

THE ALABAMA BAPTIST.

"SPEAKING THE TRUTH IN LOVE."

Theological Seminary
Library Hall

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TERMS CASH: \$2.00 A YEAR.

VOLUME 13.

MONTGOMERY, ALA., THURSDAY, OCTOBER 14, 1886.

NUMBER 41.

The Silver Trumpet.

A SERMON BY REV. C. H. SPURGEON.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

My text shall at once introduce itself. It is a great text, indeed, especially meant for sinners of the deepest dye. I pray that the energy and power of the Spirit may open now the door of our hearts; that God's mercy may enter in. Four things we will attempt to do this morning. First, we will remark that the text is addressed to sinners of the deepest dye; secondly, it contains in it an invitation to reason of the most prevailing power; thirdly, it promises pardon of the fullest force; and, fourthly, it presents to us a time of the most solemn significance.

THE CHIEF OF SINNERS.

I. First, then, our text is addressed to sinners of the deepest dye. A more accurate description of careless, worthless, ungodly, abandoned souls never was given anywhere than in the text. We have in the context one of the most graphic descriptions of human nature in its utterly lost and godless estate. There is not a single gleam of light in the midst of the thick darkness. The man is bad—bad from the beginning to the end. Nay, he is all worst, and the worst is to come to its worst. There is not a ray of promise in their nature, not a glimmer of anything good in the description of the persons to whom this text is addressed. It is a dreadful thing when sin becomes not only a nature, but a second nature; when the use of sin breeds the habit of sin, and the man gets entangled in the meshes of an iron net from which he has no power to escape. Yet, to him, even to him, bond-slave of many lusts, chained hand and foot, and straitly shut up against the power of God, even to him is the gospel sent. "Let us reason together, saith the Lord." Furthermore, they were a people not only loaded with sin themselves, but they were teachers in transgressions, "children that are corrupters." Why?

They go, carry plagues and deaths about them. I have noticed that in almost every village, and in every corner of society in a large town or city, there is some one man who seems to be the incarnate devil of the parish—a man who teaches the young to drink, to swear, to commit licentiousness—a man whom Satan seems to have looked out to take care of his black flock in that particular district; who is a kind of shepherd with a crook in his hand, to lead the young into dangerous pastures, and make them lie down beside the poisonous streams. Yet, even to such an one, God doth speak to-day. "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." I have a big net this morning—oh that we might be caught in its meshes. There is not one of us to-day who can be exempt from this invitation. "Repent and be baptized, every one of you," said Peter. As John Bunyan puts it, "one man might have stood up in the crowd and said, 'But I helped to hound him to the cross.' 'Repent and be baptized every one of you.'" "But I drove the nails into his hands," said one. "Every one of you," says Peter. "And I put my tongue into his cheek and stared at his nakedness, and said: 'If he be the Son of God, let him come down from the cross.'" "Every one of you," said Peter. "Repent and be baptized, every one of you."

PREVALENT REASONING.

II. Secondly, the text presents us with reasoning of the most prevalent power. Oh that God would reason with you this morning, and that you who are unconverted would be willing to reason with him! My poor lips cannot reason with you as God can. I can but humbly and feebly be the representative of the Lord Jesus for a moment upon trembling souls. "Come now, and let us reason together." Thou sayest, "I am too great a sinner to be saved." I reply to thee this—What passage in God's word forbids thee to seek for mercy? Here is the book; turn it over from beginning to end, and see if you can find any passage in it which says, "Such-and-such a man may not knock at the mercy gate, and may not seek a Saviour." You know there are many verses which say in spirit, "Whosoever will, let him come." Why, this is a woeful book. It is always inviting you. It cries to you, "Nay, it does more. I hope that by God's grace it will compel you to come. I cannot find

any passage that is a door to shut you out, but hundreds that invite you to come. Still thou sayest, 'I know I am too vile to be saved.' Has the Lord ever refused you? Have you been to him and sought his grace through Christ, and has he said to you, 'Get you gone, you too vile?' Why then will you limit the Holy one of Israel before you have tried him? Or you have prayed, have you? He has not promised to answer you consciously the first time. God always hears a sinner's prayer, but he does not always let the sinner know that he has heard it. Mercy comes quickly, but a sense of mercy may be sometimes delayed. Oh, soul, I do assure thee there was never yet a sinner that sought God, and God refused him if he sought through Christ. Well, soul, since there is no text which denies thee—come! Since the Lord has never yet refused you—COME! Since none have been lost for want of power in him to save—COME! Come, I pray thee!

If I cannot persuade thee, if I cannot reason with you, for my lips are poor, poor things as a substitute for God's own voice, yet let me quote his own words, and those words are a solemn oath. Now when a man takes an oath you do not think of doubting him, I hope. Now God puts his hand on his own self-existence, and he says, "As I live, saith the Lord, I have no pleasure in the death of him that dieth, but had rather that he should turn unto me and live." As a father would sooner kiss a child than use the rod, so would the Lord sooner see you at his feet in prayer than under his feet in destruction. He is a loving God. He is not hard to be dealt with. Since Christ became the substitute for men, God hath showed us that he hath bowels of compassion. Come back, prodigal, come back, my Father sends me to you; come back, I pray you, he will not reject you. O Spirit of the living God, melt thou the heart that will not move; for surely the love of God and the riches of his grace might melt the adamant and make the solid granite move. "Turn ye, turn ye, why will ye die, O house of Israel? Let the wicked forsake his way, and the ungodly his thoughts, and let him turn unto God, and he will have mercy upon him, and unto our God, for he will abundantly pardon."

A PROMISE OF FULL PARDON.

III. The words of this blessed text contain a promise of pardon of the fullest force. "Though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool." Now, these colors are selected because of their exceeding brilliancy. Scarlet and crimson are colors which at once attract the eye. There be some colors which a man might wear and pass unnoticed; but when a man is clothed in scarlet, he can be perceived at a far greater distance. Now, some sins are striking, glaring sins; you cannot help seeing them; and the sinner himself is compelled to confess them. But the Hebrew word most of you know, conveys the idea of doubled dyed—what we call ingrained colors—when the wool has lain so long in the dye that it cannot be got out, though you wash or wear it as long as you please; you must destroy the fabric before you can destroy the color. Many sins are of this class. Our own natural depravity, in fact, is just like this; it is ingrained. As well might the Ethiopian wash himself white, or the leopard take away his spots, as sinners who have learned to do evil, learn to do well. Net here is a promise of full pardon for glaring, and for ingrained sins. And note how the pardon is put—"they shall be as snow"—pure white, virgin snow. But snow soon loses its whiteness, and therefore, it is compared to the whiteness of the wool washed and prepared by the busy housewife, for her fair, white linen. You shall be so cleansed, that not the shadow of a spot nor the sign of a sin shall be left upon you. When a man believes in Christ, he is at that moment, in God's sight, as though he had never sinned in all his life. We had once a cloak, that is taken away; when we believe, Christ gives us a robe, but it is an infinitely better one. We lost but a common garment, but he arrays us royally. Strangely indeed, is that man clothed who believes in Jesus. When a man has once gone down into that sacred laver which is filled with Jesus' blood, there is no spot, or wrinkle, or any such thing left upon him. His sin has ceased to be, his iniquity is covered; his transgressions have been carried into the wilderness, and are gone. Some years ago there was a man who had committed murder; he had been, indeed, a most dreadful character, but, through the teaching

of a minister of Christ, he was converted to God. He had one anxiety, namely, that having believed in Jesus, he might be baptized before he suffered the sentence of the law. It could not be effected according to the law of the country in which he then lived, except he be baptized in chains; and he was baptized in chains. But what mattered it? He was baptized in joy; he knew that he who can save to the uttermost, could save even him, and though in chains, he was free; though guilty before man, pardoned in the sight of God; though punished by human law, saved from the curse by the precious blood of Jesus.

