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Does Baptism or Faith Unite us to Christ?

In the *Baptist Teacher* of June 17th, 1888, issued by the A. B. P. S. city, appeared an article on our Lord's great commission, written by Dr. Stiller, in which these words occur: "Baptism rightly administered unites with Christ." * * * Baptism brings man into all that the divine name implies. There is nothing in the connection in which these words are used to modify their obvious force, so far as I can see. They stand out as propositions to be believed and accepted, which can neither be explained away, softened nor modified. Dr. Stiller, so far from taking back those utterances, comes to their defense in the *Advanced Quarterly* for October, page 103, by saying: "Baptism leaves the old man in the pool of his immersion, whence a new man emerges on the other side." Could Mr. Campbell himself, were he living, express more distinctly his sentiments on baptismal remission?

Let me pause here to say that so long as these offensive sentiments called out a limited criticism, I was silent from profound respect for the American Baptist Publication Society. But as Dr. Stiller has seen proper to use our own state organ, the *ALABAMA BAPTIST*, through which to defend his position, I should be recreant to my obligation as a Baptist were I to be silent. Even Dr. J. M. Pendleton, a name dear to all of us, comes to the defense of this exegesis of this commission, by Dr. S., perhaps, (unconsciously to himself,) out of regard to the honored society which publishes the *Teacher*. An editorial endorsement, or rather explanation, also appeared in the *Religious Herald*, written, it is understood, by Dr. J. C. Long, a colleague and intimate friend of Dr. Stiller in the Crozier Seminary. But the explanation gives the offensive doctrine of Dr. S. all the same. It is as if a murderer who had brained his victim with a hammer should allege in his defense that he had cushioned the hammer to lighten the blow, but still his victim is dead. The *Biblical Recorder* and the *Western Recorder* editorially pronounced his positions as downright Campbellism. Indeed, the papers of the "Retormation," (Campbellite,) all copied Dr. S.'s exegesis, and gloried in it as proof that the Baptists had come over to their platform on "Baptismal remission." The *Standard*, of Cincinnati, the leading paper of that denomination, declared that Mr. Campbell had never used stronger language on the design of baptism than that of Dr. Stiller, and that if Dr. Dickinson, the editor of the *Religious Herald*, would suck to the editorial endorsement, (written by Dr. Long,) he and the *Standard* would ever stand on the same platform as to the design of baptism, &c., &c.

Now, it becomes those of us who cherish the old faith, the faith once delivered to the saints, as we profoundly believe, to speak in a serious strain. I protest against the entire exegesis of Dr. Stiller as betraying the very citadel of our strength. For if there is one thing which above all other things has distinguished the Baptist denomination in all the ages, it is that a converted membership, a membership regenerated by the Holy Spirit, of which repentance toward God and faith in our Lord Jesus Christ are the fruit, is essential to a New Testament church. That which unites with Christ, which brings man into all that the divine name implies, which destroys "the old man," * * * whence a new man emerges, is not baptism, but the work of that spirit that "creates us anew in Christ Jesus unto good works." This it is that unites with Christ—this plants us in him, so that an apostle, addressing his Ephesian correspondents, says: "And you hath he quickened who were dead in trespasses and sin;" and again in Col. 3:3 "For ye are dead, and your life is hid with Christ in God." Is it the faith inspired by the Holy Spirit that puts the believer there, or is it baptism that "unites with Christ," the mere symbol of this inward change? Is it a spiritual change by which saints become "one in Christ," or is it a mere ceremonial change? In one sentence, is it a spiritual ligament that "unites with Christ," or is it an outward bodily act? Is there any salvation without "union with Christ"—without being brought into all that the divine name implies—without "leaving the old man in the pool," or somewhere else, while the "new man emerges on the other side" of something? And yet Dr. Stiller claims all this as what baptism does for the party. That which "unites with Christ"—which interests us in "all that the divine name

implies"—is, *par excellence*, the turning point of salvation. And if baptism does all this, salvation without it is impossible, we care not how ingeniously those propositions may be explained or softened down. There they stand in all their ruggedness, (we had like to have said raggedness,) as unmistakable in their import as are the opposite words of Christ to Nicodemus, "Ye must be born again," born of the Spirit. Out of Christ, all men are lost; "in Christ" they are saved, therefore whatever "unites with Christ" is the pivot on which salvation turns. But baptism does this, says Dr. S. Now let him escape the conclusion, if he can.

