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SUNDAY-SCHOOL LITERATURE.

Rev. J. B. Link, of Texas, in a communication to the *Religious Herald*, thus speaks of the Sunday-school Publications of the Home Board of the Southern Baptist Convention and those of the American Baptist Publication Society:

"The publication interests discussed at Richmond showed the drift of Baptist opinion on this subject. It was a surprise that so many plain words were spoken. But when we come to think of it, where is the need of the Sunday-school literature our Home Board is publishing? If there ever was a necessity for a Southern Sunday-school literature—and possibly there was at one time for the sake of harmony—that time passed by long ago. The Baptist Publication Society, our own concern, is not a sectional, and like the kingdom of heaven, determined to know nothing about geographical lines, is furnishing a Sunday-school literature equal to any in the world, and is able and ready to meet the demand on the most reasonable terms. As to the royalty of a thousand dollars from *Kind Words* to the Home Board, a royalty far more princely has been coming, year after year, to the bounds of our Southern Baptist Convention from the Publication Society."

We think the discussion at Richmond did, to some extent, show the drift of Baptist opinion on this subject. It showed very clearly that the drift was in favor of holding on to the publications of our Home Board. There were a few who expressed a different opinion, but who gave no good reason for that opinion. The necessity for the publications of the Home Board is just as great now as it ever was. Dr. Link could say, with some propriety, that if there ever was a necessity for the existence of a Southern Home Mission Board that necessity has now passed away. The Home Mission Society of our Northern Baptists claims to be national. It does not confine itself to the Northern or Western section of the country. It has missionaries in every State of the Union. Why not abolish our Board in Atlanta, and unite our efforts with the Home Mission Board in New York? That Board has more money. It can do the work that we are doing or help us to do it; and so with the Foreign Board. But will Southern Baptists agree to this? We think not. Why agitate the question of discontinuing our Sunday-school publications? Are they not as good in every way as those of the Publication Society? Do they cost the denomination any money, except their regular subscription price, which is the same as the Sunday-school publications of the Publication Society? Are they in the way of any of our brethren? Do not some of our best theologians edit our Sunday-school publications? Are they not sound in doctrine? For what reason, then, shall we discontinue them? Simply because the Publication Society claims to be national. Is this a good reason? Should we discontinue our Sabbath-school publications, which are giving general satisfaction, are just as good as those of the Publication Society, costs us no more, are just as sound in doctrine, perhaps more so, meets our wants and helps our Home Mission Board to the amount of \$1,000 per year, which will be increased, simply because the American Baptist Publication Society claims to be national, and wants to supply our Sunday-schools with its literature, which is very natural? We think not. We have not a word to say against the Publication Society. It has done, and is doing, a grand work. It has a large field in which to work, without entering the field of the Southern Baptist Convention with its Sunday-school publications. It has, moreover, another work in which Southern Baptists can unite with it most heartily, without producing divisions among themselves. We allude to the Bible work of that Society. Our churches are open to the agents of this Society who wish to present the Bible work, and we think they will respond liberally to appeals for money for this cause. We thank the Society for the liberal donations which it has made to our Southern churches—of Bibles and tracts—but we can't see, as our Bro. Link does, that these donations have been princely; and even if they have been, we do not think this is a good reason why we should discontinue the publication of our Sunday-school literature. We don't like the idea of dependence. We are poor, and the Society is rich. That is no good reason, to our mind, why we should cease our own efforts to help ourselves and depend upon others. We have independence of character in individuals, and likewise in churches. Baptists of the South have, since the war, too often manifested a disposition to rely upon others. When a church has to be built, or a school be endowed, immediately the pastor,

or agent, would be sent North to beg money from individuals or churches. Perhaps, in some cases, this was necessary and right, but we have grown tired of it, and moreover the day of our poverty has passed, and we now need no longer be beggars. We are able to take care of ourselves, and we should do it. Let us do our work in our own way. There is no necessity for friction between our Northern brethren and ourselves. They have enough to do to keep them busy, and so have we. There will be friction and ill-feeling resulting from a constant demand upon the part of few Southern Baptists to discontinue the publication of our own Sunday-school literature. And while the Publication Society may not be responsible in any way for the discontent manifested by some, yet the opinion will grow among us, that that Society has something to do with originating or cultivating this feeling of discontent and opposition to the Sunday-school publications of our Home Board which exhibits itself in our Convention, and in the papers. J. S.

COMMUNION CONSISTENCY.

ANDOVER AND OBERLIN TEACHING ON THE QUALIFICATIONS FOR ADMISSION TO THE LORD'S SUPPER.

One of the recent publications of the Congregational Sunday-school and Publishing Society is a course of lectures on Congregationalism, delivered in the Andover Theological Seminary, by A. Hastings Ross, D. D., lecturer in the Oberlin Seminary. The book bears the title, "The Church-Kingdom." Baptism and the Lord's Supper, of course, are discussed in their places. The qualifications for admission to the Lord's Supper are given as faith, baptism and church-membership. The lecturer says: "This position is confirmed by the nature of the case, both as to privileges and as to discipline. The prime condition of the existence and prosperity of any organized society is that it furnishes its members privileges which it neither offers to others nor permits them to share. All organizations rest upon this common-sense principle, and the primitive churches guarded their most sacred privileges, even from the gaze of all not in full membership, as a thing demanded as a condition of their continuance and growth. The requirements of discipline demand the same. It is church excommunication a member, it not only nullifies its action, but nullifies itself, if such an excommunicate be permitted to come to the Lord's Table, the same as before. To permit him to commune would turn discipline into a farce; and yet some have presumed to set Scripture, history and common-sense aside, and open the door to all who desire to commune. This position ends logically in one of the two things: either in the extinction of the churches that adopt it, or in turning them into parish churches, including the whole community of worshippers as members."

This is as good Baptist teaching as if it emanated from Newton or Rochester, and furnishes good premises for an argument for restricted communion. It may be said: "This position ends logically in one of two things": either the exclusion of all unimmersed persons from the Lord's Supper, or in the admission that something else than immersion is baptism.—*Watchman.*

Dr. Dowling should study this position of Pseudo-baptist scholars. It is the position that Baptists hold on the communion question, and hence their refusal to admit unbaptized persons to the communion table. The Lord's Supper is an ordinance of the church, and consequently under the guardianship of the church. Those who have not come into the church in the way prescribed by its Head, Jesus Christ, can claim no privileges belonging to the church, and the church has no authority to extend to those who have not complied with the Lord's commands, any of the privileges of church membership. Ignorance or misconception of duty upon the part of any one does not relieve the church from the performance of her duty. Baptists hold that immersion in water, of a believer, is the baptism of the New Testament; hence we dare not assume the right to admit that anything else will do for baptism. And this we would do if we were to consent to invite or receive at the Lord's table, any but those who have complied with the Lord's commands. In doing this we do not say that our Pseudo-baptist friends are not converted, are not Christians, but that they have not discharged their whole duty. Their failure to do their duty does not relieve us from our obligation to do ours.

