MONTGOMERY, ALA., THURSDAY, MAY 13, 1886.

VOLUME 13.

Baptism and the Supper.

BY J. M. FROST, D. D.

As a plea for these Christian insti-BAPTIST the outline of a sermon

between the followers of Christ. In | We count it of more impor them must be settled by reference to precisely the same authority. mand, verily "to obey is better than sacrifice." We have no right to think nance as separated from the other,

1. Their Relation to Each Other. There is a fixed order between these

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 But I do wonder that intelligent and in the form itself," a change from im- tles; love them not as denominational by all denominations, here and there an individual dissenting. There is no authority for inviting or admitting the like their Master's. unbaptized to the supper, and we dare not go beyond our authority. Profirst, the supper afterwards.

2. Their Relation to Heart Religion. baptism or the supper, or in the two over the cross first shone forth. together. Let that be said with great 4. We should cultivate for both ordin- As a principle it is a blow at the foun- stead of the whisky dealer, I rise to he has much to do with the divine 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 them in their integrity and purity, their own, and bear the signet of the even more devotedly than we would Master's authority. They cannot save: the most sacred human shrine or the but bis a fearful thing to disobey. In keeping his commandments there is the very joy of our hearts. great reward. The true relation between heart religion and the commandments and ordinances of the Lord, including baptism and the supwill put a new spirit within you; and of things to be. I will take the stony heart out of their | c. They are in danger of neglect | and feelings" of the twentieth century and our reply is, "Most assuredly.

pression of a right heart.

tutions I offer through the ALABAMA While contrary to the common sentiment among Christians, it is in harpreached at a recent communion sea- mony with all their public and author. hearty co-operation of all denomina- ready too much of the jelly ash Chrisitative utterances. For Baptists, Meth- tions in efforts for the upbuilding of tianity. We must hold the New Tes-Baptism and the supper are ordi- odists, Presbyterians, Episcopalians, Christ's kingdom. But Christian tament supreme as our only guide nances of the Lord, instituted for the and all others, so far as their confesnew dispensation and enjoined in the sions are known to me, hold baptism New Testament. One half of the con- and the supper of equal importance. troversies which have agitated Chris- There has, somehow, grown up among of Christ. There is surely danger at Master. Union with this if we can tendom has been, perhaps, connected us, a sentiment concerning the sup this point, danger to the ordinances this without union if we must. with these ordinances, while the ordi- per that is richer, more tender, and of Christ, and not merely to Bap- self-respect would be broken if nances themselves are among the more touched with awe than the pre- tist views of them. Christ instituted should ask any one to vie foremost factors which now separate valent feeling concerning baptism. them, and commanded their perpetu-

best becomes us; if it com- tutions, governed by positive laws. us with sorrow; his commanding bap- recognizing and respecting the con- nances and so fulfil the law of Christ tism to be administered into the victions of each other, will unite in I make my plea to Christians of eve two ordinaces. It is this, baptism and name, of the Trinity, adds wonderful- withstanding this strong current of name, and against loosness in the supper, not the supper and bap- ly to its moral dignity, and should cre- "liberal ideas." tism. With this order we have noth- ate a feeling of profound reverence; The dangerous spirit of the age ing to do, except to hold rigidly to his connecting baptism so closely with concerning the or

tance. The supper symbolizes the which was almost universally prac- abolition, and the beginning of furchurchmembership are the prescribed Savior's death, baptism his burial and ticed until the beginning of the sev- ther destruction to organic Christianiprerequisites and are required by resurrection, the one pointing to the enteenth century, after declaring all ty. His farewell words, "If ye love nearly all the creeds. This is the di- cross, the other to the new tomb of this as a statement of fact-Dean me keep my commandments," should vinely established order and our prac- Joseph of Aramathea. We partake Stanley yet sanctions and rejoices in move us mightily, and prove an evertice must conform to it. Baptism of the supper and so declare our par- the change. "By the general senti- lasting safeguard to his ordinances. There is no antagonism between baptism, (Rom. 6: 3, 4,) and so ex-practice of immersion, apostolic and "Why call ye me Lord, Lord, and do heart religion and these ordinances; press our faith in a risen Christ, and primitive as it was, was peculiarly un- not the things which I say?" "Not we must be careful not to create any. declare our new life through his res- suitable to the tastes and conveniences; every one that suith unto me Lord. One cannot be a substitute for the urrection. How can we with any and feelings" of the western public in Lord, shall enter into the kingdom of other. Indeed, comparison prejudi- reason do as is so commonly done, the seventeenth century; "no one heaven; but he that doeth the will of cial to the ordinances, or detrimental draw a line between these two ordi- would now wish to go back to the old my Father which is in heaven." to their dignity and significance, must nances, and count one of less, the practice, though it had, no doubt, the Away with "tastes, conveniences and be studiously avoided. "Which is other of more importance? We make sanction of the apostles and of their feelings," when confronting these authe more important?" is not a proper not too much of his death, but too Master." Which is more important, little of his resurrection. What Christ The change from immersion to kings, and Lord of lords! Obedience eating or sleeping? the beating of the has united and honored by precept sprinkling "is a striking example of is heaven's first law. heart or the bellows-like movement and example and doctrinal signifi- the triumph of common sense and of the lungs? There are no non- cance, we must not disjoin or dishon- convenience over the bondage of essentials in Christ's kingdom. It is or. To sit with Christ at the table form and custom." All these quotadifficult, but very important, to hold where in symbol his body is broken tions are Stanley's words. I care the external of religion in its proper and blood shed for the remission of nothing now for his testimony in berelation to the internal. A right con- sins is surely not more sacred, or pre- half of immersion, but call special atdition of heart in the sight of God is cidus, or sadly joyous, than to be tention to the grounds on which he take sides with her in the turmoils not every thing, though of tremen- buried with him in baptism where the justifies the changing of the positive and conflicts of life, and as Judge power, even instrumentally, in either path, and where the glory of triumph more intelligent in every denomina- the women and children the benefit

> ances an Earnest 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 holiest human trust. They should be

-visible expressions of invisible real- venience and feelings" of the sevenper is clearly stated in this scripture: ities, loving mementoes of things that teenth century may deliberately "I will give them one heart, and I have been, and wonderfully prophetic change the ordinance of Christian the blood of Jesus takes away the

flesh, and will give them a heart of at this time. This is evident to any may sweep the whole thing away. To suppose that the sin itself is forflesh: that they may walk in my stat- who observe the drift of things. The Who will say them nay? Not the given, but that a believer would still utes and keep mine ordinances, and ordinances of baptism and the supper shade of Stanley, for "common sense be punished for the effect of his sin do them." (Ez. 11: 19, 20.) Be are endangered by two entirely differ- and convenience" will only be mak- upon others, is to make the atonesure that your heart is right in the ent things; viz.: the spirit of controling a complete triumph over the ment of Christ of none effect. The sight of God; be sure also that you versy, and the spirit of "Christian lib- forms "sanctioned by the apostles and washing which makes us whiter prove to be pride in full bloom. "walk in all the commandments and erality," co-called. Formerly, and the Master." Then will follow a some- any kind upon the person who is the ordinances of the Lord blameless, even now, in some sections contro- thing-perhaps the union, the wiping favored subject of it. - Rev. C. H. (Luke 1: 6.) Obedience is of im- versies, frequent and bitter, have out of all denomination distinctions, Spurgeon.

course has shown, lie along the line ings" will be supreme.

b. They are equally positive insti- ful if, considering the length to which | phere. sorely straitened, should overwhelm hood between denominations, which, give due prominence to the ord

it acted wisely and with make us most careful and diligent in Dean Stanley. After asserting all its rightful observance. Ah! I do not that the most earnest Baptist could baptism a renewed, a mightier and wonder that men have sometimes giv- ask concerning the "mode of bap- holier emphasis than the world has en too much importance to baptism. tism," he says there came a "change ever heard since the days of the apospious Christians allow their feelings mersion to sprinkling. And although shibboleths, but for the sake of him concerning it to run so low so undeclaring immersion to have been the whose they are save them from a original from—the form which Christ neglect which is a dishonor to them d. The symbolic import of the or- observed and commanded, which the and him, a discredit to yourselves, dinances declare their equal impor- apostles practiced and enjoined, and the sure forerunner of their utter ticipation by faith in his death and ment of Christian liberty this great If these words fail to move us, then atonement; we are buried with him in change was affected" because "the his earlier words should startle us,

tion will stoutly oppose him in this. of the doubts and technicalities in and when he operates with believers dation of things. What is to be our nominate him for supreme judge. side in teaching them all things. Some and baptism will entirely go; the from whence it came. al Because they are Christ's ordi- Lord's supper will soon follow; creeds -definite forms of definite belief, b. He has left them in our keeping will also go. If "the tastes and con-

mense moment as the intelligent ex- caused the people to disregard the or- for which some people are now madly dinances or to think and talk of them clamorous-a something which will be only in a controversial way. . But our lieve little in general and nothing in danger of neglect lies in the other di- particular-a something in which rection. All my sympathies, as my tastes and convenience and feel of a broad Christian fellowship and feed on froth and foam. There is al union not intelligently grounded, not faith and practice; we must have conwisely stated, or pressed too far, is cer- victions grounded in God's word; w tainly detrimental to the ordinances must honor them and be

them aside and count them non-essen- joined. No denomination by its there is only one source of appeal. In moistened eye, while baptism is much tial. There is a difference between as in union with others can afford be this matter appeal must be made- disregarded, and sometimes even denominations, and it is not a differ- either open speech or tacit under not to family relation-not to men, made the subject of jest and joke. In ence concerning trifles. It must be standing, to set at nought the ord however learned and wise and good the name of my Master I protest recognized and respected, and is not nances of barkism and the supper not to tradition, though dignified as against this, whether among Baptists to be overridden by the any-thing-you. It would be unwise, unsafe an church history-not to custom, per- or others. There is no warrant in the please-spirit, which has gained the as wrong. I do not believe that even sonal comfort or private preference word of God for such a distinction cendency in some quarters. There our Master prayed for a union which not even to the Old Testament Script- and discrimination. They are asso- are some things on which "Christian in its very nature would result in a ures. But our appeal must be simply ciate ordinances, and of equal impor- liberty" must not lay her hands. This complete setting aside of one, possiand exclusively to the New Testa- tance. Let there be no lowering of is no denominational plea, but much bly both of his own institutions. Bap This is a principle of immense sentiment concerning the supper, but broader than that. There is need for tism and the supper have not ye force, and once admitted, will simpli- rather an elevating sentiment concern- profounder conviction of truth and for served their purpose, but are sti fy the whole controversy, and put its ing baptism, putting this ordinance in less talk of "it makes no difference." binding on us. "One Lord, one faith, settlement in reach of each one for full keeping with its moral dignity When referring to the "close commun- one baptism," is the only sure basis himself. Baptism and the supper are and making it equal to its sister ordi- ion" of Baptists and protesting against for Christian union. If not this, then the very thing against which I am the spirit of Christian brotherhood therefore all questions concerning a. The two ordinances rest upon now protesting, Dr. John Hall makes must go further than it has ever gone, the significant remark: "It is doubt- breathe a higher and nobler atmosliberal ideas have been carried in this in the things wherein we agree; we c. Christ showed no preference for country, there be not some gain to the must rise above this, and learn to reone over the other. What he did and community, as a whole, from a large spect and love in the things wherein as we please about baptism or the sup- said concerning baptism is surely not denomination making a stand at a we differ. Let there be outspoken In this matter, at least, private less tender or touching, or significant, particular point, and reminding their speech, but always in the spirit of right coincides with the individual or binding, than what he did and said brethren that there are church matters Christian love. I make this plea, not It is one right and one duty concerning the last supper. His walk which we are not bound, are not even at for our denomination alone, but for to study the New Testament for our- from Gallilee to be baptized of John liberty, to settle according to the popular all denominations. It is an honest selves, and so find out what we must in the Jordan should make Christian demand as we would settle the route earnest plea for organic Christianity think and do. My present purpose hearts even in this far off age tremu- of a railroad." These are ringing Those who know me will believe me is a consideration not of one ordir lous with emotion; his sorrowful words from one of the ablest men in Down with sectionalism; up with de words concerning the baptism of suf- the American pulpit. There is need nominationalism. Away with the but of baptism and the supper to- fering in anticipation of which he was for a higher type of Christian brother controversial in spirit and form, but

> noted article on baptism by your Master kindle and glow around your Master's institutions; give to gust words of him who is king of

Selma, Ala., April, 1886.

The Women and Children. Bio. Editor: Ever since I got ac quainted with my mother I have been partial to woman, and am prone to guide in this matter? "general sen And while I am up I want to say that timent of Christian liberty?" "the I admire a man who has as broad con- and lead sheep, and other men, like tastes, the conveniences and the feel- ceptions of his business as that good ings" of a particular people in a par- Methodist brother. L. F. Whitten. ticular country? "common sense?" Looking at it from my standpoint the What then becomes of Christ's law? minister of the gospel who has not the What of the New Testament as the courage or inclination to attack Satan supreme authority? Let the spirit in any form he meets him had better and principle of Dean Stanley prevail stop and examine his call and see

JOHN C. ORR. Hartsell, Ala.

The Blood of Jesus.

The question is asked us-whether baptism, "the tastes and convenience guilt involved by the results of sin; Evangelist J. J. Porter.

Dear Baptist: Anciently God raised ghty men as Pharaoh to control great nations. History is repeating electing the pastor of the church, Rev. itself, and to-day a few such men are Ino. C. Foster, moderator, and M. otwithstanding so much is said about

of Davids and Solomons, but these regiments would have preached by Rev. J. H. Foster, sr. corded the mighty deeds of poor ty and rewards of Christian servants.

Bro. I. J. Porter has been among and is a mighty man of valor; he' s stirred almost everything from tre to circumference, the world of fellowship, and many and earnest been wrong side up for a long were the prayers that went up in be , and we need a few men, only a half of the church and its officers. such, to turn it right side up. It ery interesting to an old minister per was afterward administered in a e how Bro. Porter gets his grip very impressive manner, and many

then you may look out after we think much good was done. for an aggressive war. He, like with the Samaritan woman, in the plow share and betearing up the soil; just then will wreathe in agony, and others cry out, oh, please don't talk so, all hurt somebody's feelings! as anybody could die enjoying feelings. No. sir, when he gets p on the sinner with his drawn r he plunges it into the heart intent to kill" without any conious scruples, and the beauty of

but in about seven days you

he victorious banner unfurled

e conquered city, then, like an

aching of all things commanded in the hands of the pastor, or doctor of the gathered recruits. He means business, first, by securing the cooperation 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 When I look on the divine side 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 baptzed? 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

dous moment. There is no saving shadow of the cross first fell upon his ordinances of Christ. Surely the Cobb (of Opelika notoriety) has given by the delighted confronted by the drink evil. It swall the for distribution, that I criticise, now we have been buch delighted confronted by the drink evil. It swall the formal the services of Bro. Committee of the comm men are called pastors to preach to 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

> Clanton and Montgomery. MATT BISHOP.

Fort, and we took him by the hand

and said from our hearts, God bless

him and make him a great blessing to

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

Peace hath her victories no less renowned than war. - Milton.

Ordination Service.

Pursuant to a call from the Baptist p men who were called "mighty men church at Grant's creek, Revs. J. H. strength," as Sampson; "mighty Foster, sr., and M. M. Wood, met ien of valor," as Gideon; "mighty with the church Lord's day, May 2d, nen of wisdom," as Solomon; and 1886, for the purpose of ordaining two 'mighty men of wealth," as Job; and of its members to the office of deacon 1. The council was organized by

2. After devotional exercises the

the power may be of God and tor on their Christian experience and ot of man; God could have raised doctrines, which gave entire satisfaction to the council. 3. The ordination sermon was then

aimed all the glory of success; and from 1 Tim. 3:13. It was a well e divine valor, mighty wisdom and thought out and feelingly delivered realth would have passed unnoticed sermon. Every Christian present was the world and history would have profoundly impressed with the digni-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

The ordinance of the Lord's Supa congregation. In a few sermons hearts were made to rejoice as we he church he gets right into the thought on the goodness of God to rts of all Christians, and they be- sinful man. The whole service from willing to do anything he di- beginning to end was impressive, and 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. meant to invite your attention to the considered as apart from your breth- brethren, in mission work, and that ren. My diction was such as not to convey my real meaning to you, at follows therefore that when they are ticle, under the caption, "A Defense he don't take a month to do his of Woman's Missionary Societies."

ALABAMA BAPTIST, March 25th. For the reason that I was, or may

in our churches. I write you again. meant by my criticism. Perhaps this are right again in regard to responsiaration from our churches, in her mis- are any more resionsible for this many of the "Societies," I did not at all mean what my sister concludes. I following men. That is the trouble meant that instead of our sisters be- I have no fear that Southern women, turning their mission money over to the exalted position which they occuthe treasurer of the church as we breth- py, to become mannis on the platform. tral committee beyond the church, on this line, if women are left to the from the church, so far as the contri- may induce them to do I can not tell. says, "So far as the Central Committee is concerned, its creation is not a with which many of them are now

woman's work," &c. rect in the above statement. Our sis- present doctrine, yet you see to what ters would never have thought of any proportions the docfine has grown, such thing. What I wish is, that you and its results must full upon woman shall not organize further under the in spite of her original innocence of direction of a man created committee creating the doctrine 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

The committee may be well enough. The future will develop much, as to county. We think with aderstand his corruption which threatens disaster to the wisdom of the brethren who are work better, and hope that our hearts the State. It counteracts the labors the fathers of the error to which I have called your attention. I wish to adof church work.

been appointed and instructed, per- besides the inspiration he left behind 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 of God is love, and the snightiest, be- prohibionists will be responsible for

should be under he control of any body or any thing, save the church, in our church work, no matter of what sort, and seek to save you from the error of which I have com-

Christ's sake, and for your sake, conappeal is to your own intel anize "Ladies' Missionary Societies" in all our churches which need them. Gather all the money you can for the

plained; and, I hope to succeed for

cause of missions; but, instead of sending it away to sorbe central commit urn it over to your churches. Allow me to styl that my church igo; but, our siste's 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 treasurer of our church. frequently desired hem to relieve me of the position by lecting 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 they proposed to avail themselves of the information of their pastor, and so I have continued to hold the posi-

our general information and church organization will be such as to do ciety," and then we will disestablish t. Other churches any have reached this point already, and if so they do not need any such secrety.

The creation of sach societies came of the conclusion that our women evident mistake of having your work were not equally developed with our they needed some special training. It least to one sister who answers my ar- fully informed, then there will be no further need of such societies that will not exist for the bicturen also. My sister says, "Nor are we responsible for the dreadful apprenension that op-

tertain in regard to woman's work | time may soon come when they may not have all the oupertunities of do-My sister misunderstands what I ing the talking at conventions." You was my fault, and not hers. By sep- bility. I have no idea that women sion work, as it is being conducted by would be error than they are for that "Central Committees" error. They are ing a part of the church at work, and left to themselves, will ever forsake ren do, that she remitted it to a cen- I am oppressed with no apprehensions and, therefore, worked in separation bent of their own nature. What men butions were concerned. My sister I know that our Northern women were once free from that manishness sadly afflicted. They were not re-Yes, my sister, you are entirely cor- sponsible for the leginings of their

With affectionate respect, INOU P. SHAFFER.

