

# THE ALABAMA BAPTIST.

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## The Fulness of God.

"That ye might be filled with all the fulness of God."—Ephesians iii, 19.

How can a man be filled with all the fulness of God? Can the finite hold the Infinite? Can a man hold the entirety of his being, the totality of his substance and energy? Ask—Can the pitcher on your table hold the Atlantic? You are thinking of quantity, magnitude, bulk; the passage may well perplex you. Put away the idea of quantity, and substitute quality; cease thinking how much there is of God, and how little there is of you to contain him, and begin thinking what God is, and what you have of capability to be like him, and perhaps the dark saying will brighten.

The fulness of God, the plenitude, completeness, and eternal perfection of life, love, thought, wisdom, will, and virtue which make him God! Be filled with his fulness, the superabounding wealth of his grace and nature so as to be like him. Be a partaker of his perfection, so as to imagine his character and glory. Be filled with all he is. The cave is filled with the fulness of the ocean; all the sea, its whole nature is in it, and the tide must roll back ere it can be emptied. So may ye be filled with all the fulness of God.

God's fulness.—The Universe with all its daily miracle and wonder is only a partial revelation of it. It often seems to me a continuous, immense, but unavailing effort to express it. Vain and foolish as it seems, there are days when I cannot help sympathizing with the immeasurable vast about me in its abortive endeavors to unfold the mighty nature and mind of God. I feel a kind of pity like that which one regards a dear friend, in whose breast there dwell great thoughts and pure affections, but who is so inadequately endowed with speech that listening is a pain. And for most part the feeling comes when the world has put on her summer robes, when she is clad in her summer robes, when her song is choral and triumphant. Those days when she is in her royal mood, and her face is like a glory. The beauty and splendor, to my eyes, are but as colors in which some great angel has dipped his pen to write, "Lo, these are but the outskirts of his ways; and how small a whisper do we hear of him! But the thunder of his power who can understand?" Yet what an outpouring the Universe is of intelligence, beneficence, power and loveliness. And each new discovery man makes has the effect of a new disclosure of the opulence of the Divine mind and nature. The revelations of the physical world are startling, and even awful. Science increases indefinitely the mystery and wonder of the world, and the life upon it. The demand for God becomes greater at every step that is taken.

Created life is nothing but a radiant shadow fleeing From the unapproached lustres of that Unbeginning Being.

What a scene of marvels is the history of our race! What a manifestation of Divine purpose and love! What secrets of wisdom, justice, and grace are hidden in it! What an intimation it is of the infinite fulness of God! Low let us bow before the Cross of Christ, which is the revelation "of the mystery which from all ages hath been hid in God who created all things." The Cross opens and makes accessible to man the sympathy, the tenderness, the forgiveness, the all-embracing motherliness of God. Shows him in the depth of his eternal life yearning after and clasping the children of men.

Thus dost thy hospitable greatness lie Outside of the o' boundless sea; We cannot lose ourselves where all is home, Nor drift away from thee.

The Universe manifests the creative fulness, the Cross the more awful redemptive fulness of God.

Beautiful dream attributes, all manifold and bright, Now thousands seem, now lose themselves in one self-gliding light; And far in that deep life of God, in harmony complete, Like crown'd kings, all opposite perfections take their seat.

Filled with all the fulness of God, not the partialisms of man. Man gives his brother words for things, doctrines for revelations, rites for spiritual grace, and an indwelling spirit of truth and love. Many of the fundamentals in the systems of men are not in anywise essential to the building-up of a soul. They have no true nourishment in them. Highest manhood could not be attained were they never heard of, and attained the earlier. The conceptions of system builders, beaten out in and by the exigencies of controversy, full often are streaked with very gross material, and impoverish rather than enrich the life of the spirit. The best that man can give is broken, mixed,

and insufficient. Man cannot be filled satisfactorily and blessedly by the product of human thought and contemplation; that fulness is not in it which the heart requires. The light and warmth stored up in coal are a help and blessing to us in these northern climes; but their best and utmost would leave us chill and poor, indeed, without the original and exhaustless fount of fire—the Sun.

Jesus, thou joy of loving hearts, Thou fount of life, thou Light of men, From the best bliss that earth imparts We turn, unfill'd, to thee again.

Man cannot be satisfied with fragments. In all that is vital, he must have fulness or he suffers. For bodily health he must have the fulness of the bread; if it be bad or adulterated it will not be equal to his needs—it will not support the full life. Defectiveness of quality in the bread is sure to end in deficiency of life in man. The bread is partial, not full, and the blood is thereby impoverished. For comfort and vigor man must have the fulness of the atmosphere. When the air is impure he is languid and depressed. It may fill as much space, but it does not fill him; it is partial, defective in life-giving quality. Man must have the fulness of the air—have it as God made it. "Filled with the fulness of God." With all God is in the heights and depths of his being. Not quantity, except the quantity and proportion of quality. "Partakers of the Divine nature." This participation results from heightened apprehensions of God in Christ—the heart-vision of his holiness and love. "Ye being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth, and length, and height, and depth, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Think of being so filled. Think of all that is most wonderful and exalted in human nature, having its full and fitting altitude; nothing lacking. What must a spirit be, what must a spirit become, that has its full sustenance, and whose every faculty has its right direction and its right employ? Ponder the idea of perfect health, perfection of power, and exhaustless resources. They are certainly included in the Divine nature which Paul's words import. To be filled with the fulness of God will be to possess a healthy, vigorous, consistently sustained, harmonious, victorious, spiritual constitution and character. Such filling means—rich, ripe, perfect manhood; a manhood filled up, filled out with God; filled with God's light, God's wisdom, God's holiness, God's compassion, gentleness, peace, and joy. So filled, man is what he should be, and what he will be—God-like, the image and offspring of his Maker. What an affluence of being the words betoken—"filled with the fulness of God!" We are moving, not to an end, a bound; but to wider spaces. The circle of the heavens enlarges, the sky heights, the tendency is toward an ever increasing capability of mind and heart. The man in whom Christ dwells, whose roots are in love, has experiences that are prophecies. His eyes are sometimes opened to see in the common daylight a heavenly glory, and in the face of a man as it were the shining face of an angel. Nature stands transfigured before him. He receives new gifts. Some latent faculty starts into use and he discovers himself in the exercise of an unsuspected power. He is as one born consciously into another and unthought of world, and life is ampler and grander forever more. Slowly as we seem to grow, there are days when a spirit breathes upon us and we find ourselves larger than we knew. We reach upward, and henceforth we are creatures of a finer mould, clearer vision, and more spirit like motion. An initial life is ended and a diviner and completer life begun.

New passions are awakened within me, New passions that have not a name; Don't truths that I knew but as phantasms Stand up clear and bright in the flame, And my soul is possessed with yearnings, Which make my life broaden and swell; And I hear strange things that are soundless, And I see the invisible.

H. W.

A good opinion of one's self is not usually numbered among the Christian virtues. And yet what the world and the church greatly need to-day is more men who have a good opinion of themselves—so good an opinion of themselves that they would scorn to cherish low aims, or to do a dishonorable action, or to consent to another on which falls the shadow of a falsehood, or to do wrong to another in word or deed. Thrice miserable is he who has so low an opinion of himself that he does not think these things beneath him, and who consents still to justify that low opinion of himself.