Dr. George T. Dowling, D. D., pastor of the Euclid Avenue Baptist church, Cleveland, Ohio, as stated in another place, recently declared himself an open-communion Baptist. The *Journal and Messenger*, of Cincinnati, gives the following account of the circumstance: It is now, however, a thing certain, and we fear beyond recall, that the Rev. George Thomas Dowling, D. D., pastor of the Euclid Avenue Baptist church, Cleveland, O., has declared himself an "open-communion-

ist," and has actually put in practice his theory of the Lord's Supper by openly inviting persons whom he regards as unbaptized to a place with himself and his people at the Table of the Lord. Soon after going to press with the last issue of the *Journal and Messenger*, we received a Cleveland paper in which was published an account of an interview with Dr. Dowling, in which he set forth the ground of his new departure. He admitted that he had recently given the following invitation to those present when his church was about to celebrate the Lord's Supper: "All you who love our Lord Jesus Christ in sincerity and in truth, and are seeking to perform his will, to whatever division of his great church you may belong, are heartily invited to partake with us this morning at the table of your Lord and ours."

When asked to state the reasons for this new departure, Dr. Dowling said: "For myself I have reached this decision: That I can no longer appear, even by my silence, to unchurch the vast majority of God's people, because they and I may differ as to the historical administration of an ordinance. If there is any question at all, I would rather err on the side of charity, and if it should prove at the last day to be an error, I think the Lord will forgive that kind sooner than any other."

When asked how he came to give the above invitation just at this time, he said: "Well, the immediate cause was something like this: On the preceding communion Sabbath I baptized a gentleman and his wife, both of whose affiliations had been with the Presbyterian denomination. The father and mother of this gentleman are as thoroughly devout Christians as there are in the city of Cleveland. They were present to see their son, for whose conversion they had been praying for forty years, unite with our church. At my previous invitation, extended to them personally, they remained at the Lord's table. One of our members, however, unintentionally, as I am convinced, led them to understand that they were not welcome, because they themselves had never been immersed. They were not angry. They were too good and sensible for that. But they were pained. When I heard of it I quietly made up my mind that no opportunity for a similar misunderstanding should occur again if I could help it."

We do not now care to enter into any argument with regard to the position of Dr. Dowling, and we certainly shall not denounce him. He is a very popular man, and is greatly and deservedly loved, and is greatly loved by his congregation. Were it not so, he would probably soon find his way into some other denomination than the Baptist; but as it is, he may hold a place with us for a considerable time, since there is no way of reaching him, but through his church, which is not likely to enter upon any controversy with him just now, but the ultimate outcome of this movement on his part it is not difficult to foresee. It may be set down as altogether certain that the mountain is not going to Mohammed; and Mohammedan tradition does not admit that Mohammed took the great rock with him, even though it started to follow him.

THAT CATHOLIC EMIGRATION SCHEME AGAIN.

Our readers will remember that we have, at different times, spoken of the immigration meeting held last spring at Hot Springs, N. C., as a Catholic movement, designed solely to benefit the Catholic church and give them more political power in the United States. The subjoined article, from the *Southern Baptist Record*, is in union with our own opinions. The priests, seeing that the South was interested in bringing immigration to its borders, at once seized the opportunity and bounced aside the governors and other men interested in this work, and formed everything into a huge immigration society. American people must watch every interest, or Catholic Rome will soon place its foot upon our necks.

"Cardinal Gibbons has at last felt the force of the just criticism of the press on his immigration scheme to Romanize the South. He attempts to break its force with a flimsy denial but makes no effort to explain the transparent conditions and peculiarities of his altogether too Romish convention. He denies with an attempt at emphasis 'that the movement is one to increase the power of the Catholic church rather than by legitimate increase,' but signally fails to tell why the convention was largely made up of prominent Catholics and almost all of its officers and leading committee men, officials in the Catholic church. It is enough for those of us who know the beast, to be told that Catholic priests and bishops are heading any movement. We know it for the benefit of the church first and last and always, and that the ultimate object is the supremacy of the church over all secular government. Of course Mr. Gibbons will deny the charges and all of his underlings and for that matter his master in Rome, but that signifies nothing, for that is the easiest and cheapest way they could adopt, and in fact the usual way they have of disposing of hard questions. We do not believe for one moment that any but Roman Catholic emigrants are contemplated, or that any others would be encouraged or assisted, and furthermore, notwithstanding Mr. Gibbons' stout denial of wishing to encourage the coming of the pauper and criminal classes, the history of the Catholic church in all ages, and the character and methods of its representatives and agents, warrant us in supposing that even those proscribed classes would be preferred by him and his fellow schemers if Catholics, to even the 'honest, thrifty and industrious persons' who were non-Catholics. We know these wily men, we know their object and aim is to take this country for the Pope and that all of their methods will be made conformable to that aim. If all of our religious papers would speak out and often upon this subject our people would be put on their guard and a great peril would be prevented."

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Dear Bro. Editors: Did you ever had something to say to delinquents, but they were not there, and you had to deliver yourself to those who needed no admonition or change your subject? Or did you ever write editorials with the apprehension that the class you wish to reach do not take the paper and read it and pay for it? This class, for the most part, need little stimulation. Nevertheless, some of the delinquents, in either case, may be reached by indirection, and so you ply your task as best you may.

How many pastors bring up their children without education, in tenderness to those who refuse to "communicate unto them that teach in all good things"? How many leave their wives to sweat out the cost of the conventional stove-pipe, satchel and gaiters, over the cook stove and wash-tub? Were it not better to put on manhood enough to claim ministerial rights, and forego the convention sometimes? Dr. Manly, Sen., once induced the Alabama Convention to elect ten representative men to the general Convention and pay their traveling expenses. A thinning out of our unwieldy assemblages, by some means, would promote economy and secure higher efficiency. The expense of innumerable conventions is enormous. They are becoming an insufferable evil. The intellectual, social, and spiritual attrition, is ceasing to be an adequate offset.