The point of divergence between the Baptist and most other denominations, if not all, lies back of sacramental communion—back of baptism. It begins in the very initial step into the kingdom of Christ. Let me state it again as clearly and briefly as I can. It is, that a converted membership—a membership united to Christ by a living faith—is the term of admission to its ordinances, rights, privileges and duties. This is demanded alike by New Testament teaching and the very nature of the case, and this has been the immemorial practice of the Baptists through all the centuries in which they have existed. This is our entrenchment. It has survived the fires of persecution, the menaces of power, the tempting bribes of money, and the attacks alike of the Catholic and Protestant world. Built by infinite wisdom and guarded by loyal hearts, it will stand till the end of time. If being "born of the Spirit"—born from above—and other equivalent terms, mean anything, they express the agency that puts the party to whom they refer "in Christ," just as holy writ expresses it, "If any man be in Christ Jesus, he is a new creature."

Baptism is a symbol, a "figure" as an apostle calls it, of a thing that already exists. It does not set forth in emblem an existing reality, it is meaningless. The Lord's supper sets forth in emblem the broken body and shed blood of Christ. In like manner baptism sets forth, figuratively, the cleansing power of our Savior's atoning blood. Having professed to have "received the atonement," the subject publicly declares this fact by being "buried with Christ in baptism." And if the fact does not exist, his baptism is worse than useless. And to dignify this ordinance by claiming that it "unites with Christ," by substituting it for the faith that does effect this union, is as absurd as to prescribe a costly dress for a fatal disease. It is to transform the shadow into the substance, a ritual into the holiest exercise of a penitent believer. And to do this is but the entering wedge at a vital point, that would emasculate the whole Christian system of its spiritual life. Baptism is as important in its plan as any religious duty, but it never was designed to take the place of that "faith that works by love and purifies the heart."

The reader sees by this time our objection to the exegesis of Dr. Stiller. He has put baptism where it does not belong—he claims that it imparts blessings which it cannot confer—he has transformed the symbol into the thing it signifies—he claims for it that which nothing but the inward man, renewed by the Holy Spirit, can exercise, faith in Jesus Christ. If his language bears its current import, he has surrendered the very bulwark of spiritual Christianity, and all the outposts might as well be abandoned. He has deadened the spiritual nerve that "unites with Christ," by substituting an ordinance that was intended, as Peter declares, a "figure" of this great spiritual work. When this same Peter made the goodly confession, "Thou art the Christ, the Son of the living God," he drew from our Lord the benediction, "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." And let me say with all the emphasis that divine truth can inspire, that this divine truth can inspire, that this goodly confession, made in the fear of God, and as wrought by the "effectual working of his power," constitutes the bond of union between Christ and all his saints.

Begging my reader's pardon for the length of this article, for really I have not time to condense it, I conclude by saying, that if the Sunday-school publications of our Home Board at Atlanta, the "Kind Words series," were to publish such sentiments as I have been reviewing, does not every man know that it would provoke an indignant protest from every Baptist newspaper in the South, and perhaps in the North and West as well, that would force the Southern Baptist convention either to suppress these publications, or remove them to a healthier climate? I

have measured these words, and I believe that nine-tenths of my Southern brethren will endorse them. I honor the American Baptist Publication Society—I have rejoiced in its prosperity, and aided not a little for the last forty years in disseminating its publications. But I cannot appropriate one of the "apples of Sodom" it has dropped, though gilded by the superb attractions of its publications, and bearing its honored imprimatur.

Let our Southern churches stand by their own Sunday-school literature, for it will not suffer in comparison with that of any society of our country. One of the greatest of living preachers, Dr. McClaren, of Manchester, England, regards the "Kind Words series" as among the best now issued from the press of the old or new world. Let us, by our patronage, put it in the power of our board to improve it as the years roll on.

S. HENDERSON.
Jasper, Ala., Nov. 1, 1888.

Trip Notes.