The middle chapter of the Old Testament is Job 39th.

## Tuscaloosa News and Notes.

The pastor of the Baptist church of this city has recently returned from a most delightful visit to his old home in Marion, Ala. Besides the joy of meeting once more his "kinsmen according to the flesh," he found a sweet pleasure in communing with the saints at this great Baptist Jerusalem. It was my privilege to spend much time with the consecrated pastor of Siloam church. He is a brother who wins your heart on a first acquaintance, only to grow deeper into your affections at every meeting. Under the leadership of Dr. Davidson the church is upon a better financial basis, and upon a higher spiritual plane than it has enjoyed for many years.

The Judson is moving grandly on, and Dr. Frazer is the man who is moving it. The Howard, too, has had a successful year; and it was my privilege to be present at a most creditable entertainment given by the Philomatic Society. Every indication points to the fact that good and solid work has been done.

The second week of my visit Bro. Crumpton was in town, and I found myself much pleased with the methods he is adopting for the development of the great mission interests in Alabama. Let the Baptist workers throughout our State give their new Secretary a cordial sympathy and active cooperation and we may confidently expect better things for the future. On leaving Marion I brought with me to this section of the moral vineyard, this worthy functionary that he might "sit up our pure minds by way of remembrance."

Friday and Saturday (May 28th and 29th) Bro. Crumpton spent with us at our ministers' and deacons' meeting, convening at Coaling, Ala. We had a most delightful meeting. The discussions were practical, spiritual, and profitable. Our Secretary took a strong hold upon the hearts of the brethren, and we think a fresh impulse has been given to the work of our association.

On Saturday Bro. Crumpton and myself returned to Tuscaloosa. Sunday morning Bro. C. preached to my were not absolutely necessary to keep our preachers, and especially our Secretary, humble I might be tempted to repeat some of the good things said of him while here. It is only admissible that I state that we are deeply grateful to him for his visit to our church. On Sunday afternoon Bro. Crumpton held a service at the University, on invitation of the cadets. It was a most delightful service, and such an impression was made upon the young men as I have never seen here before. As many as thirty rose for prayer. Bro. Crumpton was induced to remain over and follow up this interest, and until Thursday he held a daily service at the University. A profound religious impression has been created among the young men. Professing Christians have been awakened to duty, and many out of Christ have manifested an interest in personal salvation. Several conversions are reported. It was my pleasure Tuesday-night to baptize cadet W. D. Gay, a son of one of our leading Montgomery Baptists, and I hope to baptize others before the commencement. But for the fact that the cadets are in the midst of examinations and on the eve of commencement, a general and a glorious work might be accomplished. These are the first conversions that have occurred in the University since I have been in Tuscaloosa, and it demonstrates to us the possibility of reaching with religious influence the young men of the University. We hope another year to profit by this work, and through the Y. M. C. A. which is taking a stronger hold of the boys each year, we think great good will be done.

We are greatly indebted to Bro. Crumpton for the gracious work he has done in this direction, and we trust that the interests of his work may often bring him to Tuscaloosa. He may be well assured that he will always find a cordial welcome in the City of Oaks.

J. S. DILL.

## Doctrinal Harmony.

Nothing is more entirely essential to the success of any organization, to the efficient administration of its affairs, to the ultimate attainment of the objects in view, than perfect harmony of view among the membership. This is true of every organization, be it human or divine. Unity of thought, unity of effort in securing a like object, of necessity binds together the membership in harmony; cements the stones in the building; while the absence of such unity just as certainly tends to divide and disorganize. Hence the fact that Paul taught the

same thing in all the churches. There were in that day no rival organizations. The churches everywhere were framed and fashioned according to the model furnished by the divine architect. All that remained for the apostles to do was to instruct the converts coming, some of them from Judaism, some of them from the blind idolatrous superstitions of the Gentiles, into the kingdom of Christ, in regard to the principles and doctrines of the new religion. And this harmony of view, that obtained in that day, was the secret of the marvelous success that attended the labors of the apostles and the churches of Christ.

A church has the right, therefore, to require that all her members shall be united in the same faith; that all shall believe the same thing. A religious denomination has the right to require that its ministry be in harmony with the faith of the churches. Not in every minute particular; for no two Christians can be found who in everything "see eye to eye." But in so far as the essential features of the body of truth are concerned, and the characteristics of a gospel church, every denomination has the unquestioned right to demand that its ministry be sound. This is admitted. This is the meaning of ordaining councils among the various religious orders. The denomination wants to know, has the right to know, that the candidate not only is a Christian man, but that he will teach the doctrines of the people whom he represents; that he will not be pulling down that which others are striving to build up.

Farther than this, he is required by the law of God, if not by church authority, to stand by the faith which he has publicly declared he indorses, unless he become convinced that he is in error, when it becomes his duty just as publicly to renounce as he once indorsed. Individual convictions are above every thing else. In this we do not intend, by any means, to say that our convictions are necessarily right. What we do intend is, that a man who has convictions is to stand by them, despite the anathemas of popes or of despots. If his convictions are wrong—no matter how conscientious he may be—he sins in holding them. But he would sin more deeply in giving them up, till convinced of his error. In the first instance, he sins in disseminating error; in the second, he sins in surrendering what he honestly, though mistakenly, believes to be truth. And no religious body has any right to go beyond this in its requirement of the ministry. "And right at this point is our chief contention with the Methodists at the present for their attempt to discipline one of their ministers for refusing to immerse. We do not know the brother, but we do honor his consistency. He has no right to go against his convictions. The business of the Methodists is to convince this brother that he is mistaken in his views as to baptism. But here their hands are tied; for they have declared that immersion is not baptism; hence, they are persecuting this brother because he will not do what they declare is without divine warrant, hence wrong! It may be said, however, that he is wrong in that he goes against the discipline, which gives to the individual the right of choice. But the discipline is not inspired. It is simply the opinions of men as to church order, doctrine and government. It can, therefore, be of binding authority only in so far as its declarations harmonize with the teachings of the Bible. And here, side by side with the discipline, is another "pronouncement" from the Methodist church, in the form of a tract which the ministry of that order are vigorously circulating, boldly teaching that immersion is not baptism. And this is no private, individual matter. It bears the imprint of the Methodist Book Concern. The Methodists, therefore, must be regarded as believing that immersion is not baptism. So soon as our Baptist Publication Society issues a tract declaring that sprinkling is baptism, and our people begin vigorously to circulate it, we shall regard the Baptists as fairly committed to that view. Now, if the Methodists believe the teachings of this tract (and they are just as much inspired as anything in the discipline), why should one of their ministers be hauled over the coals for consistently and unyieldingly standing by it?