Roanoke, Ala. Cahaba Valley Association

Eds. Ala. Baptist: When we learned of Bro. Bailey's resignation we felt with tons of such painted confectionvery sad, for we had learned to love ery, for a few small crumbs from our I only wish to call your attention to Bro. Bailey. We also felt some sothe error of the plan of your work; not licitude when we thought of his sucto the work itself. It is the demand of cessor, but found some relief when the "Central Committee" that you we learned that the Biard had secured cannot rise up and walk? The preach- shall send your funds to the commit- the services of Bro. Crumpton, and with a visit from him. He spent two days with us at Astwille, St. Clair are closer knit together is the Master's of the churches. It baffles philanthrowork. He went from here to Spring. phy. It reinforces socialism and the vise you, dear sisters, that not all the ville, where he stayed three days with brethren nor a majority of them are pleasure and delight wall that attendresponsible for the attempt to put you ed. Observation har convinced me under the control of a Central Com- that at both places the brethren are mittee instead of your churches, in better prepared to dil heir duty in and indirection, purposely and of inyour mission work, or any other sort supporting the enterprises fostered by stinct, it acts and reacts against the the denomination.

The fact that such committees have Bro. Crumpton may be assured that haps now conveys to your minds the that we hope will stir his brethren to conclusion that the wisdom of the double their efforts in discharging united brotherhood of Baptists has so their duty in supporting the gospel, doesn't chop either. But if you put ordained, and that any criticism that he carries with him the prayers the axe into the hands of a strong against it comes from a croaker, or of the good people that God may bless woodsman, then the chips will fly. fogy, or to say the least of it, from a him in his work. You may hear And so when you put the axe of prominority too small to be heard. You something more from he with refer- hibition in the hands of brave, patriotic ence to our work soon. I. I. A. G.

people of whom they are accounted cause of the most human principle in the enforcement of the law. the heart of man, is fath. Love is I am very certain, dear sisters, that heaven; faith is that which appropri-neither yourselves nor the brethren ates.—[F. W. Robertson; * many Christians run down!"

A Sermon on Sermons

BY GEO. C. NEEDHAM.

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 substantials, but only mocked us with semblances. The spiritual cook announced his text, pulled up needed a Ladies Missionary Society, his coat sleeves, raised our expectaand we organized one some years tions, and then fed us on baked noth-

ing 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 I have the honor, as their pastor, to of any energetic expenditure in its be President of the society. I have delivery. Such slip-shod preachers excuse their laziness by frequently quoting the text, "not by might nor by power." What a wretched perver-

sion and application of Scripture! There is another class of sermonmakers like our little æsthetic friend. Rev. Goody Simper. Poor little soul! regard to our work and our plans, How he falls into ecstacy over his new lamp, describing its form, tint, stand, shade and decorations. Meantime, 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 phetoric, or ornamentation or exquisite composition away with the necessity of our "So- 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

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

entertaining them. He played the buffoon aptly, while his lively humor and fulsome prophesyings 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. Sin ners 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 own Master's table .- Baltimore Ban-

Whoever seriously studies any of lows the savings of operatives. furnishes the foundation for a political commune. It keeps the lower classes brutal and dangerous, and those next in order Philistine and material. In a thousand subtle ways, by direction progress of humanity, everywhere renidering more unresponsive the masses whose regeneration is being attempted.

Prohibition does not prohibit." No of course it doesn't. Nor an axe citizens, my! what a smashing of decanters, beer kegs and whisky barrels. The divinest attribute in the heart "Be aisy," Mr. Saloon-keeper, the

"Secret prayer is to the Christian

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SIDE PRIVILEGES.

There is nothing we so much joy, so far as personal gratification i concerned, as the side privileges those great gatherings of our denomination whom we have been connected for a of causes, inspires our heart with a get the intervening years that have gradually gathered on his. As we sat in the late Convention, and looked many familiar faces that greeted us, we felt the glow of new life quickening our energies, realizing that there was something in the relig ion of Jesus that never grows old And then in those little tete tete chats we enjoyed in the intervals of business, there was such a revivescence of other days, that one felt as if the whole years was condensed into those happy moments, so that fancy was reluctant to yield the pleasing il lusion to the fact that we were in the

IMMORTALITY-write it down, then read it, then study it, and then fathom if you can, its full force and meaning. Immortality! what is it? How far does it reach? to what does it rewe push on in life, toiling with muscle and brain and talent, hoping to catch the phantom that flits unmindful of the soul and its eternal consequences, when reason and judgment and calm consideration lenter the scene, we recoil at man, 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 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 slumthe ocean; and where the beings that pass before us like shadows in our presence forever." Glorious thought to be in the pres-

CHRISTIAN GRACES.

Growth in the human intellect reonly from constant study and practice. There is no such thing as a stand-still. Men grow more intelligent or more ignorant as the years 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, devont Christian will beget a retrograde and instead of brighter manifestations, 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 graces 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 Christ Jesus."

If it is not laid out and cultivated into a beautiful garden, it will of itself

This great gathering of Southern Baptists has just dosed 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 at tended 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 Chris so thoroughly displayed. While there was the same genial pleasantry con spicuous in the social intercourse of the brotherhood that has ever marked such occasions, there was an under current of spirituality, of supreme concern for the great work which marshaled these forces, that really dis tinguished 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 oc casion. This was followed on Sun heard but two of them by Drs. F. M. Ellis, of Baltimore, and McDonald of Atlanta, that abounded in the rich est truths of the gospel, and with a unction that we have not heard surpassed for many years. As Dr

day by sermons from most of the pulpits of the city of unusual power. We 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 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 script ural quotations. We almost forgot who was preaching as he held up nation. The sight of Godly men with the adorable Son of God, whose di vine utterances have come down to into history, and are destined to go kind of youthful vigor, so that we for- on through all time, gathering volume and power, until amid the judgment scenes they shall compass their deemed. 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 re fer 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 Missions in Mexico, Brazil, and Cuba, by the presence of Brn. 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, 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 say as to the work of the Convention Just, as we close this article, we hear that our beloved brother, Rev attendance on the Convention. dead on the streets of the city. So quickly are we sometimes ence of the risen Lord forever, and summoned from the labors of earth to the joys of heaven.

TEMPTATION. Temptation is used in two senses in the Scriptures, and the sense in each 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 af-The devil attempts to weaken and destroy-God tempts to strengthen and topic for a few thoughts we have 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

The mind has a certain vegetative that overcomes us. The one is an inpower, which cannot be wholly idle ternal weakness, the other is an external force. Take, for instance, the sand. It is said that when "the rains

descend, and the floods come, and the winds blew upon that house it fell." And why? "Because it was built upon the sand." The powers of resistance were not equal to the pow ers of atfack. Now, the formation of Christian character is compared to a building a building intended to protect us against the rains and storms that are sure to come. And as a wise builder will see to it that he not only substantial material into hi structure, but that he will place it on a good foundation, so every Christian who aims to build up a character that will stand every pressure must not content himself with the more ornamental virtues of his calling-we mean those virtues that he wears in society but he must seek to be thoroughly grounded in those granite qualities that lie at the foundation of the character that God approves and the good admire. He must build upon the Rock of ages, that Rock that will impart to his whole contemperament a solidity that will resist the flercest onof the enemy. For there are imes when "the enemy comes in like a flood," the man is taken as if by surprise, like a storm in the night, and unless his footing is firm he is to suffer loss. Then there are times when his approaches are stealthy. Under the guise of triendship, nay, as an angel of light, he approaches his unsuspecting victim, and by a thousand sophistries he deludes him into a course that gradually diverges from the path of life until, ere he is aware, his back is toward Zion and he is heading for destruction. How many innocent names does he give to the indulgence of those "lusts that war in our members!" The fashonable dance, theatre-going, and the he calls innocent amusement Those tricks of trade that he calls 'dealing in futures' are nothing more than old-fashioned gambling, transferred from the "gambling hells" to Wall Street and labeled "business." But the same old high priest of iniquity presides there that rules the lowest dens of this despicable vice, as many a poor wretch can testify who has lost the hard earnings of many years in a single day. What is this whole world but fallen and polluted, but one great 'Vanity Fair' as old Bunvan calls it, and we have need, like his pilgrims, as we pass through it to set our faces as flints, close our ears

to its enchanting music, and shut our eyes on its ten thousand vanities True Christian manhood can only be developed in these fiery trials. Our Lord passed through the ordeal of tempation before he entered upon his life. When Christ has any important work for any of his servants he usually subjects them to those trials which develop the courage, the faith, the zeal, etc., which that work de mands. For our encouragement our adorable Redeemer, who was tempted n all points, as we are, yet without sin, from his mediatorial throne in glory, looks down upon his struggling followers, and says to them, "To him that overcometh, will I give to sit down with me upon my throne, even as I have overcome and am sat down with my father on his throne.

MAMMON OF UNRIGHT EOUSNESS."

Since our Lord made the gold, the ilver, all the precious metals that are eposited in the earth, nay all the wealth of every kind that may be proured by man by industry and enterprise, for the benefit of the race, as well as for his own cause, the question has often recurred, why does he call all this aggregation of wealth "the mammon of unrighteousness?" there then anything in this money and property per se that is evil? Is it sinful? No; the evil is not in these In themselves considered by honest industry is commendable in the sight of God and man. Why, ized by a term of such severe repre- can render, to show forth the praises call of a pastor to stipulate his salary; ed every blessing God has conferred upon his creatures, so fatally have we can yield, learned to desecrate all his temporal mercies to our lusts, that by a figure of speech our Savior transfers this leprayed tendency in us to the blessings firmed that God cannot tempt any man. he has bestowed on us. That is, it is so certain that we will pervert them to our unrighteous purposes that he save. Christian reader, we cannot calls them the 'mammon of unrighttoo often recur to a source of danger eousness." We have so converted that meets us every day we live, and all the princely wealth with which he bring out its meaning. The apostle do not think that in selecting this has endowed this world into "instru- James, in speaking of the prayers of chosen a dry, barren subject that can tainly will we use all this wealth to concern only a few. There lives not gratify our lusts and against the di- eth much." Here 'effectual fervent' a Christian on earth who is not vitally vine giver, that he substitutes this are employed to express the force of interested in it. It appeals to the wealth for us by this severe denuncia- the equivalent word in the Greek. No tion. Now, he commands his disciples to bring back this wealth, and unrighteousness, that when ye fail they may receive you into everlasting There are two things that combine habitations." So far from interdict- driving wheel. On the other hand, to give fatal effect to every temptation ing them from acquiring wealth, it is we have all known men whose capacmeans of obeying the injunction. For

A worthy brother asks us to w per as there are some good men our churches who still think it inadmissable to use musical instruments n the worship of God? Is music of God? No one doubts this or, as Webster has it, "the art of phabet, and must be written before it same melody, in itself considered, whether performed on an instrument or by the human voice. The only difference is that the human voice can aby illustration better, than by abstract pronounce words to musical notes. whereas instruments can only produce the sounds; but after all, the melody one is gifted with a fine intellect, has Morvan of sound is what constitutes the value ample means to begin with, and is of church music, since if this were not so, the minister conducting the would seem that success is inevitable service need only to read his hymn. ment can mingle with the human voice and give it a sweeter and more portunities. At the end of twenty commanding emphasis, will it not years, they have reversed positions very materially add to the interest of this part of divine worship? Is there any sin per se in an organ, a violin, 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 plodder. The one grasps the first 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., etc. If God were praised sion, the one with all the means to by these instruments then, may he give him a good send off, the other long while. That is what prohibition not be praised now with similar instru- with absolutely nothing but a cour- does for a people. Men who want to ments? Is he not the same God, and ageous heart and an indomitable will, sell whiskey will tell you 'prohibition truth. How can two go stogether expraise as acceptable now as then, and with like instruments? Is there any and shares the highest honors of his hoods about it. thing 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 provision rather than of restriction? Why, when the "door was opened in heaven" to the beloved John on Patmos, and he heard what Milton so sublimely describes as "the seven fold chorus of hallelujahs and enjoy the same spiritual training, the harping symphonies," did he not hear harpers harping with their harps?" Did he not behold the blood-washed son why they should not reach the throng "with harps in their hands?" same maturity in their Christian char-Now, whatever may be meant by such acter. But at the end of twenty years imagery, thus much, at least, is signified, that the holiest service that we ever will render to God and the Lamb, fidence of his brethren, a very standthe service that occupies the regenera and of all that is noble and praiseassembly and church of the first born" worthy in every good work. The in heaven is associated with instrucrating 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 sincan 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 estabusage 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 Association, commencing on Satur wrong to make money and accumu- be persuaded even to sing in divine day before the fifth Sunday in May, late property? Are riches necessarily worship. They had left it off from necessity, and it required well nigh a century to induce them to resume it. they are blessings, and to earn them We must think that the church of Rev. C. W. O'Hara, T. M. Fancher, Iesus Christ is entitled to the best and others. music which the most cultivated huthen, we repeat, are they character- man voices and the best instruments therefore right, for a church in the

ENERGY. hs a factor in the successes of life our English vocabulary. Remotely it is derived from the Greek, and our English translators of the New Testament had to employ two words to ments of unrighteousness, and of the righteous says, "The effectual fervent prayer of a righteous man availother quality can supply its place. A consecrate it to its great original pur-pose, the promotion of their individual faultless judgment, fertile resources. man may possess a massive intellect. al piety and his cause. "Make to and all external means to compass the yourselves friends of the mammon of grandest results, yet, destitute of this, he is like a vast engine that lacks a implied that they are to be "diligent in ities were limited, whose means were business," so that they can possess the meagre, and whose opportunities were how can they make friends of this certainly not the best, who have shoot up in weeds or flowers of a wild man who built his house upon the "mammon" unless they possessed it? achieved the most astonishing success in most of the enterprises of life.

Their irrepressible energy seemed to gather momentum by the very occasional disasters that befell them. They ould always rise from those misfor tunes with their faces to the goal, and with stalwart arms and conrageous hearts. They would bring to every oursuit a persistency of purpose that no calamity could relax, turning their the City Hall. very failures to the best account such men have made this world what it is to day, and are the glory of their

age and the benefactors of their race.

We do not pretend to say that energy alone has achieved all these successes. Other qualities are presumed exist in reasonable proportions, such as a fair judgment, a modicum | Well!-T. of skill, means and opportunities What we mean can be brought ou argument. Here are two men who start in life at the same time. "The placed in circumstances where endowment, is poorly educated, means limited, and must seek his opthe latter being worth his tens housands, the former finds himself in abject poverty. What has done this? Energy and the want of it.

Or take another illustration: young men graduate in the same class. The one is brilliant, the other a mere prize on commencement day, the other scarcely reaches an average standing. The one is the petted child of fortune the other exhausts all he has to prepare himself for his life work. They both choose the same learned professtands at the head of his profession. country, the former has sunk into obgutter around some grog shop. Why this reversal in their positions?

ergy and the want of it. of equal calibre in all respects. They church, same opportunities of usefulness and improvement, and we' can see no reathe one has advanced to the most enviable place in the affections and conother, stands just where he did the day he united with the church so far as men can judge. Why this difference? The answer is the same, En-

ergy and the want of it. And thus we might go on indefi nitely. God has placed the prizes of both earth and heaven before us, and bids us win them by the forth-pistting of a zeal that "accounts nothing done while aught remains to be done." In deed any success that is not the award of industry is not worth possessing. We prize things by what they cost. How impressive the words of our Lord as to the highest achievement of mortal activity: "The kingdom heaven suffereth violence, and the vi olent take it by force." May we not be of the slothful who shall lose it by

Fifth Sunday Meeting

The following programme has been prepared for a meeting to be held

Saturday, 12 o'clock: Individual

1:40 p. m.: Is it scriptural, and is entitled to the best that the earth D. D., H. C. Reynolds, J. K. Mil- ber.

N. Thomas, and others.

Parker, and others.

day will be made by the pastor and -H. C. Taul, Chaplain of Convicts. deacons of Summer Hill church.

There will be conveyances at Shelby Springs Saturday morning to meet all who expect to attend the meeting. Brethren from other associations the discussions.

J. M. McCord, Ch. of Com. May 5th, 1886.

A Christian is just one who does as Christian. - MacDonald.

FIELD NOTES

Nearly every Baptist paper, and large number of secular papers, had reporters writing up the Convention. On Tuesday morning the mayor and aldermen received the delegates to the Southern Baptist Convention at

All declare the meeting a great success. Nothing happened to mar the enjoyment of the occasion, except ng only the sad death of Bro. Wilkes.

The longest, leanest man in St. Clair county said, in all seriousness, he would quit using tobacco if he wasn't afraid of becoming fleshy

At our last meeting we abandoned our old system and adopted the envelope plan. So Bro. Crumpton may expect soon to hear from Harmony church, Autauga county. - C. H. Montgomery showed appreciation

of the Convention by large audiences at every service. On two occasions the church building could not furnish even standing room for those who desired to attend. Alabama was fully represented at the Convention. In addition to the

fifty nine regular delegates seated, there were probably three hundred visitors, brethren and sisters, points outside of Montgomery. The church at Verbena is rejoicing over Bro. Skipper. His sermons grow better and better. He preaches

twice a month and we hold prayer meetings and Sunday school weekly. We also have a nice parsonage. the services are well attended +A. A fine jail in Ashville is without

prisoner, and has been that way for a is not the like "service of song" and At the end of twenty years the latter does no good"-"the law can't be enforced," and a thousand other false

The article on first page, "Baptism scurity, or perhaps is wallowing in a and the Supper," a recent sermon by Dr. J. M. Frost, of Selma, will be issued in tract form and sold at one dollar for one hundred copies. The cost of Again: Take two young Christians printing will be paid by a good brothwho enter the church at the same er of the Selma church, and proceeds time. So tar as we can see they are of sales will go into tract fund of that

> Rev. Isaac U. Wilkes, of Brierfield while in attendance upon the South ern Baptist Convention as a visitor, fell dead in Montgomery at 8:30 Monday night. He had just left the church building, it is supposed on account of sickness, and on his way to his son's boarding house, dropped on the side walk and expired without speaking.

