes, of this State, who was in attendance on the Convention, dropped dead on the streets of the city. So quickly are we sometimes summoned from the labors of earth to the joys of heaven.

S. H.

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INSTRUMENTAL MUSIC IN THE CHURCH.

A worthy brother asks us to write an article on this subject for the paper as there are some good men in our churches who still think it inadmissible to use musical instruments in the worship of God? Is music of any kind admissible in the house of God? No one doubts this. Well, what is music? We generally say it is a succession of harmonious sounds—or, as Webster has it, "the art of combining sounds in a manner to please the ear." Music has its alphabet, and must be written before it can be learned, and possesses the same melody, in itself considered, whether performed on an instrument or by the human voice. The only difference is that the human voice can pronounce words to musical notes, whereas instruments can only produce the sounds; but after all, the melody of sound is what constitutes the value of church music, since if this were not so, the minister conducting the service need only to read his hymn. Now, if the strains of a musical instrument can mingle with the human voice and give it a sweeter and more commanding emphasis, will it not very materially add to the interest of this part of divine worship? Is there any sin *per se* in an organ, a violin, a cornet, or any other instrument? Is it not the abuse of these instruments that is sinful? Why may we not capture these instruments from the "world, the flesh, and the devil," and put them to a better use?

We all know that instruments were largely used in the tabernacle and temple service of the old dispensation. They praised God "with an instrument of ten strings," with harp, cymbal, etc. If God were pleased by these instruments then, may he not be pleased now with similar instruments? Is he not the same God, and is not the like "service of song" and praise as acceptable now as then, and with like instruments? Is there anything in the gospel to restrict this service to a narrower limit than the Old Testament law prescribes? Is not this part of divine worship under the gospel a matter of *preference* rather than of *restriction*? Why when the "door was opened in heaven" to the beloved John on Patmos, and he heard what sevenfold chorus of hallelujahs and harping symphonies, "did he not hear harpers harping with their harps?" Did he not behold the blood-washed throng "with harps in their hands?" Now, whatever may be meant by such imagery, thus much, at least, is signified, that the holiest service that we ever will render to God and the Lamb the service that occupies the "general assembly and church of the first-born" in heaven is associated with instrumental music. The sin is in desecrating these instruments to carnal purposes. The persons who handle them are they who make them "instruments of unrighteousness." And we can do with them just what the apostle exhorts us to do with our powers of mind and heart which we have so long desecrated to the service of sin—can make them "instruments of righteousness." Those who oppose instrumental music in our churches do so, we must think, because they have not been accustomed to it. It is a kind of innovation upon long established usage among them. Why, when the Reformation of the sixteenth century dawned upon the world, and our brethren came out from "the dens and caves of the earth," where they had long endured their exile, and where they dared not sing for fear of betraying their whereabouts to their enemies, who were hunting them down as if they had been wild beasts, it was a long time before they could be persuaded even to sing in divine worship. They had left it off from necessity, and it required well nigh a century to induce them to resume it. We must think that the church of Jesus Christ is entitled to the best music which the most cultivated human voices and the best instruments can render, to show forth the praises of him "who hath washed us from our sins in his own blood." Surely Jesus is entitled to the best that the earth can yield.

S. H.

ENERGY.

As a factor in the successes of life, energy is the most important word in our English vocabulary. Remotely it is derived from the Greek, and our English translators of the New Testament had to employ two words to bring out its meaning. The apostle James, in speaking of the prayers of the righteous says, "The effectual fervent prayer of a righteous man availeth much." Here "effectual fervent" are employed to express the force of the equivalent word in the Greek. No other quality can supply its place. A man may possess a massive intellect, a faultless judgment, fertile resources, and all external means to compass the grandest results, yet destitute of this, he is like a vast engine that lacks a driving wheel. On the other hand, we have all known men whose capacities were limited, whose means were meagre, and whose opportunities were certainly not the best, who have achieved the most astonishing success in most of the enterprises of life.

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State Convention Programme.