Spent yesterday in Tuscaloosa and Northport. Our churches are happy in the possession of their young pastors. Bro. Ramsey, a South Carolinian, with a good Kentucky wife, has his church in the "City of Oaks," in fine trim. The town has greatly improved and the church has grown stronger. Some of the best brethren agreed with the pastor that they ought to double their contribution to missions this year, and I believe they will. One brother proposes to be

"ONE OF TWENTY"

to raise one hundred dollars for state missions. The other nineteen can be found, and the balance of the church ought to raise another hundred. Then it will do the same for the other two boards, what a grand showing that will be.

OVER AT NORTHPORT, across the Warrior river, brother Blackwelder has full possession of a united church. He is an Alabama boy, and has come home from the Seminary to join the grand work of taking Alabama for Christ.

It was my pleasure to hear him in an interesting talk to the children in Tuscaloosa in the afternoon; he knows how to entertain them. Why don't all our preachers learn how to talk to the children. There is such a field for usefulness in it. It will help the preacher, too. It is beautiful to see these two young pastors working so pleasantly together. Poor Blackwelder is alone in the world, but if he is like the most of the boys he will remedy that trouble soon. If we can keep on getting our Alabama boys back, and get them married off, and if we can occasionally capture a young brother, like Ramsey, from other states, we will take Alabama without a doubt.

ITEMS.

It has been nearly two years since I was in Tuscaloosa. It is wonderful to see the improvement, and I didn't see one third of it. The Land and Improvement Company did it. Organization, that's the word to-day. The town which does not organize for improvement is going to be badly left, and ought to be.

Baptists who are sending their sons to the University, or the female schools in Tuscaloosa, ought to write to brother Ramsey, giving him their names, and write to their children urging them to attend the Baptist church. I did not have time to visit the "Central Female College," but learned from brother Foster that the school was prospering. Although I was there so short a time, I saw enough to convince me that Tuscaloosa is still under

THE BLIGHTING CURSE OF THE SALOON. Will the time never come when some broad minded legislator will champion a bill through to forbid the sale of liquor in five miles of any school? Two of the oldest and best towns in the state, noted as educational centers, Tuscaloosa and Marion, in spite of the wide spread prohibition sentiment in our state, still have the saloon in their midst. W. B. CRUMPTON.

Marion Ala.

When I stood in Germany, in the midst of a foreign people, hearing a foreign tongue not one word of which I could understand, and seeing the people go on round about me, I felt how utterly I was disconnected from human life, how I stood apart from the world, and how the tide of sympathy that evidently was flowing was not for me. Nor could I intrude into it, or get any lodgment in it. If in this world a man cannot speak the language of men, he will stand outside of mankind in spite of all that he can do.—[Becher.]

A party "hemmed in" by the Indians is likely to be bated.—Pittsburg Chronicle.

Some Dots from the North Carolina Convention.

There are some items from the North Carolina Baptist convention that will interest readers of the *ALABAMA BAPTIST*. I have just returned from what is considered the greatest meeting ever held in this state.

THOMASVILLE BAPTIST ORPHANAGE is now one of our great enterprises of which we are proud. It is only three years old, and has ninety orphans well cared for. Its success has been marvelous. It was at first thought impracticable, but it already has a warm place in every heart, and is well established. I see that Alabama Baptists are talking of a similar enterprise. I believe it would be a success and do a great work there as it has here. Let those who have it at heart press forward. I am deeply impressed with the importance of such a work in every state. Georgia and Virginia are both encouraged by our success, and propose to have one. Why not Alabama? If you want to know all about how it is done, just write to J. H. Mills, Thomasville, N. C.

THE STATE MISSION WORK of North Carolina is in good shape. Next to your Bro. Crumpton, our Bro. Durham is the best state secretary in the South. The report to the convention shows \$12,000 collected and expended. Nine-five missionaries and pastors, and fourteen colporters, are under the board.

IN FOREIGN MISSIONS North Carolina is contending for the first place. She gave last year \$8,000 and puts the mark at \$11,000 for next year. Including three new men under appointment, this state has eighteen men in the foreign field. These brethren just appointed will sail Nov. 28th. They were present at the convention, and seldom have I witnessed a more tender scene than the last words of these noble young men, as they spoke an affectionate farewell to the Baptists of North Carolina. Taum, Chapel, and Britton will soon be names familiar to all Southern Baptists, for their work's sake.