IV. The time which is mentioned in the text, which is of the most solemn significance.

"Come now, and let us reason together, saith the Lord." "Come now," you have sinned long enough; why should you harden your hearts by longer delay? Come now, no season can be better. If ye tarry till you're better, ye will never come at all. Come now, you may never have another warning; the heart may never be so tender as it is to-day. Come now; no other eyes may ever weep over you; no other heart may ever agonize for your salvation. Come now, now, now, for to-morrow you may never know in this world. Death may have sealed your fate, and the once filthy may be made filthy still. Come now; for to-morrow thy heart may become harder than stone, and God may give thee up. Come now; it is God's time; to-morrow is the devil's time. "To-day if ye will hear his voice, harden not your hearts, as in the provocation, when your fathers tempted me, and proved me in the wilderness, and saw my works." Come now. Why delay to be happy? Would you put off your wedding day? Will you postpone the hour when you are pardoned and delivered? Come now; the bowels of Jehovah yearn for you. The eye of your Father sees you afar off, and he runs to meet you. Come now; the church is praying for you; these are revival times; ministers are more in earnest. Come now. Is heaven a tri-umphant shout? What is the wrath of God which abideth on thee no reason why thou shouldst labor to escape? What is not a perfect pardon worth the having? Is the precious blood of Christ worth the having? Is the precious blood of Christ worthless? Is it nothing to thee that the Savior should die? Man, art thou a fool? Art thou mad? If thou must needs play the fool, go and sport with thy gold and silver, but not with thy soul. Dress thyself like a mad man, wear a mask, paint thy cheeks, walk through the street in shame, and make a mockery of thyself, if thou must needs play the fool, but why cast thy soul into hell for a joke? Why lose thy eternal interests for a little ease? Be wise, man.

The Mulberry Association.

This association met with Rehoboth church, four and a half miles west of Randolph on Saturday, Sept. 25th, 1886. The introductory sermon was preached by the visiting brother, Judge Watson, of Randolph, and the sermon was well received by the congregation present. In the absence of the moderator of last year, the association was called to order by the clerk, Rev. R. M. Honeycutt, and was in due time organized by selecting Rev. J. M. Thomas to preside and Rev. R. M. Honeycutt to keep the minutes. The usual order of business was taken up, and transacted. Revs. Teague, Watson, Lee, Kallin, Adams, and your correspondent were visiting ministers. On Sunday morning a very interesting sermon by Rev. G. T. Lee, followed by a few remarks from the pastor at Brierfield, a collection of \$8.15 was taken for the new church at Brierfield. Dr. E. B. Teague preached a very able sermon at 2 p. m., which was greatly enjoyed by the congregation. Monday was the work day. The delegates were nearly all in their seats and ready to give earnest heed to business. All of the objects fostered by the association were brought forth and discussed. The State Mission Board was represented by Dr. E. B. Teague who was very kindly received and allowed ample time to make some excellent remarks on State Missions. Each church in the association pledged themselves to do all they could for missions during the next association year. The Mulberry Association is not up with the times. I was greatly impressed with the great need of some educated and consecrated ministers in this body. They need half a dozen educated men to work up and develop the present strong membership. Brierfield. W. J. ELLIOTT.

Letter from Mexico.

Dear Baptist: The members of our missionary society, Baptist Sunday-school Workers, were delighted last week; we received three such interesting letters. We certainly thank our friends for their kindness in remembering us.

One of these letters, a communication from Mr. Muller, we send to you thinking it will be of interest to many of your readers, not only to young people of mission bands, but to all who think of the work in Mexico.

Mr. Muller is a native Mexican. He has recently spent several years in Texas studying our language, preparing himself for work among his own people. He is now in Saltillo, and Mr. McCormick writes that he and Mr. Muller frequently spend their evenings together mutually assisting each other in the Spanish and English study of the Bible.

BESSIE WYATT,
Secy. B. S. S. Workers.
Marion, Ala., Sept. 23.

SALTILLO MEXICO,
Sept. 28, 1886.

Dear Friend: It is a great pleasure for me to communicate to you a few facts concerning this, my native country, and especially to tell you something relating to its needs of the gospel.

The ancient name of this country was Anahuac, which means, "near the water." For years after the Christian era there came a race from the North and settled near the place where now we have the city of Mexico. They were called Toltecas. Their form of government was monarchical, and they worshipped the stars.

About one hundred years after the Toltecas came the Chichimecas, a race of people that lived on game. Their religion was the worship of idols.

In the year 1325 came the Aztecs or Mexican nation and founded the city of Mexico. They worshipped idols made of stone and wood. They were of a war-like disposition and aspired to have dominion over the other nations. This they obtained in the Bigbee Association and told how much trouble they used to have in his church to raise the amount asked for—more trouble than the pastor's salary, but now the envelopes do the work without trouble to anybody.

Pastors report that as the spirit of missions grows in their churches the contributions for all objects are increased. The pastors are always better supported where the churches give for missions. But I have heard of some pastors who take the position that sending money off to other objects lessens their salaries by just that much. A pastor never made a bigger mistake than that. It is invariably the case that the churches which give most for missions take the best care of their church houses and support their pastors best. W. B. CRUMPTON.

Meeting of Cahaba Valley Association.

Cahaba Association met with Hope-well church on Saturday before second Sabbath in September, and continued its session three days. The church with which it met is situated eight miles east of Ashville, on the road leading to Gadsden, and in Cahoe Creek valley, one of the best valleys of land in this section. Our association is extensive in territory and has churches, but for want of plan and system has not reached that standard in Christian work and giving that it should have done long ago. We ministers, no doubt, have not educated our people as we should have done, and I think there is a move in the right direction.

The body was organized by the election of Bro. J. A. Glenn as moderator and the writer as clerk. The letters show a larger ingathering into the churches than usual, 259 baptisms reported. The contributions from the churches were small. We have had a missionary laboring in our bounds three and a half months, and raised about money and pledges enough to pay him off. We have been helping a young brother educate himself for the ministry in our bounds. Bro. W. B. Crumpton was with us and did effective service for the cause. Every one gave him praise, nevertheless he says hard things about slothful Baptists, and we want him to come again. Hard times prevented much being done for OUR ALABAMA BAPTIST, but promise a better report soon.

P. S. MONTGOMERY.

Christian, hath not God taught thee by his word and spirit, how to read the shorthand of his providence? Dost thou not know that the saints' afflictions stand for blessings?—Gurnall

dence have been my theme in the past and will be till I die. He has brought back from the very gates of death a precious child when hope seemed lost. Renewing my bonds of consecration to his blessed service I start in the morning for the Bethel Association.

THE BOARD IN THE ASSOCIATIONS.

Thus far all the associations I have attended have approved with the greatest unanimity and enthusiasm the plans of the Board. There are some things to fear. The brethren may put off bringing the matter to the attention of their churches till next year. I have not found a church yet when the question of missions was presented very soon after the meeting of the association which did not come up fully to the amount asked for. But invariably when it was put off till towards the next meeting it was almost a failure. Won't the brethren see to it that the churches have an opportunity to take action this fall?

ANOTHER DANGER.

Too many associations are thinking only of the destitution in their own bounds, and seem to be content if they raise enough money for that purpose. I beg the pastors especially to present the question of missions in its broadest light. Contracted views of this question tighten rather than loosen the purse strings. The farther I go and the more I see of the condition of our State the more painfully I am impressed that not a tithe of our people are giving for missions. We claim ninety thousand white Baptists in Alabama, but less than nine thousand of that number give all that is given for missions.

THE REASON FOR THIS.

Not the stinginess of our people, but the want of a simple plan persistently worked. This leads me to say that on every side, from every quarter of the State, come the most cheering accounts of the successful use of

THE ENVELOPES.

"The envelopes work admirably," writes one brother; another says, "we get about three times more money by their use," and many more like expressions.

in the Bigbee Association and told how much trouble they used to have in his church to raise the amount asked for—more trouble than the pastor's salary, but now the envelopes do the work without trouble to anybody.

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Letter from Dr. Eager.

Dear Dr. Kenfroe: Yesterday I reached this delightful little city, and by the invitation of my good friend Duncan Parker propose to make the Anniston Inn a "half way house" between the Cumberlands and the Gulf. Ever since I heard of your new connection with the ALABAMA BAPTIST I have felt inclined to write congratulating you, and rejoicing with your many friends over the event. Nothing but the very urgent business of health-hunting in a most checked and chafeeful way prevented it. Now that I am back in the dear old State with something like favorable conditions for writing around me, I proceed at once to redeem my unwritten promise. May God bless you richly in this new relation and work, and make your last years your best, if not your happiest! May the paper, too, become now, what we have every reason to hope it will become, better and brighter than ever!

I hope to be at my post at Mobile by Sunday after next. I am very much improved in health and strength and bring back from the mountains ten extra pounds of flesh. The life of change and out-of-door activity which I have lived for the past three months has been just the thing for me; and while I am not entirely free from the nervous trouble from which I have suffered so long, I am well able to resume my work, and am in a fair way to complete recovery. Do remember me in your prayers.

Bro. I. P. Trotter has done most faithful and efficient work, and given great satisfaction in Mobile, both in the pulpit and in the pastorate. I enclose part of a letter from Bro. R. F. Manly that you may see what he says of him. No man in our church is more capable of judging of his merits than Manly.

I wish I could see you as I pass Montgomery on my return to Mobile, but will not be able to stop over.

GEO. B. EAGER.

Woman's Work.