Suggestions by the Committee on Order of Business, appointed by the Convention, for a Ministers' Meeting to be held with the First Baptist church of Birmingham, on the day preceding the sixty-third session of the Baptist State Convention of Alabama.

THURSDAY, JULY 15th, 1886.
Morning—10 a. m. to 1 p. m.
System essential to financial success in the work of the church. Opening address, 30 minutes, by G. A. Nunnally.

Evening—8 to 10 p. m.
Mutual obligations of the church and community. Opening address, 30 minutes, by J. B. Hamblin.

Order of Business, suggested by the Committee on Programme, for the Sixty-third Session of the Baptist State Convention of Alabama, to be held in the First Baptist Church of Birmingham, beginning July 16th, 1886.

FRIDAY, JULY 16th.

Morning Session—9 to 1 o'clock.
1. Opening exercises.
2. Enrollment of delegates.
3. Election of officers.
4. Address of 10 minutes by pastor, D. I. Purser, and response by former President.
5. Receive correspondents and visitors.
6. Appoint correspondents to other bodies.

7. Hear reports from: 1. State Mission Board. 2. Committee on Evangelization of the Colored Race. 3. Committee on Sunday Schools. 4. Board of Ministerial Education. 5. Trustees of Howard College. 6. Trustees of Judson Institute. 7. Any other college. 8. Directors of the Convention. 9. Treasurer of the Convention.

8. Appoint committees on: 1. Religious exercises. 2. Finance. 3. Nominating delegates to Southern Baptist Convention.

9. Miscellaneous business.

Evening Session—8 to 10 o'clock.

Convention sermon by A. C. Davidson. Alternate B. F. Riley.

SATURDAY, JULY 17th.

Morning Session—9 to 1 o'clock.
1. Devotional exercises 9-9:30.
2. Miscellaneous business 9:30-10.
3. Report on State Missions. (This includes Sunday Schools, Colportage, and Evangelization of the Colored Race), 10 to 1. Opening address, 30 minutes, by J. J. D. Renfro.

Alabama Baptist.

MONTGOMERY, ALA., MAY 13, 1886.

Especially Thoughtful People.

In common with other thoughtful people, clergyman look with interest upon any method of relieving suffering.

But they are very cautious about giving their names as witnesses to the value of any new candidate for favor in the healing art.

They see many people and hear of the merits and demerits of everything coming to attention.

The testing thus afforded secures them from making the mistake of hasty judgments, and gives to their utterances a value which those of few others can have.

When so many therefore cheerfully make statements like the following in the pocket after health has reason to take courage.

Rev. Edward J. Fisher, Pastor of a Presbyterian church, Bristol, Morgan county, Ohio, writes:—A Treatment cured me of a severe attack of pneumonia, and I used only two-thirds. The rest cured a neighbor of pneumonia in its last stages.

Rev. Anthony Atwood, a widely known superannuated Methodist clergyman, of the Philadelphia Conference at the age of eighty four, writes:—I recommend Compound Oxygen to all who suffer from throat diseases.

Rev. J. H. Chandler, missionary thirty-eight years to Siam, representing the Baptist church of America, now returned, and living in Cambridge, New Jersey, writes:—To all diseases, whether chronic or acute, of the lungs, of every kind and tongue, I beg to say, there is hope for you in this remedy. Try it; it is healed and free.

Rev. A. W. Moore, Editor of the Christian, Washington, D. C., writes:—I feel more life—more vigor—than I have had for years. I believe Compound Oxygen a blessed providential discovery.

Rev. Cyrus Hamilton, D.D., LL.D., President of Middlebury College, Vermont, writes:—I derived great benefit from your Compound Oxygen Treatment. Last year, that I will ask you to send me the same supply for home treatment, for which I enclose the price. By my advice others have tried it, and never without benefit.

Rev. A. J. Johnson, A. M., formerly Financial Agent, and now President of Wesleyan College, Port Worth, Texas, writes:—February 21, 1885.