Dr. A. J. Frost, of Sacramento Cal., of the editorial staff of the Tennessee Baptist, is writing his long promised serial on Annihilationism, or Modern Universalism. His first article appears in the issue for May 15th. Send 50 cents to Graves & Mahaffy publishers, Memphis, Tenn., and have the paper sent you for four

After advertisement and consultation with friends of prohibition, who are all Democrats, the following gentlemen are hereby appointed to go before the Democratic State convention and confer with that body in regard to the views of its members in reference to a general local option law for the State, also a submission of the question for a constitutional amendment to be voted on in 1888 as a nonpartisan issue, namely: Dr. I. Searcy, Edward Leslie, J. C. Orr, L. F. Whitten, and Z. A. Parker. - John

T. Tanner, Chairman, &c. meeting with our church at this place. Attendance and attention good from first to last. Bro. B. H. Crumpton did the preaching during the last has not been known here before in Baptist Publication Soc ety many years. We received six members by letter and by restoration; some

good people all over the State send Day." Sunday morning, o o'clock: Wo- me some good books and papers to man's work. H. Griggs, W. W. be distributed among these unfortu-Brame, W. W. Shortridge, and others. nate people? Send by mail or ex-Appointment for preaching on Sun press to Helena, Ala., at my expense.

churches in Alabama which are strong with latent rebelliousness for their reenough to have preaching two Sab- moval. Hence Clement well said: mail him a copy at once to Marion, Ala. baths in the month are content with "He that prayeth for the good things one? Is there anything unbaptistic in of the world which he Pach not, doth are invited to attend and take part in having preaching 2 Sabbaths a month? not seek for that which is good, but Talking in one place about this a good for that which only seet s to be good; sister said, "Why, we can't have because that is the best for us which preaching two Sundays because we God ordereth." Therefore he that A Christian is just one who does as the Lord Jesus tells him. Neither are divided out between the denomination to the office of Judge are divided out between the denomination and our good, gentle, long done," doeth better.—[I san's Herald.]

I respectfully announce myself a candidate for renomination to the office of Judge of Probate before approaching convention.

F. C. RANDOLPH.

be called selfish and liberal if they should determine to rettend to their own business and diffic best they

Preaching and Maring.

In what spirit do los preach, my Do you have a consciouness while in preaching that in the Kerghboring pulpit over the way is he preacher who may be drawing hard in your congregation? Or that york people came home from Association entranced with the eloquence of Brother A. or the sympathetic native and social qualities of brother B. P. Plave frequent loving allusions to "out former pastor? made you feel that the memory of him is still a rival to you? DIR so, consider if the spirit of rivally accords with that preaching which A to demonstra tion of the Spirit.

Is it in the spirit of partie or intellect? Do you preach with the consciousness that your hearers will ay, "That was a beautiful passage," 43 That was an apt illustration," or What was an ingenious argument? Does your own sense of the litera wand oratorical liters. setting of the truth I's above you sense of the importance of the truth itself? If so, my brot er, consider i the spirit of intellect al pride is an accompaniment of preaching demonstration of the Saidt

Again, my brother, It in the spirit of censoriousness? Ar vou conscious while preaching that you are blaming weary and dull heads or nodding, or frolicsome youth for testlessness, or critical hearers for lack of sympathy and lack or prayer? Tyour people are chargeable with this things it is sad indeed; but conside !, thy brother, if the censorious spirit agrees with that Spirit who demonstrated his power in connection with the preaching of the cept they be agreed?

My friend, in what spirit do you histen? Is it in the spirit of criticism? Are you concerned with the grammatical accuracy, rhetorica finish, oratorical power, or even the soundness of doctrine of the preaching rather than the application of truth to your own heart and life? That I wat be a poor sermon indeed that coattens no truth which if acted on will shake your life better. "Take heed he w ye hear."

Is it possible that this shall catch the eye of one who littens with the spirit of opposition? A eyou fighting against the Spirit and Truth, and so set your mind and hear to meet doctrine and appeal with argument and ridicule? "Take heed lack ye hear.

Christian hearer, are you clinging to some pet vice, some wating position or some opinion against which the preacher is turning the battery of truth? Pause and ask it you may not by your opposing spilit be fighting against God. "Take heed how ye

Let pulpit and pew help each other to earnest, powerful preaching, and interested, heedful hearing, by observing the proper spirit of preaching and hearing. Panama, N. Y., Maich, 1886.

To Baptist Superintendents.

Now that the great missionary organi ations of American Binusts are able to show so good a record for the year, and the American Bap is Publication Society starts its new your with a clean balance sheet, as usuil, why not in our Sunday-schools nov make a grand effort that shall exceed all former efforts, and so put into the treasury of our Sunday-School Society the means necessary for the most active and wide-spread Sunday school work We have recently had a two weeks that has ever been done by our denom-

The Sunday-schools daye saved the Missionary Union from a debt this year. The same school with others, week. A general interest was ex- can assure success in the special Suncited in the subject of religion which day-school missionary work of the Now, without doubt. The orders for

programmes, etc., for he observance were converted who will unite with of the "Children's Day," are being rethe Presbyterians. The general feel-ceived in great numbers but if any hension by our Lord? The answer is of him "who hath washed us from our and, if so, what are the best means for ing is that we had a most profitable school has not ordered supplies, write that to such an extent has sin pervert- sins in his own blood." Surely Jesus raising such salary? E. B. Teague, meeting for all the town.—E. F. Ba- at once to Rev. Dr. Hitting, 1420 Chestnut Street, Philade phia, who will Please allow me, through your col- send them free of charge on condition 2:40: What has the world the right umns, to ask my correspondents to that a contribution be when made for to expect of a gospel church? Rev. send all mail for me hereafter to the Sunday-school works of the So-J. M. McCord, Rev. J. D. Martin, Helena, Ala., and also to renew my ciety. The programme is exceptionappeal for papers and books to be ally attractive, and will give great 3:40: Is it consistent conduct for used among prisoners. While some satisfaction to all what smay use it. Baptists to pray for God fearing men of our friends have been generous in Let us make the coming second Sun- of business. as rulers, and then go to the polls and their contributions for this great work, day in June notable by the more nearvote for men notoriously immoral? we have not received half enough to ly universal participation in the de-L. Peters, Rev. T. B. Dison, W. supply the demand. Will not the lightful exercises of the "Children's A SUPER NIENDENT. Cheerful submission to the ills of

> life is a Christian duty, which, faithfully performed, diminit has the weight please favor me with a copy of Minutes at of the burdens one is valled to bear. It is better, therefore, in say of them: Why is it that so many Baptist "Thy will be done," Chan to plead would conflict with the other pleads for deliverance with humility

State Convention Progra

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

THURSDAY, JULY 15th, 1886. System essential to financial success in the work of the church. Opening address, 30 minutes, by G. A. Nun-

Mutual obligations of the church and community. Opening address, 30 minutes, by J. B. Hamberlin

Order of Business, suggested by the Committee on Programme, for the Sixtythird 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. Opening Exercises. Enrollment of delegates. Election of officers. Address of 10 minutes by pastor,

). I. Purser, and response by former 5. Receive correspondents and vis-

6. Appoint correspondents to other 7. Hear reports from, r. State Mis-

ion Board. 2. Committee on Evangelization of Colored Race. 3. Comittee on Sunday Schools. 4. Board of Ministerial Education. 5. Trustees of Howard College. 6. Trustees of udson Institute. 7. Any other college. 8. Directors of the Convention. Treasurer of the Convention.

8. Appoint committees on, 1. Reigious exercises. 2. Finance. 3. Nomnating delegates to Southern Baptist

Miscellaneous business. Evening Session -- 8 o'clock. Convention sermon by A. C. Dadson. Alternate, B. F. Riley. SATURDAY, JULY 17th.

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

1. Devotional exercises 8+8:30. 2. Report on Ministerial Education 8:30-10. Opening address, 30 minutes, by J. P. Shaffer. SUNDAY, JULY 18th.

Missionary sermon, 11 o'clock a. m. by M. B. Whatton. Alternate B. H. MONDAY, JULY 19th

Devotional exercises 9-9:30. 2. Miscellaneous business 0:30-10. 3. Report on Home Missions 10-12. pening address, 30 minutes, by B.

4. Report on Woman's Work 12-1. Opening address, 30 minutes, by A.

Evening Session -- 8 to 10 o'clock. Devotional exercises 8-8:30. 2. Report on Foreign Missions 8:30 ro. Opening address, 30 minutes, John F. Purser.

TUESDAY, JULY 20th. Morning Session-9 to 1 o'cleck. Devotional exercises 9-9:30. 2. Report on Temperance 9:30-11. Opening address, 30 minutes, F. S

Denominational Education 11-12:30. Opening address, 30 minutes,

Miscellaneous business, 12:30-1 Note. - The President will require those making the opening addresses programme having been arranged with special reference to such limitation. Chairmen of committees are expected to have their respective reports in the Convention at the time specified for D. I. PURSER,

Chairman Committee. J. S. DILL, Secretary,

In one of the great temples in Japan, the devotion of the worshipers consists in running around the sacred building one hundred times, and dropping a piece of wood into a box at each round, when, the wearisome exertion being ended, the worshiper goes home tired and very happy at the thought of having done his god such worthy service. Are there not some Christians whose activity is very similar to this, and of about as much value? They are on the street, running to all sorts of meetings, and ever bustling and hurrying from place to place. They feel and take as if they were rendering most valuable service, and solace themselves in their weariness with the comfort that they are doing great good and will have rich reward. Yet really they are accomplishinging nothing. Their exhausting labor is really only running round and round the temple; no cause is advanced by it,

The United States Senate is far in advance of the House in the dispatch

God's name is not honored in it.

Association Minutes Wanted.

I need the following Minutes for 1885, Clear Creek, Town Creek

Will some brother in each associati once ? Don't wait for somebody else WM. A. DAVIS.

Bro. W. B. Crumpton needs the following Minutes for 1885 to complete his file. Please Sandy Creek, Town Creek, Warrior River, Weogufka, Yellow Creek.

Announcement.

In common with other thoughtful people, clergymen book with interest upon any method of relieving suffering. But they are very cantious about giving their names as wit- Ashland S S, WJ L Hood, nesses to the value of any new candidate for New Berne ch, J E Walker, favor in the healing art. They see many peo- Susan E Anderson and three siste ple and hear discussions of the merits and Brooklyn ch, J A White, . . demerits of everything asking attention. The testing thus afforded secures them from | Scottsboro ch, L. C Coulson. . making the mistake of hasty judgments, and Pleasant Hill ch, J Shackelford, gives to their utierances a value which those Macon ch, J T Collins, of few others can have. When so many therefore cheerfully make statements like the following the seeker after health has reason to take courage:

Geneva ch, BT Jones, Mt Zion ch, SW Crook, Jasper ch, W B Appling, Ashville ch, J A Glenn

reason to take courage:

Rev. Edward J. Fisher, Pastor of a Presbyterian church, Bristol, Morgan county, Ohio, writes:—A Treatment cured me of a Mrs Talley and daughter.

Pratt Mines church. severe attack of pneumonia, and I used only two-thirds. The rest cured a neighbor of Ruhama church, . . . incumonia in its last stages."

Rev. Anthony Atwood, a widely known superannuated Methodist clergyman, of the Union Springs ch, J F Lasseter, Philadelphia Conference at the age of eighty Milltown ch, J W Smith, four, writess—"I recommend Compound Grant's Creek ch, J C Foster, Oxygen to all who suffer from throat dis-

Rev. J. H. Chandler, missionary thirty- Newton Association, B T Jones, eight years to Siam, representing the Baptist Anniston church, E T Smyth, church of America, now returned, and liv- Mt Zion, Glennville, and Unity chs.

Previously acknowledged,
I believe Compound Oxygen a blessed prov-Rev. Cyrus Hamlin, D.D., LL. D., Pres-

ident of Middlebuty College, Vermont, writes:-"I derived so much benefit from your Compound Oxygen Treatment, last year, that I will ask you to send me the same Bethlehem church, . supply for home treatment, for which I enclose the price. By my advice others have tried it, and never without benefit." Rev. A. A. Johnson, A. M., formerly Financial Agent, and now President of Wesleyan College, Fort Worth, Texas, wrote Susan E Anderson and three sisters,

February 21, 1885: "DRS. STARREY & PALEN: From 1878 to J A White, June, 1883, I was troubled more or less with | Cusseta church and Sunday-school, catarrh. During those years I tried several Scottsboro church, sought a remedy, and was led to try the Milltown church, . . Compound Oxygen cure. It worked like Providence church, . magic. Within two weeks my hoarseness Concord church, . the first Treatment, the catarrh was gone. regard the Compound Oxygen Treatment as a wonderful discovery of science and a blessing to suffering humanity." Nov. 2, 1885, Mr. Johnson writes: - 'You are at liberty to use anything I have written you in favor of

Rev. I. S. Cole of the Protestant Episcopal Church, Manitowning, Algoma, 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 gratified by any one who will take the trouble to write a postal card or letter of re-

quest to Drs. STARKEY & PALEN, at 1529 Arch street Philadelphia. All their literafreely, to any address on application.

and therefore to save you.-[Archdeacon

you promptly if sick. They say, "Truth is mighty, and will pre-vail;" but this is only half the case. If you put

truth upon the shelf and let dust lie on her record, of what use will it be to men? Truth felt, how can litrenew?-[Spurgeon.

soothes the child, softens the gums, allays all pair, cures wind colie, and is the best remedy for diarrhoea. 25 cents a bottle.

Our religion is to be estimated, not by few intensities, 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, having felt, 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 snuff. 50cts.

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

We lose what on ourselves we spend; We have as treasures without end, Whatever, Lord, to Thee we lend, Who giveth all.

Glenn's Sulphur Sonp heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Die—Black & Brown, 50c.

Pike's Toothache Brops cure in 1 Minute, 250. Secret prayer is to the Christian what winding is to the clock. Oh, how many



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

New Hope, J H Payne, Pisgah, W A Parker, . Canaen, " " Alabama Ass'n, C C Lloyd, New Hope ch, J P Shaffer, Cusseta ch and SS, GW Sheal

Pratt Mines church, . . ch, Wo MissSo Mrs Wood Friendship ch, DW Ramsey,

So Side ch, Birmingham, J G Smith

> Home Mission Grove Hill ch, by C C Davis, Hills church, Clanton church and Sunday-school, Columbia church, Hoboken church, A J Hearn,

Brooklyn church, . . .

Foreign Missions

and sore throat were gone, and my general health began to improve at once. At the end of three months, when I had finished South Side church, Birmingham, 1115 17 Previously acknowledged, \$ 1233 37

Jasper church, . . .

Friendship church,

Providence church,

Providence church,

Concord church.

Gadsden Ladies Miss Society, Mr

Indigent Ministers.

Hoboken church, A J Hearn,

Putnam church,

Mrs S E Anderson,

\$ 275 18

\$ 258 83

Previously acknowledged,

Union Springs church,

Ministerial Education

Oxford church, .

Compound Oxygen. I regard it as a great Grove Hill church, . . Hills church, . . Prospect church, T H Stout, Alabama Association, Clanton Baptist Sunday-school, Bethlehem church, ... Columbia church, . Ashland Sunday-school, Putnam church, . Providence church, Geo E Brewer, Mulberry ch, J M McFord, New Berne church. . . Spring Hill church, Cane Creek church,

Susan E Anderson and three sisters ture, or any part of it, will be sent, postpaid, Brooklyn church, A White. "This is a true saying, and worthy of all acceptation, that Christ Jesus came into the New Hope church, Cusseta church and Sunday-school world to save sinners." To save sinners, and Scottsboro church, therefore to save you. To save the guilty, and therefore to save you. To save the bad, Glennville, Union, and Mt Zion ch Mt Zion church,

If you live in a malarial district you cannot afford to be ignorant of the fact that Shallenberger's Pills will not only guard you againt any evil from that source, but cure

Concord church, Opelika church. Hayneville church, H W Caffey, South Side church, Birmingham, Ann Haseltine So, Judson Institute Miss Mattie Munnerlyn Treas. unknown, how can it enlighten? Truth not Siloam church, J B Lovelace, Siloam Baptist S S Workers,

ADVICE TO MOTHERS. MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It Previously acknowledged,

Hoboken church, A J Hearn, . New Berne church, J E Walker, Brooklyn church, J A White, . New Hope, J P Shaffer. Scottsboro church, L C Coulsor M: Zion church, S W Crook, Milltown ch, I W Smith, .

There are some persons who never succeed, from being too 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.

Selma Theological Colored Scho Previously acknowledged, Bible Work of American Baptist Hoboken church, A J Hearn, Putnam church, Previously acknowledged, at 25c., 5oc., and \$1.

New Hope, J P Shaffer, Previously acknowledged, Have you heard of Dr. J. H. McLean's Ter Wine Lung Balm? It is really wonderful now rapidly it cures Coughing, Throat, and

Hoboken ch. A J Hearn, . Slippery places may fling up the heels of great giants, and little temptations may overthrow well-grown Christians. - Lee. Previously acknowledged,

Bible and Colportage Work. Mrs S E Anderson, Previously acknowledged, 249 23 Christians run down! Church Buildings in Alabama Previously acknowledged, Endowment of Howard College, Previously acknowledged, . . . Gratuitous Tract Fund.

Previously acknowledged, tate Missions, Selma Theological School, Bible Work of Am. Bapt, Pub, Soc

Bible and Colportage Work, . . Church Buildings in Alabama, . Endowment of Howard College, Gratuitous Tract Fund. . . Receipts for the year, . Receipts for the month, W. B. CRUMPTON,

Corresponding Secretary. Marion, Ala., May, 1886. Ex-President Chester A. Arthur is in very ill health, and is regarded as our dear brother by giving him beyond recovery. David Davis, once "many souls for his hire." on the U. S. Supreme Court Bench, and a U. S. Senator, is also quite ill.

MARRIED.

On Wednesday, the 28th ult., at 2 10 Helena, Ala., Mr. Joseph T. Beasley general ovation. and Miss Martha Anderson; Rev. A. 50 the bridge and trestle carpenters, and in that city. i 55 the bride is one of Shelby county's 3 90 most lovely and accomplished daughters. That the future of this lovely 2 20 couple may be as prosperous and hap-4 00 py as the present is bright and encour-

miring friends. PASTOR. Appointments.

i 60 aging is the sincere wish of many ad-

Evangelist W. H. Smith will preach at the following places in Tallasa-9 00 7 50 hatchee and Ten Island Association, Ala., 1886;

11 70 Liberty, June 13 Amberson. 12 50 Pleasant Gap, Pilgrim's Rest, 16 16 Bethel, Nazareth, Sandy Creek, Howell's X Roads, night, Chalcedona.

21 Pine Grove, .22 Pleasant Valley, 23 Tate's Chapel, 24 Centre, 25 Providence. 26 50 Mount Zion. 3 to Pisgah, 2 75 New Hopewell, 5 25 Ohatchee, 2 50 Mount Olive, 5 65 Friendship, Calhoun Co., July 1 oo Hebron, 1 40 New Bethel, 60 Harmony, Davisville, 2 00 Pleasant Ridge, 25 25 Zion Hill, 23 80 Antioch,

6 oo Ladiga, night, R. GRAHAM, Com. E. ROBERTS,

Rabbit Town,

Cross Plains,

Nance's Creek,

Union Association.

Elder James G. Thornton will fill the following appointments, viz: Chalcedony, 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. 2 75 Thornton their hearty co-operation in this good work. He will remain one week with each church, visiting and selling books and Bible. All the churches in the association are earn estly 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. RICHEY, Chairman W. G. ROBERTSON, Sec'y.