WAKE FOREST COLLEGE is on as good basis as any Baptist college in the South—\$175,000 cash endowment; over 200 pupils, and 50 ministers. President Taylor wants \$50,000 more, and he generally gets what he wants. Oh, that some rich Baptist would give Howard such a lift as Wake Forest has had!

I was delighted with the character and spirit manifested in the convention. It was harmonious and consecrated.

The First church at Raleigh has at last secured a pastor in Rev. J. W. Carter, of West Virginia. He is a prince in the pulpit, and we trust that he will be the man for the work. This church has been coveting the best gifts, and laid its hand on pastor Frost, of Selma, Alabama, but it seems that the Selma brethren had bound him with bonds of love, and he could not move. It would have been a great joy to me, had the Lord led him to North Carolina.

My letter is already too long, and I must close. I have many friends in Alabama to whom I cannot write personally, who will rejoice with me in the rapid restoration of my wife to health. Mrs. Dill now finds herself able to again become active in church work. The Lord has greatly blessed us.

J. S. DILL.
Goldsboro, N. C., Nov. 19, 88.

Another Danger to the American People.

The *Irish World* takes great unction in the fact that Gen. Schofield, who succeeds the late Gen. Sheridan, is a Roman Catholic, and other prominent Roman Catholic papers have expressed their deep satisfaction in that the command of the United States Army was to be in the hands of an American citizen, tried and true, no expression of delight that the command would be given to a brave soldier, but their joy is evident in telling their fellow-Roman Catholics that the command of the United States Army is to be placed in the hands of a Roman Catholic!

There would be deep significance in this, and this alone; but more important is this constant bragging that this or that official is a Roman Catholic, when we note the present hostile attitude of the Roman Catholic Church. There is to-day an issue that has grown into a rupture between the laws of our country on the one hand, and the Laws of the Vatican conflicting therewith, upon the other.

The attack is in no one place, there comes to us the news that Minneapolis is roused to her very center over the Jesuitical rule of that city.

The news comes to us that an American citizen in Charleston, S. C., has openly accused the Roman Catholics of that city of secretly plotting against the public schools.

They have got control of the school board in San Francisco, and are turning out the non-Catholic teachers.

We hear of the public schools in different parts of the country being given over to the Roman Catholic Church. Here in Massa-hus-tts they remove school teachers and histories that do not sufficiently lie about and deny their devilish cruelties in the past. The Roman Catholic children are encouraged to pass resolutions insulting school committee and teachers. The Roman Catholic churches throughout the country are carrying out the instructions that their military leaders, the Jesuits, are giving them, and at this junction the Roman Catholic journals come out and brag that the command of the army is gradually going into the hands of the Roman Catholics.

Our country is being flooded with Jesuits, and in the hands of these Jesuits, who have sworn to renounce and disown any allegiance to any king, prince, or state named Protestant, who have sworn to do their best to exterminate the heretical Protestant doctrine and to destroy all their pretended power, and this unto blood, are the pliable rank and file of the Roman Catholic church, and the leading Roman Catholics are congratulating each other that, the command of the army is in the hands of Roman Catholics.

Bronson's Review, which is Roman Catholic authority, says the P. P. has the right to pronounce sentence of deposition against any sovereign which is required for the good of the spiritual order, and a good Roman Catholic believes that his duty to his church is primary and first of all others.

Do the American people think that our army leaders ought to be Roman Catholics?

The papers are filled with the statement that the P. P. will vacate the Vatican, and Bronson's Review says: "Undoubtedly it is the intent of the Pope to possess this country; in this intent he is aided by the Jesuits and all Catholic prelates and priests."

This is authentic, coming as it does from the Roman Catholic official organ, and the Roman Catholic papers express great gratitude for the fact that the command of the army is with a Roman Catholic.

