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## The Lord's Supper.

BY REV. J. J. TAYLOR, D. D.

The Lord's Supper, so simple in its original conception, is generally regarded as one of the solemnest services of God's house. Many a man, unmoved by the ablest presentation of the doctrines of the gospel, has felt his heart soften on witnessing this sacred feast. As a monument to the love and sacrifice of Jesus it stands more enduring than tablets of brass or pillars of stone. Around it gather the tenderest sentiments of affection, and the holiest impulses of devotion. Like the heavens which bend above us, it utters an unexpressed message.

Nevertheless the Lord's Supper, so wreathed with the breath of awful harmonies, so suggestive of meekness and submission, has been a subject of contention and strife for centuries; and men of deepest devotion have been delivered to the tormentors and slayers with every form of death, because they would not worship the consecrated bread. In view of this state of things, some godly men have felt that it were better to ignore all the differences which centre in this precious ordinance, and feign that all is well. They have cried, "Peace, peace, when there is no peace;" and thus have they weakened the force of Scripture authority, marred the symmetry of gospel teaching and thrust men into positions where the whole force of their influence and efforts is against some of their clearest convictions. We cannot rightly close our eyes to the deep and radical differences which divide God's people concerning the Lord's Supper.

Exercising that broad charity which suffereth long and is kind, we will here attend to two questions relative to eating the Lord's Supper.

First: What do we eat? Three answers to this question are given by the advocates of Jesus. Roman Catholics say that we eat the Lord himself. They put a literal interpretation upon the words of Jesus, "This is my body; this cup is my blood." Quite early in the history of the churches the ordinances began to be looked upon as embodying great mysteries. Little by little preachers were regarded as dispensing grace and forgiveness to the people, and the ordinances were considered essential means of grace. Baptism began to be regarded as possessing regenerating power, and the act had to be changed to accommodate the sick and dying; and it was thought that babes must be baptized, or be lost. The Lord's Supper became a "Holy Communion," and about 1,200 years after Christ, the Romish authorities promulgated the doctrine of transubstantiation. They claim that the doctrine was always true, but only then made public. The advocates of this doctrine hold that when the words of consecration are uttered by the officiating priest, the whole substance of the bread and wine is changed into the very body and blood of Christ, born of the Virgin and now seated at the right hand of the Father. They go further, they say that as his glorious person is one, the soul inseparable from the body and the divinity from the soul, the whole Christ is present in the elements of the Supper, and is eaten by the communicant. Two hundred years after the formal declaration of this doctrine, the cup was withheld from the unofficial members of the church, lest in careless handling some of the wine should be spilled, and the body of Christ desecrated.

This course brought strife and bloodshed. The religious wars following the martyrdom of John Huss were waged largely to win back the privilege of partaking in both kinds. In their zeal the Hussites sometimes assembled in vast numbers, as many as forty thousand, to eat the bread and drink the wine in defiance of Popish authority. Then the Popish theologians began to explain that the whole Christ was present in each element. The body, they said, was complete; so that any person who received any part of the bread received the whole Christ. Their statement is in these words: "If any one denyeth that in the sacrament of the most holy eucharist are contained truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ, but saith that he is only therein as in a sign or in a figure or virtue, let him be anathema." And this is the view held by Roman Catholics to-day.

We come to this view with our prejudices in favor of it. The laws of interpretation require that every passage shall be interpreted literally if possible; that is, when such interpretation does not collide with known facts or other passages about which there is no dispute.

The first objection to the Roman Catholic view is that it controverts known facts. He was holding the bread in his hand, when he said, "This is my body." Eleven men, each eating the Lord, and he sitting before them and talking at the same time. Whenever a man thinks of it, he knows it was not true. And every man who ever partook of the Lord's Supper knows that he did not eat the Lord Jesus Christ alive in so doing. No man would do such a thing, unless he were as savage as a cannibal, and as cruel as a tiger.

Another objection to the transubstantiation doctrine is that it contradicts the Scriptures in several points. Jesus did not give any uncommon power to the bread when he "blessed" it. The apostle says, "We took bread, and when he had given thanks," 1 Cor. 11:24. He simply asked a blessing, as he did when he fed the multitude, Jn. 6:11, or when he ate with the disciples at Bnptanus, Lu. 24:30, which nobody ever dreamed of as anything miraculous. In the case of the wine, even in the original account, it is plainly stated that he "took the cup and gave thanks." Mat. 26:27. Then, too, after asking the blessing upon the bread and wine he mentions them not as flesh and blood but as bread and the fruit of the vine, 1 Cor. 11:26; Mat. 26:29. Besides, this view, coupled with Jn. 6:53, makes the Lord's Supper essential to salvation; but the Scriptures clearly teach that salvation is by grace through faith, Eph. 2:8; Jn. 3:16, 36; Ac. 10:43; Ro. 10:4, 10, etc. A doctrine so clearly unscriptural and absurd, so offensive to the finest feelings of the heart, we cannot accept.

Another class of Christians say, We eat bread and drink wine. They put a figurative construction

upon the words, "This is my body, this cup is my blood." The advocates of this view see many figures in the Bible. The law itself was a shadow of good things to come. The temple and its gorgeous services were types. Christ often speaks in parables. He himself is called a Way, a Door, a Shepherd, a Captain, a Vine, a Lamb, a Lion, a Light, the Truth, the Life. Nobody ever thinks of mistaking these utterances. They contain divine truth, but truth in a figure. And in the same way the bread and wine of the Lord's Supper declare truth in a figure; but they remain the bread and the cup showing forth the Lord's death till he come, 1 Cor. 11:26. This is the view usually held by Baptists and Protestants.