Some Items from Forkland

Eds. Ala. Battist: The 4th Sab bath of April dawned calmly and 54 25 beautifully upon the little village of Forkland. Old and young felt the influence of nature's loveliness, and we trust many hearts were lifted in true gratitude to God our Father, for one more Sabbath. The sound of the bells calling to the members of the different Sunday-schools was heard, and the elastic step of youth, and the bent 1 62 form of age, were seen approaching

the different places of worship. At eleven o'clock the Baptist bell announced that there would be service with that congregation, and soon 25 42 the little sanctuary was filled by large number of the intelligent people \$ 559 44 of Forkland, who, with respectful attention listened to a most appropriate sermon on the "Resurrection," by

Rev. J. E. Herring. The Baptist churches of Greene county have been for several months without a pastor. We in this part of the county are few in number, weak financially, and the outlook has been most discouraging; but there have been 255 03 a few praying hearts, who loved the cause of the blessed Master, and who have never ceased, day or night, to ask Divine aid, and who have believed 59 41 there was a blessing in store for them. These hearts are now realizing some of

the joy that faith in God is sure to 2 oo bring. Rev. J. E. Herring, recently from \$ 251 23 Howard College, is a young man of rare intelligence, modesty, and deep piety. The church at Forkland had previously called him to serve them as pastor, and at the close of the ser-12 25 vice to which I have just alluded, he accepted in a most becoming manner \$5364 20 the responsible position, and I think 1233 37 every member present felt himself 559 44 and herself drawn towards him by that tender chord of sympathy, and 258 83 bond of endearment, which should ever exist between people and pastor Brethren and sisters, pray for us. 36 20 Brethren and show what it is to have a Sabbath dawn without the privilege of repairing to your own house of worship, to meet your own pastor and clasp his hand, can not know the happiness that we have now. Oh, may we prove faithful unto the end. May the Lord abundantly bless

Forkland, Ala.

Secular Notes.

Mr. Jefferson Davis has returned the residence of the bride's brother- to his home after making a trip to in-law, Capt. Jno. L. Davis, near Savannah. His entire trip was one

E. Burns, officiating. The groom is tre of blood-shed and death, the result an esteemed employe of the L. & N. of a conflict between the labor strikers 1851 she came to Alabama, and in 1 62 R. R. Company, being foreman of and the authorities. Anarchy reigns 1853 was baptized into the fellowship

At Toronto, Canada, a strike of the car employes occurred on the 8th

At the prize drill at Savannah, Ga., last week, the Greys of Montgomery won the first prize, \$2,500, and the Blues of the same place the second prize, \$1,000. Alabama is to be con-

Mr. Davis in his speech at the first station this side of Savannah, on his ter, in the 28th year of her age. I return homeward, said:

"Ladies, Gentlemen, and Countrymen: The Georgians have been so kind to me and have shaken my hands so cordially that my right hand is nearly broken. I suppose at will recover, but it is skinned on the knuckles, all from the kindness that has been showered for which I am very grateful."

OUTLIVED THEM ALL -Mr. Davis is seventy eight years old. Mr. Lincoln and Mr. Davis were both born in Kentucky. Mr. Davis came South, Mr. Lincoln went North, and their political courses diverged accordingly until culminating as opposing chieftains of great armies and governments in the irrepressible conflict. Mr. Davis was a year older than Lincoln, two years older than the fiery Toombs, four years older than the "Little Giant" Douglas, five years older than William L. Yancey, four years older than Judah P. Benjamin, and twelve years older than John C. Breckinridge. - Montgomer's Advertiser.

As a proof that Southern girls are ble to defend themselves if they have no immediate relatives, we cite the following circumstances that were witnessed by several ladies from their windows on Dearborn street one day the past week. Two young ladies met a young man and one of them opening her satchel took out a pistol, which she presented to the young man and demanded an apology. The young man made a gracious one, but this did not seem to satisfy them, and with the remark, "I'll teach you how to insult a young lady alone in a street car," she demanded that he get on his knees. Down on his marrowbones went the young man, and after keeping him in this position for while they permitted him to go his way with an injunction to learn politeness and respect to the female sex. which he will no doubt do in the f ture after his experience. The act the brave girls was seen by the schol ars returning from school and even to their youthful minds applauded the action. It is to the honor of or Southern manhood and we appeal to it, that there may never be any nec essity for a Southern woman to defend herself. - Mobile Tem.

JEFFERSON DAVIS CHRONOLOGY HIS LIFE.

1808-born on the third day 1824—Entered West Point 1828-Was graduated in June and

entered the service as brevet second 1835—Resigned from the army and

pecame a planter in Mississippi. 1843-Entered politics as a dele gate to the State Convention of the Democratic party.

1844-On the Bolk-Dallas electoral 1845—Elected to Congress. 1846-Resigned from Congress and entered the Mexican war as Colonel of the First Regiment of Mississippi

1847—Sayed the day at Buena - SEDGWICK ista and won national fame a soldier. 1847-Appointed to the U. S. Senate to fill a vacancy, and was subsemently elected by the legislature to

1851-Re elected to the Senate for

1851-Resigned from the Senate to run for Governor, and was defeated Is the gost general purpose Henry S. Foote. 1853-Entered President Pierce's abinet as Secretary of War.

1857-Elected to the United States 1861-On Jamary 21st withdrew from the Senate, Mississippi having seceded on the 9th of the same month.

1861-February 9th, elected Presi dent of the Provisional Government of the Confederate States, by the Provisional Congress then in session at Montgomery. February 17-Arrived in Mont-

February 18-Inaugurated Presi dent of the Confederacy on the porch of the Capitol.

1865-May noth, captured at Irwinsville, Ga. May 19-Placed in Solitary confinement at Fortress Monroe. 1867-Released from prison, since

which time he has lived retired. 1886-April 28, his first appearance on a conspicuous public occasion since the war, to lecture in aid of the monument to Alabama's Confederate THE JOHN CHURCH CO. CINCINNATI,0

Mrs. Martha McElhaney

Died, near Good Hope, Elmore county, Ala., sister Martha McElhaney, April 4th. She was born Sep-tember 26th, 1823, in Lincoln county, Ga,, and reared by her parents, John Chicago has recently been the thea- and Sallie Glaze, in Troupe county Ga. She was married to John D. of Auburn, Baptish church by Dr. Wm. Williams. Sister McElhaney was in every respect a true woman, a loving and dutiful wife, a kind and inst, in which 1000 men ceased to gentle mother, a helping friend and work, claiming a reduction of hours. an earnest, zealous Christian, She leaves a husband and seven children

to mourn their loss. J. M. JOHNSON. Miss Bettie Carter.

Died, at the home of her father. near Sister Springs church, Dallas county, March 16th, Miss Bettie Carbaptized her about three years ago, and watched her rapid growth in grace with great interest. She was a faithful and zealous member of the church, and experienced in large measure the joy of the Christian. her last illness she suffered much, broken. I suppose at will recover, but it is skinned on the knuckles, all from the kindness that has been showed forward with joy to the prospen me, which I did not expect and per meeting in heaven the mother who had so recently gone before.

chicky and completely Cures Dyspepsia in all its forms, Heartburn, Belching, Tasting the Food, etc., it enriches and purificethe blood stimulates the appetite, and aids the assimilation of food. Rev. J. T. Rossters, the honored pastor of the First Reformed Church, Baltimore, Md., says:

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tention toward the most remarkable medilike a sort of proverb. To my great thinking about this lit. cine that is put up in this or any other country. Many men, women, and children are now lying in their graves who would be alive and well if they only had known words mean simply. This for that," forgive your trespasses. That is part be alive and well if they only had known the power of this great remedy. Where maaria causes disease the FARMERS' PILLS is nothing more. the power of life over death. No tonic can restore the system to strength while there is malaria in the system, and the FARMERS' PILLS are the only preparation which while driving out malarial poison fills the blood with the phosphates and the finest preparation of iron. Weakly people, men or women or children, can be made strong by this remedy.

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Alabama Baptist.

MONTGOMERY, ALA., MAY 13, 1886.

How Mony Cured the Pouts. BY ANNIE E. WILSON.

and bruised and disfigured.

purity, strength, and wholesomeness. More might have stung her, or something ing about it. economical than the ordinary kinds, and can dreadful happened. And her eyes tude of low test, short weight, alum or all. I imagine she was afraid to look something like this: "The phrase was, as he called it, "in public place." cake for the coming sociable; the lady

to see it, and she didn't want any in her heart, though that is the very place for little girls to have it. When they

But what could it have been that sense." down street, when Lell came in from me that we ought to give poor "Tit fiery force to his words, so that the patronizing airs. A body of Chrisplay, and asked if she might not go for tat" a chance to become respect effects produced by his serrous were tians is sure to contain scores of noble day, dear." Whereupon Lell began: which will be good to help them to modern missiles which burst in the the strangers within their gates.— 'Mamma, please let me go. Why can't I go? O mamma, I want to go TRESSLAR, down street with you. You never let me go anywhere." And so she fretted and worried until her mother's patience was entirely worn out, and-

she said quite positively: "Lell, sit down in that chair, and don't speak to me again about it." So poor little Lelly sat down, and

began to pout. Now Mony had asked the very same question: "Mamma, may I go with you?" and her mother had answered her ex-

actly as she had Lell: 'No; not to-day, dear.' But Mony, instead of pouting and fretting, just looked up with her sweet,

pleading face and said: Well, mamma, anudder day?" So her mother smilingly patted her hears your prayer. Heb. 11:6. chubby cheeks, and said:

"Yes, another day I'll take you," and Mony went back to her doll perfectly satisfied and happy. For Mony's you, and that you are to believe and heart was like a little ball of pure sun- act upon what He says. I believe all shine, and the pouts didn't have any backsliding begins with the neglect of

that it is very hard to cure the pouts. Mothers and fathers try a great many are and to make you what you ought hay field; none of them spoke to who will say to each faithful servant, ways, sometimes, before they find to be. John 4:24. anything that will get rid of them right

chair, with that dark, horrid frown all and then ask yourself, "What have I group gave us an invitation, and at over her face, and her finger stuck done to-day for him?" Matt. 5:13-16. last we accepted it. Here was our into the corner of her pouting mouth; the sunshine all around her, yet never a bit of it touching her. And there sat Mony on the floor, playing with doll. Every now and then she would glance up at her sister with a troubled look, and then back at her doll. Her little busy fingers fastened and unfastened the doll's dress in a rest-

At last, she could not stand it any longer. She laid the doll carefully down on the floor, and, jumping up with a something must-be-done expression on her face, she went straight Then she leaned over so as to

gravely as could be: "Lelly, chiss me." And do you know, it took Lell so by surprise, she looked right up into mail free of charge. Orders for Goods Mony's eyes, and broke into her own merry laugh. You see, while Mony was getting her kiss, Lell was getting

> the pouts right at once. Do you think that was a very fine cure for the pouts? And just think of to have cousin Mary think well of and the table and chairs were unmis-

some of Mony's sunshine, and it cured

"Tit for Tat."

time to try to find out what the hateful phrase came from. "Tit for tat!" of the lesson, not the breadth of it, garded himself as one of the family; We publish a few certificates which throw the words sound as silly as they are that I was thinking of, my dear boy.

make it mean just the opposite from when we learn a lesson by heart. zind. what it always has meant, by never Jesus must have meant something using it except when we had paid very practical when he said: "Why

mean deed by the most generous one we could plan or perform. Then would be the time to cry out, "Tit Yes. Lell had the pouts,—that was creating for it was not often you saw that great dark frown on her face, and it was as ugly as ugly could be. Her white forehead, which generally looked like the pure waxen leaf of a say in the year 2,000, perhaps some time in the year 2,000, perhaps some time in the year 2,000, perhaps some time in the year 2,000, perhaps some dation of a Battery, whereupon he care that is only plupit utterances, he was clear, simple tury, I dare say. But that is only plupit utterances, he was clear, simple, convincing; not making a parade church socials, "because we are strangers," and, at the end of six the true significance of the sacred the text. Then having cleared away all doubt from that, he made it the foundation of a Battery, whereupon he care the convention of the saying that is only plupit utterances, he was clear, simple, convincing; not making a parade church socials, "because we are strangers," and, at the end of six the true significance of the sacred the text. Then having cleared away all doubt from that, he made it the foundation of a Battery, whereupon he care the convention of the saying that is only plupit utterances, he was clear, simple the socials, "because we are strangers," and, at the end of six the true significance of the sacred the text. Then having cleared away all doubt from that, he made it the foundation of a Battery, whereupon he care the say in the year a coop, perhaps some time in the far distant future, doubt from that, he made it the foundation of a Battery, whereupon he care the convertible from the pure waxen lead of the sax of the convertible from the sax of the convertible from the sax of the sax of the convertible from the sax of the sax of the convertible from the sax of the convertible from the sax of the convertible from the sax of the sax of the convertible from the sax of the sax of the convertible from the sax of the co looked like the pure waxen leat of a magnetia, had deep lines across it, asy in the year 2,090, perhaps some magnetia, had deep lines across it, body who is interested in searching as if somebody who did not love flowers had carelessly crumpled it up in their hand until it was all creased and bruised and disfigured. Some time in the far distant luture, dation of a Battery, whereupon he sowed the north wind of suspicious reserve and reaped huge icebergs of he swept the whole horizon, firing at every evil which came within his view. Nor were the shots mere ran-promptly, frankly, but modestly went and bruised and disfigured. Her mouth, that had such pretty time, you see, if three generations of dom things. They were deliberately to the pulpit front, and acted as if laughing curves around the corners, American children have all been aimed, and they commonly did most grateful for the pastor's formal welin the middle, and everywhere, was steadily working to give the new, effective work. No matter who might come; they leisurely, but with due rein the middle, and everywhere, was kind meaning to the words, the phrase drawn out into such a funny monstrous will come to be as good as the Golden sure to be made, the exposure was serve, walked out of church, receiving will come to be as good as the Golden sure to be made, the exposulation, a dozen kind greetings, went in a pucker that the curves had all the learning and usually ended in denunciation, unless body, to Sunday-school, and registered to wrinkles; and it was so puffed out Rule in the New Testament, and usually ended in denunciation, unless body, to Sunday-school, and registered in the middle it looked as if a bee everybody will be interested in know- the sinner should repent, was sure to the children therein as if it were a

might have stung her, or something dreadful happened. And her eyes dreadful happened. And her eyes at well, you could not see her eyes at when the pastor asked for a up for fear some sunshine might get 'Tit for tat' has undrgone a curious He was 'set as a watchman' to the head of the family chirriped a 'good

have plenty of sunshine in their hearts, to the Bible's Golden Rule. Their He went into the pulpit not because compel strangers to make all the adthere will never be ugly, pouty looks example spread among all the chil- he had to say something, but because vances, whether those strangers be on their faces, such as was on Lell's dren in the land, and now in America there was something in him which was such to the residents or the newcomers

this. Her mother was dressing to go among the children will agree with volcanic energy to his manner and who betray their parvent rank by remember their duty in the case:

> It was the Dutchmen said it first. They called it "Dit vor dat." It's grown to be an ugly rule, As we say "Tit for tat."

But what the Dutch words really Is simply This for that;" We might make it a Golden Rule, And still say, "Tit for tat!"

A Word to Young Christians.

[For this tract and similar ones, address Rev. Edward Judson, D.D., Berean Tract Depository, 33 Bedford Street, New York.]

-St. Nicholas.

Never neglect daily private prayer; and when you pray, remem-2. Never neglect daily private

Bible reading, and when you read, remember that God is speaking to these two rules. John 5:39.

Christ's sake, to forgive you what you of men and women from their the example is given by God himself,

thing being right or wrong go to your ity we had missed the previous evenroom, and kneel down and ask God's cannot do this, it is wrong. Rom.

from Christians, or argue that, be- erel, bread and butter. It was one of cause such and such people do so and the best meals of our trip; for nine so, therefore you may. 2 Cor. 10:12. times out of ten we were given only You are to ask yourself, How would the staple articles of diet-bread, but Christ act in my place and strive to ter, and bitter tea. The people spoke

follow Him. John 10:27. it contradicts God's Word. Ask your-Lell, before anybody noticed her at self, "Can what I feel be true, if God's Word is true?" and if both canpeep up into Lelly's eyes, and said, as not be true, believe God, and make Smoky, until at sundown we gladly your own heart the liar. Rom. 3:4; I John 5:10, 11.

"By Heart."

Fred!" said cousin Mary, quietly,

-"It seems as if anybody might learn so short a lesson as that! Only the children. The poor are always It occurred to me once upon a ten verses!" "Oh, it was the length friendly with nature; the little pig re-

of the lesson which you say you know and out under her skirts. From this Then how has the saying come to by heart; but I heard you declare a excitement the pig would walk over mean always, the return of a disagree- few moments ago that you would to the hearth, and such was the comable or cruel action by one of its own never forgive Ralph Hastings as long fort he took in the warmth of the kind? There is a proverb, "One as you lived." Fred was silent. He good turn deserves another." When had never thought about this way of kindness is repaid by kindness, therefore, why should we not say, "This had it all in his head, and could say legs and his nose. I noted his habits, for that," as well as when unkindness it off glibly with his tongue, he had for that," as well as when unkindness it off glibly with his tongue, he had supposed that he knew it by heart. Can give any reason. And nobody can tell, now, how the ill-natured of thought on the subject. Was cousin meaning was ever fastened to the Mary right? Do we really know a given a low cot bed in the living-room. words; but there it is, fastened close, thing until we do it? Fred learned In the night he was startled at finding words; but there it is, tastened close, and it will always stick, I suppose.

Yet it would be a verry jolly little phrase, if it meant a good thing. The syllables are short and brisk sounding; ing to be a Christian boy and when he and they are based upon three cheer- ing to be a Christian boy and when he ful vowels, i-o-a, each with the once saw that the words of Jesus were shortest, merriest sound it has. Sure- meant to be done and not said merely, ly, it is a shame to degrade them so he honestly set about doing them. when we might turn the phrase right This must be the way, then, to learn around if we would—inside out, and a lesson 'by heart," to put it into right side out, at last; and we might practice! We don't always do that

John Knox's Preaching.

He began his discourse most com-

deeds done in return for unkind ones; be understood, and therefore he "call-in other words, a sort of supplement ed a fig, a fig, and a spade, a spade." ly, though both would have fared alike had they acted alike. Never the phrase is never used in the old compelling itself to be said. He concerned, It you would have friends, spoke because he "could not but" show yourself friendly. Any church As I have great hopes that some speak. This irrepressibility gave is in danger from its possible snobs table, I have written two little verses not merely superficial. Like those men and women whose hearts open to words exploded within the hearts of those who had received them, and set

Cape Breton Hospitality. Chance at all.

But I was going to tell you how
Mony cured the pouts; for you must
know, little boys and girls, if you
have not found it out for yourselves,

Christ's sake to forgive you what you

Then came a troop

two boys picking up shells; they said
through him. It is part of the rethey invited us home to dinner, out
they invited us home to dinner, out
we went on. Then came a troop
the example is given by God himself. to be. John 4:24.

4. Never let a day pass without rying to do something. Every night way.

Well, there sat Lell in her little reflect on what Jesus has done for you, also asked us to dine. Still another agency in your spiritual good. Tell group gave us an invitation, and at your pastor. - Pulpit Treasury, 5. If ever you are in doubt as to a first evidence of Cape Breton hospitaling; here people came seeking on the blessing upon it. Col. 3:17. Ifiyou highway who might devour. The men sat down first, and the women served us with bannocks and sour 6. Never take your Christianity milk, potatoes and boiled salt mack Gaelic to one another, and we got no 7. Never believe what you feel, if hint of their talk; but the quiet and kindly spirit of the family sufficed to put us at ease. After dinner we dragged wearily onward, still toward entered a poor man's hut for the night. It was full of inhabitants, of which I can mention only the man and wife with nine small children, Fred said he knew his Sunday-school lesson all by heart. Why, crane. The few dishes gleamed out "you surprise me!" Now, Fred liked of the dimness of a corner cupboard, sent upon application.