What the Methodists need, what we all need in our churches, is doctrinal harmony—a straight-out, straightforward declaration of what the Bible teaches; then require minister and private member to stand together or give them an honorable dismissal. In addition to this, the Methodists need to revise, either the discipline or their recent utterances on baptism.—*Western Recorder.*

## Cherokee County.

Bro. Thomas Blair was ordained to the work of the ministry on the 4th Sabbath in May, at Providence church, and Bro. H. E. Jordan and W. Hagon as deacons. Rev. Samuel Blair, of Texas, has continued the meeting up to now, and has baptized over twenty. Bro. Blair was a delegate to the Convention at Montgomery, and came here to be at the ordination of his brother. He is an able minister and God has greatly blessed his labors.

Not home from Nazareth and Pilgrimage Rest, where we had good meeting, Bro. Russell, unable to walk from rheumatism, was carried to the creek and baptized in a sheet. The churches will do more for missions this year than ever before. There is a greater interest taken in Sabbath-school work and weekly prayer meetings than I have ever known.

Our evangelist, Rev. W. H. Smith, commenced his work in our association on the 13th of June. He was with us last year and God abundantly blessed his labors. I wish Bro. Crumpton would come to our section. I tried to get Bro. Bailey to do so, but failed. We have generally raised the amount, and sometimes more, than asked for. If Bro. Crumpton could pass through we would do still better.

Grand Master J. G. Harris, will lay the corner stone of our Lodge at this place, Howell's Cross Roads, on the 21st of June, and deliver a Masonic address. At night he will lecture at Center. Subject: "Human life—Its Seed-time and Harvest." There will be a grand crowd here and at Center, and we anticipate an entertaining and pleasant time.

May 30th. W. H. BURTON.

## The Churches Christ's Missionary Organizations.

BY GEORGE E. BREWER.

The gospel of our Lord is to be proclaimed in all the earth. While he was here he said, "While I am in the world I am the light of the world." In view of his departure, he said to his disciples, "Ye are the light of the world." He commanded the disciples, and through them the churches to the end of the ages, "Go ye into all the world and preach my gospel to every creature." The churches are Christ's visible representatives in the world. The duty belongs to them to send forth those called of the Master to the work, and this carries with it the duty of providing the needed facilities of prosecuting the work.

A question, however, presents itself to the mind as to whether or not Christ so organized his churches as to clothe them with all needed power for accomplishing the work? Judging from efforts not infrequently made in the Southern Baptist Convention, and other religious bodies, to obtain representation and otherwise; give note to societies formed for missionary work, through funds contributed by them, as such, it would appear that church organization is insufficient; that our great head, was not wise enough to foresee and plan as the exigencies of the times would demand, and that other organizations are needed to supply the demand, and are therefore to be created, as the peep of the churches in our religious gatherings. It makes but little difference who may be recognized, or from whence they come, provided neither Christ nor his church be dishonored in the act. But whatever would touch their honor must be jealously watched.

Are these different organizations composed of those connected with the church? If so, are they not a part of the church, and as much bound to aid in swelling her coffers for these objects as any other members? Surely, for in the churches all are one in obligation and duty; there being "neither male nor female, bond nor free," as recognized by church law.

It seems best to have class or sub-organization, let it be so, but by all means let these subdivisions bring their work and contributions together as the aggregate of the church's work and contributions, and let her be represented by whomsoever she may choose.

If the process of segregation continues how long will it be before the church is unknown as a factor in the great work for which she was constituted? If encouragement is held out a little more strongly than it has been, and class pride stimulated a little more highly, we might soon see a state of things existing that would make the cheeks of every one who loves the church of Christ tingle with shame. The showing might be something like this in a letter to an association, viz: "The church at High Pine sends for missions \$10; Ladies' Missionary So-

ciety \$20, Sunday-school \$20, Little Buds \$10, Boy Helpers \$15." Such a report would fill a true heart with sadness; \$75 for missions, and nearly one-seventh from the church, Christ's representative. But it may be said, "all the items are from the church, for these are societies in the church." Well, if so, why not say "the church at High Pine sends \$75 for missions?" Why credit somewhere else, to the shame of the church? May the reason for the fact not be found, if diligently searched for, to be that the members pride more in their society than in the church? God forbid. Let the church rise in grandeur above everything else on earth, for she is above them all. She is "the body of Christ, the fulness of him who filleth all things."

If I glory in anything on earth let it be the church of Christ. If I do anything for missions let it be through the church of Christ. If I unite with any organization to promote human happiness let it be simply as a member of the church of Christ, for she should be like her Head, the embodiment of goodness and mercy, and love.

Hope those efforts will soon cease that tend to dissipate the force and energy of the churches by scattering them into petty societies, running on independent lines, and all efforts be directed to a more energetic prosecution of every good work by all the members rising up as one, that Christ may be known in all the world through her who is one with him, and that those who are connected with her, whether young or old, rich or poor, male or female, may feel that "we are members of the body of Christ," and members thereby one of another, so that Christ may be glorified in his church.

LaFayette, Ala.

## Dying to the Glory God.

One of the commonest mistakes of intelligent Christians is in the assumption that God necessarily desires them to have long life in his service on earth; that if they are honoring him by their earthly existence he will continue to prolong their days as possible. Yet, as a practical fact, we know that it is very often by the expenditure of one's vital force, rather than by its preservation, that God is honored, and that one's place is filled on earth. What would be thought of a soldier who should hesitate to lead a forlorn hope at the call of his commander, on the ground that, being a good soldier, he ought to live as long as possible, and run no risks of losing his valuable life? Would not the answer to this suggestion be, that a soldier has chief value as a soldier in his very readiness to lay down his life as soon as his laying down could accomplish more than its retention? And is not every Christian to do service, and to endure hardness, and to be ready to run risks, as a good soldier of the Lord Jesus Christ? Of course, neither the one soldier nor the other has a right to throw away his life; his strength, his talents, or his time; but, on the other hand, he must not count it a sure premise in his reasoning process that he will necessarily be more useful if he lives than if he dies. Living is a very good business in its way; so is dying; and often the very best thing a man can do to make his life a complete and well-rounded life, is to risk it fearlessly at God's call, or to lay it down cheerfully at the call of God.

## Churches Coming Together.

Sunday morning Mr. Mathews and Dr. Hiden surprised their congregations by making an exchange of pulpits. When Dr. Hiden rose before his congregation Sunday night he remarked that a good many years ago the Baptists and the Christians vulgarly called "Campbellites" were a long way apart. He thought from what he had seen at the Christian church in the morning that the two organizations were getting very close together, at least very much like each other. For instance he noticed that some of them talked to each other right up to the beginning of the sermon, just as we do here. Some of them came in late and all the way down to the front pew others turned in their seats to see who was coming in. This was all very much like the Baptists. But when the collection was taken up not many people put anything into the box; and this was so much like the First Baptist church's collection that he felt perfectly at home in Brother Mathews' pulpit. The churches were so very much like each other as to indicate a coming together. Dr. Hiden's humorous drive at his congregation was received with an evident mixture of the feeling, "It's funny" and "those hits are put where they ought to do some good."

—Lexington, Ky. Transcript.

## Literary Notes.

RACHEL HASTINGS' GIRLS. By Sophie Bronson Witterington. 12 mo., 300pp. Price, \$1.25. Philadelphia: American Baptist Publication Society.