Baptists hold that the bread and wine are signs, symbols, memorials, confessions; and that they are absolutely inoperative and useless apart from the great truth symbolized. To them the ordinance is a means of grace only as the Holy Spirit blesses the truth exhibited in the symbols. In the words of the discerning soul of Calvin Dr. Schaaf says: "He taught that believers, when they receive with their mouths the visible elements, receive also by faith the spiritual realities signified and sealed thereby." The Protestant Episcopal Prayer Book says: "The mean whereby the body of Christ is received and eaten in the Supper is faith."

A third view undertakes to mix the two preceding views. When the leaders of the Reformation in the 16th century were contending against the errors of Romanism, the breach between the two parties was as wide as the chasm between truth and untruth; and the great Luther, like many a modern politician, undertook to ride both horses. He knew that men who had begun to think for themselves could never be re-enslaved to the literal idea of eating the Lord, as Nero's tigers ate the Christians; he feared that the superstitious masses would be slow to abandon their superstitions and accept the truth; so he invented the compromise doctrine called consubstantiation. He held that the bread and the wine remained unchanged, but that by the consecration ceremony the real Christ was made present and was partaken in the elements, with the mouth. But his efforts at compromise met with feeble success. Men of thought knew of but two ways of interpreting the words of Jesus: the one literal, the other figurative. The Romanists took the literal; the Reformers opposing Luther took the figurative, and from Martin had nothing. His view had all the repellent features of transubstantiation, denying the evidence of a man's own senses and transforming Christians into carnivorous creatures that feast and fatten on flesh and blood; and yet it could not bring even the poor plea of a literal interpretation of the utterance "This is my body, this is my blood." So the consubstantiation view prevailed very narrowly, and nowhere except by a perversion of the first laws of Scripture interpretation.

Coming to the second general question we ask: What is the design of the eating? Those who hold false views of the substance also give the wrong design, of course. Among the ritualists the Supper is conceived as a means of uniting the real nature of Christ with the communicant. They claim to eat the real Christ, and that instead of assimilating him according to the laws of nature he assimilates them, so that they become the real body of Christ. To them it is a matter of mighty import; and priests and preachers rush away to jails to administer bread and wine to criminals about to be executed, or standing with solemn mutterings by the dying bed of a piece of wreckage between lips that are palsied in death and even dead in the vain hope that somehow the soul will be better prepared to meet God. But to men who have discerned the true nature of Christ's Kingdom, and have looked upon Jesus as an all-sufficient Savior apprehended by faith, such hollow performances appear only as a solemn mocking of the soul's vast needs.

Even among those who have the true idea of the symbolic nature of the Lord's Supper, there are erroneous views of its design. Some look upon it as a sort of token of good feeling among Christians, or even of social or domestic affection. I lately read a very intense little semi-religious novel in which one of the principal characters was represented as rushing through the community shoeless and hatless, absolutely crazy with the desire to commune with her dear George. She was very fond of George. He was a good husband; and in all the wide world of service and affection she could think of nothing so indicative of her reverence for George as sitting at the Lord's table with him. To her the sacrament was largely a domestic affair. On the other hand persons frequently decline to partake of the Supper because others whom they dislike partake. Such feelings grow out of an utter misconception of the design of the Supper. It is in no sense a domestic ordinance. If Jesus partook of it at all, he certainly did not partake with his own mother. He surely had confidence in the seventy; but the Supper was not designed to express confidence of man in man; hence it was not needful for them to be present. It is not a feast in honor of earthly friendships, nor does it commemorate earthly love. It is the Lord's Supper, the communion of the body and blood of Christ.

As such it is designed to operate in two directions: First, upon the communicant; "This do in remembrance of me." Our Lord here consecrates the ordinance to himself, and claims the right to be first and foremost, all and in all. He remembered us in our low estate. He came from the glory which he had with the Father before the world was, from the adoration of angels and the songs of saints. He came to earth and incarnation, to the form of a servant and to poverty beyond the foxes of the forest and the birds of the air. He suffered hunger and thirst and weariness, base betrayal, dastardly desertion, cruel condemnation, dreadful death.

He knows the proneness of the human heart to forget. He takes the bread and wine and offers them, saying, "This do in remembrance of me." Oh! is it not befitting the sacred ordinance to make it a matter between earthly friends? I should tremble to partake of it so, lest I should eat and drink condemnation to my own soul!

Second, it operates on the beholder, whether he be a participant or not. We do show the Lord's death. Originating with the dawn of Christianity, it has perpetuated through the centuries. The Lord's Supper is an argument which infidelity cannot successfully meet. It can not be explained except in the reality of the event which it claims to commemorate. Here Jesus Christ is evidently set forth as slain for the sins of men, in a language which speaks to every mind. To every soul these emblems say, "This is the stone which was set at nought of you builders, which is become the head of the corner." Neither is there salvation in any other. This ordinance is a beacon light set on the path of life to guide the wanderer home. It is not a monument to a dead Jew, but to a living Christ, and to the thoughtful beholder it suggests the final victory over sin and death and the grave, and grander scenes of coronation and triumph beyond. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." "Even so, come Lord Jesus." Amen.

## A Tribute to Col. J. R. Hawthorne, Deceased.

BY W. A. WHITTLE.

This has been a rainy, dismal day, and somehow my thoughts have taken the "back track." I have been thinking of the days of my childhood and the friends of my youth, and among all the friends of my early life, none made a deeper impression upon my character, or took a firmer hold on my affections, than Col. J. R. Hawthorne, of Pine Apple, Ala.