Ed. Ala. Baptist: By consulting the financial tables in the minutes of the "Annual Report of Woman's Work in Alabama," that the women of the State are credited with giving for missions \$613.75, and with \$450 not sent through the Central Committee, making in all \$863.75.

If the Baptist women of the State have done no more than they have been credited with, as above, then I must say that they are very feeble folk. As a woman, I feel a little touched.

I know that in my church we have a Ladies' Missionary Society, and that we contributed annually about \$25, nor does this amount represent "Woman's Work" in our church; for several of our lady members are not members of our society, and contribute through the ordinary church channel, and quite a number of our society members belong to our Sunday-school and contribute half as much through the school as they do through the society. I know that in County Line church, in our association, there is a Ladies' Missionary Society and that they contribute about \$35 annually, besides what they give through the Sunday-school and at other church collections. Not a cent of this is reported.

If there is a woman in my church that does not give I am not aware of it. I know that in most of our churches, if not all, the women contribute for missions, and many of them liberally, and from what I know of my own association I conclude that the Baptist women all over the State are doing about as we are, and if so I estimate that the Baptist women of Alabama have given not less than \$5,000, and yet the figures to which I have referred represent us as giving about \$863.75, which is a very contemptible sum for the Baptist sisterhood of the State to contribute. I know that it is not the object of the report to misrepresent us, but nevertheless it does so, to the ordinary reader; at least it misrepresents us in the Liberty Association (East).

The Power of Prayer.

In 1874, says Mr. Moody, I was asked to go to Cambridge, but declined; I had no university education—not even a common education, and I felt even if I had no call to go there! But as I afterwards felt sorry I had not gone, and pledged myself that if ever I got another invitation I would go. At length a great long petition came, and I went to Cambridge, and spent three of the darkest days I ever spent in my life. For the first time in my life the audience tried to break up the meeting. For a whole hour every

thing said or done was turned into ridicule. The next night was just as dark, and the third one darker. On Wednesday I got fifty mothers, and they seemed to just pierce heaven with their prayers. That night, in response to my invitation, fifty-two men sprang up—the tide began to turn, and I believed I was in answer to the prayers of these mothers. That night between three and four hundred undergraduates, including some of the ring-leaders, came into the inquiry-room. It is a preaching which is to reach the people, after all. It is the power of God, and that will come in answer to prayer.

Letter from Bro. Diaz.

"When I left Tampa I had a terrible storm at sea for 22 hours. We thought that was the end of our lives, but the Lord prepared me work at that time. I had the opportunity of preaching by word in those dangerous hours, and to comfort the passengers that came with me. One of these I baptized last Sunday.

"Two days after I landed in Cuba I went to Matanzas. I held three meetings there, and prepared everything to establish a mission.

"I returned to Havana and went to Caiminto, visiting three towns, and found the people so hungry and thirsty for the gospel that I have sent a brother there. I do not know that the Board can support this brother, but I think the Lord will save a good many souls through him. As the Lord has opened the door before us, I went right in, and have no doubt that he will send the means to support him there. His wife will establish a daily school and help him in all the work. Both are members of our church. The salary of this brother and sister, and the rent for a place of worship, will cost \$500 a year."

He reports no baptisms and says, "I did not baptize more this quarter because I was for eight weeks out of Havana."

The Lord is doing a marvellous work in Cuba. Let every Baptist in the South lend a helping hand.

I. T. TICHERON.

The fourth District of the East Liberty Baptist Association, will hold a union meeting at Camp Hill, commencing on Friday before the fifth Sunday in October, 1886.

A full representation from the churches of the district is desired. We specially solicit our ministering brethren, generally, to visit us at that time.

The following subjects will be discussed during the meeting:

1. Resolved: That is the duty of all Christians to preach the gospel to all the world.
2. To what extent is the church responsible for the efficiency of the ministry?
3. What is the measure of our obligations to study God's Word?
4. To what extent is the ministry responsible for the efficient working of the churches?

The Foreign Mission Board.

Dear Bro. Editor: Five thousand dollars were asked for from Alabama for Foreign Missions this year, and \$1,082 given, only a little over one-fifth. What could the missionaries in the field have done if they had been paid only in the ratio of Alabama mission-giving? Five months work they would have done and one-fifth of a year's salary they would have received.

The churches have withheld their gifts, Christians have refused to give their money, and God's servants had been left to starve, if the Board had not born the burden and paid them their salaries. But the Board has no income save from the gifts of the churches, and has been compelled to do what the managers of God's work ought never to have to do—go in debt. Yet they had to do it to keep the missionaries from suffering for the necessities of life.

The Lord sits in his treasury and beholds those who cast in. He knows who are responsible for this state of things. Is it you, dear reader? T. P. BELZ, Asst. Cor. Sec.

Children's Day for Foreign Missions.

The Foreign Mission Board has appointed Nov. 14th as a day of special prayer for missions, in all our churches, and by all our people. While the churches are praying for and giving to this cause, shall not our Sunday-schools do the same? We have thought of, and hence have prepared for the use of the schools a programme of exercises, which we think will be both interesting and profitable. These exercises will consist,

along with prayer and singing, of short speeches on our various mission fields, to be delivered by scholars. These speeches have been prepared by several brethren in different States, and will be sent, along with the programmes, to any superintendent or other worker who will send us his or her name. It would be well for those expecting to observe the day in their schools to send on for the programmes at once, so as to give the scholars ample time to prepare their pieces. We want the work in these meetings to be largely done by the children, and have arranged a programme with this view.—For Miss. Journal.

Is It True?

At a session of our Baptist State Convention (not the last), a delegate made a speech on a certain subject. As he closed and sat down, the judge of one of the State courts asked a brother sitting near him, "Who is he that has just spoken?" "His name is So-and-so." "What is his occupation," was next asked. "He is a teacher," was the answer. "I thought so," said the judge; "he is the man I supposed him to be. I knew him twenty-five years ago, but had lost sight of him." He was then a rising man—a man of fine intellectual promise; but his speech just now did not show mental strength and grasp. But I am not surprised, as my observation in a number of cases has led me to the conclusion that if a man will teach school for fifteen, or twenty, or twenty-five years in succession, his mind will show want of vigor and of reasoning power, just when it ought to be at its best. No, sir; a man ought to confine himself exclusively to teaching for only a few years consecutively. "You are correct," responded the other brother. Just then another speaker stepped forward whom they both wished to hear, and the conversation was not continued.

The judge's observation has frequently come into my mind. It may be worthy of serious considerations by those immediately concerned. If true, it explains the comparative failure in the lives of many of our men. Who can say whether or not it is true? E. F. BARER, Benton.

Personal Influence.

It is difficult to determine the extent or the limit of what is called personal influence. The deeds of a lifetime, although passively good, occasionally fail to accomplish what is affected by a kind word or a cup of water given in the name of Christ. Many a man owes his salvation to an utterance accidentally overheard, or to the simple prayer of some uncultured but devout soul. Many a woman has been turned from the first steps leading down into everlasting darkness by helpful sympathy and encouragement given just at the decisive moment. Every word in this life tells. Every act has weight. There are no negatives in human conduct, and the final summing up will be a marvellous revelation. Those whose lives were a long experience of grinding poverty and hardship, whose bread was earned by unceasing toil, it will be found, have given into the treasury of the Lord more than those upon whom great wealth had great opportunities have been bestowed.—Interior.

Some years ago the editor of this paper was riding in the country with a Baptist brother who was at the time sheriff of his county. As we were passing a small, well cultivated farm, we were halted by a man in the field, who came running towards us, and saying, "Please, sir, I want to pay my taxes." The polite official replied, "Certainly, sir, I will accommodate you," and dismounting, he took out his papers, received the money, and handed the man a receipt. Then, with a smile and a bow, our Teutonic friend said, "I am so much obliged that you comes along so that I may pay mine taxes," and so saying, he jumped the fence and pushed for his work. All that moved our official friend to say, "That is the first man, during my term of office, to stop me by the highway to pay his taxes. Nine men in ten will hide from me." Explanation: Here was a man who had been brought up in a country where the people are taught to respect and to honor government; and to feel that it is both a duty and a privilege to contribute to the support of the government. Let the same lessons be taught to our youth in the family and in the school; and we shall have less of grumbling at high taxes and a more honest, economic administration of civil affairs.—Western Recorder.

Alabama Baptist.

MONTGOMERY, ALA., OCT. 14, 1896.

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SPECIAL REQUEST.

Please address all communications, whether on business or for publication, simply to

THE ALABAMA BAPTIST,
Montgomery, Ala.