So far as Roman Catholics are concerned the war is already declared, and they think themselves strong enough to gain the victory, but the American people will not submit to such indignities, such insults, and they will put down this un-American sentiment, this foe to liberty, justice and equality. They will do it if they have to call upon the army, and is it well that the leading generals should be Roman Catholics?

In an issue between church and state, and the Roman Catholic church and our government, can we trust a Roman Catholic? It is not safe, for a good Roman Catholic will obey the command of his superiors, the Jesuits, before he will respect his allegiance to our government.—*American Citizen*.

So Sad!

I feel so sad! The mother of a thousand daughters and granddaughters and great granddaughters is reduced to ashes—the Judson is burned. The venerated alma mater has looked abroad for the last time with loving, lingering smiles on her countless scattered alumnae, and bowed her head and died! The news falls like some mournful dirge on the ears and hearts of "Judson girls," former and latter, through all Alabama, and in other states. Many a weeping eye turns towards those green walks and shaded trees, and softly is sighed the Judson girl's lament! The story of the Judson will be told from mother to daughter. The hearthstone of many a home has been cleared by the intelligence of an accomplished daughter, educated in this school. Numbers of young ladies have been placed above a state of toil and dependence. Daughters have been returned to parents, converted under holier influences and better Christian facilities than are ordinarily found at home. Young men and old men have given companions from that school. Churches and schools have been, and are, enlivened and enlightened by the music and instruction given by young ladies qualified here.

Why such a calamity, on such a school, at such a time as this? Ah, well, the Lord adds necessities on his people sometimes, to show them what they can do when they must do, and to chastise them for not voluntarily doing, under more favorable circumstances, the good that they must, necessarily, do under less favorable auspices. The Judson must be rebuilt. All the pupils and alumnae say so. Every family wherein there is or has been a daughter educated there, says so. Every young man, and every old man, whose wife was ever a pupil there, says so. The insurance, whatever the amount, will greatly relieve the amount of donations, but it is taken for granted here, that the insurance will not meet the entire cost. Every Baptist in Alabama feels interested.

W. WILKES.

An Earnest Appeal for a Pressing Need.

To the Friends of Baptist Missions in Mexico: The Foreign Mission Board has ordered me to proceed with collections for my church building at this place. You must do this work for me—I am too busy to leave my post to collect. I superintend and preach at two Sunday-schools and average seven preaching services per week, and am a large part of my time away from home. So I cannot address many to whom I should love personally to write. We have here a church of some fifty members. I am a wide-awake, working self-sacrificing band of very poor people. Their average daily earnings would not run over twenty-five cents. We propose to give \$500 besides meeting running expenses. This is a hard-earned city, but thus far I have had to have day school and preaching in the front room of an humble private dwelling with mud walls and brick floor.

Many will not enter a private house for any sort of services. They have their prejudices, as have all other people. We need a good substantial building to do the "Baptist Work shop" in this city of 70,000 people, to be the central point for my work in this state of over half a million souls. Will you not help me? I want to buy property which is appreciating in value every day, and save us high rents. Cannot your church make a special effort for this work? Will it you bring the matter before your people? Cannot your Sunday-school or missionary society take this in hand? I shall be glad to send information to any one wishing other facts. Money may be sent Dr. Tupper, at Richmond, advising me of amount &c. Help a fellow-worker out, my brother, my sister! I am glad to say that other states are awaking up to this need, and helping. Do all you can, and God bless you.

Most cordially your brother in the glorious work,

HUGH P. MCCORMICK.
Zacatecas, Mex.

Two Different Paragraphs.