I do not remember when I did not know him. I grew up near his home, and was often at his house. He always had something pleasant to say to me. He was fond of telling me beautiful stories concerning some lad boys my age, who had grown up to be aught, and about some good ones who became great and useful men. He would usually close by putting his hand on my head and saying, "Now, my son, be sure you never drink any whisky, that you always tell the truth, say your prayers, and obey your mother." These precepts were never new. I had all my life heard them often as the sun went to rest. They had been served on our breakfast table since I could remember. But Col. Hawthorne repeated them to me over and over again, until they rang in my ears, and sank into my heart. They inspired in me the greatest respect and admiration for the man who spoke them.

When I grew up and joined the church, he took more interest in me, and had more to say to me, than ever. We now spent much time together, talking about things in general, and of our Christian experience in particular. We discussed every phase of Christian life and work. He seemed as much interested in my future plans as I was in his past history. When I went off to college he wrote to me frequently. I could often hear of his asking about me, and of his speaking kindly of me and my work. He continued to write to me until, towards the end of his journey, he became too feeble to use the pen and then he had some one to write in his stead.

Under these circumstances, it is not at all strange that my acquaintance and association with him should have made a deep and lasting impression upon my mind and character. When I am glad to die, I thank God for his influence. It was of the nobler kind! Ah! departed friend,

Would thou hadst less deserved, That the proportion both of thanks and payment might have been mine. Only I have known more is thy due than more than all can pay.

Col. J. R. Hawthorne was a great man. He was cast in an heroic mold. His stalwart and manly form was indicative of a strong and sterling character. No one could meet him without being greatly impressed, or without instinctively feeling that this is a man! Though dignified and courtly in bearing, his greeting was always cordial, his face always expressive of frankness and honesty. His well-chosen words were spoken with a directness, with an earnestness and a candor, that carried conviction with them.

He was a man of affairs. Possessing a strong mind, a wise head, integrity of purpose, and catholic sympathies, he was a statesman by nature. He was constantly—even in his last days—grappling with state and national problems. He read a great deal, and was, consequently, well informed upon the leading topics of the day. These topics of general interest he would frequently discuss publicly and privately, and always to the edification and enlightenment of those who heard him. He recognized and fulfilled his obligation to the state and society.

Col. Hawthorne was emphatically a Christian man. He accumulated a fortune, it is true, but he was not simply a "money-getter." His splendid energies were directed towards higher and nobler things. His chief object of his life was to glorify God and build up Christian character. He took great interest in the church and all her enterprises. His house was the home of preachers. He was never so happy as when entertaining at his own splendid home half or two thirds of a Baptist association. His hospitality was princely, and when once enjoyed was never forgotten.

He attained to a good old age. For eighty and four years he lived and loved and labored, and though possessed of boundless energy and an iron constitution, the end came at last. His faith in God, always robust and strong, increased as his natural strength failed. As the sun of life was sinking, as the shadows of evening were falling about him, the Star of Hope grew brighter and poured a flood of light along that straight and narrow path which leadeth to life eternal. Advanced in years, strong in faith, rich in Christian experience, loved by many, and honored by all, who knew him; he died as one "who wraps the drapery of his couch about him," and gently falls asleep.

## An Offensive Document.

Some one has sent me a marked copy of an Atlanta political paper, which contains an attack upon the American Baptist Publication Society. The article is so evidently inspired, if not actually written by some one connected with the *Kind Words* publications, that I can but regard it as in some sort another *Kind Words* circular.

I do not propose to offer reply to the article, but to give very emphatic expression to my disapproval of it. To say that it is low-toned and very unfair, is only a mild description of

it. Some of its statements are, to my own knowledge, entirely untrue, and others may be correctly described as the truth put in an untruthful way. The spirit of the whole is unchristian, and any one whose name is on a church book ought to be named of any connection with it.

No one finds less easy than I do for the act of the Publication Society, or rather one of its agents, which the article in question savagely attacks. It was certainly a bad taste, and if it was thoughtless, it was well nigh execrable. If it was done deliberately, nothing but repentance and reformation will meet the demands of the case. And this the Society has not shown, as it has done, though to say, it has corrected the mistake, as far as it could. But I have no patience with the kind of attack that is made upon the Society. If it deserves the lash, let it be laid on in an honest, fair, Christian way.

And why criticize the Society in a political paper, one of our own denominational papers? Perhaps the person responsible for it knew that the respectable Baptist paper would publish an article so manifestly unfair.

I am offended that anyone should suppose me to be capable of being influenced by such an article as that. It is a reflection upon my understanding as well as upon my sense of honor. Is there no way by which the Southern Baptist can protect themselves from the compromising effect of such articles? Cannot the secretaries of the Home Board enter an efficient protest? E. F. BAKER, Notasulga, Ala.

## A Glorious Increase.

Dear Baptist: We have recently been greatly blessed. The Lord gave us a glorious meeting at our church here. Christians greatly revived; twenty-three conversions; fourteen united with our church here, and two at other Baptist churches away from here. This, I learn, came to us from other denominations. I baptized all three last Sunday. I hope others will soon unite with us. I did all the preaching but one sermon. During the meeting the Lord blessed us with a fine little boy, but I did not interfere with the meeting. I went on preaching as usual, the word has greatly blessed us. We named our boy Turner Boyce. We want to send him to Howard when he gets old enough.

The ladies assisted by the gentlemen of the Baptist church here gave us a severe preaching last Tuesday, the good state came armed with flour, meal, sugar, coffee, lard, rice, grits, and cans and jars of fruit, a cord of wood, some money, and various other things, and the baby was kindly remembered. The brethren were not present, of course, they were too busy with their work. They were very busy, and you can't blame us. May God bless all of these people for this manifestation of their great love to us.