"DEAR STARKE & PALEN: From 1878 to June, 1885, I was troubled more or less with catarrh. During those years I tried several remedies, but from them I received no permanent relief. In the winter of 1884 and 1885, I grew a great deal worse, and suffered greatly with sore throat, hoarseness and coughing. I was led to try the Compound Oxygen cure, and it worked like magic. Within two weeks my hoarseness and sore throat were gone, and my general health began to improve at once. At the end of three months, when I had finished the first Treatment, the catarrh was gone. I regard the Compound Oxygen Treatment as a wonderful discovery of science and a blessing to suffering humanity." Nov. 2, 1885.

Mr. Johnson writes:—I have found it to be anything I have written you in favor of Compound Oxygen. I regard it as a great remedy.

Rev. I. S. Cole, of the Protestant Episcopal Church, Manitowish, Alaska, Ontario, Canada, writes:—I deem it a high privilege to be able to assist in any way in making known so wonderful a discovery as your Compound Oxygen. I have found it of great benefit in my own family, and know of good results in the families of acquaintances.

Curiosity as to Compound Oxygen may be fully satisfied by any one who will take the trouble to write a postal card or letter of no more than two lines, and send it to Dr. STARKE & PALEN, at 1529 Arch Street Philadelphia. All their literature, free of any part of it, will be sent, postpaid, promptly, to any address on application.

This is a true saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. To save sinners, and therefore to save you. To save the guilty, and therefore to save you. To save the bad, and therefore to save you.—[Archdeacon Farrar.]

If you live in a malarial district you cannot afford to be ignorant of the fact that Shalenger's Pills will not only guard you against any evil from that source, but cure you promptly if sick.

They say, "Truth is mighty, and will prevail." But this is only half the truth. Truth upon the shelf and dust lie on her record, of what use will it be to me? Truth, however, can it enlighten? Truth not only can enlighten, but it can save.

ADVISE 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 diarrhea. 25 cents a bottle.

Our religion is to be estimated, not by a few enthusiasts, but by a vital and generous glow and activity throughout our whole life. We are not to mourn because we do not feel; but if, feeling life, we find no expression for that feeling in life, we may well mourn.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a stuff, 50 cents.

There are some persons who never cease from being so indolent to attempt any thing; and others who regularly fail because the instant they find success in their power they grow indifferent, and give over the attempt.—[Hazlitt.]

COUGHING, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 50c., 50c., and \$1.

We lose what on ourselves we spend; We have as treasures without end, Whatever, Lord, Thy will be done.

Who give all.

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

Slippery places may fling up the heels of greedy giants, and little temptations may overthrow the power of the strong.

SECRET PRAYER is to the Christian what wind is to the clock. Oh, how many Christians run down!

It has been the positive means of saving many lives, having been administered in hundreds of cases where other prepared foods failed.

For Infants deprived of mother's milk, or when weaning, it is unequalled.

For Invalids, either in chronic or acute diseases, it restores digestion and builds up the strength.

Sold by druggists. Three sizes, 25c., 50c., \$1.00. Send for circular with testimonials of eminent physicians, public institutions, and many others.

WELLS, RICHARDSON & CO., Burlington, Vt.

Receipts of State Mission Board from April 1st, to May 1st.

State Missions.