In a recent issue of the *ALABAMA BAPTIST* was an item announcing that the executive board of the Alabama association had appointed Rev. R. M. Bert as associational missionary, and that he was instructed to confine his labors chiefly to the destitute. I know what that means, and feel confident that the brethren of my old association will indulge me in a word or two about it, especially when they recollect that I had two years' experience as missionary or evangelist. Therefore I take the liberty of suggesting that if Bro. Bert does not occasionally visit churches that are in good spiritual condition and enjoy prayer and converse with warm Christians, he will become too dry, spiritually, to do good work in the destitute regions. Brethren, let him visit your best churches now and then, and he will be in better condition for work at the other places. He will often need to be refreshed by worshiping with a lively church. Experience enables me to speak positively on this point. A colored preacher was appointed one of the managers of the polls at a recent election. He refused to serve, just as many white men do. Whereupon a church to which he occasionally preached by invitation, instructed its pastor to announce publicly that this brother could no more occupy its pulpit, on account of such refusal. Of course it looks like the church was influenced by political reasons. The colored preacher has asked me what he ought to do in the case. I told him that if anything is done, the church of which he is a member ought to request the other church to withdraw its denunciation, or else prefer and sustain a charge of immorality or heresy. I mention this case partly as a matter of simple interest, and partly to add the remark that the colored problem appears about as dark to me now as it did some years ago. I have settled down in the conclusion that while we ought to do the best we can for the colored people, we will have to do it without seeing daylight. God alone can solve the matter.

E. F. BABER.
Notasulga, Ala.

Christian and Church Fellowship.

Dear Baptist: By request, I write to define the difference between Christian and church fellowship.

When application is made, by any person—"confessing their sins"—to a church for membership, it is a custom among us to extend the "hand of fellowship." Why? Because we who have felt the "love of God in our hearts" rejoice to see others "confessing the Savior," and we desire to encourage and strengthen them, so we feel to shake their hand, and speak a good word to them. Any and all Christians may, and do engage in this custom. I notice in some churches that all formality is dispensed with, and the congregation dismissed, and all who feel to do so, are invited to come up and shake the hand of the applicant for membership, and bid him "God speed." I like this informal way; it makes one feel easy. This can only be viewed as a privilege, and "if any are contentious, I have no such custom, neither the churches of Christ."

The vote taken by the church on the reception of an applicant for membership, who seeks to become a member by "baptism," is always understood to mean that such applicant will be a member when "baptized," not before. If any circumstance should prevent his "baptism," the vote of the church, on the application, could have no force. But when the applicant submits to baptism, it is understood that he is a member of the church that voted on the application and commanded the baptism. This done, it is a custom among us to formally receive such an one, or extend the "hand of church fellowship," welcoming him to all the rights and privileges of the church.

In this service no one should participate except the members of the church which voted on the application. I suppose this is where the trouble comes in. Some have thought that all Baptists present should be invited to extend the "hand of church fellowship." Well, then, why were they not invited to vote on the application? The applicant has not joined anything except this particular church and can not become a member of any other particular church until that church votes on his application, and he becomes their member by the vote of their church. This "hand of church fellowship" is simply the echo of the vote had by the church.

It is clear to my mind that the "hand of Christian fellowship" is for encouragement, while the "hand of church fellowship" is that of recognition, and pertains to the particular rights, privileges, and duties of the church into which the applicant is received.

In conclusion, I will say that I am not fond of seeing "pastors" assume the responsibility of extending the "hand of fellowship" for the church.

CATT SMITH.

NOTE—I see you have me down as pastor for one Sabbath in the month at Pratt Mines. Please do me the kindness to let me say, that I know of no such arrangement. My field of labor is yet unsettled for 1889.

Affectionately, CATT SMITH.

From Mexico.

The following taken from a private letter, will interest our readers:

Dear Bro. Eaton: We are well pleased with all of our new missionaries. Bro. Mizeley is now in charge of matters in Saltillo, Bro. Rudd in Parras, and to-morrow I go with Bro. Chastain to the estate of Gov. Bustamante, in the state of San Luis Potosi. He will doubtless make his home in Ciudad de Matheuala.

It now looks as if we meant to do something. Gov. Madero and friends assume the entire support of Miss Silie Hale, of Tennessee, as a missionary teacher in Parras! How does that read?

Last week there were thirteen additions to our cause in Raymes. Recently I have organized two churches, and I have three more to organize soon. The Lord is truly with us. The past month I spent most of my time visiting new places. What an outlook! How I longed to have the ear of the denomination to ask for more men. Would they hear me? Listen to some facts: In one town I found a family of Baptists. A daughter had attended Madero Institute. She had the village school. She has been having quite a large Sunday school. The first night I preached to fifty people and the next night to nearly one hundred. Near by are several interesting points. Indeed I am sure that we could give employment to three or four more missionaries where they are badly needed. If our brethren will stand by us we will take this land for Christ and his truth. The prospect was never so bright.—*W. D. Powell, in Western Recorder*.