So-called "fact" in managing protracted meetings is in danger of superseding the simple instruction to "preach the word"—the assurance that the "foolishness of preaching" is the great means of "saving them that believe,"—that the "word of God shall not return unto him void." The simple preaching of the word needs only to be backed by a cloud of witnesses, around and about the pulpit, whose lives of joy and innocence and holy zeal, illustrate the blessed Gospel commended to sinners. "Like people, like priest."

This Scripture policy will fill our churches with live material, easily moulded into compactness, unity, and beauty. Criticism may be provoked—all well. "Let the righteous smite, it shall be a kindness; and let him who is evil, it shall be an excellent oil, that shall not break my head."

E. B. T.

Ordination.

In compliance with a call made by Mt. Pleasant church, Chambers county, for the ordination of Bro. Lemuel Orah Dawson to the gospel ministry, a presbytery consisting of Elds. Z. D. Roby, D. D., J. P. Shaffer, T. B. Fargerson and C. S. Johnson, with Deacons G. W. Dawson, of Opelika church, Thomas Parker, of Dadeville, and W. R. Dawson, of Mt. Pleasant, assembled, according to agreement, in the parlor of Bro. Benj. Walker, of Mt. Pleasant church, on the morning of Aug. 3rd, 1888, for the purpose of organizing the presbytery and examining the candidate. Dr. Roby was called to the chair and C. S. Johnson requested to act as secretary. Dr. Roby, the whole presbytery participating, elaborately examined the candidate as to his conversion, his call to the gospel ministry, on Bible doctrine and church doctrine, to all of which Bro. Dawson responded in a manner not only creditable to himself and the seminary from which he comes, but highly educative to all present.

On motion of Bro. Shaffer, the presbytery declared itself perfectly satisfied with Bro. Dawson's fitness for the work to which the church calls him. The presbytery then adjourned to meet at the church, where a large congregation was waiting. After prayer by Bro. T. B. Fargerson, Bro. Johnson, the pastor, informed the church of the action of the presbytery, and briefly interrogated the same as to the candidate's qualifications, to which Deacon W. R. Dawson, who had been appointed to speak for the church, gave satisfactory response. Dr. Roby then delivered an unusually forcible, practical, and instructive charge to the candidate. Bro. Shaffer, in his own inimitable style, delivered a profoundly impressive charge to the church. In a very fitting and felicitous speech, Bro. Fargerson presented the Bible. Bro. Johnson offered the ordaining prayer, during which the presbytery solemnly laid their hands on the kneeling candidate, and Bro. Lemuel Orah Dawson was consecrated to the gospel ministry according to the usage of the church. The presbytery extended the right hand of fellowship, and Bro. Dawson pronounced the benediction. So dear old Mt. Pleasant sends forth her loved and gifted child, May the Lord's blessing follow him, and prosper the work whereunto he is sent! C. S. JOHNSON, Secretary of Presbytery.

Adversity borrows its sharpest sting from our impatience.—[Bishop Horne.

Exegesis—Christ's Church and Kingdom.

BY J. C. WRIGHT, D. D.

This paper was read before the ministers and laymen meeting at Chilesburg, Ala., July 27th, 1888, and requested for publication by the meeting.

As the terms church and kingdom sometimes mean one and the same thing, it is needed to say something of each, in order to get a clear idea of both.

The kingdom of God, or the kingdom of heaven, means, The reign of God in the soul. The kingdom of God can exist, and does exist, where there is no local church. But the local church, cannot exist where there is no kingdom of God.

The thief became a member of Christ's kingdom, but was never a member of an organized, local church. The eunuch believed and was baptized, but we do not know that he ever became a member of a church.

But wherever God reigns in the soul, there the kingdom of God has come, though the man or person in whom God reigns be found in the world convincing men; and our missionaries are now finding one here and there in heathen lands in whom God reigns, or to whom the kingdom of God has come. And ere long thousands will be found "To whom the kingdom of God has come," long before the missionary gets to them. "A nation shall be born at once."

In the days of these kings shall the God of heaven set up a kingdom. Not before, not after, but "in the days of these kings," Augustus and Tiberius Caesar. "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

When and where did the God of heaven set up his kingdom? when and where did Christ build his church? At Jerusalem, on the day of Pentecost.

Did John the Baptist set up the kingdom? No. He said it was nigh, the reign of God approaches. "After John was dead, Christ and eighty-two other preachers took up John's text and daily proclaimed, 'Repent, for the kingdom of heaven is at hand.' For the kingdom of the kingdom, why, after his death, did Christ and his disciples continue to announce that, 'The kingdom approaches.'"

"The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it." "The kingdom of God has come nigh unto you." "The kingdom of God has overtaken you." "The kingdom of God is within you." Pharisees shut the kingdom of heaven against men, and will not go in themselves, nor allow those entering to go in.

By some it is taken for granted that those Scriptures prove that the kingdom was then set up, and not at a later time. Say they, "How could men press into the kingdom, unless it existed?"

John proclaimed the principles of the kingdom, after him Jesus unfolded the principles of the kingdom. All who embraced these principles by anticipation were said "to press into the kingdom," or to "have the kingdom within them." And wherever the principles were promulgated, it was said, "The kingdom has come nigh," that people. And those who opposed these principles, and interposed their authority to prevent others from receiving them, were said "to shut up the kingdom against men."

How could pharisees "shut up the kingdom" when, long after this, Christ gave the "keys of the kingdom" to Peter? Peter, not pharisees, was "the key" of the kingdom. Peter opened the kingdom to the Jews on the day of Pentecost. Later, he opened the kingdom to the Gentiles at the house of Cornelius. James, John, none could open the kingdom but Peter, because it was given to him only to do it.

Christ said to his disciples: "Except ye be converted, ye shall not enter into the kingdom of heaven." Except ye be converted, ye shall not enter into the kingdom of heaven. Except ye be converted, ye shall not enter into the kingdom of heaven. Except ye be converted, ye shall not enter into the kingdom of heaven.

He told his disciples to pray, "Thy kingdom come." Why pray, "Thy kingdom come," if it had already come? The disciples were told, "to seek the kingdom," men do not seek what they already have. Christ said to his disciples: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

Herod went to Caesar to receive a kingdom. And so Christ ascended to his Father to receive his kingdom. After his ascension he received his kingdom, then he had it to give to the little flock to set up upon the earth. After his resurrection, not before Christ said, "All power is given unto me in heaven and in earth." He told his disciples "to tarry in Jerusalem until they were induced with power from on high."