We are invited to quite a number of places to preach, and in several instances to remain and preach several days at a place. It will not be in our power to comply with the latter, and it will be some time yet before we can accept any invitation. Many important changes in our family recently have claimed some attention from us, and now we have to get our remnant of a family to this city and arrange for them, and our friends must remember that we are now at work for the ALABAMA BAPTIST first and all the time, and cannot stay at any place except where we can work for the paper. However, we will do our best for all.

TWO ASSOCIATIONS.

1. The Central Association, which met with the Wayside church, some seven miles south of Rockford, the last week in September, had to be reached by an eighteen miles buggy drive from Wetumpka. The introductory sermon by Bro. Stewman was in the spirit and delivered gracefully. By the way, the Central has a half dozen as promising young ministers as any body in the State. They are not college trained, but they are capital material for such training, and are striving to keep abreast of all our work. They have no little ways nor small notions. Every thing we saw and heard from them was real good. They are already strong preachers and successful pastors. And this is not less true of the older pastors in that body. They had also a number of visitors of well known ability, who contributed interest to the occasion. Secretary Crumpton was there, and Brewer, Russell, Bledsoe, Moss, and others, were there, and it was a good session. The usual business was attended to with lively interest up to the time of our leaving. Our paper received hearty encouragement. Many revivals were reported. On our return we preached in Wetumpka. Elder Hastie was moderator of the association and Eld. D. S. Martin clerk. We enjoyed the hospitality of Bro. Willis and Walker, and in Wetumpka that of Bro. Sedberry, and were put under obligation to Bro. Oden for his interest in getting us a conveyance to the association.

2. Tallasahatchee and Ten Islands. This body met with the Cross Plains church on Saturday the second inst. It was a pleasant place for us to visit in 1896 and most of the year following. Cross Plains was our postoffice; we resided near that place when we were called to Talladega, and have not visited them often since, but we met many old neighbors and friends on this visit and their children. Tallasahatchee—it is difficult for us to put in "Ten Islands" as part of the name of the body, for we do not see any sense in it, but Tallasahatchee is one of the old associations of the State, and it is a good body yet. The venerable E. T. Read was moderator and Rev. W. H. Burton clerk. It is a good missionary body, but seemed rather disposed to resolve all of its missionary work and contributions into the support of four evangelists within their own bounds, and they clearly do not want another evangelist sent among them from abroad, although the brethren generally conceded that Skipper the summer before last, and Smith the past summer both did a fine work. The business of the body was of the usual order and pass-

ed on in harmony and dispatch. It fell to our lot to preach rather too much, three sermons, and we came away jaded; in fact, we have had very much preaching to do at the associations, but our health has been perfect.

Bro. Smyth, of Anniston, got into the body on Monday morning like ourself, he has known the body all ways, and is a power when he attends their meetings. It was in the bounds of this body that we led the most eventful career of our life. At its session in 1856 we preached a sermon which was published by the body, and it was "reviewed," "replied to" and "spat upon" by not less than seven Pedo-baptist ministers; we met all of them that were worth meeting, and our brethren thought we were left victor on the field, and the Baptist cause has been in prosperity ever since in that region. Cross Plains has grown to be a beautiful and flourishing town since our day among them. We had the hospitality of our old friends McClellan and Graham, a night with each. It was to us a most agreeable occasion.

PEDO-BAPTIST IMMERSIONS.

The following query was forwarded to us some time last year, but it got misplaced, and in looking over old letters the other day we fished it up. But as it relates to a subject of general interest, it is as appropriate now as when we first received it. It comes from a brother whom we greatly esteem, and hope he will excuse us for a long delay.

"Can a Baptist church receive a member on his immersion by a Pedo-baptist minister? If not, why not? Please give some brief and plain reasons, and oblige,

J. G."

In answer to this we say, that it has been the general custom of Baptist churches, with some rare exceptions, to baptize all persons who seek membership in them, even if they have been immersed by Pedo-baptists. We do this for the following reasons:

1st. We cannot see from the teachings of the New Testament that any person is authorized to administer this ordinance who has not himself been regularly baptized, and authorized to baptize by a church that has "kept the ordinances as they were delivered to them." New Testament example is New Testament command, and as this was the uniform practice of the apostolic churches we regard it as obligatory on us.

2nd. It is obvious that when Pedo-baptist churches yield to the convictions of parties who demand immersion, it is a kind of "retrogression," and we cannot see how an extorted service of this kind can be regarded as acceptable to the Master, or with what consistency they can perform an act which they have written books, tracts, and newspaper articles to prove is not enjoined in the word of God as any other one thing in their theological systems. Having no faith in it themselves, or at least regarding it as a mere last resort, we do not see how we can receive this part of their work as valid.

3rd. However much we may admire their Christian character and their "works of faith and labors of love," in other respects, yet the stand they have taken on the baptismal question is so opposite to what we believe the New Testament plainly teaches, that we do not see how we can receive their work in that respect. Those who receive immersion at their hands, to say the least of it, follow sprinkling and infant baptism, and thus bid them God-speed in these great errors, and are therefore partakers of these errors. To say the least of it, their baptism is irregular, and this irregularity can be easily corrected. Our uniform practice as a pastor through life, (and we have met such applicants for membership in our churches. The truth is it has grown into a maxim that what is not done according to law is not done at all.

S. H.

EXAGGERATION.

Young writers are apt to fall into the habit of putting things too strongly. Imagination often supplies the place of facts, and this almost unconsciously to the writer. In his anxiety for effect he is in danger of sacrificing truth. The facts are often grouped together to meet emergencies, not in their natural order. In this way a man may often tell the truth in a way to produce a wrong impression; for there is a way for us to tell substantially the truth and yet its effect may involve a falsehood. In such cases we are apt to damage a cause we are seeking to promote. Exaggeration is a species of falsehood, and when animosity engenders it, it has not been inaptly designated "the terrific deception." The epithets employed in defaming an adversary often political, and sometimes in religious circles, are not infrequently revolting. Motives the most despicable are often ascribed to the very virtues of an opponent, while his supposed vices are set forth in all the depraved adjectives that the language can supply, so that if a demon were sitting for his picture it could not be much more appalling. The writer simply exhausts his vocabulary of depraved epithets. And I have not seen either in the Bible, nor in describing the virtues of a friend—his weaknesses and vices are thrown into the background, and his virtues are set forth in the most extravagant terms, and one almost concludes he is reading the biography of some celestial being sojourning temporarily on earth.

There is a class of writers in our public prints who are devoting themselves to the task of scraping up every shred of intelligence that can discomfit the piety of Christians, especially ministers of the gospel. Any scandal put afloat on a preacher, especially if he has reached any prominence, is seized upon as a precious morsel, and made the most of. The whole point aimed at is to throw discredit upon the sacred calling. The same scandal on a wicked man would produce no sensation. The spots upon the garments of a neat and tidy child attract attention, but the filth that gathers upon a swine is looked upon as a matter of course.

It is a maxim in morals, that we are responsible for that impression that we knowingly and willingly make upon the minds of others, and when this impression is false, no matter what our language may be, it has in it all the elements of a falsehood. Indeed, we may tell the literal truth, as we have intimated, and convey a moral lie by a peculiar emphasis, gesture, or expression of countenance. A falsehood acted may be as malignant as a falsehood spoken. The imposture of actions may be as fatal as the imposture of words. The aim of a Christian should always be to make the tongues express just what the heart feels, no more, no less. Falsehood and hypocrisy tend to sap the very foundations of all social life by destroying all confidence in the reality of virtue and truth. S. H.

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"The bringing in of these foreign evangelists has nearly destroyed the spirit of missions in our bounds."—A. J. Crumpton. If these things be true, what manner of persons ought we to be?

"Take the ALABAMA BAPTIST first of all papers, and read it first and remember it last."—Moderator Hastie. We did not take issue with Bro. Hastie on that.

"That large, clever looking man yonder was expelled from his church

and I have not seen either in the Bible, nor in describing the virtues of a friend—his weaknesses and vices are thrown into the background, and his virtues are set forth in the most extravagant terms, and one almost concludes he is reading the biography of some celestial being sojourning temporarily on earth.

There is a class of writers in our public prints who are devoting themselves to the task of scraping up every shred of intelligence that can discomfit the piety of Christians, especially ministers of the gospel. Any scandal put afloat on a preacher, especially if he has reached any prominence, is seized upon as a precious morsel, and made the most of. The whole point aimed at is to throw discredit upon the sacred calling. The same scandal on a wicked man would produce no sensation. The spots upon the garments of a neat and tidy child attract attention, but the filth that gathers upon a swine is looked upon as a matter of course.