As a real missionary work, this may be heartily commended to our Sunday-schools. Rachel Hastings was the teacher of a Sunday-school class, composed of bright, intelligent girls, and during one summer vacation in their academy, proposed that they should meet at her father's house once a week. Her invitation was gladly accepted; but they found that their teacher desired more than mere social enjoyment. She proposed that they should spend a part of the weekly afternoon in examining the condition of women under Brahmanism, Buddhism, and Mohammedanism. The girls had a turn topics for their examination, and presented what they had been able to gather. The growth of interest among the girls, and among the families to which they belonged, is well depicted, and with the varied information which they gathered, makes a charming missionary book. It is illustrated in the Society's usual handsome style.

The game of Mythology is played like the "Game of Authors," with the added amusement, if desired, of forfeits, to be forfeited by the defeated one in correctly spelling or pronouncing any of the names the victor may designate. But those who do not care to play the game can find here, at a glance, a complete compendium of Mythology in a convenient form for reference, and supplying the principal facts in the smallest possible compass. Parents have found it an assistance to their children in their studies, and an easy and enjoyable method of acquiring themselves a familiarity with an interesting department of knowledge. It is handsomely printed in colors, and furnishes a large amount of information and pleasure for the small sum of half a dollar. Published by Chautauqua Press, 117 Franklin St., Boston, Mass.

The National Baptist Publishing Co. has published the Little Baptist, by J. M. Martin, revised and corrected by M. P. Lowery, D.D. This is a simple but charming story. It illustrates very fully and forcibly the doctrine which Baptists hold and teach, while just the book to place in the hands of the young, it will be very profitable to older persons. 128pp. cloth, 75c. Address National Baptist Publishing Co., 1108 Olive St., St. Louis, Mo.

The fact that the Old Testament Student has successfully closed its Fifth Volume is one that must be a source of satisfaction to all interested in thorough-going, Bible study. This journal has fairly won its way to a high place in the esteem of Bible students, and promises to be yet more helpful than ever to the many who welcome light thrown on the Word of God. The June number (the last of Vol. V.) on our table, and presents some of its noble features. An article on the Assyrian Epynon Canon and the chronology of the Bible is one that will command attention. Dr. Geo. Dana Boarman gives some valuable suggestions as to "How we Should Study the Bible." The Messianic Element in Balaam is the title of an interesting paper by Prof. Denio. Dr. J. A. Smith discusses Pagan Wisdom and Christian Inspiration; and Prof. J. P. Peters urges the study of Hebrew as an elective in college.

## ALABAMA NEWSPAPERS.

The American Newspaper Directory for 1886 published by Messrs. Geo. P. Rowell & Co., No. 10 Spruce street, New York, reveals the following interesting facts concerning the newspapers of this State. Since the Directory was published there have been a few changes but the statistics are substantially correct. There are in Alabama 144 newspapers, of which 11 are dailies, 1 semi-weekly, 123 weeklies, 2 semi-monthlies, and seven monthlies, 130 are secular in character, 5 religious, 5 devoted to education, 1 to agriculture, 1 to society interests and one a commercial journal; 74 are democratic in politics, 53 are independent of their political complexion; 1 is avowedly prohibition, 1 weekly is published in the German language, 8 dailies and 6 weeklies are published on Sunday, 2 weeklies are issued on Monday, 5 on Tuesday, 23 on Wednesday, 16 on Thursday, 23 on Friday, 18 on Saturday. The combined circulation is 100,000 copies in round numbers. There are 81 different names used in the main titles of these papers: News, Times, Herald, Gazette, Democrat and Mail

are most frequently used, and in the order named. There are only 17 papers now published in this State that were in existence before the war. The Huntsville Mercury, established in 1825, is the oldest weekly and the Mobile Register the oldest daily. The following have been in existence at last 50 years: Huntsville Mercury, Florence Gazette, Mobile Register, Montgomery Advertiser, Moulton Advertiser, Selma Times, Greensboro Beacon, Tusculum Alabamaian and Jacksonville Republican.

Edwin Alden & Bro., Cincinnati, O., and New York City, have just issued a very beautiful and attractive Illustrated School Catalogue containing newspaper lists, and some valuable suggestions in the direction of using illustrated advertisements. Many sample illustrations of leading colleges in various parts of the country are given with the expenses that would be entailed by using large engravings in connection with newspaper advertising. The Catalogue is quite artistic, and will be sent free on application.

After many years' labor, Mr. Spurgeon has finished his great work on the Psalms. He calls it the Treasury of David. "It is indeed quite a treasury, as any one will see who examines its precious coin. The work embraces seven volumes and is an elaborate commentary on the Book of Psalms in Spurgeon's own unique style. At the close of each Psalm there is a collection of comments of writers, late and remote, upon that particular Psalm. Mr. Spurgeon's Hints to the Village Preacher, are suggestive and worthy the attention of the reader."

One of the chief features of this rare work is, its devotional character. It is equally suited to the preacher and common reader—to the Christian, whether old or young.

Soon after the publication of the first six volumes, the writer purchased them, and was impatient to see the last volume, which was delayed by reason of Mr. Spurgeon's illness, but it has now been issued, and is the peer of its predecessors. Your correspondent is so delighted with it that attention of the readers of the ALABAMA BAPTIST to it. The American publishers are Funk & Wagnalls, 10 and 12 Dey St., New York.

## Pulpit Don'ts.

- Don't preach more than thirty minutes.
- Don't think to be immortal by being eternal.
- Don't try to be eloquent; only try to be simple.
- Don't preach your own doubts or the doubts of others. Your people have doubts enough of their own, and can always pick up more.
- Don't raise the devil in the pulpit unless you are sure you can lay him.
- Don't preach science; not even the science of theology. Your pulpit is not a lecture platform, nor your church a classroom.
- Don't try to be funny in the pulpit. Never say a funny thing on purpose. Humor that says itself will do no harm.
- Don't try to be some one else. There is only one person worth imitating, and the way to imitate Him is by living in Him.
- Don't substitute gush for good sense, rhapsody for reason, and asseveration for argument. The Americans are a strong people; and they need a meat diet.
- Don't mistake noise in a sermon for eloquence, or noise in a prayer for devotion.
- Don't use the long prayer to tell your congregation the news of the week, or the Lord the latest discoveries in theology.
- Don't gesture with malice aforethought.
- Don't try to save the truth; the truth can take care of itself; save men.
- Don't turn your pulpit into a stump. If you want to help your party, find a stump outside.
- Don't ask the centre pews what you may preach; ask the New Testament.
- Don't try to be prudent; only try to be brave. Even Paul begged his friends to pray for him that he might speak boldly as he ought to speak.
- Don't imagine that you are the Board of Deacons, the Board of Trustees, the church meetings, and the society; you are only the pastor.
- Don't forget that it always takes two to perpetrate a scandal; one to listen as well as one to speak.
- Don't forget that it always takes two to make a quarrel; and—
- Don't be one of the two.—*Christian Union.*
- Keep the home near heaven. Let it face toward the Father's house.



# Alabama Baptist.

MONTGOMERY, ALA., JUNE 17, 1886.  
J. G. HARRIS, Editor and Proprietor.  
W. A. DAVIS, Associate Editor.  
S. HENDERSON, D. D., Associate Editor.