Descriptive catalogue of our stock sent free its being discovered by a little girl him, and he looked an inch taller, as takably homemade. The woman had not more than three years old. he replied, with a show of humility, been in the hay field all day, but she cheerfully cooked our supper, and gave us the bed usually occupied by

some milk from the pan kept in the soon felt it to be the pig nestling would not go. The noise of the fight brought the householder, and he explained that it was the habit of the pig to come into bed with them on cold nights, and assured the reverend

Whatever the number of a man's ills. They sell well and do the work innded better than any other medicine.

back a bad turn by a good one, an call ye me Lord, Lord, and do not friends, there will be times in his life
W. B. Jones, Monticello, Drew Co., Ark. unkind action by a loving one, a the things which I say?"—Intelligence. when he has one too few.

Show Yourself Friendly

We know of two instances thus One family coming into the city gave would be the time to cry out, and monly with Biblical exposition, and letters to a Methodist church, shyly for tat! This for that, my friend and soften as you treat me badly, I'll spent a little time in calmly, clearly, slipped up to the pulpit on that occatreat you well, and we'll see which will get tired soonest!" If the saying will get tired soonest!" If the saying the passage on which he was engaged. In this portion of his sermon if we ever comes to mean that, it will be by the children's beginning to give it that the children's beginning to give it that the children's beginning to give it that meaning. It would take about a cen-meaning. It would take about a cen-tury, I dare say. But that is only pulpit utterances, he was clear, sim-meetings, carefully refrained from

follow. Whatever he might do else- valued, vital matter; they attended up for fear some sunshine might get into them; for the sun was shining beautifully out of doors, and great floods of it were pouring through the windows. There was her little sister tace was as bright as the sun's own.

The truth was Lell was fighting against the sunshine; she didn't want to see it, and she didn't want any in the form of the sun was always fraught and while intruding never, and the wrongness was enough to evoke his protest. He used no soft words. It was no maker of polite phrases. He spoke in order to be understood, and therefore he "call-" though both would have fared

Tell Your Pastor.

them on fire with convictions that | Tell your pastor when his services | ANNISTON & ATLANTIC R. R. flamed forth in their conduct. It was have been a blessing to you. His | Taking effect Wednesday, Oct. 21, 1885. apparently impossible for any one to words may have convicted you of sin, listen to him without being deeply warned you of some lurking danger, moved, either to antagonism or to guided you in perplexity, comforted enthusiastic agreement, or-for he you in sorrow, elevated your grovecould be tender also—to tears.

It may be said indeed that he of God to your soul. Whatever good ling desires, and brought the very life allowed himself too great liberty in his words may have conferred upon commenting on public men and you, make it known to your pastor. national affairs; and we readily admit The knowledge will comfort and enthat in ordinary times, and especially courage him. He has many disin our altered circumstances, it would couragements in his work. Among be unwise in most preachers to use the pulpit precisely as he did. But we have to bear in mind that the crisis through which his country was whatever form may have come through ber that God is present, and that he passing at the time was as much reli- his words to their souls. There is no gious as political, and that the pulpit danger of pride being engendered in was the only organ at his command. his heart by your cheering words, as -Dr. W. M. Taylor's "John Knox." it is imagined might be the case of superficial thinkers. Gratitude, praise, joy are more likely to fill his heart and burst from his lips. Besides, you By noon-time we happened to meet lowe if to your pastor to tell him how two boys picking up shells; they said you have been benefited by and



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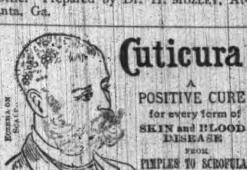
gentleman that it would do no harm.
C. H. Farnham, in Harper's Maga-

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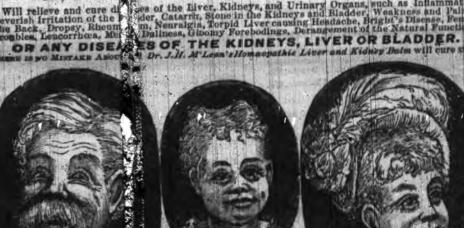
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ALA

DR. JAH. M'LEAN'S HOMEOPATHIC The Most Whiderful Liver and Kidney Cure In The World.

The convention sang 'Amazing race, &c.," and the president read the lest chapter of First Corintkians.

Bay J Cunningham. of Louisians, offered prayer.

retary Burrows read the minutes of Saturday which were cerrected and Dr Geo B Taylor, of Rome, Italy, was invited to conduct the religious exer-

cises of half hour. The exercises were participated in by
Dr H H Harris of Virginia, Dr C C
Bitting of Maryland, Dr T P Crawford
of Canton China, and Gen. Green Clay
Smith of Kentucky.

The last speaker said that a few years
ago he was in Boston and met Laura
Bridgman, who was dear, dumb and
blind. She was taken into an asylum in

blind. She was taken into an asylum in Boston where she was taught to read, and when she was seventeen or eighteen rears of age there was given her a New Testament, and all attendants were instructed to let her alone and see what effect the gospel would have upon her. She read it by touching letter after letter and word after word.

Again she read it over. She was a She prayed over her sins and finally came to the superintendent and said ason her fingers: "I want to join the church."

"What church ?" said the superintend "What church? There is but one church." Being told of the different denomina tions, she said she wanted to join the church that provided for the baptism of believers. At her own request she was received into the Baptist church and

baptized. Business was resumed, and Dr B Manly addressed the body on the seminary, being preceded by a resolution by Dr J Wm Jenes, expressing peculiar joy over the reception of \$60,000 from Northern brethren, and for the amount of \$25,000 by Louisville Baptists to complete the buildings of the seminary, and also sugesting that stronger effort be made to induce our young brethren to attend upon the instructions of the seminary. Dr Manly said that more than twenty five years ago he was connected with the seminary in its inception. He had often spoken in behalf of the school and

He showed how the seminary had its birth from movements which had been inaugurated under the auspices of the cld Triennial convention. In the foun-dation of Brown, Hamilton and other institutions, Southern Baptists had been identified, and contributed to their suste-

spoke this morning with unusual emo

Thirty years ago the Southern Baptist Theological Seminary I ad its birth in the room just beneath us. This gave occasion for enthusiasm which found expression at Nashville shortly afterward. There was then expressed some difference of opinion as to whether the work should begin or not. Dr Graves was anxious to begin at once while the speaker favored some delay. Dr Graves invited him to a public discussion of the importance of the question. But he did not accept the challenge and escaped the clutches of that strong

war and to its outcome. Nothing of any consequence over occurs in this life without suffering. He related a little incident showing now Dr Boyce's mother was converted by a funeral sermon preached by his father on the occasion of his (Dr Manty's) little brother's death. He would now speak of the liberality of Northern brethren as furnishing an additional reason why our young brethren should avail themselves of the advantages afforded there. He would impress the older brethren with the im-

He referred in touching terms to the

portance of urging young brethren to attend upon the seminary. There are no tuitional charges, we assist brethren when they need it, but we never help one entirely independent of some help rendered by himself. L b eral brethren assisted in a quiet way to

sustain this fund. The seminary has a special adaptation to the varied wants of our ministry. As a denomination we do not set boundaries or fixed limits to our ministerial training. Another advantage is that the seminary has entire freedom of study; as to scope, as to departments, and as to all studies, the student decides for himself. The faculty aids by advice

Another point, still, is that along with freedom of study there is definite ness of the doctrine which we teach. We believe and therefore we speak We do not come before our students with inquiries, but with fixed and pronounced doctrine. We teach that we know that the gospel of Jesus Christ is true. No vague speculation character-

izes our teaching. One other point is that the training is intended for the culture of preachers and pastors rather than as professors and scholars. The preparation of men who can organize the churches for work is Georgia. one of the cardinal features of our instruction. They are fitted for work in home fields and in foreign fields, for ministrations in the home and in the

The speaker wished he could speak elequently and appeal to young men to enter the sacred work of the ministry who are entering the ranks of law, medicine and other vacations. The resolutions were then adopted.

Dr C C Bitting, of Baltimore, was invited to speak in behalf of the interests | St. Louis, as alternate. of the American Baptist Publication He thinks that the work done by this

To this Society has been assigned the

work.

He would say that this Bible work is lation of 12,000,000. It is a land of fer-What we are depends on what we receive depends on the work is tility. The great Amazon Valley can ceive, and what we receive depends on done through those different agencies, the boards, as channels. We need Bibles. We can't get along without them. It is the basis of the conven-

tion and of the work of every church represented here. He is the Secretary of the Bible Department of the Society and is charged with the work of giving circulation to the scriptures. He was called from a happy pastorate to under-take this work. He undertook it with There is nothing of religious liberty hesitation, not because it was lacking there. We, who represent other religions, are simply tolerated. The priest-in importance, but because he loved the hood is substantially the government. pastorate. Reference had been made to

Now if the State boards need help they shall have it. It is not a commercial work. It is missionary in its character. Families and Sunday schools were abundantly supplied. Not a single application is turned aside. As long as the meal is in the barrel or oil in the brayers of the brethren in this work.

Brother Powell, of Mexico, reported for the committee on Cuban missions.

The report suggested that the Cuban work be placed in the hands of the foreign mission board.

ed that this work be placed he home mission and by the success already achieved.
hat the words, The Brazilian converts are steady and

for the words "foreign board."

Dr Harris, president of the foreign mission board, opposed the substitute, and quoted from the last minutes of the Florida State Convention, which recommended that this work be placed under the foreign mission board. Dr Harris made this point clearly. The limit of made this point clearly: The limit of the home mission board's work is the political bound of the United States.

Dr Crawford, of China, thought that the Cuban mission bught to be taught self-dependence in the outset. Dr Hawthorne, of Georgia, was in avor of the substitute. If he had been married several times he would love his last wife best. The Cuban work had been offered the foreign board and it had been refused. Now that the home board has dressed the baby up and made it respectable, an effort is made to take it away from the board. He feit that the convention owed it to the home board to allow it to rest there. Prof. Rust, of Kentucky, offered the report on the treasury of the foreign board. It commended the wisdom and

discretion which marked the career of the board last year.
He said we needed the worship of giving in lieu of the worship of dec

Rev Frederick Howard, of Tennessee,

said that Tennessee was in favor of foreign missions. Dr. Ellis, of Maryland, read the report on the missions of the boards. The repart congratulated the boards on their general work and management. It re-iterates the emphasis of interest in be-half of the Cuban mission. It is still a baby, but may become a giant, ir sus-

Mexico is still progressing in evan-gelistic work. One worthy laborer has fallen in the work and one has resigned. The Brazilian mission presents a

opeful outlook. The Italian mission still has its peculiar difficulties. But here the gospel is needed and here it can prevail if proporly preached and urged, as is now being done. When we preach the gospel in Italy we strike Popery in its heart. Our African mission appeals to us hrough its starving millions. Some anye tasted of the Bread of Life and are

clamoring for more. The hands of Sthiopia are stretched out and they hould be filled. The China mission is our chief fish and needs and should have correspond-

ing aid. It is a vast continent crying Missionary Powell, of Saltillo, took the stand, and said that he came before he convention and spoke to the matter,

MEXICAN MISSIONS because of his connection therewith. In The promises and prospects are a hunwere twelve months ago. He gave a hrilling account of his contests with he Roman Catholics. The people adfacent to the Union are afraid of annexation to the United States. The priests eize upon this as a pretext for arousing public prejudice against his work. His complications would have found soluton by appealing to our minister in Mexico, but this would have given em-

phasis to the prejudice already formed. Even the bench had arraigned itself against him and had joined the populace in its influence against him. But despite these efforts he has gone on, and has succeeded in building a good church edifice. Enthusiasm prevails there in behalf of Protestant doctrine. He had baptized a woman who had headed a mob which assaulted them and called them dogs and devils. Not only herself but her sons and daughters have been baptized. When he left, his

church at Saltillo gave him \$20 to send Missionaries to China. Our school is flourishing, and is becoming a wonderful channel through which to reach the people. In that school there are but two girls who have reached years of discretion who have not been baptized. Thrilling incidents pertaining to his experiences were related before the convention. The gov ernor of his State had told him that he

was in imminent danger; but he felt undaunted in his work. We are publishing a paper, which has not cost the Foreign Board a cent. We have published a tract and have sent out a missionary in another part of the field, and have sent \$90 to the Southern

Baptist Theological Seminary at Louis-As to the extension of the work great help is needed at Pates, where an interest has sprung up, and they need a pastor. At Zaccateces and at Durango ing. He said gone but changed are the

great help is also needed. In the name of his Master he pleaded for more men in Mexico. The report, so far as it relates to Mexican Missions, was adopted. The Treasurer's report was read and adopted. Tue Treasurer and Auditor of the Convention were re-elected by acclama-

The Convention adjourned after prayer by Rev. Wm. A. Overton of

Afternoon Mossion

Convention reassembled at 3 o'clock. After prayer business was resumed. Dr Frazer, of Alabama, read the report on time and place of next meeting of the Convention, Broadway Church, Louisville, Kentucky, and after some discussion the time was named as Friday, May 8th, 1887, with Dr. Geo. B. Cooper, of Virginia, to preach the Convention sermon, and Rev. J. P. Green, of

Brazilian missions being before the Society has special claims upon this heart had been thrilled while listening to Dr Powell this morning. There was a great sympathy between those laborwork of helping—not the work of dictating, nor that of appointing pastors. It had respect for the appointing powers. It does not interfere with home mission work. sustain the entire population of Europe There are cities having populations running from ten to nity thousand. The pure Brazilians are descendants of the Portugese who first discovered the land. For three hundred and fifty years Roman Catholicism has held unbroken

As to the moral and religious condipastorate. Reference had been made to Binra Bridgman. We had been as deaf, as dumb, as blind as Laura Bridgman until these powers had been as quickened by Divine Truth.

It was the Bible which made Albert Diaz first a Christian and afterward a Baptist. Seven American ministers are Baptist. Seven American ministers are laboring to-day in that far off field who have become Baptists with u knowing have become Baptists with u mandments they deliberately cut out the Second Commandment, and then di-vide one of the others so as to make the number ten. The new birth is an unmandments they deliberately cut out the Second Commandment, and then divide one of the others so as to make the vide one of the others so as to make the number ten. The new birth is an unknown doctrine among the Brazilians: how the Brazilians: how the Brazilian listens to these new doctrines; there is no Lord's day in Brazil; near his church the stores stand bread of life, nor have they drank of Brazil; near his church the stores stand bread of life, nor have they drank of Dr. Nunally. doctrines; there is no Lord's day in Brazil; near his church the stores stand open and the wagons rumble along the streets as on any other day; in their religious festivals these people are guilty of the most shocking immorality; in a few years a vast European population will pour in there; we should give the gospel to these people; we are encouraged to do this by the promises of God, by the desire of the people to receive it, and by the success already achieved.

progressive in faith and are willing to suffer for Christ's sake. Thrilling incidents and experiences were related by the missionary and great enthusiasm was awakened by his wonderful ad-

African Missions were Dr. Ellis, of Maryland, having been called upon to speak to this subject, he apologized for his frequent appear before the body; it has been said that science is needed to accomplish anything of worth; in some sections of the giobe where our missionaries labor it comes in the form of persecution, but in Africa it is endurance; the topographical aspect of Africa is represented by reversing a saucer upon a plane. The top of the saucer will represent the great upland plateau of Africa, while the slope indicates the inclinations as they make downward in all directions. Reviewing the history of explanation as pursued by Moffatt, Livingstone and Stanley, he showed the advantages which have been secured and how we can soon penetrate even to the very heart of Africa. Stanley has determined that Central Africa is accessible only along the channel of the Congo. Near the mouth of the Congo there is a prevalence of miasma, but as you ascend the Congo until you reach Livingstone Falls, you will soon be able to step upon a train which will whiri you to the high uplands where as pure breezes fan your brow as those which play around you in your own perfumed South. He was recently told by a traveller that he could travel along the Congo and from the boat preach to 4 000,000 or 5,000,000 people.

Another great advantage is the cognateness of the languages. When a missionary has learned one tongue he had mastered, with slight modifications, every one. He would not speak of the resources of Central Africa. The soil is so rich, so arable that it needs only to be tickled to laugh into abundant harvests. He believed that God is raising up a colored ministry right here to meet the demands in that ar off African field. The convention is to be congratulated upon what has been done and upon the opportunities opened by Providence for the accomplishment of such grand results in Africa.

CHINA MISSIONS being called up, Dr Crawford, of China, took the floor and expressed great satisfaction at being able to meet the brethren after much fatigue and travel expense in coming from the opposite side of the globe. Some one had said something about 12 000-000-he could preach to 350,000,000 souls. It had been said that he had come over

to divide the Baptist denomination He had come to unite them. He knew what he advocated invendoes to the contrary notwithstanding. Do your Mexico, much as has been done, we are duty and let the little newspapers go; imply in the beginning. The morning they can't hurt you if you are in the as just dawned. The outlook is bright. line of duty. When you have God sucline of duty. When you have God sustaining you, you need pay no more attention to puny critics than to a hen

crowing. He understands that the convention wants a healthful, manly and spiritual tone in our missionary operations. Do we not? We don't want an unmanly Baptist in China no more than we want It has been said that he wants to check

missions. Not at all. He is in for progress. Now, again, the convention regards the board as responsible for the He elucidated his idea of self-sustainng missions. He wanted to do as he

itked and be his own man, not pulled we have tried the idea of establishing hospitals. We educated doctors who went over there with their painkiller and vermifuge, but what has been

He suggetted that \$600 be given each missionary. He would make this a standard salary. He would throw the missionary partly upon his own resources. He combated the idea of building

large churches, hospitals, &c., among the foreign nations. The veteran missionary provoked repeated laughter by the earnest advocacy of his scheme

That part of the report relating to China missions was then adopted. After prayer by Dr. Cleveland, of llabama, the convention adjourned.

After singing "When I can read my title clear," and prayer by Rev. B. W. N. Simms, of Texas, and singing "From Greenland's Icy Mountains," Rev. George Cooper, D. D., of Richmond, Va, proceeded to address the congregation on the subject of Italian Missions, the topic for the mass meeting of the evenhours which have passed since the convention met in this city 31 years ago A deeper faith in the Lord Jesus Christ now characterizes us. The hours have carried with them the deep conviction that our Christ is a living Christ, to whom we are drawn by the Holy Spirit They have carried with them the conviction that the local church which does not put into its organization the four "alls" of Christ's commission, all power, all nations, all times, all commands, is a failure, a church which all men will

What are the demands pressed on us at home by the extent of the work in foreign fields? The great difficulty in our work in these lands is in the very churches from whose bosoms we have gone forth, is the statement of more man one missionary whose hands I

have shaken. Several things are needed in the prosecution of this work. The first thing is a deeper, more earnest sympathy with Christ. Jesus Christ, our intercessor, is not only pleading for us at the Fabody, Missionary Bagby of Rio Janeiro, ther's side, but also He pleads for Him-Brazil, addressed the Convention. His self, that the heathen may be given Him for His inheritance.