It is a maxim in morals, that we are responsible for that impression that we knowingly and willingly make upon the minds of others, and when this impression is false, no matter what our language may be, it has in it all the elements of a falsehood. Indeed, we may tell the literal truth, as we have intimated, and convey a moral lie by a peculiar emphasis, gesture, or expression of countenance. A falsehood acted may be as malignant as a falsehood spoken. The imposture of actions may be as fatal as the imposture of words. The aim of a Christian should always be to make the tongues express just what the heart feels, no more, no less. Falsehood and hypocrisy tend to sap the very foundations of all social life by destroying all confidence in the reality of virtue and truth. S. H.

SACRAMENTAL COMMUNION.

Our Pedo-baptist brethren suppose they have us at a disadvantage as to our views on communion, and hence they ring the charges on "close communion" with a persistency as if it were the only way in which we could express our Christian confidence in their piety. When we tell them that our views are based upon the same theory on which they act, to-wit: that baptism necessarily precedes communion at the Lord's table, they accept the theory, and only deny the conclusion as it affects the Baptists. It is all right as to them, but all wrong as to us. That is, baptism as understood by them, i. e., sprinkling, whether of infants or adults, is essentially a retrogression, provided we are not guilty, but if we are guilty, then the judgment of the world becomes terrific."—E. T. Read. Alas, how true!

"It is a mistake to say nothing is being done for ministerial education in Alabama; the Coosa River Association, at Weaver's, did better than it ever did before. We raised in cash and reliable pledges \$215."—E. T. Read. And Bro. Smyth insisted that like improvement would have been realized at all the associations if the cause had been represented.

"To my younger brethren in the ministry let me say, you may never be great or eloquent, but you can be faithful, and the faithful man is a man of power."—Rev. W. H. Burton. What an incentive to faithfulness!

"The fault is not with the churches so much as with the pastors; I believe that nine-tenths of the failures to get money for missions are the fault of our ministers."—G. D. Harris. Look out, ye pastors!

"I am glad that I was not called to the hardships of a foreign missionary's life."—G. D. Harris. Elder Harris was making a splendid speech on foreign missions when he said that; but how does any minister know that he is not called to be a foreign missionary? "The field is the world," (and the commission to all ministers is, "Go ye into all the world and preach the gospel.") We took that position in a sermon in 1874, before the Missionary Society of the Seminary, at Greenville, South Carolina, that all ministers have the same call, and we stand by the position yet; any true minister of Christ can choose a foreign field if providential circumstances will allow.

"Under the former plan we had great difficulty to get \$35 for the year, now under the envelope system we reach all the people and double the contribution with ease, and without pumping and prizing and begging."—E. T. Read. Bro. Smyth was speaking of the importance of adopting the envelope plan of raising money and he illustrated by the success at Anniston.

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Alabama Baptist.

MONTGOMERY, ALA., OCT. 14, 1886.

A Constitutional Remedy, Not One More by Force.

The trouble with consumptives is that the ailment is generally supposed to be in the throat, and so, under the impression that it is nothing very serious, is neglected until too late. Tubercles are deposited in the lungs earlier than many people think. Give speedy attention to this. There is a stage at which consumption is not a merely local disease, it is constitutional. True, it is the lungs that are especially stricken. But the consumptive patient is ailing all over and needs to be vitalized all over if he would be well.

The case of Mr. Turner, an English gentleman who went all the way from his home to Colorado to be cured, is in this connection deeply interesting. The air of Colorado was too stimulating for a man whose right lung was a repository of tubercles. He became worse and worse. But he read about Compound Oxygen and procured a Home Treatment. At once there was a marvelous improvement. Mr. Turner's appetite and his appetite and digestion were altogether renewed. In due course his lungs became quite free from tubercles. Some time afterwards he wrote:

"I had this recovery has proved permanent. Twelve months have passed and I am better than I was then. Though prostrated during a long summer by the great and continuous heat—having been always affected by a high temperature—there were no returns of any symptoms of the old malady, and to-day I regard myself, and am regarded by my friends, as cured of my ailment. "Whence, I believe, Compound Oxygen is all that you claim for it, and have pleasure in testifying what great things it has done for me."

Mr. Turner's case was the only one on record it would be a great encouragement to consumptives. Happily there are hundreds of other and similar victories wrought by Compound Oxygen. The Home Treatment which will be sent you free if you write for it to Drs. Starkey & Folen, 1529 Arch street, Philadelphia.

God bless the little children, wherever they may be. Far out on the silent prairie, Down by the solitary stream— Like flowers in the crowded city, Like birds in the forest free— God bless the little children, wherever they may be.

PLEURISY is a type of catarrh having inflammatory symptoms. It is an inflammation of the lining membrane of the nostrils, throat, and chest, affecting the lungs. An acrid mucus is secreted, the discharge is accompanied with a burning sensation. There are spasms of sneezing, frequent attacks of headache, watery and inflamed eyes. Ely's Cream Balm is a remedy that can be depended upon. 50 cents each. Ely Brothers, Druggists, Oswego, N. Y.

Knowledge is that which, next to virtue, truly and essentially raises one man above another.—Addison.

The Terrible Drain
Which scrofula has upon the system must be arrested, and the blood must be purified, by serious consumption. There are many reliable and vitalizing effects, Hood's Sarsaparilla has been found superior to any other preparation. It expels every trace of impurity from the blood, and restores new life and vigor upon every function of the body, enabling it to entirely overcome disease.

The greatest evils in life have had their rise from something which was thought of too little importance to be attended to.—Bishop Butler.

Children are very susceptible to Malaria during the summer and fall months. They are often laid up for weeks, and ordinary remedies fail to bring relief. A few doses of Shallenberger's Antidote will cure them at once. The medicine acts like magic in such cases, and may be given with perfect safety to very young children. Sold by Druggists.

If you are moving onward, some things must be left behind. What are the things which are left behind in your life?—F. K. Haverall.

The great success of many agents employed by J. P. Johnson & Co., of Richmond, is a pretty good evidence of the excellence and popularity of the books they offer to sell through their agents. The books are reliable and contract made with them can be depended will be faithfully carried out.

A Temperance Sabbath and Day of Prayer.

OCTOBER 16TH & 17TH, 1886.

To the Christian Public: The Temperance Reform stands to-day "upon the heights of answered prayer."

The arrest thought has come at last. "The world is awake and its ear is set. Its lips are apart and its eyelids wet." No intelligent person now believes that the liquor traffic will be much longer legalized by Christian nations. The watchword of the hour is: "Out law the saloon—protect the home." No influence has so largely contributed to the present popular opinion as the nurture afforded by the Christian church, the Sabbath-school, and the religious press. Next to these mighty agencies ranks that sober second thought of the Ohio Crusade,—the Woman's Christian Temperance Union, local, State, National, and now world-wide—for it is regularly organized in every English-speaking nation, and recently introduced into Japan, Scandinavia, and Russia. This society, wholly unsectarian in character, but made up of Christian women of all denominations, is to-day the expression of that love for the perishing and devotion to the triumph of Christ's kingdom, which are the best fruits of the church.

At its annual meeting held in Philadelphia, October, 1885, forty States and Territories being represented by 300 duly accredited delegates, a request came from twenty-one leading pastors of the city, of nearly every denomination, (among them Rev. Dr. Poor, Secretary of the Presbyterian Board of Education, Rev. Dr. Wayland, editor of the *National Baptist*, Rev. Drs. Wheeler and Swindells, of the Methodist church), that the Convention "designate a certain Sabbath in each year, to be known as 'Temperance Sunday' throughout the world, and that the W. C. T. U. exert its influence in all its local unions to secure its observance in all churches."

These honored pastors urged the following reasons, among others, for such action:

"Believing your work to be closely related to the work of God as prosecuted by the Christian churches, and that your organization and the churches would be mutually strengthened by a close affiliation, we make this request. The cause of Temperance, thus presented simultaneously in all pulpits and Sunday-schools, could not fail to awaken a thrill of interest and emotion throughout the world. And we may not believe that such a volume of prayer as would go up from the altars of the earth would be acceptable to the Lord our God and call down on our cause the efficient energies of the Holy Ghost."

In compliance with this request and for the reasons given, we earnestly and most respectfully suggest to all pastors, Sunday-school superintendents and temperance societies, that Oct. 17, the Sabbath preceding the twelfth annual meeting of the National W. C. T. U. at Minneapolis, Minnesota, be observed as Temperance Sabbath by sermons in the morning, Sunday-school exercises in the afternoon, and a union temperance meeting in the evening.

We also earnestly request our local Unions to observe the preceding day, (Saturday, Oct. 16), as a Day of Prayer. Let the hours be from 10 to 4 o'clock, with a leader appointed for each hour, and the following subjects of Bible study, hymn, and prayer:

10 to 11.—Our National Sins—Intemperance and Impurity.

11 to 12.—Individual remedies for these—total abstinence, White Cross Pledge, both "By God's Help."