Ironbound, by J. H. Pope, \$1.30

New Hope, J. H. Pope, 2.60

Pisgah, W. A. Parker, 2.40

Canan, 5.00

Alabama Ass'n, C. C. Lloyd, 5.00

Clanton S. S. L. G. Skiper, 8.88

Bellevue ch., A. J. Ward, 1.30

Colombia ch., B. F. Thompson, 1.50

Ashland S. S., W. J. L. Hord, 1.50

New Bern ch., J. E. Walker, 5.00

Susan E. Anderson and three sisters, 5.00

Brooklyn ch., J. A. White, 1.55

New Hope ch., J. P. Shaffer, 3.20

Cusseta ch. and S. S. G. W. Shealy, 3.20

Scottsboro ch., L. C. Coulson, 2.20

Pleasant Hill ch., J. C. Skifford, 2.20

Macan ch., J. T. Collins, 1.50

Geneva ch., B. T. Jones, 4.00

Mc Zion ch., S. W. Crook, 4.00

Jasper ch., W. B. Appaling, 4.00

Ashtabula ch., 6.90

Springville church, 3.55

Trussville church, 3.55

Mrs. Talley and daughter, 7.40

Tratt Mine church, 11.90

Rahama church, 11.90

ch. Wo. Miss. Mrs. Wool, 9.00

Friendship ch., J. W. Ramsey, 7.50

Union Springs ch., F. L. Lester, 7.40

Milltown ch., J. D. Smith, 11.70

Grant's Creek ch., J. C. Foster, 2.75

Town Creek S. S., T. K. Whitman, 2.75

Providence ch., F. E. Ellis, 2.35

Newtown Association, B. T. Jones, 13.66

Anastion church, E. T. Smyth, 13.66

Mc Zion, Glenview, and Unity chs., 5.07

H. R. Schumann, 13.50

Opelika ch. and S. S. W. E. Hudson, 41.50

Birmingham ch., D. I. Purser, 5.25

Benton church, E. F. Baber, 6.25

So Side ch., Birmingham, J. G. Smith, 3.50

Previously acknowledged, 5935.10

Total, \$5364.20

Home Missions.

Grove Hill ch., by C. C. Davis, 5.25

Union Springs ch., J. F. Lester, 2.50

Clanton church and Sunday-school, 2.92

Bellevue church, 5.00

Colombia church, 1.30

Holoken church, A. J. Hearn, 1.50

Opelika ch., J. A. White, 1.55

Verben church, A. J. Brooks, 2.50

Cane Creek church, J. M. Reid, 3.00

Susan E. Anderson and three sisters, 5.00

Brooklyn church, 1.55

A. W. Moore, 1.50

Cusseta church and Sunday-school, 3.20

Scottsboro church, 2.20

Glenview, Union, and Mc Zion chs., 1.68

Mc Zion church, 4.00

Jasper church, 4.00

Opelika ch. and S. S. W. E. Hudson, 41.50

Birmingham ch., D. I. Purser, 5.25

Benton church, E. F. Baber, 6.25

So Side ch., Birmingham, J. G. Smith, 3.50

Previously acknowledged, 1118.20

Total, \$1233.37

Foreign Missions.

Grove Hill church, 2.50

Hills church, 2.50

Respect church, T. H. Stout, 2.80

Alabama Association, 15.00

Clanton Baptist Sunday-school, 7.50

Bellevue church, 5.00

Colombia church, 1.30

Ashland Sunday-school, 1.50

Putnam church, 2.75

Providence church, G. E. Brewer, 3.00

Malberry ch., J. M. Ford, 3.25

New Bern church, 1.35

Spring Hill church, 2.20

Cane Creek church, 2.50

Susan E. Anderson and three sisters, 5.00

Fannie M. Bean, 4.00

Brooklyn church, 1.55

J. A. White, 1.50

New Hope church, 3.20

Cusseta church and Sunday-school, 3.20

Scottsboro church, 2.20

Glenview, Union, and Mc Zion chs., 1.68

Mc Zion church, 4.00

Jasper church, 4.00

Opelika ch. and S. S. W. E. Hudson, 41.50

Birmingham ch., D. I. Purser, 5.25

Benton church, E. F. Baber, 6.25

So Side ch., Birmingham, J. G. Smith, 3.50

Previously acknowledged, 1599.27

Total, \$1928.28

Ministerial Education.

Hoboken church, A. J. Hearn, 3.40

New Bern church, J. E. Walker, 3.40

Brooklyn church, J. A. White, 1.00

New Hope, J. P. Shaffer, 1.00

Scottsboro church, L. C. Coulson, 5.00

Mc Zion church, S. W. Crook, 5.00

Milltown ch., J. W. Smith, 1.62

Providence ch., 1.10

Concord church, 1.10

Garden Ladies M. Society, Mrs. R. B. Kyle, 5.00

Hills church, W. A. Parker, 5.00

Previously acknowledged, 25.45

Total, \$34.02

Selma Theological Colored School.