P. S.—I have just finished reading Dr. Taylor's sermon on Baptism: Who? I need not say it was good, for every sermon that comes from Dr. Taylor is good to me, and I enjoy them. H. R. S., Tullahoma, Tenn.

## Papal Entertainments.

When Rev. J. C. Hiden was pastor in New Bedford, he devised a series of entertainments which he gave in the parlors of some of the members of his church. These entertainments, or similar ones, he is introducing in Eufaula, and the *Daily Times* of that city thus notices the first of the series: "Deacon Walker's house was full of lively company on Friday night. The ladies' aid society of the First Baptist church had evidently mustered their forces, and brought the jamaica shone of 'our fair women and brave men.' About one hundred people were present, and a merrier company it would be hard to find even in a ball room. The first selection was Hood's 'Black Job,' and the audience were evidently in the humor for enjoying this choice bit of satire upon the fanatics of the Exeter Hall school. Then came that quiet but exquisite piece of humor, 'The Cotter's Saturday Night in Danbury.' 'Boe's Conqueror' was sung, and the current 'Tom O'Shanter' in Scotch dialect closed the literary exercises. The ladies cleared over \$100 on the entertainment. A noticeable feature of the evening was the fact that about half the people present were not Baptists. This mingling of different denominations in entertainments of this character is a good thing for the cause, even if Mr. Hiden did call it 'spoling the Egyptians.'"

## A Pleasant Visit.

After the convention I made a visit to some of the friends and two of the churches in Dallas and a part of Lowndes, where I spent eleven years as pastor. You could not spare the space for me to say all that I feel like saying, and I must be content with a few words. The evidences of friendship and love that were manifested made me feel thankful to God that he had enabled me so to live as to gain the esteem and affection of good men and women, and made me wish to be a better man and a better pastor than I ever have been. I count it no small honor which God has conferred upon me, that those who knew me intimately for so long a time should hold me in such loving regard. It is hard to say which I affected me most, the warm greetings of the young men and young ladies

who as boys and girls had so often met me at the gate, and sat on my knee and entertained me with their prattle, or those of the older men and women with whom I had wept in their times of sorrow, and who must have very long passed on to the other shore. We may not meet again in this world, but there is another and better world toward which our faces are turned, and we'll meet there after awhile, with many of our friends and loved ones, and there will be more separation. Pastor and people will rejoice together ever more.

Bro. Sidney Catts, whom I have known from his boyhood, is pastor at Shiloh and Mt. Glead, and it was very gratifying to me to find that one so young in the ministry and in years as he had so won the confidence and esteem of the churches and the people. He is growing as a pastor, and his wife is helping him, and they say he preaches a good sermon when that baby doesn't interrupt him with remarks on another subject.

I had, also, a very pleasant meeting with some of the members of Town Creek church, whom I have always numbered among my friends, though never their pastor. May the blessing of a heaven rest richly upon all the people down there. E. F. BAKER, Notasulga, Ala.

## Extracts from Bro. Crumpton's Report.

The year 1888-9 has been one of hardship and privation to the mission aries under our appointment. The failure of crops in many sections of the state, the high prices for provisions, and the shrinkage in values of real estate have been very much against the cause of benevolence. In addition to this a strange providence permitted the destruction of the Judson Female Institute, and the call which was made for funds to rebuild it, coupled with the strenuous efforts put forth by the friends of Howard College to raise the deficit in the salaries of the faculty, all joined to make it a hard year on mission boards and missionaries. We have found that efforts to raise money for special purposes most frequently have a demoralizing effect on the general enterprises of the denomination. This is a point which needs to be specially guarded by all pastors and agents. Special objects should not be allowed to interfere with the general work.

We are happy to say now, however, that the harvest of 1889 has been abundant. The products of the farm have brought good prices and provisions are more hopeful and liberal. We have been able to close the year practically without debt. Some missionary societies have not been paid, but we have about money enough to pay them.

## NEW ZAIRIANS

are constantly being built in our state, and the people are moving and settling in counties along their lines. The inhabitants of these places come from all quarters, many from the rural districts of our own state, some of them from adjoining states, and some are foreigners. While the politician, the capitalist and tradesman consider how to organize and utilize them for profit to themselves and their parties, we should look after their spiritual interests—furnishing them with that gospel which will make them wise unto salvation. We will thus be able to serve the country best, with the approval of our own consciences and the smiles and benedictions of our Master. These new centers require settled pastors who give themselves wholly to the work of the ministry, and men with education. People are to be commended for wishing pastors who can instruct them. The time has passed, in the progressive regions of our state, when ignorant men will be sought for as pastors. But many times we have serious trouble about the degree of culture and preaching ability required for certain localities. Instead of being content with an earnest work and a fair preacher, many of our churches which are able to pay only a small salary will remain without a preacher for months in the vain hope of securing one of more distinguished abilities and such as they are not able to procure. The board cannot send a man to a church—the church may be ever so needy, the town may be growing, the cause suffering and the board is expected to furnish no small part of the salary, but nothing can be done till the church makes a call, and frequently after the long delay, the one chosen is not adapted to the field; in such cases the cause must continue to suffer. In some of our flourishing towns, the Baptist cause has been greatly retarded in the past year for the reason just mentioned.