And when Christ was crowned King in heaven, immediately the Holy Spirit came down with the glad news; and "the God of Heaven, the Holy Spirit, and the holy apostles," set up the kingdom; built the church at Jerusalem on the day of Pentecost. Christ could not set up a kingdom until he became a King, and he became King after his ascension. He could not build a church on the merits of a crucified Redeemer until the Redeemer was crucified. The death of Jesus was necessary to the establishment of his kingdom, and the building of his church. "For obedience unto death, he was crowned with glory and honor." And some of you shall not "taste death till you see the

kingdom of God come with power." On the cross salvation was finished; but Christ's church was built fifty days afterward.

The same arguments on the time and place of setting up the kingdom hold on the time and place of building the church, and need not be repeated. Christ, so far as the record shows, never mentioned his church but twice. First, "Upon this rock I will build my church." Here the church is in the future, and Christ declares its stability and perpetuity, when built.

Second, "Tell it to the church." Here Christ gives an epitome of discipline for the use of his church, when built. "I will build my church." To build a house and repair a house are two very different things. Christ did not say, "I will repair some old church now standing." He did not take a plank out of Abraham's church, or a beam from Moses' church, or a whole lot of refused lumber from Judah. He did not repair, renovate, paint, or patch up any old church, to do that was "to sew new cloth on old garments, to put new wine into old bottles." When Christ's church was built it was new; it had no lumber of the old administration in it, no, none.

It was built upon the rock, the truth Peter had just then spoken. It was built "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

"Upon prophets" when they set forth the Christ idea in their writings.

The kingdom is the reign of God in the soul, which brings the soul into willing subjection to Christ, wherever found. The kingdom does no business, does not receive or exclude members, nor administer ordinances; it does no official acts. The kingdom is always in the singular number; churches, plural. The kingdom is not the church. But true churches are included in the kingdom. The stars are not the firmament, but they are visible, organized bodies in, with, in the firmament. The churches of Christ are visible, organized bodies within the kingdom. To these organized, local churches are committed "the laws, ordinances and constitution of Christ's kingdom." The local church is the executive power to administer the ordinances, to execute the laws, and to carry out the constitution.

The word church occurs one hundred and fifteen times in the New Testament. In one hundred instances it refers to organized, local churches. In the fifteen cases left, the word can not refer to local churches.

"I will build my church." There was no church when Christ spoke this language. The church here spoken of was not any individual, local church. If so, then every individual local church has the promise that the gates of hell shall never prevail against it. But we know that the gates of hades, or gates of something, have prevailed over hundreds of individual, local churches.

"We, being many, are one body in Christ." The body of Christ is the church; but Christ's mystical body is not a conglomerate of all the local churches. The members of Christ's body are individual Christians; not churches. "And gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." Christ was not made "head over all things" to the local church at Ephesus. The church at Ephesus was not the "fulness of him that filleth all in all." "Head over all things" and the "fulness of him that filleth all in all," cannot be predicated of the church at Ephesus.

If Christ is head, and local churches are his body, then we have one head and as many bodies as there are local churches. And the beautiful figure which represents Christ's union with his people is converted into a monster having one head and many bodies. "That he might present it to himself a glorious church." "A glorious church"—one glorious church, not a whole family of churches in the church by Christ Jesus throughout all ages, world without end. This text cannot refer to local churches; these all end with the world; but the text says, "Glory in the church, world without end."

"We are come to the general assembly and church of the first born, which are written in heaven." The term church in these and other passages cannot refer to local churches. Hence, then, the word church has a wider and more extended meaning. This church then includes all the saved in Christ, in all ages, in all countries, those whose names are written in heaven. What shall we call this church? "Universal church."

The universal church has no external organization, it never assembles on earth. But as the Jews came up from all parts of the land to worship at Jerusalem, so the members of the universal church are coming up from all parts of the globe—assembling at the New Jerusalem to give glory to God, through all ages, world without end. What is a local, New Testament church? A company of immersed believers, covenanting with each other to take the Scriptures for their rule of faith and practice; to maintain the laws and ordinances of Christ, as laid down in the Scriptures.

The first local church was organized on the day of Pentecost at Jerusalem. We find the next church at Antioch, in Syria. These churches were separate and independent bodies. So were all others founded by the apostles; each was independent of all the rest; yet, all were founded on the same principle, and governed by the same law.

None were admitted to the New Testament churches but those who had repented, believed, and were baptized into the name of the Holy Trinity. And the record shows that all these churches were composed of baptized believers exclusively.

The laws, ordinances and institutions of Christ universally obtain, by the means of these organized, local churches. The most distinguishing feature of a New Testament church is, "a regenerated church membership."

Baptism is not the door into the universal church; for men enter this by regeneration, and are, therefore, members of it before they are fit subjects for baptism. Baptism is not the door to the local church; Christ is the door. Baptism is a pre-requisite to church membership, but not the door into the church. Baptism is Christ's uniform, and when the believer puts it on we know that he is one of Christ's soldiers. Baptism is a public putting on of Christ. And putting on Christ is an act no angel in heaven can do.

SUMMARY.

We have seen that Christ has a kingdom in earth. That it is not identical with the local or universal church. Only regenerated persons can enter into the kingdom. "We must be born of God to enter it—we must be translated into the kingdom of his dear Son." Tares and wheat are in the world, Christ's kingdom is in the world; but it does not embrace all men alike. Tares are the children of the wicked one—Christ will burn them; but the good seed are the children of the kingdom, and he will garner them.

We have seen that there is a universal church, embracing "the whole company of those who are saved by Christ." That this church has only a spiritual organization, and is not dependent on outside ceremony. That Christ's kingdom was set up and his church built on the day of Pentecost. That the New Testament churches were organized companies of baptized believers—all founded upon the same rock—each independent, yet all walking by the same rule and minding the same thing.

That God's ordinances were delivered to these churches, and they are "to keep the ordinances as once delivered to the saints."

That things equal to the same thing are equal to each other. That a Baptist church is equal to a New Testament church; and a New Testament church is equal to a Baptist church—hence, they are equal to each other, and are the same thing.

Here are the two photographs, look ye, judge ye.