Previously acknowledged, \$15.00

Bible Work of American Baptist Publication Society.

Hoboken church, A. J. Hearn, 4.00

Union church, 4.00

Previously acknowledged, 274.28

Total, \$278.18

Indigent Ministers.

Hoboken church, A. J. Hearn, 8.00

Putnam church, 8.00

Mrs. S. E. Anderson, 2.00

New Hope, J. P. Shaffer, 2.00

Previously acknowledged, 265.03

Total, \$283.83

Evangelization of Colored People.

Hoboken ch., A. J. Hearn, 4.00

Mrs. S. E. Anderson, 2.00

Previously acknowledged, 99.41

Total, \$60.81

Bible and Colportage Work.

Mrs. S. E. Anderson, 2.00

Previously acknowledged, 249.33

Total, \$251.33

Church Buildings in Alabama.

Previously acknowledged, \$56.00

Endowment of Howard College, 36.20

Previously acknowledged, 56.00

Gratuitous Tract Fund, 12.75

A Sister, 12.75

Previously acknowledged, 12.75

Total, \$127.50

Reconciliation.

State Missions, \$3504.20

Home, 1233.37

Foreign, 1028.28

Ministerial Education, 559.44

Selma Theological School, 15.00

Bible Work of Am. Bapt. Pub. Soc., 275.18

Indigent Ministers, 283.83

Evangelization of Colored People, 60.81

Bible and Colportage Work, 251.33

Church Buildings in Alabama, 56.00

Endowment of Howard College, 36.20

Gratuitous Tract Fund, 12.75

Receipts for the year, \$10051.29

Receipts for the month, \$77.39

W. B. CRUMPTON, Corresponding Secretary.

Marion, Ala., 1886.

Ex-President Chester A. Arthur is in very ill health, and is regarded as beyond recovery. David Davis, once on the U. S. Supreme Court bench, and a U. S. Senator, is also quite ill.

MARRIED.

On Wednesday, the 28th ult., at the residence of the bride's brother-in-law, Capt. Jno. L. Davis, near Helena, Ala., Mr. Joseph T. Beasley and Miss Martha Anderson; Rev. A. E. Burns, officiating. The groom is an esteemed employee of the L. & N. R. R. Company, being foreman of the bridge and trestle carpenters, and the bride is one of Shelby county's most lovely and accomplished daughters. That the future of this lovely couple may be as prosperous and happy as the present is bright and encouraging is the sincere wish of many admiring friends.

PASTOR.

Appointments.

Evangelist W. H. Smith will preach at the following places in Tallahassee and Ten Island Association, Ala., 1886:

Liberty, June 13

Amherston, night, "14

Pleasant Gap, "15

Pilgrim's Rest, "16

Bethel, "17

Nazareth, "18

Sandy Creek, night, "19

New Bethel, "20

Howell's Roads, night, "21

Chaledona, "22

Pine Grove, "23

Pleasant Valley, "24

Tate's Chapel, "25

Centre, "26

Providence, night, "27

Mount Zion, "28

Pisgah, night, "29

New Hopewell, "30

Onatchee, "31

Friendship, Calhoun Co., July 1

Hebron, "2

New Bethel, "3

Harmony, "4

Daviesville, night, "5

Pleasant Ridge, "6

Zion Hill, "7

Antioch, "8

Rabbit Town, "9

Nance's Creek, "10

Cross Plains, "11

Ladiga, night, "12

J. R. GRAHAM, Com.

Union Association.

Elder James G. Thornton will fill the following appointments, viz:

Chaledona, third Sabbath in May.

Corinth, fourth Sabbath in May.

Zion, fifth Sabbath in May.

Forest, first Sabbath in June.

We pray the churches to give Bro. Thornton their hearty co-operation in this good work. He will remain one week with each church, visiting and selling books and Bibles. All the churches in the association are earnestly requested to arrange for raising money for our mission work at their next meeting, if they have not already done so. Brethren we hope you will not neglect this. Bro. Thornton is devoting his time for your good, and he ought to be paid promptly.