## Dr. Henderson's Golden Wedding.

I saw the pleasant reference of Dr. Wharton to Dr. Henderson, and I thought a statement from me might perhaps be opportune. Dr. Henderson accepted an invitation, some months ago, to celebrate his golden wedding at "his old Alpine church." A committee was appointed by the church to take the matter in hand. We thank Dr. Wharton for his kind and timely suggestion, and hope the Baptists of Alabama will show their appreciation of the long life so nobly spent in our service, by responding liberally to his suggestions. All contributions can be sent to S. W. WELCH, Ch'n Com. Arrangements, Alpine, Ala. FOUR new subscribers and \$8.00, will get Sermons and Addresses by Dr. JNO. A. BROADBENT.

## From Scottsboro.

Dear Brethren: I have been here in Scottsboro two weeks, and have met with great encouragement since coming. I am boarding with Bro. L. C. Coulson, and find him and his wife so genial and kind. The outlook for our church is very flattering. All the members seem to be willing to work and do all they can to advance the Master's Kingdom. We have a very fine school here, in my opinion it is second to none in the state. Over two hundred students have already enrolled their names. Bro. Bedans is their worthy president—a man full of energy and Christian zeal. The teachers are all earnest Christians. Any one will do well to send his boys or girls to the Scottsboro College. We have fine brick buildings with all modern conveniences.

The roads through this country are very rough. I went ten miles out in the country Tuesday last to unite in marriage Mr. Albert H. Moody and Miss Ursula J. Campbell. They were married at 2 o'clock, after which an elegant dinner was served. We then went to Mr. Moody's, the father of the groom, and spent the night, and remained with them until after dinner Wednesday.

Mr. Moody is a very prosperous farmer, and has an elegant home out ten miles from Scottsboro. He has three children, Mr. Albert Moody being the last to marry. He is a very prosperous young merchant, of the firm of Moody Bros. We wish him and his young bride a long, prosperous and happy life. Pray for us at Scottsboro. W. R. VICK, Scottsboro, Dec. 6th.

## For Christ and North Africa.

My Dear Brother: Having known Rev. C. L. Powell for many years as a humble, godly, consecrated, Christian worker, I felt constrained, while abroad last August, to go to Algiers and see him on his field of missionary labor. My visit confirmed me in the impression that Bro. Powell followed the leading of God when he went out as he did. He has gathered about him some strong men who are willing to devote their lives to preaching the gospel to the people of North Africa. Two young men, Mrs. Leach and Manard, are living like the natives in a Calybe village, sharing their hardships, that they may learn the language of this interesting people, and teach them the way of life. Prof. Camatte and his wife are the servants of God, and are teaching at Towell in Algiers. No board or society are supporting these missionaries. Bro. Powell applied to the Foreign Mission Board of the Southern Baptist Convention, but they could not see their way clear to undertake the mission. There is no opposition to other work or workers. It was laid upon Bro. Powell to go out, trusting God and the churches to supply his needs. His work has been blessed, and there is a hopeful prospect of more abundant blessing. Indeed few countries offer a more promising field for missionary work than North Africa. These missionaries live on what God sends them through the voluntary offerings of his people. It takes only \$3000 a year to support an unmarried man in North Africa, and a man with a small family can live on \$450. Shall not we who remain at home give to these devoted men and women supplies for their bodies, that they may give the bread of life to the perishing millions of Calybes and others in North Africa?

If your heart inclines you to share in their work, send a contribution to I. E. Pullen, 12 E. Fayette street, Baltimore, Md., and it will be sent directly to them. They will acknowledge each month the amounts received. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Rev. E. F. Baldwin, of Morocco, has been greatly blessed in his work. Not less than two hundred converted Mohammedans won to Christ during the past five years. Mr. Eugene Levering, 2 Commerce street, Baltimore, receives and transmits funds to Mr. Baldwin. In his work, (A. C. DIXON, 1819 St. Paul St., Baltimore, Md.)

## Can We Know?

Principles are fundamental truths. In the Declaration of Independence we have this grand principle: "All men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." The leading principle of the Bible is, that our first duty, hence our first right, is to love and worship God unfeignedly. This is religious liberty. The beauty of a principle is, that nothing but truth will fit it. Hence principles are touchstones which distinguish the true from the false. In the United States banks at Washington, counterfeit money is always recognized; not that the detectors have studied the counterfeit, but they understand perfectly the true, every line and point of the genuine. A thorough knowledge of the true will enable us, likewise, to detect error in all its forms. Much is being said and written on the relation of church and state. By simply understanding the meaning of these words, we have data by which to test every proposal of the kind. By the state is meant the civil power which makes and executes the laws of a country; while church is used, not for a corporate body, but for the power which controls religious bodies; it is known as the religious power. Keeping these definitions in mind, clear

## away inched for.

In order to have a union of church and state, it is not necessary that some organic church, as the Baptist or the Methodist, should be made the state church. When civil legislation has to do with religious belief and practice, of course the two elements, civil and religious powers, state and church, are united. When earthly governments make laws about the domain we owe to God (which duties are specified in the first four commandments of the decalogue), we have the union of church and state. This use of civil power by Roger Williams opposed, and for this he was banished, lest he should form a colony founded on religious liberty.

Freedom of conscience is gone whenever civil law interferes with religious matters; but since this interference is that of the union of church and state, and religious liberty is our absolute, personal right, it follows that the union of church and state is wrong. It makes no difference if the civil power requires the very thing God commands us; by obeying earthly rulers, in keeping God's commandments we have to all intents and purposes a pope.

Men may protest, as did persecuting Puritans, that they "do not compel the conscience," that they desire no such thing. Take them to the touchstone. Let the principle of true religious liberty throw its light fairly upon them. "Be not deceived." It seems that sometime in the history of the world every wind of doctrine was to be blowing; if possible, the very elect were to be deceived. Eph. 4:14; Matt. 24:24. We are to judge for ourselves. "Prove all things," says Paul. People are often ignorant of the nature and outcome of their own work. By careful study and humble reliance on God, and obedience to him, we shall know the truth and the truth shall make us free. M. E. STEWART, A. M.