AT THE request of kind hearted brother May we print the subjoined letter. Bro. May first saw his name in the *Atlanta Constitution*, when some one proposed to raise money for him by getting Sabbath-school pupils to give ten cents each. The Benton school deposits with us \$2.00 for the afflicted boys. Surely, as our young people read this letter, they will thank our Heavenly Father for sound, healthy bodies.

W. H. May, Supt. Sabbath-School, Benton, Ala.

DEAR FRIEND—Your letter came to hand, and with a heart full of love and gratitude I thank you and other friends for your kindness to a suffering boy. I am fourteen years old and have been crippled two years this 4th July. I was taken with fever and a pain came in my ankle; the flesh came off to the bone; deep eating ulcers covered my leg to my knee, and bones came out. The doctors pronounced my case bone scrofula. My knee was drawn up to my breast, and I cannot describe the pain I suffered. I prayed to die. I felt the need of the love of Jesus and prayed to him, and he was precious to my soul. I was happy then, and in my greatest pain I would try to sing. "What a friend I have in Jesus."

My mother straightened my leg some by pulling it and it seems to me I suffered death. Father was sick at the time. My leg is now a half foot shorter than the other, and my large toe is drawn under the others. The bone of my leg sprung out and left the knee cap, and I have to keep a board strapped on to hold it in its place. At one time I improved so I could walk a little on my crutches, and crawl some, when fever appeared again last May. My right leg then decayed like the other. The doctor says the bone of my ankle will have to be taken out. I shed bitter tears when I learned I wouldn't be spared even one strong limb to walk on and assist my dear mother.

My father is afflicted with carbuncles and tumors, and was taken ill a year before I was. My little sisters, Mary and Stella, nine and eleven years of age, were all the help my mother had. There has been sickness in our family for three years.

Father is fifty-five years old, seventeen years older than mother. When they knelt at my bedside at night for prayer, it was my happiest hour. Dear little school mates, you should be very thankful that you are well and strong, free from pain and can run and play and go to Sabbath-school and sing sweet songs. Oh, I do love the Sabbath-school, but I haven't been in one in two years. Sisters Mary and Stella go every Sunday, and sometimes I can't keep the tears from starting when I see them go; but I pray to Jesus to help me bear it, and I may sing to me.

I think sometimes, dear friends, what a glorious Sunday-school we will have when we meet in the beautiful home above. Yes, every day will be Sunday then and we will sing

God's praise in endless day. JULY 14TH. I want to tell my kind friends how happy I was last Sunday evening. Kind friends gathered in to sing for me (for I am happy to say the dear Savior has given me kind friends at home as well as abroad), and they sang my favorite, "Jesus, lover of my soul." It seems to me that that song takes me nearer to Jesus.

Dear friends, I hope and pray that none of you will ever suffer as I have, but if you do I pray you may be as happy; for if the Lord intends I must suffer for his name's sake, I thank him that I feel willing to do so, and I know he will give me grace to bear it. I have been happier in the consciousness of his love since I have been crippled than ever before, for I know that whatever befalls me Jesus does not intend to hurt me.

Yesterday I received a nice little Bible from Mr. Ned. Chalfant, of Atlanta, Ga., and I can't tell how proud I was. It is the first Bible I have ever owned; have always used mother's, which was given her at Sunday-school when she was a little girl.

Some of the kind "cousins" in the Atlanta Constitution have asked the others to give a dime to help buy medicine and a roller chair for me. I thank them and the dear friends in your Sabbath-school for their kindness, and hope if I am spared to prove worthy of their kindness. I am always grateful and thankful for kind favors, however small.

There have been inquiries made at my postoffice and to "Aunt Susie" of the Constitution, about me and my true condition, and the letter was answered and sent to her before I knew anything about it. She then wrote me a kind letter and sent me fifty cents. If any one will write to my kind doctors, W. A. Elrod and P. B. Porter, South Hill, Ala., they will write them all about me.

When you meet in your Sunday-school, pray for the little boy you have remembered, and I will pray God to bless you for your kindness. Dear friends, I have one little favor to ask, and that is, that you will write to "Aunt Susie" and tell her how kind you have been to me. May the Lord bless and reward you.

MILLARD FORD. P. S.—I am glad you sent the names of the scholars. I have pasted them in my Bible. M. F.

Prof. C. B. Van Wie, of New York, has been elected professor of Pedagogics in the Florence Normal School, and has accepted. We thought all the teachers were professors of Pedagogics, as this school claims to be a Normal School for the education of teachers. We must confess we do not exactly understand why the trustees should find out after awhile. By the way, how are all the Normal schools to be supported hereafter? According to the decision of the Supreme Court, the money appropriated for public schools cannot be used for their support. Why not have a Normal department in the University and Agricultural College, and dispense with the expense of running a half dozen Normal schools, that at best are more local institutions than State schools?

The Sheffield *Enterprise* says that Sheffield's five furnaces are completed and all of them will be working on full time just as soon as arrangements for a supply of material shall be completed. At least fifty buildings are in course of construction; a railroad is being built from the "Cold Furnaces" to what was the Tusculum landing; all the preliminary arrangements for the construction of the M. & C. shops have been made and it is expected that orders to commence actual construction will be given at once; the M. & C. and the L. & N. will build a new bridge across the Tennessee River; the L. & N. will begin this week to build its own track on the side of its own track on this side of the river and a round house and shops at an early date; a Union passenger depot will be built between Nashville and Columbia avenues, and a complete system of union tracks arranged.

Sunday, July 15th, found Bro. J. C. Porter, field editor of the Florida *Witness*, and evangelist, in our midst, and his visit of eleven days will be memorable in the history of this church. The brethren responded at once to his wise counsels and eloquent appeals, and the revival that followed was full of power. The meeting was rich in good results, but the result likely to be most permanent and beneficial seems to be the general and profound conviction that every progressive Christian must be a constant and thorough Bible student. The spiritual comfort and delight I have always felt in treading the highways and byways of the Sacred Story and meditating in its quiet retreats have been greatly deepened and confirmed. The clearer conceptions of the glories of the Christian life, the grandeur of its aims and possibilities; new visions of future and universal gospel conquests and the heart sustaining thought of our exalted station and coming joy, brought to us by this dear brother, moved us many times to thankful tears. All purely worldly considerations seemed very trivial during those sweetly solemn hours and the incense of love and duty rose continually from our hearts to the blessed throne. Many were converted, and the church has, we trust, entered upon a new era of usefulness. I feel constrained to tell the brethren of Alabama of this meeting good we have gained from that many of our churches will urge Bro. Porter to visit them also.—F. W. Thorne, Columbia, Ala.