When we ask any thing of heaven it is a happy thought that we have a brother there interceding for us. Our sympathy should make us to feel that our heart is one with Christ's, and the same blood courses through our veins. Another thing needed, is more practi-

cal holiness. I verily believe that the lack of plety at home is the weakness of the church abroad. Our plety is lan-guid, our faith inconstant. What we need at home, and what I believe would be as great a blessing to our brethren abroad is a grand and general revival at home. To your histories

and then to your knees! We have everything to encourage us Modern Christianty has thrown but a pebble into the great ocean of mission ary work. Our message to our foreign brothren should be, "Keep up faith, reinforcements are comins

"All hall the power of Jusus' name, Dr George B Taylor, returned missionary from Rome, Italy, addressed the convention in substance as follows: He thought the Italians had a great past and a great future. The organ-grinder does not represent the Italians. Great have been the difficulties with which the Italians have contended to the water of the river of life. The Baptists seem to have a special claim

Baptists seem to have a special daim on Italy. Italy was once a Baptist country, but Rome is the Gibraltar of Romanism. Its salvation will come, not in a day, but it will come.

The question recurring on the report on missions of the foreign board, that portion regarding the mission to Cuba was stricken out and the report, thus

The report on future work of the for-eign board was read by Dr. Basil Manly and discussion pastponed till Tuesday

The doxology was sung and the convention adjourned till 9 o'clock Tuesday THE SOUTHERN BAPTIST SEMINABY

This institution, located at Louisville Ky., is one of the great religious insti-tutions of the country. The meeting of the trustees in this city was a very in-teresting and important one. Dr J P Boyce is the President of seminary and young students for the Baptist ministry are in attendance from all parts of the South. The Treasurer and Financial Board were authorized to sell the lot on Broadway and Fourth avenue, in Louis ville, and buy a location outside the city in case in the pending suit it shall be decided that the seminary property is, liable to taxation. Dr J C Furman, of South Carolina, was directed to prepare a pamphlet for general circulation giving information about the seminary and its work. A vote of thanks was given Dr John A Broadus for his services in raising the money for the new buildings. Thanks were voted the donors of the money to buy the lot and erect buildings. It was voted to raise \$30,000 for an additional building fund, also to add \$100,000 to the endowment fund.
The total assets of the semicary now
exceed \$1,000,000. The new Executive
Committee is Jas P Boyce, Arthur Peter, W C Hall, Theodore Harris and J D Allen, all of Louisville.

FOURTH DAY.

MORNING SESSSON. The last day of the session found having left last night, while the de ing trains of this morning bore large numbers. Still there was a attendance upon the early morningn

the great auditorium of the First Baptist Church.

Dr. J. C. Furman, of South Carolina, was requested to conduct the religious devotions for half an hour, After singing, and prayer by several of the brethren, Dr. Furman referred in fitting terms to the decease of Rev. I. U.

Wilkes. This is a solemn reminder to us In the chapter read this morning the Apostle said for him "to live is Carist, but to die is" better still-it "is gain." Then the encumberances are dropped, and the shackles which bind us are loosed. This is experienced by him who has passed away.

member of this church. When business, was resumed the report on Cuban Missions was read again, as that is the pending matter now be-

fore the convention. Upon this, Rev. C. A. Stakely, of Sonth Carolins, had not the slightest idea of making a speech. His apology for saying anything at all was that his name appeared in connection with the report, and he would sustain it in all its particulars. He believed it should come under the direction of the Forign Board because it came-

I. Naturally within the field of the Foreign Board. 2. It obviates the difficulty arising from the fear of annexation. 3. Because it defines the boundaries of the Board. 4. Because it was requested by the Figrida State Convention.

It is not a question of sentiment but one of principle. Dr. Henderson was unfavorable to ing by the audience and peayer by Dr. the transfer from Home to Foreign H. A. Tupper, of Virginia, Gen. Green Missions. The Home Board had fostered the cause and should have it. He tion

he history of the work, showing its appointed by the Florida delegation to amounted to but little without activity represent them in pentioning the Con- As for himself and his house, he is op vention to let it remain where it is, under the Home Board. He preferred that it should remain where it is, rather than to transfer it to their hands.

between Cuba and Fiorida will be disturbed Dr. J. L. Kilpatrick of Georgia, thinks that the statements last made settle the

Rev. Mr. Marsh of Florids, wanted it around.

Hev. J. J. D. Renfroe was not favorable to violating a principle which has controlled the Convention all along that of defining the boundaries of the two boards.

Cuba is certainly a foreign field. Sup pose the Foreign Board has been tardy in its work. Let the Convention instruct the Foreign Board to move to the occupation of Cuba.

Dr. H. H. Harris of Virginia, explained why the Foreign Board had not and his minions said that they would moved in the matter. It was simply be-support no man who was not favorable cause, as the servant of the Convention, it had not been instructed to occupy it. He read from the minutes of the Convention to substantiate his position. Rev. Frederick Howard on Tenne

did not think that the geographical boundaries of the boards were as inflexible as prison bars. He thinks the mat-ter is settled by the. determination and

Rev. S. M. Provence of Kentucky, moved to lay the report on the table. Dr. Wharton of Alabama, said that two mothers were contending for the but does not want this body committee same baby, and now he would call on to such a thing as this. It does not Brother Solomon of Kentucky, to settle

Rev. J. B. Solomon of Kentucky, said he could quickly settle it and he would not cut it in two either.

Dr. A. B. Woodin of Virginia, de-fended the committee, to which belong-ed several of the Fiorida delegation, and

now we are told that they are a unit in desiriog its retention in connection with the Home Board. He could not understand this. Rev. Robert Willingham thought that the matter should now be voted upon. Rev. N. A. Bailey explained that the Florida brethren were aware of being

Tag convention returned to the con-sideration of the substitute as offered by

Dr. Nusally.

After a rapid discussion of some min-utes upon the substitute Dr. J. M. Rob-ertson of Tennessee, offered another substitute dividing the responsibility between the two Boards of the South ern Baptist Convention. It was lost upon a final vote, the original report was not adopted, and by the substitute the matter is turned over to

of Rev O F Gregory, five was to be the limit of speed the remainder of the session. he third article of the striking out the words "the meeting of the body," and inserting the words "May the first in the year in which the convention meets and reported to the

The following is the third article of ART. III. The convention shall co sist of brethren who contribute funds, or are delegated by religious bodies con-tributing funds, on the basis of one delegate for every hundred dollars contrib-uted to our fut ds at any time within the twelve months preceding the meet-ing of the body.

The substitute was discussed by Rev W B Arvin, of Kentucky; Dr Owen, o

Virginia; Rev J B Solomon, of Kentucky; Rev Frederick Howard, of Tennessee; and Rev C Durham, of North Carolina. At this stage, on motion of Dr B Manly, of Kentucky, the constitutional question was referred to a committee of

ave to report this afternoon. The committee on the reports of the two Boards was read again and adopted. Dr. Owen of Virginia, offered the report on the death of R. usen Janes. It refers to him as the First Vice-Presi dent of this convention at the time of his death, the beauty of his character, and rejoiced that he had been spared so

Dr. Owen of Virginia, made some appropriate remarks upon the subject of the report. He was as useful as any amber who ever belonged to this conamber who ever belonged to this con-catton. He was born in the county of the Isle of Wright, Virginia, removed to Cantucky, and became first a Methodist Leacher, but returning to Virginia, and a er studying the New Testament he chame convinced that he was incorrect fairles views and renounced the Methothest convention and was baptized into a

ntist church. Promptly at 9 o'clock the gave at deleton Systematic Beneficence, setting president Mell resounded throughout forth the principles of giving as furnished by the New Testament. The report furnishes a plan by which every church of every Association of every convection shall be able to give liberally and systematically. The report

Dr. Warder of Kentucky, read the re-port of the committee of the Mission in Cities. The report speaks of the currents and cross-currents of evil in our crowded centres. Here evils grave and formidable stand face to face. In but few cities of the South do the Baptists lead. The report suggests that the attention of the denomination be directed to this fact with renewed emphasis.

Dr. Warder felt that in city work the Dr. Wharton asked the special pray-ers of the convention in behalf of Mr. capable of doing city work. It is a mis-Hewlett, of this city, whose wife is a take to think we need a fine church with a magnificent organ and what not. We need above all things, men. If these be secured the brick and mortar will come. He illustrated this by what Gen. Green Clay Smith and Rev. Fred H. Hale had done in Louisville. So it resolves itself into men.

Rev. Frederick Howard of Tenness says that this is the most important subject that has come before the convention. The population of this country is drifting into our cities. We need not a man with shapely hands, nor do we need a D. D. He would make no invidious comparisons, for he was a D. D. himself. But he wanted men who are

After prayer by Rev. C. Durham of North Carolina, the convention adourned.

Afternoon Session. Upon reassembling at 3 p. m. Pres dent Mell took the chair, and, after sing

had no fear of anaexation.

Mr. Nunnally offered a substitute which throws it upon the sympathies of the Southern Baptist Convention should put itself upon record. We should not only oppose it as a beverage, but oppose under the cha ge of either Board. only oppose it as a beverage, but oppose its manufacture. Rev. L. C. Coulson, of Alabama growth from its inception. He had been | thought the adoption of resolutions

posed to strong drink. Rev. J. B. Solomon, of Kentucky thought that the brother was mistaken to transfer it to their hands.

If the transfer is made the relations him to future purpose and action. He go to pieces. He did not know of a him to future purpose and action. He south who wanted any between Cuba and Fiorida will be dis-

popular side of this question. Dr. Ford, of Missourl, believed in prohibition, but he was not favorable to bringing this question before this westfrom Cuba - hat will destroy both. body, because of its connection with Rev. C. A. Stakley of South Carolina, politics. He coastrued this as a politic thought that the Roma Board had no cal question, but as Christians we should claims to the works by virtue of having | raily against liquor. We reversed the sustained it. If any one had any special divorce question as we acted upon it in

claim, it belongs to the Florida Conven- Augusta last year because it was thought to be a political question, Dr. Pollard, of Virginia, explained to stand just as it is. He was anxious why the action upon the divorce questhat the present relations should be preourselves upon great leading questions before and can do so again. But it is not only admissible for us to speak out upon this question of prohibition, it is incumbent upon us to speak out.

Rev. Green A. Coulson, of Texas, said that the devil has his conventions as well as we. One of his conventions was held in Louisville the other day. to the saloon. Must we let such men name our candidates for us? No indeed. Call it a political or civil ques-tion if you like, but it's a grave moral question, as deep as eternity itself.

Dr Owen, of Virginia, says he wants the liquor selling Baptists of the South excluded. [Cries of "Amen" and clap-ping of hands] He did not admonish

God directs.

Bev. W. A. Terrell of Georgia, favored the Home Mission Board.

Rev. S. M. Provence of Kentucky,

Rev. S. M. Provence of Kentu tion of his position, he says he is willing to comma himself individually to thi-, come within the province of this body to make a deliverance upon this ques tion, which has become a political

Dr Williams, of Maryland, thought that there were some things which could be taken for granted. One of these was, that which was a great evil and the greatest which the gospel oppel op and the greatest which the gospel opposes. He did not want any more
speeches, but let us come to a vote.

Rev C D Campbell, of Georgia, was
very much obliged to Dr Williams for
favoring us with his speech and then
placing a detent upon other speeches.
He thought freedom of thought and
action should be left to every man in
this matter. Let every man act. as this matter. Let every one act as Christ's man. He doubted the advisability of taking this question into our religious bodies.

Bay J G Gibson, of Georgia, (who is quite a large man) said that if there is a man in this house who has a speech in him as big as a house, it is himself. Joon one thing he was determined— hat of fighting whisky to the end of his life. He would vote for the report s thousand times if he could.

Gen, Smith said that in all contests of this sort there were always some who were afraid of the political side of thi-question. But what are politics? Are

lent of the United Sates upon the Prohibition question in 1876. And yes did not vote for him. He could only lift up his hands and say, "Father, for give them; they know not what they do." (Laughter.) We talk about propriety, and yet ruin and debauch are being wrought. He had seen on one occasion a United States Senator riding on a train on Sunday with the cars full of gamblers and drunkards, and joining in this infamous conduct. And yet we sanction these things. We have endared much as a people. Wanhas come, pestilence has stalked over the land, the floods have drowned, and yet all the floods have drowned, and yet al. these together will not equ ruin wrought by liquor. As for having politics in the report, it had none. And it he should be a candidate for President in 1888 he wondered if Dr. Ford

would vote for for him.

Dr. Ford—"I'll vote for you sir."

"Web, there you will support my platform then." (Laughter).

Dr. J. Wm. Jones, of Virginia. did not expect to vote for the brother in 1888, but he would favor the resolu-

The Davil is getting very plous lately Whenever the question was mentione in our churches, a sociations and con ventions the devil always whispered "Politic I Politics?"

We should adopt these resolutions Dr. Ford would lift his voice in pro-test against whisky, but he would not be bound politically by any deliverance from this body. Baptists have always been favoratle to political and religious

Rev. M. D. Early, of Arkansas, wanted to see the brethren express them selves freely, and not be shunted off upon a side track. Under existing circumstances he could not support the resolutions. He understood them as committing us to what is known as the third party.

The report was adopted. The committee on the amendment to the constitution inserted after the word "contributed" the words "when paid on or before April the 30.h." Dr. Mauly gave in detail the reasons which led the board to its conclusion.

The report was unanimously adopted. Dr. J. W. M. Williams: submitted the report of the committee on reports of vice presidents. Twelve out of fourteen vice presidents of the foreign misston board and five out of fourteen of the vice presidents of the home mission board had given their reports to the committee, which showed active work on behalf of the several vice presidents.

The report was adopted. Dr George B Eager, of Alabama, read he report on nominations of new boards, which leaves them virtually unchanged from last year. The report left it discretionary with

the board of managers of the foreign board to engage the services of an assistant secretary if such an officer was Rev M D Early, of Arkansas, read the report on enrollment of members.

The secretary read the full list of delegates for correction. Alabama had 59 delegates present. R v J A Hackett, of T xas, read the report on woman's work. The report begins by rejoicing that such a missionary spirit is astir amous our women. In our churches and in our mission fields they are side by side with our men. It recommends that the women officials of contratt consultrees be in-

officials of central committees be invited to attend the future sessions of this convention, not as delegates but as visitors. The Heathen Helper, the organ of woman's work in the South, was ecommended. Dr W H Williams, of Missouri, wanted that part of the report stricken out that refers to female visitors. It will occa-sion another year of trouble in his

Dr Ford, of Missouri, wanted them to come as visitors to listen and hold their own meetings. Rev C P Bailey, of North Carolina, said that they thought in his State that this was settled, and forever settled. After the agitation at Augusta he thought the thing was lulled, and as a consequence one hundred women socleties had been organized in his State. If this step is taken now all these will go to pieces. He did not know of a

Hon J P Eagle, of Arkansas, obtained the floor just us the hour of adjournment eame. After prayer by Rev J A Howard, of

Alabama, the convention adjourned. Might Mession. After singing "Nearer, my God, to Thee," and prayer by Dr. W. S. Walker, of Georgia, the convention was called

to order by President Meli. The question recurring on the adop tion of the report on woman's work, that the present relations should be pre-served as it would secure harmony all not that it was not legitimate for this Rev. J. P. Eugle, of Arkansas, addressed

in the afternoon. Dr. J. B. Gambrell, of Mississippi said that the talents of the women have not been developed. This movement to invite representatives of woman's societies as visitors was in the interest of drawing out the latent power of misled and would woman. If this convention does not bill tooth and nait, take interest in this matter it will result in something which we do not want to

Dr J Wm Williams, of Maryland was opposed to the resolution because the women did not desire to be recog-nized by this convention. If women bill passing its second staying. came to the convention as visitors it will not be long before they will be invited to debate questions on the floor. The adoption of the report would retard matter settled, and called for the previous question, and it was lost.

On motion Rev. H. D. D. Straton of Georgia, speeches are limited to three minutes, during the present discussion.

Dr. Manley was favorable to allowing the inatter to drift as the Providence of Good directs.

The report is offensive to the woman, unnecessary, and keeps the "woman question" open. He favored striking out the clause inviting female representatives.

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The report is offensive to the woman, unnecessary, and keeps the "woman question" open. He favored striking out the clause inviting female representatives.

Dr. Howard, of Tennessee, compatted that women are a power at home and that women are a power in this convention they will be a power in this convention.

us strike out the invitation clause.

for the ladies. The ladies are tired of dence and translations. said that the women desired to be al-

then adopted.

A resolution offered by Rev. H. A. Tupper, of Kentucky, thanking the citizens of Montgomery for hospitality, callroads and hotels for reduced rates, and the press for reports, was adopted.

Corresponding messengers to anniversaries of Northern Baptists were appreciated.

int five thousand copies of the edings, and were allowed fifty do the for their services and were allowed imbursements for postage and

order of business for hi next session on the ground that only in h matters could be acted on by this obvention which were preliminary to be organization of he next session.

The minutes were red and approved.

After singing "Bleet e the tie that Binds," and prayer 1; Dr. C. Furman, of South Garelina, the convention adourned sine die.

FROM WAS ILVETON.

AGRICULTURAL REPORT. WASHINGTON, May 10.—The May top report of Department of Agriculare shows an improvement in wheat ouring April of two to ats, with gene-

during April of two scents, with general average of corn at 9.

There is no marked cli ange anywhere, but a slight advance is noted in Onio valley, Missouri. Arkan as, Teanessee, the Carolinas, Virgina and Maryland. The May average las year was 70. The season has been average, and the crop more advanced that esual. Average in principal States are: New York 96, Pennsylvania 95, In o 97, Michigan 91; Indiana 98, Illinos 12, Missouri 101, Kansas 97. Cansas 97.

Condition of rice averages 96, and parley 97. Cotton planting he can delayed by cold rains on the At an its coast and by overflows on the Gu past. The proportion to be plante it May averages 20 per cent.; in average years the proportion does not exceed 14 or 15 per cent. The stand is not is sarily defective on wet areas, but redistring is rapidly filling the gaps. Proportions already planted are as follows: North Carolina 73, South Carolina 85, Chorgia 83, Florida 94, Alabama 84, Mississippi 76, Louisiana 77, Texas 84, Arkansas 75, Tannessas 77

Tennessee 77. While the season fay been more advanced than usual josth of the 37th parallel, the heavy snew of early April in the west, and excess of rain prior to April 15th, have retar eg spring plowing, it is somewhat me readvanced than usual in the States between Maine and North Carolina, and Wisconsin and Minneacta. E sewher It the southern, central and western Mt scari valley, and on the Pacific coast, it is below as

average. In the corn-growing States prepara-tion for seeding is at a than in the regions where small grains predomin-ate. It is estimated the 72 per cent, is done; in average years 75 per cent, is

the proportion. THE UTAH ANTI PO JOAMY LAW. The United States Sopreme Court to-day renered a decision in the three Utah polygamy cases of Lordago Snow vs. the United States, Snow thas convicted under the Edmunds a tolor unlawful cohabitation and sent to plison where he now is. He appealed from the decree of the Supreme Court of the Territory of Utab, which sustained the judgment of the lower court in which he was convicted. The Supremt Court of the United States holds the tel has no jurisdiction in the cases, and, herefore, dismisses them. Justice it the ford delivered the opinion of the caurt. He said that in the Cannon case the question of jurisdiction was not considered, and as the case was decided at the present term, it had been decided to recall the mandate and dismiss the case. mandate and dismiss to ease for want of jurisdiction, in order to at the reported decision may not a pour to be a precedent for the exercise of surisdiction by

the court in any case of the kind. GLADSTONE'S SPEECH. Harsh Comments the English Paper

LONDON, May 11.- The Times says. Gladstone is mysteriovily and surpris-ingly silent with regard to the treatment of Ulster. The Standard says there is absolutely The Standard says talere is absolutely nothing in Gladstone's laborious references in regard to the Irish representation at Westminster which is likely to abate Chamberlain's locatility to the home rule bill. The absurdity of the devices which Gladstone's linted might meet the difficulty, exhibit conception.