## The Work at Irontone.

I preached recently to a large and attentive audience at Irontone. I went there with a heart burdened by heavy responsibilities, feeling that I would give almost anything for a true and sympathetic brother of mine, to whom I might assign myself in regard to my work at that place. After Sunday school adjourned, this note, from a good sister, Mrs. L. N. White, was handed me: "My time has expired with the harvest, and I wish to renew my subscription to it, for which please find enclosed two dollars; also one dollar for yourself. I want to pay you all that I can this year, and hope that all the Baptists in Irontone will do the same." There were volumes of meaning in this note, and served to prove to me that there was one Christian in sympathy with me.

We have been troubled to get a house of worship where we could organize and get to work. We have made a signal failure until to-day, when Dr. Trammell, who is not a member of any church, came to me and tendered us the use of a large and spacious hall. If we do not get to work now the whole responsibility will rest upon the Baptists there. Brethren of Irontone, remember that "united we stand, divided we fall." May the good Lord encourage the dear brethren and sisters to rise up and go to work.

We have at Irontone very efficient members in the persons of brother and sister John A. Vance, formerly of Vance, Ala., Misses Hattie and Mary Barton, and some other sisters, but we have not the working force of male members that we ought to have. East Lake. S. P. LINDSEY.

## Woman's Work.

Many of Alabama's toiling pastors, and not a few of her earnest, private Christians, will be glad to know that our recent convention in Selma appointed a central committee on woman's work for Alabama, consisting of Mrs. T. A. Hamilton, Birmingham, President; Mrs. Geo. S. Fager, Aniston, Vice-President; Mrs. M. D. Early, Talladega, Vice-President; Mrs. J. C. Bush, Mobile, Vice-President; Mrs. I. G. Sage, Birmingham, Treasurer; Mrs. I. C. Brown, East Lake, Secretary. Let the members of this committee co-operate heartily with each other, and the whole with the executive committee in Baltimore, in developing the latent forces among our Baptist women and children in Alabama, and this will soon be felt their force. This move is simply to develop a hitherto sleeping power in our churches and not to set up a rival organization. I bespeak for these Christian ladies a general and hearty co-operation of our pastors and Baptist women. One important line of our Baptist children in systematic giving. "A great door and effectual is opened" to the committee. JNO. W. STEWART, Evergreen, Ala.

## Elizabeth Jane Nix

Was born May 17, 1852, died Sept. 22, 1889. She was the daughter of Eld. M. P. Smith; was baptized into the fellowship of Beulah Baptist church in early childhood; remained a member of the same until her death, Sept. 29, 1882; she married Thomas J. Nix, and was the mother of ten children, seven of whom are now living, all members of their mother's church. She was ever active in every good word and work. A faithful wife, a loving mother, and earnest Christian. "She has passed over the river, And left her earthly abode for the trees." J. G. A.



THE TROY BRETHREN are sure to treat the Baptist Congress royally when it meets in February. Do not fail to go.

REMEMBER the Baptist Congress in February. Every Baptist minister in the state should be present and engage in the discussions.

OWING to the fact that no paper was issued last week, we have a great deal of material which is crowded out this week. All will have a hearing at an early date.

NEWSPAPER or job printing offices needing cases, stands, type, chases, proof press, etc., can secure bargains by writing to us and stating their needs.

We greet our readers with a happy, happy New Year. We pray they may all be abundantly blessed of the Lord, and that success may attend their efforts to promote his cause.

EVERY Southerner thanked Mr. Grady for his manly speech before the business men of Boston, December 12th. He did not shrink from declaring our cause in its true color, and he spoke the sentiment of every man of us when he declared that this land should never again be turned over to the rule of ignorance.

THE junior has just returned from west Perry county, where he has been attending the bedside of a sick brother. Kind friends and neighbors were abundant in manifestations of sympathy for the afflicted, and smoothed the pillow of the suffering one by their many deeds of kindness. We are glad to state that our brother is now convalescing.

THE New York Herald tells Southern people how to manage M. W. Wamaker. A South Carolina town informed him, when it was known that he had appointed a man distasteful to them, that if his appointment was not recalled they would stop buying clothes from him. Let Northport, seconded by Tuscaloosa, and other towns, try this as a method of removing their negro postmaster. The Herald very sensibly says the Postmaster-General has no right to appoint men distasteful to the citizens.

SUCCESS in the families of both editors prevented the senior from being present at the celebration, on the night of the 20th of December, of the Franklin Society. We learn, however, that a splendid audience graced the occasion, and were delightfully entertained by cadets S. M. Chitwood, who made the address of welcome; G. W. Carlisle, who delivered an oration; R. J. Jinks, who told of a drunkard in a coal cellar; and then by Messrs. W. A. Hobson, S. H. Newman, M. E. Weaver, A. G. Spinks, L. A. Smith and H. C. Hurley, who showed what great perils to our government were found in Anarchy, Socialism and Mormonism.

We hear good reports from the Judson. The only embarrassment now is the tardiness of some of the subscribers to the building fund. The building committee made their calculations on the speedy payment of the sums subscribed on that great day, when the convention met in the chapel of the new Judson. Now, brethren, won't you make an earnest effort and forward the money at once? These faithful men who have worked without fee or reward for you through all the weary months should not be embarrassed now that the building is completed. Let all who have promised, fulfill the promise to the Judson now and then in April we will all be ready to lay hold for the Howard.