Every Household

Should have Ayer's Cherry Pectoral. It saves thousands of lives annually, and is peculiarly efficacious in Croup, Whooping Cough, and Sore Throat.

"After an extensive practice of nearly one-third of a century, Ayer's Cherry Pectoral is my remedy for recent colds and coughs. I prescribe it, and believe it to be the best and most expectorant now offered to the people."—Dr. John C. Lewis, Druggist, West Bridge Street, Boston, Mass.

"Some years ago Ayer's Cherry Pectoral cured me of asthma after the best medical skill had failed to give me relief. A few weeks since, being again a little troubled with the disease, I was promptly relieved by the same remedy. I gladly offer this testimony for the benefit of all similarly afflicted."—F. H. Haxner, Editor Argus, Table Rock, Neb.

Relieved By

"For children afflicted with colds, coughs, sore throats, or croup, no more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in the case of whooping cough."—Ann Lorey, 1251 Washington Street, Boston, Mass.

"Ayer's Cherry Pectoral has proved remarkably effective in croup and whooping cough in a family medicine."—D. M. Bryant, Chocoma Falls, Mass.

Ayer's Cherry Pectoral,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price 25¢; six bottles, \$1.50.

The Old Doctors

Drew blood, modern doctors cleanse it; hence the increased demand for Alteratives. It is now well known that most diseases are due, not to over-abundance, but to impurity of the blood; and it is equally well understood that no blood medicine is so efficacious as Ayer's Sarsaparilla.

"One of my children had a large sore break out on the leg. We applied simple remedies for a while, thinking the sore would shortly heal. But it grew worse. We sought medical advice, and were told that an alterative medicine was necessary. Ayer's Sarsaparilla being above all others, we used it with marvelous results. The sore healed and health and strength rapidly returned."—J. J. Armstrong, Weimar, Texas.

"I had Ayer's Sarsaparilla to be an admirable remedy for the cure of blood diseases. I prescribe it, and it does the work every time."—E. L. Pater, M. D., Manhattan, Kansas.

"We have used Ayer's Sarsaparilla for over thirty years and always recommend it when asked to name a blood purifier."—W. T. McLean, Druggist, Augusta, Ohio.

"Ayer's medicines continue to be the standard remedies in spite of all competition."—T. W. Richmond, Bear Lake, Mich.

Recommended

Ayer's Sarsaparilla,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Price 25¢; six bottles, \$1.50. Worth 50¢ a bottle.

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Alabama Baptist.

MONTGOMERY, ALA., AUG. 23, 1888.

The Mother Wants Her Boy.

There's a homestead waiting for you, my boy, In a quiet old-fashioned town; And the dwelling is low and brown, But a vacant chair by the fire-side stands, And a mother's grave is laid, But a mother prays that her absent son, Soon may be homeward led; For the mother wants her boy.

She trains the vines and tends the flowers, For she says, "My boy will come; And I want the quiet, humble place, To be just like the dear old home. Used to pluck the orchard's gold, And gather of roses and lilies tall, Far more than his hand could hold; And still I want my boy."

How well she knows the very place Where you played at ball and ball; And the violet cap you wore to school Still hangs on its hook in the hall. And when the twilight draws near, She steals down the lane To coax the lambs you used to pet, And dream you were home again; For the mother wants her boy.

She is growing old and her eyes are dim With watching, day by day; For the children nurtured at her breast Have slipped from her arms away. Alone and lonely she names the hours As the dear ones come and go; Their coming she calls the time of flowers, Their going, the hours of snow; And ever she waits her boy.

Walk on, toil on, give strength and mind To the task in your chosen place; But never forget the dear old home, And dream you were home again; You may count your blessings score on score, You may heap your golden grain; But remember, when her grave is made, Your coming will be in vain; 'Tis now she waits her boy.

—Advertisement.

A Word to Boys.

I have made up my mind to speak to you about a little matter, for I believe you want to do what is fair. Now, when the girls study just the same books as you do, and often go far ahead of you at school, when so many of them study stenography, telegraphing, and other kinds of business, become teachers, doctors, missionaries, etc., as they are doing more and more each year, what right have you to sit about as lazy as a cat, and let these girls work and tug till they are tired out, for your comfort, and to do things which you should attend to yourselves? Don't they like to run and play as well as you do? Don't they need the exercise and fun that you get in the great, splendid out doors, just as much? Are you not physically stronger, and better able to bear the heat of the kitchen, and the breathless over and over air in the house, than they? Ought you not, then, in your big, hearty, good-natured fashion, "to give them a lift," every time, when the work presses on them, and to take care of your own room, if they do of theirs? It seems to me this is just "a fair divide."

Let me tell you about three splendid boys I knew once on a time. Their father died and their dear mother was left to bring them up and to earn the money with which to do it. So these young fellows set in to help her. By taking a few boards, doing the work herself and practicing strict economy, this blessed woman kept out of debt and gave each of her sons a thorough college education. But if they hadn't worked like beavers to help her, she never could have done it. Her eldest boy—only fourteen—treated his mother as if she were the girl he loved. He took the heavy jobs of housework off her hands, put on his big apron and went to work with a will; washed the potatoes, pounded the clothes, ground the coffee, waited on table—did anything that he could coax her to let him do, and the two young ones followed his example right along. They kept at work, and found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked, but respected and admired them. All the girls in town praised them, and I don't know any better fortune for a boy than to be praised by good girls, nor anything that boys like better. They all married noble and true women, and to-day one of those boys is president of a college, goes to Europe every year, almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evanston, and is "my beloved physician," while a third is a well-to-do wholesale grocer in Pueblo, Colorado, and a member of the city council.

I tell you, boys who are good to their mother and to their sisters in the house, always grow up to be nice men. Now I'm not blaming you boys, nor anybody else. I know that any number of you are good and generous as you can be, and I know, too, that you haven't been taught to think about these things.—Miss Willard, in Union Signal.

A German citizen approaching the window of a New York bank requested a check payable to the order of Schweitzer & Co. "Yah, yah, yah," he nodded, reassuringly, in answer to the teller's look of inquiry. "But I don't know that you are Mr. Schweitzer," you must get your self identified." "How was that?" asked the German citizen, with a puzzled look. "You must get some one to identify you," repeated the bank officer. "I don't know you." "Ah, yah!" cried Hans, much relieved. "Don't all right. I don't know you neither."