The Telegraph says It seems that Gladstone is so absorbed in the contemplation of the merits of his own project that he is unable to appropriate the import of the objections of Chamberlain and his followers, who cannot possibly account his conversions. accept his concessions. The Standard hears that Moreley and other cabinet ministers, radius to agree to further modification of the home rule bili to suit the Redical. The fact was commented upon in the libby of the House of Commons and night, that white Gladstone made a grathetic references to Hartington, he voided mention

of Chamberlain. The Pall Mall Gazette tals afternoon says that Gladstone's she th las night made bad worse and so that the fate of the home rule bill. It alea, that Henry not that it was not legitimate for this convention to act upon it, but because we could not harmonize our views and formulate them. We have expressed ourselves upon great leading questions before and can do so again. But it is not only adapted as a first of the amendment offered by Dr. Williams the speaker supported the legitimate for this convention. He stated that the ary between Gladatone and Chamber-laid, had informed the latter that the premier was willing to make adequate concessions in order to a concessions in order to a concession nerents. The speech of dinot bear out this promise in the way is had been accepted by Chamberlain had the Gazette says he was astounded and disgusted, and openly declared in the lobby of the flouse of Commons that he had been misled and would oppose Gladstone's

The St. James G zetts says there is no longer any doubt that the "disruption bill," (Gladstone's home, Sule measure) has collapsed. The Globe asserts that there is less

New Field for Jomen. The correct thing noveletto lisp signif-

winners" are turning is to account in Dr. J. W. Warder, of Kentucky, said that the church is the grand missionary secrety, when a man joins the church he joins a missionary society, and so does a woman.

Rev. N. A. Bailey said he had been requested to make a statement by and cial dealings with Cuba. This is extensive dealings with Cuba.

this agitation. They do not want to at tend as delegates. Let them alone to pursue their work.

Rev. H. M. Wharton, of Maryland, said that the women desired to be alsaid that the women desired to be allowed to pursue their work as they are now doing. They do not care to come as delegates.

Dr. S. Henderson said that he thought the apostle Paul settled this woman question eighteen centuries ago. Wo man's work is in a different channel from man's.

The clause inviting women as visitors representing women's missionary societies was stricken out and the report then adopted.

A resolution offered by Rsv. H. A. Tupper, of Kentucky, thanking the citizens of Montgomery for hospitality, callroads and hotels for reduced rates, and the press for reports, was adopted.

Corresponding messengers to saniversaries of Northern Baptists were ap-

The language is most studie and early learned. The idioms are very fe and the pronunciation uniform.

SUPPLEMENT.

Montgomery, Ala., May 13, 1886.

SOUTHERN BAPTIST CONVENTION

The forty-first annual session of th thern Baptist Convention was ned in the First Baptist Church of this city yesterday morning. At an early hour the body of the church was well filled with chattering groups of delegates, shaking hands and exchanging cordial greetings. Meanwhile the galleries were well filled with lady visitors who were interested spectators of the

Dr PH Mell, Chancellor of the University of Georgia, and President of the Convention, called the body to order and asked that the 784th hymn be sung, which was responded to by the entire

After this the President read the Dr Hillsman, of Tennessee, then led the convention in prayer.

The list of delegations by States was called by the secretary and correct d. The following is the Alabama delega-

Bestor, G E Brewer, J E Chambilse, W C Cleveland, B H Crumpton, W B Crumpton, P M Callaway, I P Cheney, W G Curry, L C Coulson, A C Davidson, N D Denson, B B Davis, G B Eager, C P Fountain, Robert Frazer, Jno Fitz, patrick, J M Frost, J A Glenn, Howard Griggs, J A Howard, T W Hart, W J L Hood, Jonathan Haralson, M G Hudson, S Henderson, Geo T Lee, Levi W Lawler, W E Lloyd, C B Miller, P M Musgrove, J T Murfee, J M McCord, A W McGaha, G A Nunnally, J C Orr, W A Parker, D I Purser, John F Purser, F C Plaester, J J D G Renfroe, B F Riley, Z D Roby, A B Starke, J P Adopted. F Ruey, Z D Roby, A B Starke, J P Shaffer, Jos Shackelford, J L Thompson, A J Waldrop, J C Wright, M B

T G Bush, of Mobile, made a state-ment regarding the delegation from the St. Francis Street Baptist Church, whose funds were not on hand until this morning, and who had not been recognized in the list of delegates from the State at large. After brief discussion the delegates were admitted.

The convention went into the election of officers, resulting in the election as President of Dr PH Mell, of Georgia, who has been elected President since 1863 to the present, with the exception were appointed.

votes for the Vice Presidents and Secre- prayer by Dr B Many. tarles Dr J W M Williams, of Baltimore, took the floor and led in a needed to give us a world-bound influence. We need not money—there is plenty of that in the pockets of God's people; not facts—the people have these; but we need, in common parlance, more religion. We need love to first annual report to the convention commission should be our watch-word. Daniel Webster never uttered a sub-

ual responsibility to God. Dr Ellis, of Baltimore, offered prayer. The body stood and sang, "How firm

Dr Ford, of Missouri, stated that it was just thirty-one years ago since we met here before. The difficulties were then great. Travel was slow and irksome. Consecration was the spirit that actuated such men as Basil Manly, time. He rejoiced in the growth of the young ministry that is coming upon the stage of action. It was an occasion

The tellers announced the election of Drs B Manly, J B Hawthorne, George B Taylor and J C Furman as vice-presi-dents, and of Dr Lansing Burrows and

Rev O F Gregory as secretaries.

Dr. Mell said that in assuming the duties to which he had been called, he was assured offthe co-operation and forbearance of this body. This he had enjoyed many times before. There were some evils springing up among us that he wanted aid to check. One of these was the applause which would sometimes break out in the convention. This is always out of place in a deliberative body. This is unkind and wounding. It is the expression of triumph, and if that be tolerated, the vanquished will be justified in returning the hiss. If at any time he should speak aloud he did not want to be regarded as peremptory, because it was necessary to talk loudly in a body like this. If he was thought to be incorrect in his rulings he would be glad to be checked.

Dr M B Wharton, pastor of the church, said that the First Baptist Church of Montgomery after an interval of thirty-one years again had the pleasure of welcoming the convention again. He would indicate a brother who would extend in a more elaborate

Southern Expiressed in an experience of the spirits Convention of the he recognized the full flush of manhood. From such as these we are to draw the inspiration which comes of fresh vigor and earnest heroism. He was cally storry that this was called the Southern Baptist Convention. He would rather it was called the Southern Baptist Convention. He would rather it was called the Southern Baptist Convention is not family and the state of the state of this state of things, and advised for a minister to give them instruction. The Foreign Mission Board was noticed for the state of this state of things, and advised for a minister to give them instruction. The Foreign Mission Board was noticed for this state of things, and advised for a minister to give them instruction. The Foreign Mission Board was noticed for this state of things, and advised for a family to enter that field. They did not constitute the Baptist Convention is to undertake it. After this the curve of the Roman Catholics. They are not prepared to do so vast to the gave a detailed account of his work. They are not prepared to do so vast to the states of the Sta

and again we greet you and welcom Dr Ellis, of Baltimore, was requ

y the president to respond to Gov The Doctor said he could but ill dishe pleasure which he enjoyed in ng to this request of the honored acceding to this request of the honored presiding officer of this body. And the distinction which he enjoyed was enhanced by reason of the fact of being permitted to speak in response to him wha was distinguished alike in church and State. In the absence of any studied preparation he would have to rely for inspiration upon the presence of so grand a body of men as he saw before him. As he reviewed them at present with a back ground of forty years of garnered wisdom and of saintly consecration he could find a sufficiency, as any man could, to prompt the utterance

any man could, to prompt the utterance of his lips. In behalf of this body he would say that a greeting so full, so generous as that which was expressed by the distinguished bether the distinguished. by the distinguished brother, was accepted. It was accepted, not because of its cordiality, not because of its earnest-ness so much, but because it was per-vaded by a spirit of affectionate frater-nity which made us feel that we were prethren together in the Lord. We are here from the Chesepeake to the Gulf— from the green savannahs of Georgia and Florida to the boundless plains of Texas—from the farthest east to sunset, impelled by one common purpose and united by a single resolve. We accept the cordial greeting in the name of our common Lord. He would do himself injustice, personally, if he should not congratulate the presiding of-A Austill, E F Baker, W C Bledsoe, injustice, personally, if he should not congratulate the presiding of-Belcher, W H Burton, A E Burns, D P icer of this convention upon the repeated calls made upon him to C Cleveland, B H Crumpton, W B become the president of such a distinguished body. The promptness and the unanimity with which these noble

Rev J A French, of Kentucky, moved the appointment of a committee of five to arrange an order of business. Drs J H Kilpatrick, of Georgia, S H Ford, of Missouri, and Howard, of

Texas, were appointed in connection with the secretaries of the Home and Foreign boards upon this committee. On motion of Dr Owen, of Virginia. committee of three were appointed to draft suitable resolutions relative to the death of Dr Reuben Jones, of Virginia, Upon this committee, Dr Owen, of Virginia, Rev Mr Solomon, of Missouri, and Rev C T Bailey, of North Carolina,

On motion of Dr Hornaday, of Geor-While the tellers were counting the gla, the convention adjourned after Afternoon Session

Precisely at 3 p. m. President Mell devotional meeting. He said that so called the convention to order. A song much precious time should not be lost. was sung, beginning "Rock of Ages" He had been a member of the conven- and prayer was offered by Dr Billing, of tion for many years. But one thing is Philadelphia. Dr Tichenor, secretary of the Home

bind us into compactness. This is the which then met in Richmond, From coment which binds us to God. Give us that point the history of the board was more religion and we will have more simply reviewed to the present. Nearly money and more men. It is more a every church of importance south of privilege than a duty to serve God. It the Potomac has been nursed in its inthere was a crisis and as he offered his usual sacrifice he heard it thunder and he said, "Sovereign Jupiter, it is thy voice and we will follow thee." So we should follow the voice of Christ was a habit of Cyrus to offer sacrifice fancy by this board. It has borne the Then there were 1,000,000 professed christians; to day there are 4,000,000. And yet the work is three-fold greater limer truth than when he said that the than then. During the last year the most stupendous thought was individ- work has been extended beyond any of its past history. There have been in the employ of the board 255 missionaries during the past year. Of these one has been sus sined in Alabama. In nearly every State the vice presidents of the board have 1-ndered most efficient services, Of thes Rev. Luther Broadus, of South Carolin, has died.

WOMEN MISSION SOCIETY. The board is under special obligations Dawson, Fuller, and others at that to these societies for their efforts and generous contributions to its work. The board is gratified to know that these so-cieties, almost without exception, renot of glorification, but of joy, that so solved to limit themselves to no many young men characterized by special department of christian missions, power, earnestness, elequence and energy were taking the place of the support of every enterprise fostered by fathers.

INDIAN MISSIONS. Since the last meeting of the convention Rev W P Blake has retired from the service of the Board, and Rev Wm McCombs has been made general missionary among the Creeks. The Board is endeavoring to make the Indian churches as far as possible self-sustaining, as only by this course alone can their Christian manhood be developed. The Levering manual school is in a flourishing condition. The results of this school are the most gratifying.

CO-OPERATION. The Board continues its co-operation with the conventions of Western North Carolina, Florida, Arkansas and the General Association and State Convention of Texas.

The Home Mission Society of New York has withdrawn from co-operation with the Texas Convention in mission work, except among the Germans.

The consolidation of all the great denominational bodies of Texas into one convention has been agreed upon and will soon be consummated. They will

Co-operate with our convention.

Washington City has appealed to our Board for help. Arrangements have been made to grant the request.

Mexico. Several of these a ians. Of the amounts contribute bama furnished \$3,174 61.

After the reports had been

convention. Gov. Watts being called upon by the pastor, took the stand and said:

Mr. President and brethren of the Southern Baptist Convention: In looking over this body, and in hearing the list of delegates called this morning to the convention as to be able to chese the convention appropriate committees, the special order having arrived, Rev. Albert Diaz. of Havana, was called to the stand and addressed the convention in a thrilling speech upon the religious situation there.

of our Sunday-school paper, Kind Words. In addition to the paper, quarterlies of different grades will be published, together with a magazine for teachers. Brother H H Cabaniss, of Atlanta, Georgia, has been selected as the publisher.

CHURCH BUILDING. In this department we have done more than ever before. Forty-nine churches have been built upon our mission fields, in addition to Valence street church New Orleans. Aid has been rendered the Third church, Atlanta, to enable that house to be completed.

The board renews its appeals for \$100,000 from the several Southern States, with which to prosecute its

COLORED PEOPLE. The board desires to enlarge its work among these people and needs aid with which to do so. Of the contributions, of which there are \$94,522.03, Alabama Baptists contributed \$2,289.98. FOREIGN MISSION REPORT.

Dr H A Tupper read the report on foreign missions. After three decades the convention meets again in Montgomery. The strides made during that period have been marvelous. Dr J L M Curry, the President of the board, resigned last November to go to Spain, and Dr H H Harris had been appointed in his place. The receipts of the Foreign Mission Journal during the past year have been \$1,632 40. The Journal should be an sustained and might be made a source. sustained and might be made a source of profit to the board. Its editor, Dr H Meet at 9 a. m., adjourn at 1 p. m.; of profit to the board. Its editor, Dr H meet at 3 p. m., adjourn at 5 p. m.; meet at 8 p. m. and adjourn at pleasure. H Harris, has resigned, but arrangements have been made for his suc-

> WOMAN'S WORK, VICE PRESIDENTS AND OTHER REPRESENTATIVES. The word of our Christian women has been relegated to the State conventions This matter does not come under the supervision of the board. From eight States, however, \$8,855.10 have been secured through this agency. Foreign missions appeal powerfully to the sympathies of our godly women. Our vice presidents have circulated tens of thousands of missionary documents and accomments and a comments a sands of missionary documents and per-formed other valuable service. Their reports will indicate how efficiently

they have labored. LARGE GIFTS. Dr Rider, a generous Baptist of Mary. land, has donated in trust to the executive poard of the Baptist Union Association of that State \$20,000 for mission-ary purposes. It is to be hoped that this example will be emulated. The Ameri-can Baptist Publication Society has made a donation of \$2,525 for the circulation of Scriptures in foreign Lands.

CUBA MISSION. The foreign mission board had its attention called to this field as early as 1879 and again 1881, but in the last named year the convention decided that the time had not come to enter that field. Time has now come for action and the means of accomplishing what the providence of God places with-in our reach are in the possession of the Baptists of the South.

Dr T P Crawford, of the Ting Chow garding the future direction of our for-eign mission work. Efforts were made to have him meet our board in June and again in July. Absence of many members forbade a meeting in August and September. The final result was the adoption of resolutions endorsing self-support as the ultimate purpose of all missionary operations, but that such a plan could not now be carried into ef-On December 10th seven missionaries

sailed for China. On December 5th six sailed for Brazil. Dr George B Taylor and his family arrived in America last August on leave of absence of two years, during which time he will serve as chaplain to the University. In April of last year Rev W B Bagby returned to the United States with his family and is now engaged in agency work for the board. This going and coming of missionaries accounts for the extraordinary expenses of the board this year.

FINANCES. The actual receipts by the treasurer of the board are \$83,854.31. Other amounts accruing from other sources

run the amount up to \$135,563 20. Receipts amounting to \$100,000 for the field were needed to meet the liabilities of the board, but that amount has not been realized. Forced to secure larger amounts, advances were made on which there are \$8,647.90 due. One obligation falls due on May 21st; another May 23d, and the third, May 25th. Each will certainly be met at maturity, but the board expect that the money will be furnished by the convention and its churches.

IN MEMORIAM. Appropriate references are made to the deaths of Mrs. Halcomb, Mrs. David, Mrs. Myers and Edwin Wortham. The board has considerably over 100 missionaries and native assistants laboring in China, Italy, Africa, Brazil and Mexico. Several of these are Alabam-ians. Of the amounts contributed, Ala-

After the reports had been referred to

nother was a blatant Roman Catholic out he was glad to say that she was the irst whom he had buried with Christ in baptism. The Baptists of Havans and sent two missionaries—one to Spale had sent two missionaries—one to Spain and the other to the United States. At this juncture he called Bro. Wood,

of Key West, to the stand.

Prof. Moody explained that Bro. Wood was under the auspices of the Florida Convention, and would explain certain features which Mr. Diazhad not elucidated.

Mr. Wood felt to be out of his element. He was afraid that he would muddle what had been said by Bro. Diaz. The work in Cuba is a most wonthe Third church, Atlanta, to enable that house to be completed.

OUR CITIES,

The work in New Orleans and in Washington is only an indication of what can be done in many citles. Already Memphis and St. Louis are making appeals for help. Aid ought to be rendered to brethren who are endeavoring to establish self-sustaining interests in these large interests.

RESOURCES.

The work in Cuba is a most wonderful religious demonstrations in that island. Everything had been done in answer to prayer. Whenever a crisis has arisen he has had help. Five hundered dollars were needed and a noble Georgia woman gave it. Thank God for Georgia! This information came through the Index. Thank God for the Index! He told of his varied experiences and contests with the authorities in administering baptism in the sea, which is in violation of the laws of the island.