It seems impossible for a newspaper man, who is fearlessly and earnestly working for the right, not to offend somebody now and then. If our readers could once get it into their minds that we are above using our columns to injure men with whom we may happen to be displeased, a great deal of useless trouble would be avoided. So far as this paper is concerned, we strive, while opposing or defending principles, to be considerate of the feelings of those who differ from us. This editorial is called out by a most abusive article which appeared in the Union Springs Herald, taking us to task for republishing and endorsing the sentiments of the Ansonian Watchman, regarding the "Alliance wedding." The writer went on the presumption that we only desired to make the impression that the parties to the contract were low-bred and sought this publicity for their money there was in it. Now, nothing was further from our intention; indeed, personally, we knew nothing of them, only that they were among the best people of the country, and that so far as the marriage was concerned, everything passed off in the most decorous manner. Really, we admired the devotion to a principle that could make the bride undergo such an ordeal. Of course, the mere getting of presents would not have induced people

of their standing to such a course, for so far as that goes, their friends are numerous, and would have, no doubt, laden them with presents had they married quietly at home. Where the expression, "affection" and "dollars and cents," appeared there was not the slightest reference intended to them. The point in the whole matter was simply this, we believed that the Exposition managers had worked up the public marriage simply to create a sensation to draw a big crowd and to swell their gate receipts, and so far as they were concerned it was not a matter of affection or interest because of kinship or close friendship to the parties, but a purely business move. This was the point against which we raised our protest. The tendency of the times seems to be to treat marriage as a trifling affair, when it is one of the most solemn obligations that God ever placed upon mankind, and we published the article not as a criticism upon the parties in question, but with the hope that it would accomplish good in a general way. The minister performing the ceremony was a friend and brother beloved, and the bride and groom, we have learned, were Baptists, and there could have been no reason why we should desire to offend either of them or their friends, and we are very sorry that we have been the occasion of pain to our friends and hope this explanation will satisfy them of our honesty.

What does he do—this hero in gray with a heart of gold—does he sit down in silliness and despair? Not for a day. Surely God, who had scourged him in his prosperity, inspired him in his adversity. As ruin was never before so overwhelming, never was restoration swifter. The soldiers stepped from the trenches into the furrows; horses that had charged Federal guns marched before the plow, and fields that ran red with human blood in April were green with the harvest in June; women reared in luxury cut up their dresses and made breeches for their husbands, and with a patience and heroism that fits woman always as a garment, gave their hands to work. There was little bitterness in all this. Cheerfulness and frankness prevailed. "Bill Arty" struck the key note when he said: "Well, I killed as many of them as they did of me and now I am going to work"—or the soldier, returning home after defeat, and roasting some corn on the roadside, who made the remark to his comrades: "You may leave the South if you want to, but I'm going to Sandersville, kiss my Yankee fool with my arm any more I will whip 'em again." I want to say to Gen. Sherman—who is considered an able man in our parts, though some men think he is a kind of careless man about fire—that from the ashes left us in 1864 we have raised a brave and beautiful city, that somehow or other we have caught the sunshine in the bricks and mortar of our homes and have builded therein not only a noble prejudice or memory.

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The baptistery is immediately behind the pulpit, and just above it is a circular window with an illustrated

set in stained glass. John the Baptist, clad in his camel hair garment, is represented in the act of immersing the Savior. The pastor's study and all the rooms adjoining the auditorium are well arranged with an eye to service. The Baptist congress, which assembles with this church next month, will give all an opportunity for an acquaintanceship. Troy

WANTS A GOOD GATHERING of Baptists in February, and Bro. Smith says they are going to have it. The building committee, composed of Rev. J. F. Purser and Messrs. J. D. Murphree, Chas. Henderson, T. S. Coleman, W. L. Hendricks, T. B. Brantley and O. C. Wiley, have carried a heavy burden. Three of the committee were not members of the church, but were identified with the interests of the Baptists and the growth of the city. Twenty thousand dollars was not easy for a church in a small city to raise. Bro. Purser was the man to lead, and to day, after a four years' pastorate, he is stronger than ever with all classes in Troy.

REV. J. B. HAWTHORNE, D. D., of Atlanta, Ga., the son whom Alabama delights to honor, had been invited to preach the dedication sermon at the new building of the First Baptist church in Troy. We have heard him several times in different cities, but to-day he is at his best. He selected as the text of his discourse the words of Christ to the despotic Pharisees, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Mat. 22:1. The preacher looked on Christ as a man fearless in expressing

HIS HONEST SENTIMENTS. No deception aimed at him could succeed. Jesus said unto their hearts, "Why tempt ye me?" etc. Christ here taught loyalty to the powers that be. There is no forbidden ground, and state so long as each performs its duty and state so long as each performs its duty and state so long as each performs its duty and state so long as each performs its duty.

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A happy New Year to our subscribers. May the Lord bless our people and may they contribute liberally to his cause.

Correspondents of Rev. L. M. Bradley will address him at Jasper, Ala. He began his work there on Jan. 1, '90.

The Baptists of Irondale are under obligations to the Cumberland Presbyterians for the use of their house the past year.—S. P. Lindsey.

The Sunday-school of the First church is now using Rev. H. M. Wharton's book of songs, "Windows of Heaven." The school is delighted.

The ladies of the East Florence mission gave a literary and musical entertainment on the evening of the 17th, and made a gratifying success.—J. C. Hudson.

Married, Dec. 12, '89, at the home of the bride's father on the South Highlands, Birmingham, by Rev. P. T. Hale, Mr. Wm. A. Ashley and Miss Ella Bond.

The current expenses of Bethel church, Ft. Deposit, the past year were \$500, and for benevolent purposes the contributions amounted to \$724. This is a good report.