Progress of Baptists in Florence and Vicinity—A New Association.

We have now taken strong hold upon Florence, and our subscription for a house of worship amounts to something between four and five thousand dollars, and we expect soon to let the contract for the building. Bro. Smith, of Huntsville, preached or met ten days, including the fourth Sunday in October and closing Thursday night, the 1st of November. He did some very earnest and acceptable preaching, and we had good congregations notwithstanding the unfavorable weather in the beginning. Three persons professed faith in the Lord Jesus Christ and were baptized last Sunday afternoon in Cypress creek, near Florence, and the ordinance was witnessed by a large concourse of people, that being the first baptism administered here since the war, when there was a Baptist church at Cypress Mills.

Dr. Eaton and Dr. Tupper, of Louisville, visited us during the progress of the meeting and spoke some earnest and impressive words.

The first Sunday in November was the best day we have had in the history of the mission, in every way—in spirit, in congregations and in contributions. Of the eleven recent additions, one was Prof. C. W. Ashcraft, of the Normal College, and Prof. C. B. Vanwie is also identified with it in the Sunday school, and that, doubtless, will grow into a closer relation. Please ask each Baptist, who has attended the Normal College here, to put some money in our church.

Looking up the Baptist cause in and around this beautiful city north of the Tennessee river, I have had pleasant meetings at Bluff Creek, Mt. Olivet, and Union Grove. I have met some worthy brethren in the union meetings, and we have fixed the 15th day of December next as the time to organize a new association, at Union Grove church, fourteen miles above Florence, and Rev. W. B. Crumpton is invited to preach the introductory sermon.

J. C. HUDSON.
Florence, Ala., Nov. 8th.

My Guest Chamber.

One of the best things that the revisers of the Old Testament have done for us is to change some of the smaller words. They have taught us that Jesus said, "Where is my guest-chamber?"—not yours, not another man's, not the room for all the travelers who came to Jerusalem at this season, but, "Where is my room at this house?" And the man shall show you a large upper room furnished and ready; there prepare the Passover." Through all the centuries since, a great procession, never broken, has gone up those outer stairs, and come down richer and stronger for the hour they have spent with him. This is history for us all. This is experience for all who love him and trust him. * * * It is the sad truth that the greater part of the world has not heard his name. It is, perhaps, even a sadder truth that many who have heard his name have been indifferent to his approach. The world is not hostile to Christ. I wish it were. Hostility means life. Men are indifferent, and that is worse than opposition. We can sail the seas in the storm; but what can we do in a fog? The world is preoccupied. Our time is all taken up. We are very busy. Our engagements are made, our life is invested. There seems little place to admit him—to admit any one who craves not merely entrance, but the large upper room. He has never lessened that demand—the large room, the upper room. The large room may be one of those windows open toward Jerusalem, or a dungeon in the ground. It is the largest room we have, the largest and the highest room where he may find his guest chamber. * * * O brethren, let us give it, not some spare room for which we have no use, not some Sunday afternoon which is not engaged, not some year when the work of life is over, but the year of thought, of purpose—the large upper room for the Lord who comes bearing all his blessings with him. O man, where is the guest chamber in your life? Blessed are ye on this day, if you open unto him the large room, and keep with him the Passover that is the earnest of an everlasting rejoicing.—*Alexander McKenzie, D. D.*

John Brown, of Haddington, said to a young minister, who complained of the smallness of his congregation, "It is as large a one as you will want to give account for on the day of Judgment."

This school will re-open on Monday, the 10th of September, 1888, and continue nine months. It is located on a mountain one mile south of Trinity Station, on M. & C. Railroad, and six miles from Decatur. Students will be prepared to enter college. Instruction thorough. Discipline strict. Boarding pupils under the special supervision of Principal. The cost of a pupil at this school for nine months will be from \$109.80 to \$136.80, according to the class. Board only \$10 per month. Music on Piano or organ, \$4 per month. For circulars address the

Christ Jesus the Lamp.

REV. THEODORE L. CUYLER, D.D.