12 to 1.—Noon Hour of Prayer for the World's W. C. T. U., the success of our Great Petition, for the overthrow of the liquor traffic and the opium trade; the continued health and success of our officers and organizers in foreign lands; that the Queen of England and all rulers and potentates may become total abstainers, and advocate our sacred cause.

1 to 2.—Our National Sins: Our National Remedies—Total Prohibition, Constitutional and Statutory; Sabbath Laws, the Bible in the Public Schools; Hygienic Education for the Young.

2 to 3.—Individual Remedies for National Sin; the Christian Voter's Relation to the Securing and the Enforcement of Righteous Law.

Volina Cordial

DIAPYRESIA, INDIGESTION, WEAKNESS, CHILLS AND FEVERS, MALARIA, LIVER COMPLAINT, KIDNEY TROUBLES, NEURALGIA AND RHEUMATISM.

It is Investigative and Delectable to take, and of great value as a medicinal agent in all cases of weakness and Ailing Women and Children.

It gives NEW LIFE to the whole SYSTEM by Strengthening the Muscles, and the NERVES, and completely Digesting the food.

CONTAINS no harmful Minerals, is composed of carefully selected Vegetable Medicines, combined skillfully, making a Safe and Pleasant Remedy.

For sale by all Druggists and Grocers. Beware of cheap imitations. Volina Cordial is GUARANTEED pure, and a full bottle will cure all cases of Cholera.

Volina Drug and Chemical Company, BALTIMORE, MD. U. S. A.

Appointments.
Rev. J. M. Russell will fill the following appointments, in the Central Association, in November: Mt. Zion, Monday after ad Sunday; Old Liberty, Tues. and Wednesday; Harmony, Thursday and Friday; Good Hope, 3d Sun. & Sat. before; Antioch, Wednesday; Bethesda, Saturday; Shiloh, 4th Sunday; Alexander City, two nights. Rest two weeks and start home.

Associations for 1886.
August.
Selma, Providence ch, Dallas co., 3rd. Cedar Bluff, Mt. Bethel ch, Cherokee co., 13.

September.
Troy, Shiloh ch, Pike co., 3d. Bethlehem, Salem ch, Monroe co., 4th. Tuskalooza, Pleasant Hill ch, Tuskalooza co., 1st.

October.
Shelby, Columbiana ch, Shelby co., 8th. Bigbee, Semterville ch, Sumter co., 9th. Mt. Carmel, Cedar Grove ch, Madison co., 10th.

November.
Canaan, Swainville ch, St. Clair co., 24th. Centennial, Mt. Carmel ch, Bullock co., 24th. Etowah, Union ch, Etowah co., 24th. Town Creek, Poplar ch, Marshall co., 24th. Boiling Spring, Union ch, Coosa co., 25th. Pine Creek, Hopewell ch, Hardin co., (Term) 25th.

December.
Mulberry, Rehoboth ch, Bibb co., 25th. North River, Pleasant Grove ch, Fayette co., 25th. Shiloh Springs, Sulphur Springs ch, Blount co., 25th. Union City ch, Pickens co., 25th. Tennessee River, Mt. Nebo ch, Jackson co., 25th.

the people of Montgomery, and extended a generous welcome to the new pastor of the Adams St. Baptist church.

"Montgomery greets you with an honest, heartfelt welcome. Her gates are open wide to receive you, and her people will hear you with joy and delight."

Rev. Mr. Stone replied as follows: "The kind and earnest words of welcome you have spoken find a hearty response with me. I recently came among this people a stranger, not I trust to our Lord, but to you as a people. While you have been talking I have been asking myself if I should be able to do the work you have laid out for me. You have welcomed me not to idleness; but to a field of labor. You have been putting the harness on, so to speak, and starting me in the work to which I am called in your midst. I have this to say, I came among you to preach nothing save Jesus Christ and him crucified. It is the power of God unto salvation. Your words of welcome betoken sympathy and co-operation, and I am glad to know that my brethren in the ministry have come to join us as pastor and people; that the welcome comes not only from Baptists, but from the Christian Churches of Montgomery. Here in Montgomery let us lift as high as we can the banner of our Lord Jesus Christ. Let us greet each other in our work and do what we can for Jesus and the cause of religion. I take up my work here with fear and trembling. I ask for your prayers and sympathies. And may the blessings of heaven be with us until we stand around the great white throne to receive the final reward."

The services were appropriately interspersed with music, and the occasion was one of unusual interest. The church was crowded to its utmost capacity, all the seats being taken and the aisles filled with chairs.

In his talk Mr. Stone made beautiful allusion to the hymn, "Jesus Lover of my Soul." It was sung as the closing song, and Dr. Wharton pronounced the benediction.—*Advertiser*.

Those very near us often need strengthening. Are they right if they have practically to look after for the strengthening which might be ours to give. There may be a spiritual application of providing specially for those of our own house.

BALTIMORE, Md., October, 1886.
TO THE PUBLIC:—For the next month, in all issues of the daily, weekly and Sunday papers from Baltimore to New Orleans, will appear plain statements of diseases which people most suffer from, their indications, symptoms and causes, so that all may thoroughly understand if such conditions exist in their own body.

Not veiled in technical terms, but expressed in the common language of all intelligent communications, the careful reader will gain such knowledge as will enable him to dispense with the costly services of a physician in most cases of illness or in his family. The cause of intemperance will cover all diseases arising from impurities of the blood, a weak, watery condition of the same, including scrofula, salt rheum, and all humors which produce eruptions, pimples, boils, or a blanched, yellowish-white hue to the skin. It will take up all disorders of the stomach and bowels, covering a thorough statement in regard to dyspepsia, indigestion, constipation and headache. It will treat of catarrh from which the liver becomes inactive and sluggish, and jaundice and biliousness are produced. Also an exhaustive investigation of the conditions attending inflammation of the kidneys and bladder, and the kindred diseases of gravel, diabetes, dropsy, and rheumatism of the joints. Attention will be devoted particularly to malarial fevers, and rheumatism and neuralgia will not be neglected. A proper space will be given to the consideration of female complaints, and mental troubles. Nervous prostration and kindred ills will be discussed in their various forms. This alone will prove such beneficial reading that no one can afford to overlook it.

But when to this is added an account of the proper treatment to be followed, and the proper remedies to be used to effect cures in all the different cases treated of, then it indeed becomes of great importance that no one shall fail to read and profit by them. It is a fact that the diseases named are all directly traceable to a diseased condition of the blood. For direct action upon that vital element of life, vegetable alternatives of approved properties are needed, and to these should be added the strengthening qualities of some form of iron which can be easily assimilated and combined with them. A remedy which combines all these properties—the alternative, tonic and strengthening—will furnish all the medication needed in the treatment of these diseases. Such a remedy is

Brown's Iron Bitters.
Carefully selected material, skillfully combined and scientifically prepared under the guidance and care of a skilled pharmacist, the full medicinal properties being extracted from the drugs, and the form of iron employed, which is the most efficacious, being free from acids or other deleterious matter, causes this remedy to be endorsed by druggists and prescribed by physicians. So reliable, prompt and sure in its action in all diseases of the blood, stomach and liver, that the natural prejudices of regular physicians against secret formulas is overcome in the case of Brown's Iron Bitters. They realize its power and effectiveness, and avail themselves of it for the benefit of their patients. You can read in your own paper the whole story of diseases, their cause and cure. The cure is found in

Brown's Iron Bitters.
We feel thankful to brethren and friends for their aid, and hope others will help us soon. W. J. ELLIOTT.

FACE, HANDS, FEET.
All the skin troubles, including Pimples, Acne, Eruptions, Itchiness, Redness, Itching, Head, Neck, Face, Feet, Nails, Hair, etc., are cured by using

You don't wait till Burglars come before buying a revolver—Then don't wait till sickness comes before buying a bottle of PEARY DAVIS' PAIN EXPELLER.

you may need it in the night for Diphtheria-Cold, Tooth-ache, Neuralgia or ACCIDENTS. Buy a bottle NOW. All Druggists sell it.

IMPORTANT Announcement.

On account of intended change in my business, I herewith offer for cash my entire stock, consisting of one of the largest and best selected stocks in Crocker, China, Glassware, Lamps, Housefurnishings Goods, etc., at such prices as will not fail to command the attention of buyers.

Today I offer bargains in Dinner Sets. These goods have been the best production of English potteries, Best English Ironstone Sets, all the new styles, and I offer as follows: Dinner Set No. 1, consisting of 6 each—Dinner, Breakfast, Tea, Soup, Preserve, and Butter Plates, two Bakers, 4 Flat Dishes of various sizes, 4 Campers, 2 covered Dishes, 2 Casseroles, 4 Pickles, 1 Butter Dish, 6 Egg Cups, and 6 Cups and Saucers, together, 75 pieces, at \$8.50 a Set, for cash.