## BUSINESS ANNOUNCEMENTS.

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All communications on business or for publication should be addressed, and all checks and money orders made payable to THE ALABAMA BAPTIST, Montgomery, Ala.

DR. CRAWFORD thinks that if we would quit trying to make Caucasians out of the Mongolians in the East and out of the Negroes of Africa, and simply aim to make Christians of each and let them "abide in their calling" as distinct races, it would mark a new era in our missions. There is much to be said in support of his views. That something needs to be done to break the incrustations in China and Africa is evident. What it is, we are not wise enough to say. S. H.

## THE CONVENTION.

The Baptist State Convention of Alabama meets in Birmingham in just one month. Between now and then we would appreciate the effort if every pastor in Alabama would present the claims of our State organ to the people of his charge. Do this for the cause, brethren, and bring us the money when you come to Birmingham. How it would delight our heart if every pastor we meet there would have with him the money to cover the subscriptions, new or renewal of our State organ. And an impetus it would give to the paper and how it would advance the Baptist cause in Alabama. Then let us all in the coming month do something, make one grand effort, for the ALABAMA BAPTIST. Will you do your part?

## OUR COLLEGE COMMENCEMENTS.

The Howard and Judson have just closed one of the most successful years in their career. Dr. Broadus preached the Commencement Sermon, using as his text: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." The Marion Standard says the sermon was simply incomparable. The Baccalaureate Address was by Hon. D. P. Bestor, of Mobile, and was "eminently practical and calculated to stir to thoughtful action the young men to whom it was spoken." These words of the Advertiser's correspondent express to our minds the highest compliment which could be paid on such an occasion. To graduates and undergraduates alike, the need at once comes for thoughtful action.

The address of Sumter Lea, Esq., before the Literary Societies of the Howard was pronounced a masterpiece of effort, and Rev. D. I. Purser's address before the alumni of the Judson, was such as his former visit to Marion had warranted the people in expecting.

The Howard boys are making their mark in Alabama, and Judson girls, too, are exerting their silent yet powerful influence, impelling men to higher and nobler action, and shaping in part, the destiny of the South. The future of both institutions is what Alabama Baptists will make it. Then let us all heartily co-operate in any work which shall have for its end the advancement of these grand colleges of our denomination.

## THE NEW CHURCH AT WOODLAWN, EAST BIRMINGHAM.

As a rule we think each community in which a Baptist church is located ought to build such a church as they are able. But there are times and places where a little aid at the right juncture is not only grateful to the struggling parties, but remunerative to the denomination. The little assistance given to Birmingham a few years ago has come back to us with compound interest. There is a little struggling band of Baptists at Woodlawn, or East Birmingham, situated about three miles from the center of the city, where they have recently constituted a church of fifty or sixty members who are really needing a lit-

tle help. The three churches in Birmingham have really got all they can do in erecting their own houses. The village at Woodlawn, or East Birmingham, is rapidly settling up with substantial citizens, and will at no distant day be within the magic city, if the present ratio of increase and enlargement goes on. We know what we say when we affirm that a more earnest, liberal set of brethren are no where to be found than in this village. They deserve our sympathy and support, and it will pay in more senses than one in the long run for us to give them a little help, help that will not impoverish us but greatly relieve them.

## PUBLISHING COMMUNICATIONS.

We receive from time to time letters asking why such and such a communication has not been published. We make this universal answer: *Whatever is available is inserted as soon as practicable.*

We receive many communications which cover ground already written about in these columns. For instance, we have this week three accounts of the ordination of a minister, only one of which can be published. The first one received, of course, is most likely to go in. Another case in point is the temperance question. We frequently receive several communications in a single week on "Prohibition and Politics." We do not yield to any one in our zeal in the temperance cause, but we can only publish a few communications on that subject, and if we dared to insert all we receive we would have room for nothing else.

Brethren and sisters, we are glad to have you write your views on any subject about which you care to express them. Interesting correspondence adds very much to the paper. Send us short, pointed articles. Try not to send us long ones. The former are much more likely to appear promptly. We publish all communications which are available as soon as possible. The failure to publish is frequently from lack of space, though the article itself is worthy.

From the nature of the case the editor must be the judge of what is available for our columns. Your last communication may not have been available, but your next one probably will be. It will save you worry, brethren, if you will bear this fact in mind whenever you forward any article to a newspaper. *Whatever is available will be inserted as soon as practicable, and short articles are most likely to be available.*

## WORK OF THE HOME BOARD—FLORIDA.

The rapidity with which Florida is settling up with our best people, as well as the amount of wealth that is gradually gathering into it, make it an object of profound interest to our people in more respects than one. As most of the tropical fruits can be grown there, it bids fair at an early day to be the grand source of supply of these fruits to all the Atlantic States, and of early vegetables as well. It has a soil adapted to almost everything that can add to the wealth and prosperity of the country. We may set it down that it is one of the coming States of this Union. We are glad to know that our Home Board is bestowing so much attention to its religious demands. Forty years ago, among the first fields this Board undertook to supply was Texas. That was the formative period of that great State. And we all now see what has come of it. The Baptist denomination now leads all other denominations in numbers and influence in that State and they are increasing in a kind of geometrical progression. The sagacity that sees when and where to put forth our religious activities is the highest endowment of which we can conceive, because it accomplishes a work at a trifling outlay, both of men and means, which would have to be quadrupled at a later date. We say then to this Board, push the work in Florida with all possible energy. It has ready been the means of opening to us the Island of Cuba with unusual promise of success, as Texas was largely instrumental in opening Mexico to our occupancy; and these two missions are to-day the most promising of any now under the patronage of our two Boards. It is thus that duty becomes infinite. The performance of one duty opens the way to another, and another, in boundless progression. If we shut our eyes to the one we will never see the other, and crisp ourselves up in our insignificant selves. But catching the inspiring commands of our Lord, and entering the lives of his providence, we enter upon a course of well doing endless as the possibilities of eternity. The poet puts it strongly when he says: "—duty is our ladder to the skies, 'And climbing not, we fall.'"

The very terms on which we accepted the armor of Christ were to wear and use it till death arrives, and we dare not lay it aside till we are summoned away from the conflict to exchange it for the crown, and then the Master expects it to bear the evidence of effective use.

## "SURVIVAL OF THE FITTEST."

This expression was coined, we believe, by the evolutionists, and was intended to express the assumed fact, that in the process of animal and vegetable life, the strongest and the most perfect forms of each survived the weaker and more imperfect, so that there was a gradual improvement in both departments of nature, and that all that belongs to the vegetable kingdom now are the best specimens of vegetable growth, and that all that belongs to the animal kingdom are the higher specimens of animal life. Hence it follows that man is, up to this date, the noblest development evolved from the animal creation. When pressed with the question, that what nature has once accomplished in her processes, she can accomplish again, and that when they shall succeed in developing a man from the monkey, it will be time enough to accept their teachings, they respond, that nature exhausted herself when man was developed. She literally broke down at that point. A very convenient pretext, by the way, since no one can prove the reverse. Much as if some wag should affirm that the moon was made of green cheese, and defy the world to prove the reverse. But then we have no intention of discussing the merits of evolution, but simply to seize upon the term it has coined, and apply it to some practical purposes. It would be an easy task to show that the tendency of all life, whether vegetable or animal, where there is no superintending power to control things, is in just the opposite direction to that which these scientists affirm—downward.