C. RICHIE, Chairman.

W. G. ROBERTSON, Sec'y.

What is your price of one dozen Farmers' Pills? I have used your Pills myself and know their value.
J. E. MILTON, Quimby

Send me one dozen boxes Farmers' Pills by mail at once. They are all that is needed for them.
J. E. LACY, Collins

Send me one more dozen boxes Farmers' Pills. They sell well and do the intended better than any other medicine.
W. B. JONES, Monticello, Drew

ful vowels, i-o-a, each
shortest, merriest sound it has
ly, it is a shame to degrade
when we might turn the ph
around if we would—inside
right side out, at last; and
make it mean just the oppo
what it always has meant,
using it except when we
back a bad turn by a good
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one, a

nce saw that the words of Jesus
meant to be done and not said.
he honestly set about doing
This must be the way, then,
a lesson "by heart," to practice
practice! We don't always
when we learn a lesson.
Jesus must have meant
very practical when he said
call ye me Lord, Lord, and
the things which I say?"—7

Whatever the number of friends, there will be times when he has one too few.

FOR ANIMALS—HORSES, DOGS,
Scratches, Sorens, Galls, Bruises, Cuts
and sores quickly and permanently healed by
the Fluid. Dr. J. HUGHES, the distinguished
veterinarian, writes: "I have used your Fluid
represented. As a local application I believe it
as equal." For Colic and Strains it acts like
Distemper Diarrhoea and all kinds of
Indigestion. It cures skin eruptions on dogs and
cleanses the skin—cures mange, Scabby and
diseases.

J. H. ZEILIN & CO., Phila.

Fullman Sleepers on all trains between Montgomery and Washington without change.

Through coach between Montgomery and Meridian without change, 50 and 52.

Trains 50 and 51 connect at Columbus, Tuskegee Railroad.

Cecil G. Barber, General Agent.

CHAS. H. CROMWELL,
Gen'l Pass. Agent.

DR. J. H. McLEAN'S **HEMIPATHIC GENERAL** and **DR. J. H. McLEAN'S** **Homeopathic Liver and Kidney Pills**

These are little white pills of the most famous, powerful and reliable homeopathic remedies, which in the most delicate and safe manner, cure the Liver, Kidney and urinary troubles of men, women and children. They are the best of all medicines for the cure of all ailments of the Liver and Kidney, and have cured thousands of cases of Biliousness, Constipation, Headache, Indigestion, Dropsy, Gravel, Rheumatism, Pains in the Region of the Liver and Kidney, and all the ailments of the urinary system. They cleanse the system of all poisons, and bring the natural functions into a healthy and vigorous action. Cures also all cases of Catarrh of the Bladder, and all cases of Stricture.

DR. J. H. McLEAN, Cor. Broadway & Madison, St. Louis, Mo. by mail, one dozen for \$5.00.

For the skin—Scalding, from the body and limbs and
the skin. Cures eruptions, blotches, wheals, itching
Used as a dentifrice it purifies the gums, cures, and desensi-
tizes tender toothache, swollen gums, canker, and decaying
teeth. **Beers on Inflamed Eyes are speedily**
Perfectly harmless, and instantly or originally.

FOR ANIMALS—HORSES, DOGS, CATS, &c.
Scratches, Burns, Scalds, Bruises, Cuts or Wounds
Cure quickly and permanently healed by washing
the fluid. Dr. J. H. HUGHES, the distinguished Veterinarian,
says: "I have used it for many years, and find it equal
to any." As a local application I believe it to be
equal." For Colds and Soreness of the Throat, it is equally
effective. **Diarrhoea**—Apply to the rectum on dogs and cats, and
Horses, and it will terminate in a few days and it cures
it. It cleanses the skin—Cures Itchings, Scabby and all kinds
of diseases.

J. H. ZEILIN & CO., Philadelphia

Fullman Sleepers on all trains between Montgomery and Washington without change.
Through coach between Montgomery and Meridian without change, on trains 50 and 52.
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CECIL GABBETT
General Manager
CHAS. H. CROMWELL,
Gen'l Pass. Agent.

[illegible]