Dr C C Bitting told of the recent in-terview with a gentleman from Cubs, an Episcopalian. His statements were the most thrilling in description of the work of Mr Diaz, and asked the privilege of giving \$100 for the purchase of a Baptist house of worship. The next day a Methodist lady repeated a similar

Ellis rose with trembling voice ked that we might be able to sing e God from Whom all Blessings amphitheatre could be bought the heart of Havana for \$10-3 was sustained by Rev Albert

orayer by Dr J B Link, of Texonvention adjourned. AT NIGHT.

irst Baptist Church was packed with a large audience. It had been announced that Rev Dr J B Hawthorne would preach the convention sermon. Every seat was taken, the nisles were filled, and many were turned

SERMON BY DR. HAWTHORNE. Text—IL Kings, il., 14; "Where is the Lord God of Elijah?" In response to the question the preacher raised the query: Is the God of the prophets departed from the earth? Has He ceased to work wonders amid men? Has it come to pass that faith no longer touches Him? If this is not so why is there so little faith among the people? Why so much apathy among the churches? Why so much indifference and deadness in the ministry? Why does infidelity flaunt its black banner in our faces and challenge us to prove that our God is no more than a igment of the imagination? God is still upon the throne eternal. He is as accessible to-day as when Elijah walked the earth. Some thoughts would be suggested which had given him com-

comfort to others. God is unchangeable. He is the same yesterday, to-day and forever. We change, but God changeth not. Elijah was a weak man, such as we are. There was no power in him only as it was derived from God. With

fort, and he trusted they would impart

it God's people have always pre-vailed. Elijah and all the prophets and all the apostles enjoyed it. With it John made the wilderness resound. With it Paul shook the old prison at Phillippi to its foundation. The genius of miracles had not ceased. The downfall of infidelity in the Roman Empire, the Lutheran Reformation, the

ower of the Wesleys and Jonathan Edwards-were all miraculous manifestamission, returned to this country last tions. Peter was no more a miracle May on his own responsibility and at his own charges to confer with the boards in Richmond and in Boston re- weakest agencies.

What we need now? Not literary dudes in the pulpit. We need men who are in sympathy with God.

All the promises of blessings are for us—for every one who will lift up the door of the heart and let the King of Glory in. We are warranted by the Divine

word in looking for mightler displays of sacred power than were those of lden time. We ought to excel in power our ancestors. What are our modern prophets doing? They invoke no power; they cast out no demons. Even Scotland is invaded by the m terialistic idea. A Presbyterian pulpit in the land of the Covenanters enunciates the utterance that miracles are

only the poetry of religion. And with this he sweeps the field. All miracles must be swept away. Infidelity is in our midst to-day. finds a potent ally in Henry Ward Beecher. What we need to-day is a return to the God of our fathers—is frequent and intimate communion with

There are great evils in our churches to be corrected. Our churches are burdened with hosts of such men. In a Methodist conference there is a class of supernumeraries. So there are in Baptist churches, there is a class which is left over because nobody wants

If evil is overthrown—if the damna-ble evils which stalk abroad in light are banished we must have heroism in the oulpit. We must have men who are earless in denouncing crime and deviltry. He despised the truckler and time server in the pulpit. Men of faith, men of courage are needed to beat down the foe that confronts the hosts of God's

people to-day.

The times are full of promise. The watchman tells only of the dim light, but some of the joyful acclaim of hallejah shall greet our ears. Elijah's God shall ultimately prevail throughout

Mexico was entitled to eight dele gates to the convention by reason of \$800 contributions to the Missionary Boards. here were two present, bearing letters

Rev. Green Clay Smith, of Kentucky

promptly at 9 o'clock.

Devotional exercises were conducted by the president, who read a part of the fifteenth chapter of the Gospel by

Prayer was offered by Rev. Geo. F. Williams, of South Carolina. Secretary Burrows read the minutes of the proceedings of yesterday.

The vice-presidents of the convention were requested to take seats upon the The chair announced additional com-

Dr. Tupper read a telegram from Shanghai, China, from Dr. Yates. The anguage was, "Come over and help us." lecretary Tupper was instructed to relate the telegram. Rev. J. A. French, chairman of the business committee, made a partial report, which was adopted. According to the report half an hour was given to devotional exercises. This service was led by Dr. Basil Manly, of Kentucky.

After prayer by Dr. George F. Bagby, of Kentucky, Dr. Manly briefly reviewed the history of the convention from its inseption, and drew the conclusion that the hand of God was in the movement which led to the separation between the which led to the separation between the Northern and Southern Baptists forty years ago. More good has been done that could possibly have been had they remained a unit. We are united in spirit and in purpose with spirit and in purpose, with separate fields of action.

After singing "Children of the Heavenly King," Dr. George B. Taylor, of Rome, Italy, arose to express his peculiar joy in being with the brethren of the Southern Bapwith Bap tist Convention once more. What in-Sabbaths, how he longed to be with the assembly of the Saints! It was like the feeling of the Psalmist when he said, "As the hart panteth after the water brooks, so panteth my soul after Thee O,

Italy is his home now and he will go there to spend the remainder of his life. In these closing years a deep gloom has shadowed his life, (he has lost his wife) but his trust is steadfast in God, and his heart pants for Heaven, where the wicked cease from trouble and the

good people. He thanked God that we have so many good men and women in this world. They are a blessing while living and they continue a blessing to the world, even after they are dead.

At this stage, the half hour having closed, Dr. Mell resumed the conduct of the business of the convention. the business of the conventi

Rev. J. A. Hackett, of Texas, moved the appointment of a special committee on woman's work. Preyailed.

nothing in such recognition, as was asked for that was inconsistent with

if funds came after that of course they to the rules of the gospel. He endorsed were not mentioned. This was a ques- what had been said by the brethren who tion of common sense against demands that were devoid of reason, no matter by whom made.

Col. Edwards insisted that obedience to the constitution was both businesslike and in accordance with common Secretary Burrows said it was

constitutional question and if these delegates were now admitted it would be a discrimina-tion against delegates from Arkansas who came to the Waco convention in-sisting upon just what is asked for here to day. This would involve the body n trouble, and secure the recognition funds twice.

The report on colored people was read by Judge Hillyer, of Georgia. It addressed itself strongly and favorably to the evangelization of the colored race. Very much has been written and said upon this subject. We need more posi-tive and favorable action. These people are at our doors. Almost without exception they are favorably disposed to-wards the Baptist denomination. The home mission board is charged with this work. That board is of the opinion that if the Baptists of the South will contribute \$10,000 to this work that a similar amount will be contributed by our Northern brethren. This is heartily recommended by resolution, accompanied by another that special effort be made to educate their young ministers.

Judge Hillyer said that allusion had been made this morning to the conflict between good and evil in this land. America is a common battle ground for such forces. Located as we are in connection with these colored people we should work for their evangelization, and through no other medium can the work more effectually be done than through the home mission board. We hear of strikes and riots, of bloodshed and communisic outbreaks. This is imported from Schemia, France and Ireland. We never near of these outbreaks and strikes among negroes. If we will christianize them, we make them wonderful for good. There are 7,000,000 negroes in the South and this only indicates what a power they will prove if christianized. It will give us strength in turning back the tide of demoralization. Everyone

knows the power of the colored preacher over his people. The autocrat of Russia has not greater sway than has he.

Dr. Ford reviewed the history of the negro from the time that he first touched American soil. He has 'gradually ascended in the scale of mental and moral excellence. But of late years we have

spected the judgment with which he esisted such an invitation from certain marters. He re-ceated that the people with of the South only could grapple with this question, and they will succeed in this as they always succeed.

Rev. J. B. Gambrell, of Mississippl, wanted to say two or three things in a brief way. It has been said that the uthern people alone could meet this estion. So far as he was concerned.

s thought that every man with a good eart in him ought to assist in the solu-on of this problem. As for himself, a was grateful for Northern liberality. he was grateful for Northern northern These noble brethren had poured thou sinds of dollars down here for the edu-sition of the nagre. He appreciate sition of the nagre, the appreciate

and he was sure he would go Dr. Hornady, of Georgia, spoke a he same line. He was familiar the negro and was warranted in spraking. He favored the resolutions and the entire report. The Baptists of the South must lead in this matter. The Baptists of the south must lead in this matter. South must lead in this matter. The Baptists of the South must set the example in this work; providence has opened the way for the accomplishment of this great work, and we must exist upon it. Politics cannot settle his problem; God must settle it.

Dr. McDonald, of Ga, addressed the canvention as the representative of the

me mission board. He did not

onvention as the repre

white man, and had tried to decide first what the duty of the white man was He was rejoiced at the large sumf of money contributed by Northern Christians. He was sure the white Baptists, of the South were ready to rise to he importance of this work, and would be glad to see ten thousand dollars rafied at once to be expended by the hone board during the coming year. While other work is to be done in American and foreign fields, I like the colored property of the South, our brethren in black, and believe that in addition to the work now being done for them, there rems as weary are at rest.

He was glad to be here once more with the dear brethren. Dr. Manly many times had occasion to thank God for we should have ten. We want in the should have ten. we should have ten. We want in the tutes among them to get close to the man at the tutes among them to get close to the man at the tutes among them to get close to the man at the tutes among them to get close to the man at the tutes among them to get close to the man at the tutes among them to get close to the man at the tute of the sum proposed. Our christ's sake, let us give ourselves to the work and help them up.

Rev D G Oldham (colored), of Cha ta the man at the tute to the tute to the tute of tute of the tute of the tute of the tute of tute of the tute of tute of the tute of tute o

nooga, felt like taking a collection. How would remind you when you spea, of the 3,000,000 Baptists of the world, tha 800,000 of them are colored. He start on woman's work. Prevailed.

Gen. Green Clay Smith, of Kentucky, offered a resolution committing the convention to the endorsement of prohibition. He asked for the appointment of a special committee upon the subject. Granted.

Seen. Green Clay Smith, of Kentucky, been appointed to go to Waco but has over these varied lines as gathered from attending. Now that he is fight stood at the junction of great evangel-bition. He asked for the appointment of a special committee upon the subject. Granted.

Granted.

Seen. Green Clay Smith, of Kentucky, been appointed to go to Waco but has over these varied lines as gathered from attends in the junction of great evangel-bitions. Now that he is fight stood at the junction of great evangel-bitions and influences are convention. The second in the point we touch great outlying interests. From America we touch the uttermost been struck when one of the appointment of a special committee upon the subject.

not here? Indeed, his chief object was to test this whole matter. We are confronted by it year after year. It met us at Waco. The convention should pronounce upon it, to save itself from subsequent trouble.

Col. Edwards, of South Carolins, saw thought the bane of the Southern negro God appeals to us by opening up vast preacher was the desire to enter in God appeals to us by opening up vast provided in the United States.

God appeals to us by opening up vast provided in the United States.

God appeals to us by opening up vast politics. He would not couple the p.1. conceptions of duty. Southern Baptists of the United States.

France of the Southern negro God appeals to us by opening up vast politics. He would not couple the p.1. conceptions of duty. Southern Baptists of the United States.

France of the Southern negro God appeals to us by opening up vast politics. He would not couple the p.1. conceptions of duty. Southern Baptists of the United States.

the constitution. If the funds had been received, simple justice demanded recogthe constitution. If the funds had been received, simple justice demanded recognition.

Dr. Tupper, of Virginia, said that the business of the board was simply a matter of bookkeeping. Certainly, these books must be closed at some time. April the 30th was the day named, and if funds came after that of course they were not mentioned. This was a questioned what had been said by the brethren who heard still, and comparing the work.

To say now that he never heard so must he common sense in a speech from a Call of the South.

One cent a week from our Southern membership would give Home Missions Sp36,000 during the year. The women of the Baptist churches of the United States raised last year \$49,635.40.

He was struck this morning with a discussion of that historic problem, the to the rules of the gospel. He endorsed what had been said by the brethren who had preceded him.

Rev. C. H. Campbell, of Georgia, wanted to modify the tone of the recolutions so as not to make the raising of the funds suggested so mandatory. If the funds suggested so mandatory. If the funds suggested so mandatory. If the negro alone, there is much to ter discussion by himself, Judge Helland Quicken us. Of the 7,000,000 colored yer and Dr. J. W. M. Williams the People, five-sevents are favorable to

amendment was lost. The convention adjourned after proye er by Rev. George F. Bagby, of Ksa.

The convention was called to order at 3:20 by the president. "The Sweet Bye and Bye" was suand prayer was offered by Rev A De Brooks, of Texas.

The telegram from Missionery Yates, Shanghai, China, to the convention reading as follows: "Come over and help us" was answered. "Acts 16-10," which reads, "We indeavored to go assuredly gathering that the Lord has called us for to preach the

gospel unto them."

The report from the special committee on "resources of home mission" board" was read by Rev J P Eagle, on Arkansas. The report asked for \$15.000 from the States as follows: May land \$4,000, Virginia \$8,000, North Carolina \$5,000, Gorgia \$8,000, Alabama \$4,000, Mississi pi. \$3,000, Tennessee \$3,000, Kentu ky \$8,000, Missouri \$4,000, Arkansas \$700, Florida \$500, Louisiana \$500, Tennesse Florida \$500, Louisiana \$500, Teksi

\$2,000. The report further suggested that the matter of raising these amounts be presented to the churches by the State

board in the several States. The chairman briefly recited the points covered by the report and the reasons why it should be adopted. It devising plans for carrying on any work the speaker thought that the free thing to do is to decide what should be done and then go ahead and do it. He warmly advocated the giving into he hands of the State boards the collection of the sums proposed, but the moder should be transmitted in cash to the home board and not in vouchers dominoney already disbursed.

Rev Green Clay Smith, of Ken-tucky, thought that if \$133,000 given to foreign missions, Baptists ought to willingly Son-tribute \$300,000 to home missions Dr. Ford reviewed the history of the negro from the time that he first touched American soil. He has 'gradually ascended in the scale of mental and moral excellence. But of late years we have stapped aside from this work and left it too much to others. We of the South have by contact, given him what elevation he has. There is nothing of communism in him.

He believes that the negro is now ready for evangelizativn. He had seen the German and the foreigner from others. We must look after foreigners coming to this country also. These people we supported it with nickels and pending the first to the first domination of that church to back it, this quiet apostle began his noble work. Out over the shimmering waves he went to the green island of Cubs. Apparently insignificant was the first to come to this man of the great work in that region.

A bability cigar maker was the first to come to this man of the bability cigar maker was the first to come to this man of the green island of the went to the gree

people of the South are sider New Orleans all of Louisiana's It to any cause that might be suggested the only people who can is merely a city of that State. With this own judgment. [With this he grapple with this problem. He repudiated social equality. He admired the intelligence of the colored man. He repudiated social equality is a signal for a tide of contribute convention the time will soon came which was a signal for a tide of contributely and the intelligence of the colored man. He when Louisians will be recognized as her anticipated growth will warrard.

Rev. Dr. Samuel Henderson said net behind all foreign mission operations there must be a liberal support of home mission work to sustain foreign with We must occupy new fields. We not give hundreds where now we have thousands. sands. He could take obseco bill of the country support every mission of our box ds.
There are regions in Florida ws constitution of the state o

Bev. S. K. Leavitt, of Florida, said that his State had received \$5,000 Soin the home board and received \$2,500 kg. home. He never was in a State when the people gave so gladly to missionary objects. He wanted the convention to

Bev. N. A. Balley of Florida, said tha the home board had given & Florida, and not \$5,000 during t ear. Every one is taking hold when the comes into Florida. If you were to give \$2,500 to Florida you could not put

it to a better use.

Rev. J. A. Hackett, of Texas, said that was the way they did in Texas.

Rev. W. Wood, of Flords, said, there is a scripture rule on the subject. Let every one give as the Lord has prospered him and lay by him in store on the first day of the week.

Rev. B. R. Womack, of Arkansas said that his State so tich in resources.

pose to solve the "negro problem," a it el help now to develop these resources much thought to the problem of he white man, and had tried to decide first.

The womack, of Arkansas said that his State so rich in resources needed help now to develop these resources and make that State a great power. The what the duty of the world help now to develop these resources and make that State a great power. The what the duty of the world help now to develop these resources and make that State a great power. The report was then adopted. Rev. Dr. E. W. Warren, of Georgia

Night Session.

The convention met again at 8 p. m., at which time President Mell asked that some familiar hymn be sung. that some familiar hymn be sung.

"Jesus, Lover of My Soul," was sang
by the entire audience. Prayer was
Home missions being the topic before the convention, Dr. Ellis took the
stand and addressed the body. He said
that he never stood at a central telegraph office without great emotion.
Impressions, emotions and influences

of a special committee upon the subject. Granted.

Dr. M. B. Wharton, read the announcements for reiglious services to-morrow. They are published elsewhere.

Bev. B. F. Riley, of Alabama, offered a resolution to allow representation upon the floor of the convention upon finitis which had been contributed and yet were not reported by the excretaries of the boards.

He stated that funds had been paid over by certain churches in the State and were now in the hands of the secretaries, though too late for recognition in the reports. He admitted that such a course was calculated to produce confusion as these funds would expect to be represented next year, yet this has been admed to. The keynote have been wonderfully kind to us, as it in the state of the world. I coking out upon the world there are within the vision of faith the final plex. No people is more decile, more to coraquest of the world. Looking out upon the world there colored pople, and brethren, you know to be optimistic as Christians. As we look a dimension of the southern, you know to be optimistic as Christians. As we look the final plex No people of the South of the services of the world. Looking out upon the world there continued that such a dimension of the south of the s

Rev. J. A. Hackett had never made a tions of learning under denominational

board still, and comparing the work that has been done with that which is to be done, we find much to awaken and

people, five-sevenths are favorable to Baptists. There was a time when you came back from the field of battle, lying behind you, finding wreck an ruin on every hand, reared in opulence you rose up like men and braved the darkness of the future. You

have proved yourselves heroes in the midst of the wildest desolation. Incidents had been related of the utter demoralization rife here; but you have risen above these, and placing your hands into the hands of the eternal Christ you have triumphed. If there was a time when you hated

the North, when rancor held sway, this has given place to a tranquil love, and ye to eye we see each other now in the The name of the man who suggested that \$10,000 be given for the evange-

lization of the negro ought to be incor-porated into that report. It will be-come historic. If you repeat the speech-es made here to-day, in the North the amounts will be duplicated. If our duty is now nobly done, we shall in the end hear the plaudit, "Come

shall in the end hear the plaudit, "Come thou, good and faithful servant, enter thou into the joy of thy Lord."

Dr. Lansing Burrows next addressed the convention. Nothing but the convection of duty compels him to speak in hight. He would shrink from it. The majesty of the occasion is more worthy of the angels that bear the verlasting Gospel than of lips of clay. He is to come to speak for Christ. In the morning of the world, when man ne morning of the world, when man ome the expression of everlasting love. out of the dire necessity of the race oame the gospel. Out of suffering came jug. This is seen throughout nature. Over against the joy and sunshine of earth there are the clouds and storms of grief. So in grace. There is the law of compensation reigning throughout.

In glowing terms he referred to the quiet and heroic work undertaken by Missionary Wood at Key West and in Amidst the enveloping gloom of Ro-nan Catholicism, with the antecedent

foreigners attack our religion.

must not be still but must organize to must not be still but must organize to but of his work. But just as his work for these people. He would be glad to give his energy to accomplish the raising of \$155,000 rather than \$55, it is little house of worship. But he to come here to ant a Ransist church and a pastor.

The says not a word, but expects

Missionary Wood and Rev. Albert Diaz were called to the stand, and the former appealed in behalf of his little

Unable to speak fluently in English,
i net Missionary Powell was called to the
stand to interpret the Spanish of Rev.
Albert Diaz, of Havana.

Pledges to the amount of \$1,100 were
made, beside a large quantity of cash
which was not counted as this report

The occasion was remarkable for its The convention sang "Praise God rom whom all blessings flow." After penediction by Dr. Tichenor, the con-rention adjourned till 9 o' lock Monday