Dinner Set No. 2, consists of 12 each—Dinner, Breakfast, Tea, Soup, Preserve and Butter Plates, 2 Bakers, 4 Flat Plates of various sizes, 2 Covered Dishes, 2 Casseroles, 4 Soup Tureens, 4 Sauce Tureens, 2 Pickles, 1 Butter Dish, 12 Egg Cups, and 12 Cups and Saucers, together, 135 pieces, at \$12.00 a Set.

Dinner Set No. 4, is the best English Porcelain and terra ware. These goods are fine and of beautiful new square shapes. They are the new styles, and I offer as follows: Dinner Set No. 4, consisting of 6 each—Dinner, Breakfast, Tea, Soup, Preserve and Butter Plates, 4 Flat Dishes of various sizes, 2 Covered Dishes, 1 Casserole, 1 Sauce Tureen, 12 after Dinner Cups and Saucers, together, 75 pieces, at \$12.00 a Set.

Dinner Set No. 7, consists of 12 each—Dinner, Breakfast, Tea, Soup, Preserve and Butter Plates, 3 Flat Dishes of various sizes, 2 Covered Dishes, 2 Casseroles, 1 Soup Tureen, 1 Sauce Tureen, 1 Salad Bowl, 1 Compot, 1 Butter Dish, 12 Cups and Saucers, 12 after Dinner Cups and Saucers, together, 165 pieces, at \$20.00 a Set.

The following are Genuine China Dinner Sets, of beautiful design in white, all in new square shapes.
Dinner Set No. 6, consists of 6 each—Dinner, Breakfast, Tea, Soup, Preserve and Butter Plates, 4 Flat Dishes of various sizes, 2 Covered Dishes, 1 Casserole, 1 Sauce Tureen, 12 after Dinner Cups and Saucers, together, 165 pieces, at \$20.00 a Set.

As a special inducement to parties ordering by mail and sending the money with the order, or who give sufficient city references to entitle them to credit, any of the above Sets will be delivered at any point contiguous to our railroad or steamboat free of charge. Any of the above Sets may be ordered simply giving the number of the Set selected. Cut out above lists for reference and comparison.

L. A. Mueller,
912 BROAD STREET,
SELMA, ALA.
Rumsey & Co's Hydraulic Ram in Operation

FARMERS AND OTHERS
having spring or running water can have the water conveyed to their premises by using a Hydraulic Ram. More than 800 different styles and sizes of Lift and Force Pumps, Hydraulic Rams, Etc. Send for circular and prices.

\$65 A MONTH and Board for 3 live Young Men or Ladies in each county. P. W. ZEIGLER & Co., Phila.

Brierfield Church.
The following amounts for the church building at Brierfield have been received since our last report, and duly credited to our books:
Baptist Sunday-school Workers of Marion, \$2; Coosa River Association, \$3.40; Mulberry Association, \$8.15; Unity Association, \$13.10; Mrs. Sallie Fancher, \$1; J. M. Fancher, \$2; L. L. Johnson, \$5; W. G. Huckabee, \$5; W. D. Carter, \$1; Mrs. David Williams, \$5; W. W. McCallum, \$1; J. W. Stamps, \$2; J. G. Johnson, \$5; Dock Moreland, \$1; L. E. Wade, \$1; Jasper Varrington, \$5; Alabama Association, \$4.15. Total, \$88.35.

A BIG OFFER. To introduce them, we are offering a special price on our new and improved Sewing Machine. It is a perfect work for the house. It is a perfect work for the house. It is a perfect work for the house.

WE WANT YOU! All the complete machinery of the Sewing Machine Co. is now on hand. It is a perfect work for the house. It is a perfect work for the house. It is a perfect work for the house.

HOW PRINTING PAYS
The profit on a single copy of a book is small. The profit on a single copy of a book is small. The profit on a single copy of a book is small.

MODELS IMPROVED.
The profit on a single copy of a book is small. The profit on a single copy of a book is small. The profit on a single copy of a book is small.

QUICK AS A WINK!
The profit on a single copy of a book is small. The profit on a single copy of a book is small. The profit on a single copy of a book is small.

Any of our readers who will give a few hours time can easily get this splendid Photo Book and Magic Lantern.

SEDGWICK STEEL WIRE FENCE
The profit on a single copy of a book is small. The profit on a single copy of a book is small. The profit on a single copy of a book is small.

BUSINESS COLLEGE.
The profit on a single copy of a book is small. The profit on a single copy of a book is small. The profit on a single copy of a book is small.

THE BIRMINGHAM, ALA., COLLEGE OF BUSINESS.
The profit on a single copy of a book is small. The profit on a single copy of a book is small. The profit on a single copy of a book is small.

Bradfield's Female Regulator.
The profit on a single copy of a book is small. The profit on a single copy of a book is small. The profit on a single copy of a book is small.

L. A. Mueller,
912 BROAD STREET,
SELMA, ALA.

FOR CHOIRS
A Low Priced Collection of Music. IDEAL ANTHEMS

ISSUED September 1st.
A NEW EDITION OF GOSPEL HYMNS Consolidated. With Words and Music.

G. G. MILES & CO.,
Real Estate Dealers and Agents.

CONSUMPTION
I have a positive remedy for the above disease, by the use of my new and improved Compound Syrup. It is a perfect work for the house. It is a perfect work for the house. It is a perfect work for the house.

HENRY C. KEEBLE & CO.,

Wholesale Provision Dealers
—AND—
COTTON SELLERS.
Bagging and Ties a Specialty.
SOLE Agents for Shellroad Tobacco.
Carry Heavy Stocks and will Sell as Low as any House in the State.

THREE HILLS
Crab Orchard Water
A Remedy for all Diseases of the Liver, Stomach, Headache, Constipation, etc.

BELLS
Steel Bell Church and School Bells.
Address: S. BELL & CO., HILLSBORO, N. C.

BUCKEY BELL FOUNDRY.
Bells for Churches and Schools. Address: BUCKEY BELL FOUNDRY, HILLSBORO, N. C.

INCINNATI BELL FOUNDRY CO.
Bells for Churches and Schools. Address: INCINNATI BELL FOUNDRY CO., HILLSBORO, N. C.

SHOW CASES, CEDAR CHESTS
ASK FOR ILLUSTRATED PAMPHLET. BERRY SHOW CASE CO., NASHVILLE, TENN.

HEAL THYSELF!
Do not spend hundreds of dollars for advanced patent medicines at a dollar a bottle, and drink the system with poisonous slops that poison the blood, but purchase the Great and Standard Family Tonic, which is a perfect work for the house. It is a perfect work for the house. It is a perfect work for the house.

ACID IRON EARTH
The profit on a single copy of a book is small. The profit on a single copy of a book is small. The profit on a single copy of a book is small.

THE GREAT NUTRITIONAL BLOOD PURIFIER.
It is a perfect work for the house. It is a perfect work for the house. It is a perfect work for the house.

THE ELECTRIC LAMP.
New Central Draft Lamp of 60 Candle power. The Burner is similar in construction to our well known Paraffin Student Lamp, thereby insuring the coolest as well as most brilliant White Light. Most frequently used and sold at wholesale only by

MANNHATTAN BRASS CO.,
1st Ave. and 48th St., New York. Ask for the U. S. ELECTRIC LAMP. It is a perfect work for the house. It is a perfect work for the house. It is a perfect work for the house.

FOR CHOIRS
A Low Priced Collection of Music. IDEAL ANTHEMS

A. & M. COLLEGE.
Alabama Polytechnic Institute.
THE next session of this College will open September 1st. Three courses of education are offered:

DIED.
How often do we see under this heading the name of some one near and dear to us. Many names are thus printed today to day and well if they had put preventive and curative means in their power. Thousands of patients suffering from chronic diseases, such as Consumption, Rheumatism, Dropsy, etc., are cured by the use of our wonderful Electro-Medicated Compound Syrup. We have no much faith in other cures that we send them an trial, and do not require payment until they have cured. Our Compound Syrup is a perfect work for the house. It is a perfect work for the house. It is a perfect work for the house.

CURE FITS!
When I say cure I do not mean merely to stop the fits, but to cure the disease. I have a positive remedy for the above disease, by the use of my new and improved Compound Syrup. It is a perfect work for the house. It is a perfect work for the house. It is a perfect work for the house.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

Alabama Baptist.

MONTGOMERY, ALA., OCT. 14, 1886.

Grandpa's Queer Case.

A TRUE STORY.