"Survival of the fittest" is a very happy term when properly applied, where intelligence and enterprise supervise the processes of nature. Those fruits and flowers that add so much to the wealth and happiness of this world, and that by careful selection and culture have been developed from the cruder forms of vegetable life, are illustrations of this principle. Most of our breadstuffs and all the higher luxuries of civilization, under the like superintendence and care, are but the "survival of the fittest."

Among all the plans and agencies employed to disseminate Christianity over the world, it is not difficult for the real disciple of Christ to believe that nothing can supply the place of God's plan and agency as laid down in his book, and as illustrated in the "Acts of the Apostles." We may build chapels and churches, colleges, academies, asylums, at home and abroad—we may invest the worship of God with all the imposing ceremonies and vainly can invent—we may subsidize the agency of public officials, and procure the imprimatur of States and empires to dignify our religion—in the long run these expedients will corrupt the whole mass, and we shall see that some Whitfield or Wesley by proclaiming the simple gospel in the homes of the poor, in barns, and in the open air will outstrip all the paraphernalia that wealth can supply.

It is only as we aim at the highest results, the conversion of souls to Christ in all our methods and efforts, at home and abroad; that we can hope for the largest success. In our eagerness to do something, we sometimes override the divine plan and purpose by substituting something else that will strike public attention. But in the end we shall find that the gospel preached by living men to living men is God's way of saving sinners. We have all seen in the beds of some of our rivers at common water tide jutting rocks on the banks and in the bottoms of these rivers, which a sudden swell of the river hides from our view; but when the subsides, and there are the same rocks surviving all the surging tides that have been sweeping over them ever and anon for thousands of years. So there are certain solid truths in God's word that we may inundate in our impatient enthusiasm, when we get up a gush over some favorite purpose. But when that enthusiasm subsides, there the grand old truths stand just where God put them eighteen centuries ago, immovable as the eternal hills. "Survival of the fittest" indeed! God's eternal truth will survive all our schemes and methods to the end of time. He who knew what was in man sends his disciples over all the earth to preach the gospel to every creature, and has associated preaching with hearing, hearing with believing, and believing with salvation. And we only add that all this presupposes the existence of those capacities in the new made disciples, moral, mental and pecuniary, to take care of themselves and the cause committed to them for coming time. It were a bootless task to presume otherwise; and entail upon Christendom an endless work among the heathen.

The very gospel itself is instinct with life. "The words that speak to you," say the great Teacher, "they are spirit and they are life." Christianity needs no other supplemental forces to give it its full effect than those which spring out of it in its onward march to universal conquest. S. H.

One hour of eternity, one moment with the Lord, will make us forget a lifetime's desolation.—Bonar.

## THE TEMPERANCE QUESTION.

That the temperance reformation is making unparalleled progress in our country at large is no less encouraging to its friends than annoying to its enemies. The dram-seller storms, the mere politician is non-plussed, and even the statesman is stumped. The fact is, prohibition has come to stay. It is the outcome of a century of discussion of a question that comes to our hearts and homes as no other question has come in these latter days. It is not difficult for the thinking men to trace the gradual steps which have marked this great reformation, especially for the last fifty or sixty years. First, came the old temperance societies—those societies prepared the way for the "Washingtonians"—these gave way for the "Sons of Temperance," and these in turn yielded to the "Good Templars," but those all depended largely upon moral suasion to effect a reformation. But they developed the fact that the monster intemperance had neither eyes, ears, nor conscience—that nothing short of the strong arm of the law, backed up by a healthy sentiment, could throttle this giant. They were but so many lines of circumvallation which have "ring-fenced" the enemy, and made legal prohibition possible. So that the time has arrived for legislative enactments to be transferred from the liquor side of the question to the moral side, and "prohibition" is the watchword all along the line. It is not a war against men, but a war against the most hydra-headed monster of evil ever spawned from the bottomless pit. Let the contest be pressed with unrelenting vigor. S. H.

## FIELD NOTES.

Rev. Charles E. Nash preached in the First Church, Montgomery, on Sunday night.

Correspondents will please address Rev. J. J. Porter at Doyle Station, White County, Tennessee.

J. B. Stelson, the famous hat man of Philadelphia, is a Baptist. He has been visiting friends in Orleans, Ind. He slipped \$50 into the hands of I. P. Trotter a few days ago.

Bro. John F. Purser is aiding Bro. Wharton again this week. Five were baptized Sunday night in the First Church. Bro. E. A. Stone has baptized several at Adams Street Church.

Do not forget to send Bro. G. G. Miles, Birmingham, a postal card as soon as you decide to go to the Convention. He wants the name in advance of every delegate. Have you sent yours?

The editor of the Tennessee Baptist thinks a member of a Baptist church who signs a petition for the issuing of a license to sell ardent spirits should be expelled on a charge of unchristian conduct.

At our request, Rev. Washington Wilkes has prepared an obituary of his brother, Rev. I. U. Wilkes, with whose sudden taking away our readers are all acquainted. It appears in another column.

Rev. N. C. Underwood is holding a meeting in Clayton. His earnest work there, we hope, will result in a gracious gathering. Those people should do more for their State paper. Stir them up, Bro. Underwood.

Alabama will rejoice with Mobile that Dr. Eager, the affable, the polished, the learned, has withdrawn his resignation and after a rest which he has well earned, will resume his labors as pastor of St. Francis Street church.

The Baptist people of Brierfield, Ala., are making arrangements to build a neat and commodious house of worship. The contract for building the house has already been made, and they hope to be able to worship in it soon.—W. J. Elliott.

The court house having been burned in Walker county, Judge Sprott recently held court in the Baptist church building, while the grand jury met in the Methodist church. This pre-eminently was a time when justice should be meted out.

I preached at Forest Springs on a second Sabbath in May, in the absence of Bro. White. We have organized a Sabbath-school with 26 scholars. I want to see every Baptist in Alabama read our paper. I value it next to my Bible. May God bless you in the conduct of it.—J. W. Cabanis, Meriden.

Prof. J. R. Sampey preached two good sermons at the Baptist church in Talladega last Sabbath, morning and evening. He had large congregations to hear him. We understand that Prof. Sampey will spend part of his vacation in assisting Dr. Harper, of Yale College, in teaching a special Hebrew school in the University of Virginia.—Mountain Home.

Meriden is reported to have gone dry at the recent prohibition election. The capital of North Carolina and many towns in the State join the capital of Georgia and swell the column of prohibition cities. The governor of North Carolina will have to find something else to say to the governor of Georgia than what common talk says the former once asked the latter. We are sincerely sorry to learn of the death of our dear brother, Mr. S.

He, Fowles of Marion. We believe at the time of his death he was treasurer of the Judson and a deacon of Siloam church. We know, however, that he was leading a pious, useful life, and his loss will be a great one to his church and denomination. To his devoted family, whom we cherish as warm friends, we tender the consolations of the gospel. He has but fallen asleep.