We are glad to learn that Bro. L. G. Skipper is improving in health at San Antonio, Texas. He writes: "I am improving slowly and believe I have come to the right place."

Bro. Sudduth, a consecrated member of the Baptist church, died recently in the seventy-first year of his age. Work on the Baptist pastorium has been commended and will be rapidly pressed to completion.—W. G. Curry, Livingston, Ala.

Bro. Crumpton has shipped the Baptist Depository from Marion to Opelika, his new headquarters. He now hopes to have more time to devote to mission work. He will be in the field most of the time, and is preparing to do the best year's work of his life. Every church in Alabama should give him his earnest support, and the pastors should see that their members are familiar with, and instructed in, every department of denominational work. Bro. C. is now making a tour in Southwest Alabama.

The superintendent of a Sunday-school in a well known city of Alabama, before his school, finds the question, "Why is Capernum called in ver. of the home of the Savior?" He puts it to his teachers that, "Why is Capernum called in ver.?" The teachers, of course, gave it up. After berating them soundly for not studying the Bible and knowing nothing about the lesson, he proceeded to explain, that to invert meant to turn up-side-down, and when Christ went to Capernum to teach, the city was so situated it was ever called in ver. afterwards.

Rev. R. H. Massey, of Texas, returned to his native state and country several weeks ago. He has preached at Mt. Pleasant church, and St. Paul's Station, on the A. G. S. R. R., and protracted a meeting for me at Union church, which was a blessing to the people. He preached a stirring sermon in the court house at Greensboro last Sunday night to a crowded house. He is an able minister. He expects to make his future home in this state. His post office is Carthage, Hale county, Ala. He graduated at the Howard before the war.—L. T. S., Greensboro, Dec. 15th.

Rev. S. H. Ford, D. D., LL. D., editor of the "Christian Repository," etc., says: "I have had the real pleasure of reading the advanced sheets of a new work by William H. Page, Esq., of St. Louis, entitled 'New Light From Old Scriptures.' etc. The perusal of this remarkable book has afforded me enlightenment and real help. The solar and lunar eclipses, marking with unerring certainty the march of ages—hands upon the clock of time,—are made to shed fresh light upon the great events of history, and to decide as to the year our Lord was born. Obscure passages in secular and sacred history stand forth in new light and significance, as sun and moon are witnesses of their occurrence, while the confusing chronology of our marginal Bibles, is made clear." Price \$2.50. Address C. R. Barnes Publishing Co., 1821 Pine St., St. Louis, Mo.

Married, at the Baptist church at Society Hill, Macon county, on Thursday night, December 19, by Rev. E. F. Baber, Mr. Homer C. Cranford, of Tallahassee, and Miss Lulu Richardson, of Russell county, near Society Hill; also, at the same time, Mr. John Bell, of Opelika, and Miss Mary Torbert, of Society Hill. The brides were handsomely attired, the church was beautifully decorated and everything passed off in the most satisfactory and pleasant manner. Of course a double wedding attracted a great deal of attention. I was too unwell to attend the wedding supper at the home of Sister Torbert, or the wedding dinner at the home of Bro. Richardson, on Friday, but the good taste and abundant assurance of bonifitfulness and elegance. These facts may prove of interest to some, if not important, viz: The brides lived in different counties, as did the grooms also; in neither case were the bride and the groom from the same county; one of the brides (Miss R.) lived in Russell county, and was married in Macon; one of the brides (Miss T.) was the only one of the party (excepting the preacher) who lived in the county in which the marriages occurred. May they all live long and prosper.—E. F. B.

Died, at his home in Shepherd, Texas, November 28th, after a painful illness, George M. Woods, son and eldest child of R. Y. and Mary A. Woods, of Cavah, Ala. He leaves a wife and five children, father, mother, three sisters, a brother and many friends to mourn his sad death.

Some sweet little children in Chas. county sent me such a nice and interesting Christmas present, but they wrote a letter saying, "Please don't put us in the paper," so I must not say anything more about it now. And I have had other presents, and Mrs. B. and all of us have been kindly remembered by our friends. Thanks!—E. F. Baber.

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Married, at the Central Hotel, Columbus, Ga., on the evening of December 16th, 1889, Mr. J. M. Yant and Miss Carrie C. Murrell, of Yantboro, Ala. Rev. Geo. B. Rogers, of Opelika, Ala., officiating. Both parties are highly esteemed, and there will be many wishes for their happiness and prosperity.

The corresponding secretary of our State Mission Board, Bro. W. B. Crumpton, is endeavoring to supply the pastorless churches as best he can. He preached for the Hopewell church, delighted the audience with his fine singing. Student Weaver preached in the morning, and pastor Harris at night for the Eltron saints. Baptized one. Had forty-three in Sunday-school. Bro. M. M. Wood, of the Second church, preached morning and night at Avondale on the 4th Sunday; forty-five in Sunday-school; collection, \$2.10. Nearly every church had a Christmas tree, and many of which were laden with presents for the children. And now pastors and people are ready for earnest work in the new year. May the Lord bless and strengthen them all.

In mentioning Bro. Caine's name last week it was spelled Cain. He is no kin to the first man who speled his name without an e.—Ala. Baptist. Indeed! Thank you for this piece of gratuitous information. But who told you so? I certainly did not; nor I claim to be a distant relative of that ancient Cain, who killed his brother and whose father stole apples.—J. T. Caine, Central Mills.

I am delighted with the program for the Baptist congress at Troy. Dr. Cleveland has been fortunate in the selection of subjects, as well as in the appointment of brethren to make the opening speeches. It looks as if the meeting is to be decidedly Baptist.