LOG CABINS were the most prominent feature of the Presidential Campaign of 1840. At the opening of the campaign, the opposition sneeringly proclaimed "Tippecanoe! Harrison a low fellow, 'born in a log cabin." His friends at once made the Log Cabin the emblem of the most enthusiastic of campaigns. "Tippecanoe" stomach tonic are enthusiastically received by the American people to-day, because they are the remedies of the common people—simple but effective.

Her Step Forward.

"I don't see how she does it, any way," mentally ejaculated Mrs. Leonard, as she was dusting the "ornaments" in her sitting room. "No, I don't see how in the world she does it," repeated Mrs. Leonard to herself, giving her head an emphatic nod of perplexity. "She is not any stronger than I am; she has more work to do, more children to care for, yet once a week she is off on some good mission. There she is now, taking her clothes off the line," and Mrs. Leonard, duster in hand, for a moment pauses to look out of the window at Mrs. Gray, her neighbor across the way. "I'll warrant she's thinking now of some poor one to be visited, and is making her plan accordingly."

"If I were to die now, it would be precious few that I could remember that had been comforted by me in this life. 'I was sick and ye visited me, naked and ye clothed me,' have no application to Alice Leonard. I've been a member of the church for five years, yet these duties are a stranger to me. True, I have a Sunday-school class, and I teach; but in this direction I have never given a practical illustration of my teaching. I think and think I will; but it never gets any further than thinking. I am always waiting for the time when I have less to do; but what, with the washing, and ironing, and churning, and baking, and scouring, and sweeping, and making, and mending, I don't get time. Yes, and there's the dusting; these things have to be gone over, and gone over every day to make them clean, and it does take time. I do love to see everything pretty and tidy; but, after all, it seems as if something nobler should come into one's life once in a while any way."

There is old Mrs. Canfield up there on the cross-roads. Her husband has been dead three years, and I have not entered her door. Poor, gray-haired woman, how I have neglected you; your log cabin in sight, too—not over half a mile away! Mrs. Gray goes there often, but some way I can't find time. Then there's poor Jim Bane, who's been sick with lung fever, and I have not been to see him. He's in my Sunday-school class, too. O, Alice Leonard, aren't you ashamed of yourself? Mrs. Gray called last week.

"Thinking of that Sunday school class reminds me I have several scholars that have been absent for weeks—wonder they're not all absent—and I have not even inquired after them. Shame, shame! Then there's Armour's large family of bright girls and boys, who ought to be encouraged to come to Sunday school. And there's that new family that moved into our neighborhood a few—no, no, not months, but absolutely one year ago—and I've not called, and pass by there every Sunday to church. Mrs. Gray called the next week. They live scarcely beyond a stone's throw. Now what earthly reason have I for such delinquencies?"

"I can't accomplish half what I want to with the time I have; but Mrs. Gray with her work never seems hurried or worried, and her face is like a sunbeam—finds time for it all. I accomplish just as much on certain lines; but,"—and here she hesitated. "Yes, that's it, that's just it," said she reflectively.

Mrs. Leonard's hands have kept pace with her thoughts. She has been dusting the vases on the mantel, the little dogs and the little cats, and the little picture cards, and the little chairs, sofas, and looking-glasses, and many other little things. She dusted the rug that she has spent weary hours over in weaving in horses, and cats, and lambs; specimens of her own handiwork, revealing her talent for industry more than judgment.

Mrs. Leonard does not have to get dinner. The children have gone to school, her husband is away, and she has ample time to dust and think; and why in the world she had never thought of it before she cannot tell, but this is the sequence.

When Mr. Leonard came home at night, Mrs. Leonard's face was unusually attractive. A sweet, thoughtful seriousness gave it more soul than her generally bright countenance possessed. He observed, too, that the room was strangely changed. The surplus "bric-a-brac" was removed from the wall and mantel, giving the former a less stuffy appearance, and giving a more "noble" expression to the latter, while one vase upon it, a large picture, a bronze pen-holder, and an inkstand in the form of a graceful spaniel.

"Ho, ho!" said he cheerily, "what's the matter here? Has the family moved out?"

Mrs. Leonard smiled, and drawing him to the genial fireside, where the perfumed mantle burned, she seated him in a cosy arm-chair, knelt down by his side, and unfolded to him what you have been told already with the following supplement:

"You see, when I had remarked to myself, 'You accomplish just as much on certain lines as Mrs. Gray,' it occurred to me very forcibly, that Mrs. Gray was fulfilling the weightier matters of the law, I might have been dusting those same little nothings, wasting an hour each day; and something came like a whisper to me: 'Take that hour for Christ.' And you don't know how sweet it seemed."

Mrs. Leonard did know, or even its memory brought the happy tears to her eyes, and her lovely face glowed with earnestness.

"Then I thought of all the time spent in knitting lace for the children's skirts and dresses, and aprons, and my own, too; and how little 'Jenny' was following my example, night after night, knitting or doing fancy work, when she ought to be studying her school-books, and I ought to be reading some good book, to enrich my mind, instead of filling in every spare moment with such work. Of course, I don't mean to say that one should never knit lace or do fancy work; but I mean to say that when one devotes

as much time and eye-sight to the work as I have done it is a wrong, a decided wrong. Neither do I mean to say," and she smiled richly, "one should never dust; but to have so many, many things around of small value only just to keep you dusting is not, to say the least, very commendable. I came to that conclusion, and very tenderly packed them out."

"Some of the trinkets, Jenny may take over to the Armour children Saturday. Their eyes shone this afternoon when I told them they might expect it. With the box I shall send some of our children's outgrown clothing, to help make them ready for Sunday-school."

"You see," answering his surprised look, "after I had put away my bric-a-brac, I threw on my wraps, and soon after knocked at Mrs. Canfield's door. The old lady was quite delighted to see me, and to talk over the old days when her husband was living. I gave my promise, and I shall try to keep it, to go and see her when I came out of her gate on my way to see Jim Bane, my sick scholar, and to look up some of the absent ones, Mrs. Gray was passing, and so we went together, and the long and the short of it, I did half of the work I've been thinking of doing for months, but never took the step forward to do it."