We are rejoiced to hear that Major Joseph Hardie, of Selma will give his whole time to evangelistic work. We have worked side by side with Bro. Hardie and know that his talents eminently fit him for the position which he will fill. May God abundantly bless him in the future as he has in the past. Maj. Hardie is blessed with a consecrated wife and her co-operation in his labors will largely increase their effectiveness.

How the missionary envelope system of the State Board has worked thus far this year in the Eufaula church is briefly told thus: We have only presented three objects till now and have received offerings from more than ten times as many contributors to foreign missions, from more than eight times as many to home missions, and from a very much larger proportion to ministerial education, and the amounts are very greatly in excess of the past year.—R. B. D.

At the recent Sunday-school Convention at Six Mile, Bibb county, the subject, "Duty of parents in the Sunday-school work, and best means of enlisting their co-operation," was well discussed by J. S. Hansberger, S. H. Logan, J. M. Langston, R. H. Pratt, and Rev. J. M. Langston; the subject, "Characteristics of a successful Sunday-school teacher," was discussed by Rev. J. M. Langston, R. H. Pratt, J. S. Hansberger, J. M. Langston, J. C. Jones, W. S. Easterling and S. H. Logan; five minute speeches were made by I. L. Hicks, J. C. Jones, W. E. Hansberger and E. L. Wells, in the interest of the Sunday-school.

We appreciate the kindness of the brethren in forwarding so many names of new subscribers this week. Surely the interest of our State paper is dear to the hearts of many brethren and should be so to every Baptist in Alabama. We ought to do all in our power to sustain the organ of our denomination as a common medium of communication among our membership. Alabama is fortunate in having only a single paper for the dissemination of information as to the movements of the brethren. We then should be united in supporting this paper and give it a circulation war.

## Alabama Baptist churches.

The meeting at Rockford was quite interesting. Five joined by experience, and one by restoration. The church was much revived. Bro. Shaffer was with me, and did most of the preaching. His being there was quite a treat both to him and the older members as old associations were commingled with the new. Bro. Renfro is now with me here, and the meeting is opening up with a promise of good.

The congregations were large and interested, both in the morning and afternoon, yesterday. One joined by experience. "Children's Day" was observed by the Sunday-school on yesterday quite pleasantly, and \$20.85 realized in the collection. I hope Bro. Wright, La Fayette.

It is difficult to get our people to trust fully in the promises God makes to the benevolent and liberal giver to his cause. A few words of complaint, or a little dissatisfaction, publicly expressed against the management or plans of any of our Boards will keep back more money from the Lord's treasury than many earnest sermons will put in it. Should it be decided at the meeting of our State Convention for the State Board to continue its work for the Home and Foreign Boards it is well. Let it, renew, if possible, its energy. If, however, the other Boards decide to have other agents in Alabama to collect for them, let us welcome them as fellow laborers. I love to see the Lord's agents come among us often. They do us good. We need "line upon line, and precept upon precept."—D. Rogers.

The First Baptist church in Providence, R. I., is one of the two oldest churches of the denomination in America, it dating from 1661, when it was constituted; by Roger Williams and eleven others, he becoming their first pastor. Succeeding pastors have been Chad Brown, William Wickenden, Gregory Dexter, Thomas Olney, Pardon Tillinghast, Ebenezer Jenks, James Brown, Samuel Winsor, Jr., James Manning, John Sanford, Jonathan Maxey, Stephen Gano, Robert E. Pattison, William Hague, James N. Granger, Samuel L. Caldwell, Edward G. Taylor, and T. Edwin Brown, the present pastor. In 1774, John Brown, brother of the celebrated Nicholas, was appointed "a committee of one" to build one of the most spacious and beautiful temples for the worship of God in America. It is still in use, a noble edifice, eighty feet square, with a spire 196 feet high. At the time of its erection, Rev. Dr. Samuel Stillman, in Boston, was

preaching in a house 57x53. The ancient structure has recently been put in admirable condition, though its original features are retained without essential alteration.—The Watchman.

We congratulate Miss Julia B. Murfee upon her appointment as Director of Art at Hollins Institute, Virginia. The Tuscaloosa Gazette has this very kind allusion to the matter: "Miss Julia is setting an example worthy of emulation to other aspiring young ladies of Alabama. Although having an elegant home with her parents, who possess the means to gratify her every wish, yet she prefers to be at work, and by this means is making for herself both fame and fortune. She is a graduate of the Judson Female Institute, but not content with this, she took up and successfully went through several courses prescribed for graduates in Howard College, such as mathematics, chemistry, etc., under her father's tutelage. Her laudable ambition to be independent, her desire to be at work when she could sit and hold her hands in listless idleness, is held up here to other young ladies as a model to guide, and is our only excuse for bringing a matter of an entirely personal nature before the public. We hope that the pure mountain air of Virginia, with its historic associations and mountain scenery will add softness and brilliancy to her already accomplished touch, and lead her more rapidly to that height of fame which she is some day destined to reach."

The Baptist cause in this section is not what might be desired. Most of our preachers are too much secularized. Our churches manifest but little interest in the spread of the gospel. In fact there is a general want of consecration. The ministers cannot consecrate themselves because the churches will not support them, and the churches, on the other hand, plead poverty; and I think that the brother who remarked to me other day, that we needed more religion, was about right. Notwithstanding this we see indications of improvement, and I hope there will be a general forward movement all along the line soon. I predict a bright future for Bro. Ralls, who has just been ordained, and I want to say to the readers of the ALABAMA BAPTIST who belong to the Cahaba Valley Association, go and hear him, and get as many as you can to go with you. Encourage him, pray for him, and then, brethren, we must support him. Oh, that the God who rules would awaken Baptists to a sense of their obligations, and that a spirit of liberality might abound in every Baptist heart all over this land.—N. A. Hood, Ashville.

## Rail Road Rates.

The following Railroads, to-wit: Alabama Great Southern, Cincinnati, Selma, and Mobile, Columbus & Western, E. T. Vaz, & Co. System, Eufaula & Clayton, Louisville & Nashville System, Memphis & Charleston, Montgomery & Eufaula, Nashville, Chattanooga & St. Louis, Western.

Have adopted a rate of one full fare (limited or unlimited) going and one-third of the limited fare returning, on the certificate plan, for delegates and their families attending the Baptist State Convention of Alabama.

In order to make this rate available, each delegate, and members of his family (when accompanying him) must be supplied with a certificate of the Southern Passenger Committee BEFORE STARTING TO BIRMINGHAM.

Delegates residing at points where no through tickets are sold should purchase local tickets to the nearest point at which through tickets are sold and have their certificate filled up by the agent from whom the through ticket is purchased.

## VERY IMPORTANT!

Send to B. B. Davis, Eufaula, with a stamped envelope enclosed, and the certificate will be returned to you. This rule is made by the railroads and must be observed to secure reduced rates. Write without delay.

## Other Railroads make rates as follows:

Mobile & Girard—Full fare going, and cent returning upon certificate of attendance.

East Alabama—\$1.00 round trip LaFayette to Opelika.