It was a cold winter night, seventy years ago. Little Polly had made a "breath-hole" on the frosty window-pane, so she could peep out and watch Jonas watering the cattle at the brook, and see the red sunset clouds; and there was grandpa coming home from the woods with an axe on his shoulder and a cane in his other hand.

He came into the large warm kitchen where she was, a few minutes later.

"Here, Polly," he said, "come and see my new cane."

Polly ran to examine it. It was slender and tapering, the head looked just like a snake's head, and it was striped and spotted like a snake.

"It looks just like a snake," said Polly, "only it is so straight and stiff. Where did you get it, grandpa?"

"I found it in a hollow log I was chopping to day. I thought it would make me a nice cane, so I walked home with it to-night; and it did very well. It's slender, to be sure; but it seems stout, and I don't believe it would break very easy."

"It's nice and smooth," said Polly; "and it's pretty, too, if it didn't look so much like a snake. I don't like snakes very well."

"Don't you? Well, set it up in the corner now, and put the chairs about the table. I see you coming in, and I want my supper."

Polly set the cane in the corner near the great fire-place; and just then grandpa came in from the back butery, with a bowl of apple sauce. Jonas came in with a pail of milk, and soon they all sat down to supper in the pleasant firelight.

They had just finished eating when there was a little noise in the corner. They all looked around, but no one stood there. Instead, a snake was squirming and twisting on the floor.

"For the lands sake!" cried grandpa. "How on earth did that snake get into the house?"

"I found him frozen stiff in a log," said grandpa, "and walked home with him for a cane. He made a very good one; but, now he has thawed out, Jonas, I guess you had better take him out and chop off his head."

Which Jonas was very willing to do.—*The Wild Spring.*

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It may be used with confidence when the mother is unable, wholly or in part, to nurse the child, as a safe substitute for mother's milk. No other food answers so perfectly in such cases. It causes no disturbance of digestion, and will be relished by the child.

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Hundreds of physicians testify to its great value. It will be retained when even lime water and milk are rejected by the stomach. In dyspepsia, and in all wasting diseases it has proved the most nutritious and palatable, and at the same time the most economical of foods. There can be made for an infant 150 MEALS for \$1.00.

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The Key to a Useful Life

Robert Annan, the Christian hero, was one of the most successful workers for the Master. His remarkable growth in grace was not to be wondered at when we reflect that the key note of his Christian life is found in the following extract, quoted on the fly-leaf of his well-worn Bible: "I will therefore just name a few of those things which every true Christian can safely pray for—the knowledge of our complete acceptance in Jesus; a more decided growth in grace; increase of holiness; greater spirituality of mind; more devotedness to God; stronger faith in his word; more habitual reliance upon Christ for all things; a spirit of grace and supplication; a conscience increasingly tender; a greater regard for God's glory than our own advantage; a more grateful heart for our numerous unmerited mercies; enjoyment of every new covenant blessing; a more growing hatred to sin, and more steady resistance to it even in its first approaches; to be enabled to bear a more decided testimony before the world of the truth and importance of religion, and furnish clearer evidence of our being the children and servants of God."

Wait.

"Oh the drudgery of this every day routine," cries many a business man, and many a house-keeping woman. "To get through the day and have the same routine to traverse to-morrow! Yes, but how do you know what use the gracious Superintendent of your life is making of this hind drum as you call it? A poor blind horse-treader his beat, hour after hour, and it all seems to come to nothing. But the shaft he is turning is geared into others, and they into wheels that in other rooms, above him far away beyond his hearing, are working out results that he could never comprehend. Wait until you see no longer through a glass dardly, and see the unknown bearings and connections of your life work with other generations, and may be with other worlds."

Recreation.

An eminent English writer, commenting upon the desirableness of recreation, says: "There are people in the world who would, if they had the power, hang the heavens about with crape; throw a shroud over the beautiful and life-giving bosom of the planet; pick the bright stars from the sky; veil the sun with clouds; pluck the silver moon from her place in the firmament; shut up our gardens and fields, and all the flowers with which they are bedecked, and doom the world to an atmosphere of gloom and cheerlessness. There is no reason or morality in this, and there is still less religion."

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PETER COLLIER, Chief Chemist for the United States Department of Agriculture.

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 Prof. E. W. HILLGARD, Prof. Chemistry, University California, Berkeley, Cal.

A Genuine Love Story.

This story, originally told by Spurgeon we believe, will, we are confident, strike a chord in many loving hearts:

A young clergyman and his bride were invited guests at a large party given by a wealthy parishioner. In all the freshness and elegance of the bridal wardrobe the young wife shone among the throng, distinguished by her comeliness and vivacity and rich attire; and when, during the evening, her young husband drew her aside and whispered to her that she was the most beautiful woman in all the company, and that his heart was bursting with pride and love for her, she thought herself the happiest wife in the world. Ten years later the same husband and wife were guests at the same house; where was gathered a similar gay company. The wife of the ten years ago wore the same dress she had worn on the previous occasion; and of course it had been altered, and re-made, and was old-fashioned and almost shabby. Toil and care and motherhood and pinched circumstances had taken the roses out of her cheeks and the liltie spring out of her form. She sat apart from the crowd, care-worn and pre-occupied. Her small hands, roughened with coarse toil, were ingloved, for the minister's salary was pitifully small. A little apart the ten-year husband stood and looked at his wife, and as he observed her faded dress and weary attitude a great sense of all her patient, loving faithfulness came over his heart. Looking up, she caught his earnest gaze and noticed that his eyes were filled with tears. She rose and went to him, her questioning eyes mutely asking for an explanation of his emotion; and when he tenderly took her hand, and placing it on his arm, led her away from the crowd, and told her how he had been thinking of her as she looked ten years before, when she was a bride, and how much more precious she was to him now, and how much more beautiful for all her shabby dress and roughened hands, and how he appreciated all her sacrifice and patient love for him and their children, a great wave of happiness filled her heart, a light shone in her face that gave it more than youthful beauty, and in all the company there was not so happy a couple as this husband and wife, their hearts and faces aglow from the flaming up of pure sentiment that transfused and ennobled and glorified all the toils and privations they have endured.—*Exchange.*

Children's Sermons.

Children's sermons are always liked by the congregation; and frequently the ten minutes' talk with the little folks does more to help the elders than the forty minutes of set discourse. The children's level of spiritual perception and feeling is often much higher than that of the grown-up people. To reach them is not necessarily to come down, except from the slits of pulpit style and theologic phrase. A story that moves them will not fail to reach their elders. But children's sermons do not come easily; they are difficult to make, because they must be simple, short, and lively. To drone, argue, read, or orate to the children always fails; it must be bright, cheerful, tender talk—the outcome of a full memory of childhood, a deep sympathy with its care and joys, and an indescribable sort of fatherhood and motherhood in the pastor. In these qualifications of the ministry in all churches must be manifold; but not the least of them seems to me to be a gift, well cultivated and trained, for dealing with children both in masses and individually. In some congregations the children never hear a word from the pulpit otherwise than such as they may be able to pick up in the sermon. But, in yet a larger number of cases, the Sunday-school scarcely knows the face and form of the minister. What sort of harvesting must that be which altogether misses the young?—*Rev. G. S. Reamy.*

Opening the Heart.

I knew a little boy whose heart was touched by a sermon on the words, "Behold, I stand at the door and knock." My mother said to him when she noticed that he was anxious: "Robert, what would you say to any one, that knocked at the door of your heart, if you wished them to come in?" He answered, "I'd say, 'come in.'" She then said to him, "Then say to the Lord Jesus, come in."

The next morning there was a brightness and joy about Robert's face that made my father ask, "Robert, what makes you look so glad and joyful to-day?" He replied, joyfully: "I awoke in the night, and I felt that Jesus Christ was still knocking at the door of my heart for admittance into it. I said to him, 'Lord Jesus, come in!' I think he has come into my heart. I feel happier this morning than I ever was in all my life. How ungrateful and wicked in me to keep him waiting outside so long!"—*Herald and Presbyter.*

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Ways of Working.

There is a suggestion of an easy method of securing personal interest on the part of troublesome scholars in the experience told of in the words of an English worker, which follow: "Visiting a small school, in a hamlet near one of our country towns, we heard that there were a number of big lads engaged in the fields and quarries of the neighborhood, but the greatest difficulty had been found in getting them to the Sunday-school or the service. The leading teacher of the school was only a laboring man; but, having found the way of life at the mission-room, he and his wife are very zealous in getting others in to hear the old, old story. By personal invitations they induced quite a number of these youths to come to the service one evening; and when it was over, he asked them to stay, and they would have some singing. They used Sankey's book, and he got each of them to select a hymn in turn. This so pleased and interested them that it seemed as if they would stay all night; and so he bound them to school and service with the cords of love and the bands of a man."

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