And the city hath no need of the sun, neither of the moon to shine upon it, for the glory of God did lighten it, and the lamp thereof is the Lamb." Such is the accurate rendering in the Revised Version of the passages in which the Apostle John describes the new Jerusalem. Christ's presence will be the supreme joy and constitute the supreme effulgence of heaven. Anointed believers will not only see Jesus there as he is, but they will be like him. "Not equal to their King, but resembling him in holiness. Character is the one essential thing that we know about the future life of true believers—whatever mystery there may be about the gates of pearl, or harps, or palms, or streets of gold.

"It is he so, then the essential thing with the Christian in heaven ought to be the essential thing in this world. If we are to be like him there, we should strive to resemble him here. He is the lamp in that world, then we should seek to walk by the light of that lamp over every step of our journey thither. This ought to be true in regard to our doctrinal beliefs, in regard to our questions of conscience, and to every iota of our daily conduct. Christ is the Alpha and Omega of all Bible-piety. Your religious life, your brother, began with him as certainly as this day began with the first impulse of the rising sun. In your hour of conversion he was the light that pierced your new birth was at the cross, or you never have been born at all. What was true of the inception of your Christian life, remains true until your last breath. There is not a trace of character that is not copied from him, not a holy motion that is not inspired by him, not a victory ever won but is won in his imparted strength, and you cannot take a single upward step towards a better life unless the Lamb is the lamp thereof.

Almost every day there arises some perplexing question of duty. You are troubled as what you shall do. Selfish interest counsels a certain course, for that "big house devil sell" is always at hand to whisper in our ears. You go to some friend and perhaps he advises the same thing. He says "it will pay," or it will bring you promotion, or some other advantage. You are looking over the stile and half inclined to step over. But conscience whispers, What would your Savior have you do? What will please him? Then your better self, the "new man" in you, springs up, and demands that you shall take the path which will most honor Christ, even though it be up a steep hill, and through thorns that tear the garments of your pride. And as you clamber up through the ston and the thickets, you have the blessed Jesus for your companion, and his smile is the lamp thereof in every step.

Church members often come with ethical questions to their pastor. Go direct to Head-quarters. I do not believe that there is a troublesome question in morals or in practice on which the life and the teachings of our Redeemer do not shed ample light. If Christ is allowed to have the casting vote, you will always decide rightly. You will choose the right track. You will engage in the right business; you will be guided into the right field of labor. I knew of a minister who was sorely perplexed about accepting or declining an important call; he made a matter of prayer for awhile, and then concluded to "leave it to old Doctor Alexander, of Princeton." The Doctor was a wonderfully wise man; but to turn from prayer to his decision, was like taking a case from the supreme court to a justice of the peace. Jesus Christ must be the tribunal in all ethical questions, whether pertaining to business pursuits or politics, or pleasures. He is to be consulted not only in our work, but in our recreations. If Christ has full possession of our Christian's heart, he will not lust after the indecencies of the playhouse, nor the revelries of the ball room, nor the gambling operations of "Boards" or markets, or for any pursuit or amusement into which he cannot take his divine Master with him.

The presence of Jesus, too, will brighten every hour of trial. You will find, fellow Christians, that when you reach the valley of the death-shade, the loving Lamb will be the lamp thereof. Christ's countenance will lead the pathway with glory. When my beloved church elder, Horace B. McKissack was on his dying bed a few weeks ago he said to me, "I understand. This valley is not so dark; it is right all the way. The New Jerusalem is just before me! Can all this glory be for me? A realizing sense of this came to me in the early dawn of this morning, and the glory was as bright as the morning sun when compared to the little gas jet in my room. I asked 'Is this all for me?' and the answer came. Y's, yes; it is all yours through Jesus Christ!"—New York Evangelist.

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No medicine could have served me in better stead."—C. C. Rock, Corner, & Fayette Parish, La.

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See table No. 2. To take effect Jan. 15, '88.

No. 1.		No. 2.	
Pass.	Thurs.	Pass.	Thurs.
Day	Day	Day	Day
Mon.	Tues.	Mon.	Tues.
Montgomery	8:30	Montgomery	8:30
Opelika	8:40	Opelika	8:40
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