Tuskegee—Montgomery Southern—Full fare going, return free on certificate.

New Orleans & Selma—

## Prayer Meeting Resolutions.

1. I will endeavor to be there regularly and punctually.
2. I will try to draw others to the meeting.
3. I will not take a back seat, unless it is necessary.
4. I will ask the Savior's presence before entering the place of prayer.
5. I will come prepared to assist actively in the exercises, by testifying to the love of Christ, by prayer, or by a passage of Scripture bearing upon the lesson of the evening.
6. I will make my remarks brief and appropriate.
7. I will join heartily in the singing.
8. I will endeavor to use all means suited to secure the blessings for which I have prayed.

## State Convention.

Delegates who expect to attend the Baptist State Convention which convenes in the First Baptist church at Birmingham, Ala., on July 16th, will please send in their names at the earliest convenience, so that the Committee on Hospitality can better facilitate their work in providing homes. Send name on a postal card to G. A. NUNN, Chairman of Committee, Birmingham, Ala.

In order that the work of the committee may be accomplished with the greatest ease and that it is a labor of love, we should like it as light as possible we suggest:

1. That delegates from churches be elected at June conference and names forwarded at once, so that all names shall be reported by July 1st, if possible.

2. All delegates will be entertained. Hotels will make special rates for visitors.

3. Send your name on a postal card (do not write a letter to Mr. G. G. Miles, and do not write to the church; and, if after writing, you find that you cannot go, drop another postal card to Bro. Miles, so that your home may be given to some one else.—[E. S.]

## Recall of Dr. Eager's Resignation.

Greatly to the surprise and to the regret of the members of St. Francis Street church Bro. Eager tendered his resignation as pastor last Sabbath, many leaving the meeting house in tears. Soon it was spread throughout the city, when from every direction came similar expressions of regret as came from his own flock.

The reason for the resignation was poor health, which arises from continuous dwelling in this climate year after year without respite. Upon inquiry it was learned that Bro. Eager's physician thought a rest and change of climate would soon restore his health. Then the committee appointed to consider the situation, after consulting the brethren, and sisters as far as practicable, advised him to withdraw his resignation and take such leave of absence as was necessary for the complete restoration of his health, which he consented to do. On last Wednesday evening the committee reported this recommendation to the church, which was unanimously adopted and all is lovely again.

We of Palmetto feel heartily congratulate upon the favorable response given by their beloved pastor to that request, under whose ministrations they have so greatly prospered.

The resignation was no greater surprise than was the case, as no pastor in the city was more constant nor more active in the discharge of his duties than was Bro. Eager, especially as arrangements had been already made for Bro. Trotter to fill his pulpit whilst he took leave of absence this summer. It was the fear of Bro. Eager that these anticipated absences which the physician advised in the future might injure his cause, that induced him to resign. The earnest demand now of his brethren indicates the withdrawal of his resignation.

I hope he has before him a long career of usefulness to our city and State. M. G. HUDSON, Mobile, June 12th.

## Ordination of Rev. H. B. Ralls.

On the first Sabbath of June a presbytery, composed of N. S. Montgomery, H. E. Harris, N. A. Hood, A. P. Colby, and the pastor, as moderator, met with Hopeful church, Cahaba Valley Association, for the purpose of ordaining Bro. H. B. Ralls, to the full work of the gospel ministry. The examination, conducted by Bro. N. A. Hood, being entirely satisfactory, prayer was offered by Bro. H. E. Harris, and the Bible was presented and the charge made by the moderator. The sermon was preached by Bro. P. S. Montgomery. Bro. Ralls has just returned from the Seminary, vigorous in health and possessing zeal and energy, and now enters upon his work as missionary of the association. We trust that he will be able to do a grand work in this field. In the afternoon he had a sermon from Bro. Ralls, and the occasion was a very precious one.

## Ordination of Rev. W. J. Elliott.

To the gospel ministry, at the call of the church at Hartselle, Shelby county, Ala., June 9, officiating presbytery, E. B. Teague, W. H. Kidd and — Parker.

The candidate stood, in the face of the audience, his conversion, his impressions to preach the gospel, and his views of doctrine, truth, in a most modest, luminous, and edifying way. A few questions by the presbytery, in addition, brought out a full and most satisfactory exposure of the qualifications of the dear young brother for the great work before him. Sermon on the offices of the church in their relation as found in the New Testament, by E. B. Teague, ordination prayer and passage of the Bible, by W. H. Kidd, charge by E. B. Teague, benediction after singing "Bless be the tie that binds," by the ordained.

Bro. Elliott has a good education, supplemented by a course at Louisville, good gifts, pleasing and forcible address, conciliatory manners, and gives promise of a great usefulness. He goes to a fine field, at Brierfield, a mining town on the E. T. V. & G. R. R. E. B. T.

## State Convention Programme.

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

THURSDAY, JULY 15th, 1886.  
Morning—10 a. m. to 1 p. m.

(System essential to financial success in the work of the church. Opening address, 30 minutes, by G. A. Nunnally.)

Evening—8 to 10 p. m.

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

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

FRIDAY, JULY 16th.

Morning Session—9 to 1 o'clock.

1. Opening Exercises.

2. Enrollment of delegates.

3. Election of officers.

4. Address of 10 minutes by pastor, D. I. Purser, and response by former President.

5. Receive correspondents and visitors.

6. Appoint correspondents to other bodies.

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

9. Treasurer of the Convention.

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

9. Miscellaneous business:

Evening Session—8 to 10 o'clock.

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

SATURDAY, JULY 17th.

Morning Session—9 to 1 o'clock.

1. Devotional exercises 9-9:30.

2. Miscellaneous business 9:30-10.

3. Report on State Missions. (This includes Sunday Schools, Colportage, and Evangelization of the Colored Race.) 10 to 1. Opening address, 30 minutes, by J. J. Porter.

Evening Session—8 to 10 o'clock.

1. Devotional exercises 8-8:30.

2. Report on Ministerial Education 8:30-10. Opening address, 30 minutes, by J. J. Porter.

SUNDAY, JULY 18th.

Missionary sermon, 11 o'clock a. m. by M. B. Wharton. Alternate B. H. Crumpton.

MONDAY, JULY 19th.

1. Devotional exercises 9-9:30.

2. Miscellaneous business 9:30-10.







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gine, he started off down the lane on a full run. His master observed that one of the cows missing, and he sat down on a fence what Fetch was going to do. Before very long he was the furious tinkling of a bell, and Fetch appeared bringing in the cow at a rapid pace, shaking her off by frequently leaping and catching her in his arms. The gate was again thrown open, and the cow shaking her head and the pain of the cow's rough neck, was led through it in a way that did not soon forget. Fetch lay down quietly to cool off in her supper. — E. P. Roe, in *St. Louis*.

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 "New York..... 6:30 am 3:40 pm

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Lv Montgomery.....	8:30 pm	8:15 pm
Ar Selma.....	1:10 pm	1:05 pm
"Meridian.....	6:35 am	
"Vicksburg.....	12:40 pm	
Ar Montgomery.....		
From Atlanta.....	7:15 pm	7:00 am
From Selma.....	5:10 am	6:45 pm

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