"And now," her voice eloquent with feeling, "I purpose more devotedly to live for those who love me, for those who know me true, for the heaven that smiles above me, and awaits my spirit, too. For the cause that lacks assistance, for the wrong that needs resistance, for the future in the distance, and the good that I can do."

And I can find plenty of it to do here in my own neighborhood."—Stella A. Ganong, in Western Christian Advocate.

Pa Broke the Black Bottle.

The Macon, (Ga.) Telegraph tells the following true story, that "would fitly adorn a temperance lecture."

Happening into a millinery store, the reporter noticed a lady who was buying a hat for her little girl. The child made herself sociable with him, and remarked, prattling artlessly, "We dot lots o' money now."

"Where do you get it, my little girl?"

"Papa broke the bottle."

This called for an explanation on the mother's part, and she finally related how her temperance husband had been reformed five years before, at the time their eldest boy died. This is the tale she told, beginning—as many a reform has begun—at a loved one's death-bed.

"The little fellow slowly turned his eyes towards his father and said: 'I'm going to die, papa, for I see the angels beckoning me to come. This is Christmas morning, papa; please let me see what Santa Claus put in my stocking!'"

"My husband went to the mantel and took down the little stocking. It was empty. He stood still and gazed at it a moment, and God only knows the agony of his heart in that short time. He turned to speak, but our boy would not have heard him, had the poor man's breaking heart allowed him utterance. Our boy was dead!"

"The day before New Year's my husband called for the whisky bottle. May God forgive my feelings at that time, for I wished that he, too, was dead. I obeyed him mechanically."

"To my surprise he took the bottle in his hands, and pouring the whisky on the ground said:

"I will drink no more; and the money I will spend for whisky, we will put in this bottle, and all enjoy the contents."

"You can imagine how happy I was! He had sworn off many times before, but I knew he was in earnest this time. We made a calculation and estimated that whisky cost him five dollars a week."

"Well, it was decided to put five dollars a week in the bottle, for five years, come what would."

"The time was out last New Year's day, and the big black bottle was broken, and it contained one thousand dollars. But this was not all. We saved enough in that time to buy a little home."

"But are you not afraid, in breaking the bottle, your husband will break his resolution also?"

"No, because we have started another bottle-bank," said the lady with a happy smile.

The husband is a Macon mechanic, well known, and enjoys the respect and esteem of all. He says he never knew how much genuine pleasure there was at home with his loved ones until he got sober enough to appreciate it, and fill instead of empty the fat black bottle.

When one that was in great anxiety of mind often wavering between fear and hope, did once humbly prostrate himself in prayer, and said, 'O if I knew that I should persevere! he presently heard within him an answer from God which said, 'It thou didst know it, what wouldst thou do? Do what thou wouldst do then, and thou shalt be safe.'—Thomas a Kempis.

DR. PRICE'S CREAM CREAM POWDER

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the hands of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Arsenic, Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.
NEW YORK. CHICAGO. ST. LOUIS.

Cookery and Drunkenness.

That luxurious living, "faring sumptuously every day," will generally prove promotive of habits of intemperance, cannot well be doubted. It is equally true that what we may call artificial cookery will produce the same effect. The spices, pungents, and irritants in general, not only tend to derange the taste, preparing the way for intemperance by producing morbid appetites, but create an unnatural thirst, a thirst which is the most naturally gratified by the use of intoxicants. Hence, we shall find that boys fed in this way during the early part of life, more generally become intemperate than those who have been accustomed to a more abstemious living. The most unfavorable consequences follow such artificial cookery, added to the excessive use of animal food, pork, more especially. After the tastes have been vitiated in this way, after the irritants have so blunted the sensibilities, that water—the natural drink of man and beasts—is insipid, unsatisfying, it is perfectly natural that some drink of a more fiery nature should be demanded. These drinks more generally contain a certain per cent. of alcohol, the way being prepared by the use of ginger ale, porter, and the whole range of beers. While it is true that those who really relish plain and simple food, with no great display of rich gravies and irritating sauces, are in but little danger of becoming drunkards, it is unwise in mothers to so feed their children with spices and irritants, radishes and the like, as to destroy the keen relish for water, plain food like bread and the fruits. It should be remembered that such articles as mustard, capable of blistering the surface of the arm, cannot but prove harmful to the sensitive coats of the stomach, producing a vitiated state of the digestive organs, preparing the way, as has been stated, for degrading habits.

If we add to this harmful cookery the use of intoxicants, as brandy in mince pies, sauces, cake, puddings, the training in the direction of drunkenness is carried still further. It is difficult to conceive how an intelligent and thoughtful Christian mother, after having taken the temperance pledge, can use any of these intoxicants in her cookery. It is difficult to conceive of any valid reason for their use, since it will not be claimed by the intelligent that they add any element of valuable nourishment. It is certain that the pure woman that has never been accustomed to the fumes of tobacco, or the taste of the milder drinks, will not particularly relish the flavor given by these, while none will presume that the young child will admire the brandy taste. It is certain, however, that just to the extent that the taste of these is recognized and relished—after the training of a few months—the food being all the more appetizing on account of its presence, habits of intemperance will be naturally formed. Alcohol is a poison, an element foreign to the human constitution, will produce the same vitiating effects, whether taken as a drink or as a food, the uniform tendency being to produce morbid appetites, being to produce morbid appetites, and to give this subject their prayerful attention.—Dr. J. H. Harnford, in Union Signal.

Missionaries are the picked men and women of Christendom.—Eaton.

A Great Victory

A Terrible Case of Scrofula Cured by Hood's Sarsaparilla

"In the winter of 1879 I was attacked with Scrofula in one of the most aggravating forms. At one time I had no less than thirteen large abscesses over and around my neck and throat. Three physicians, I was worse than ever. Finally, on the recommendation of W. J. Huntley, druggist, of Lockport, I was induced to try Hood's Sarsaparilla. And now, after twelve months, the scrofulous eruptions have entirely ceased, and the abscesses have all disappeared, except the unsightly scars, which are daily becoming smaller by degrees, and beautifully less. I do not know what it may have done for others, but I do know that in my case, Hood's Sarsaparilla has proved an effective specific indeed. I send these facts unadorned, and I am ready to verify the authenticity of this cure, by personal correspondence with any one who doubts it."—CHARLES A. ROBERTS, East Wilson, N. Y.

This statement is confirmed by W. J. Huntley, druggist, of Lockport, N. Y., who calls the cure a great victory for Hood's Sarsaparilla. Send for book giving statements of many cures.

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