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Lessons from the life of Jehoram

of the Kingdom of Israel. He was the son of Jehoshaphat, and he was a godly man.

And he was a godly man, a great king, a wise ruler, god-hearted and honest in purpose of doing wondrous things for his kingdom and for the chosen of God.

Jehoram was the oldest son of his pious monarch, but when he came to the throne he displayed none of the good qualities that characterized his father.

He began his reign by murdering his six brethren and confiscating their property, and substituting for the worship of the true God that of Baal, the false god of the Phoenicians.

His entire reign was characterized by his utter disregard of the principles that had guided his righteous father during his illustrious reign.

How are we to account for the degeneracy of this favored son of a godly parent? Let the inspired historians answer: "And he walked in the way of the kings of Israel."

His marriage was the turning point in his career. The influence of his wife corrupted him, destroyed him.

The daughter of the wicked and corrupt Ahab, and the fierce and murderous Jezebel, when she came into the kingdom as its queen, she brought with her all the venality and corruption of her father, and all the vindictiveness and hate of her cruel mother.

But for her direct influence on the character of the young king, doubtless his reign would have been ordered in righteousness and truth. She it was that lured him; she it was that seduced him and won him to idolatry.

When he would have bowed the knee to the God of Heaven, she laughed him to shame and mocked him into Baal worship. Having gained access to his heart, she poisoned the stream of his life at the very fountain head and completely changed his nature.

Submitting himself to the moulding power of her evil influence, she easily transformed him into her own hideous moral image.

And now what happened to Jehoram has happened, and will happen, to every youth who yields himself to the moulding power of evil association.

He then discussed the influence of evil association: first, in the social relation; second, in business; and third, in the domestic relation. Under the first head he spoke briefly of the danger to which the young are exposed by contact and intercourse with wicked associates.

Where character is not thoroughly established, and the life is not buttressed by principle and experience, it is not the good that overcomes the evil in social fellowship, but the evil that overcomes the good.

"Evil communications corrupt good manners." "A little leaven leaveneth the whole lump." It matters not how well a young man may have been raised, and how upright and clean of purpose he may be, if he selects, out of choice, his associates out of the vicious, it will not be long until he is conformed to their moral image.

A young man, erect and noble, leaves his country home; a mother's fond kiss is imprinted on his cheek as he leaves the threshold of his home, to go out into the great world of which he is ignorant. She realizes the perils that await him and has warned him to beware of the snares that evil and designing men will seek to entangle him in.

He reaches his destination; evil companions meet him; he meets them in the store, in the boarding-house, in the school and on the street. They spread their hellish nets for his feet, cover him with their blandishments, deride him with his weakness, when he refuses to join them in their wicked carousals and nefarious plans, until at last he is overcome and yields himself to their moulding power.

At first his sensibilities are shocked, but he has committed himself; if he retraces his steps now, his companions will taunt him to-morrow. The dark angel whispers "harmless" in his ear, and his feeling of revulsion is gone. He has now fallen to the level of those about him; he now loves what they love, and with relish enters into all their wicked enjoyments.

He now squanders his substance—his character, his purity, his manhood—in riotous living. He throws off all restraint and rapidly descends to the plane of his companions, where, stripped of all the insignia of virtue, and all the nobility of his manhood, he becomes

a moral wreck, stranded on the rocks of evil companions.

And how often this picture has the condition arising from evil association, which is the cause of the ruin of the soul.

No fault words of mine, but I thought a terrible cruelty in the Hindu mother to sacrifice her baby to appease the wrath of an imaginary deity; but what horror in the thought that we may witness right here in our own civilized land, a far more barbarous cruelty on the part of those who, for selfish and mercenary ends, by their godless enchantments, lure our young men into the circle of their companionship, and thus lead them to infamy and ruin.

There are to be found in every town, behind green blinds and in gilded rooms, adorned with pictures and filled with music, the wine glass clinks, the cards are shuffled, and the ribald jest and filthy, lascivious joke are heard.

To these haunts the young are enticed, and then, when by and by, we look upon their wasted manhood, their swollen, besotted faces, or sadly follow them to the awful doom to which a career of crime has conducted them, we learn, when too late to save the victim, the destroying influence of evil companions. Read, then, the advice of the wise man when he says, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away. For they sleep not except they have done mischief; and their sleep is taken away unless they cause some to fall."

Equally dangerous are business alliances with dishonest, unscrupulous men. A recent illustration of this is furnished in the humiliating spectacle of an ex-President of the United States arraigned and condemned at the bar of public sentiment, because of his connection with an unscrupulous and reckless business partner.

Few, if any, believed that the man who had proved himself equal to his responsibilities, as General in Chief of the greatest war in human history, and as the head of the nation for eight consecutive years, was guilty of any intentional breach of trust in his transactions of the firm with which his great name was connected.

No one doubts that he was wholly deceived by the man whom he trusted. But he had no moral right to risk his name in this way. He ought to have known the character of the man with whom he identified his fortune and to whom he lent the influence of his great name. Beware of hasty and inconsiderate business alliances. The country is full of financial wrecks, brought about by association with designing and unscrupulous business partners.

Many a man, in his old age, has been stripped of all the results of his life of economy and toil in this way.

But in no relation are the disastrous consequences of evil association more plainly seen than in that of marriage. The power of a wife for good or evil is irresistible. While a good wife is to a man wisdom and courage, strength and hope, a bad one is weakness, discomfiture and despair. No man, however settled his character or fixed his habits, can long resist bad domestic influences. I never knew a man of any enduring force of character that was not made so largely by the moulding influence of his home life; and I have known but few men, who, with a true and faithful wife, to encourage them, inspire them, and develop them, have been drawn into the snares of the tempter or gone down under the pressure of adverse circumstances.

But let a man's wife be an Athaliah; let her be imperious, fretful, extravagant and careless of her husband's true interests, and nothing can hold him up. However strong of purpose and generous of impulse he may be, she will bedevil and belittle him in his thinking and sympathy.

Thirty miles above the city of St. Louis may be witnessed a scene of peculiar interest—the union of the two great rivers of America, the Mississippi and the Missouri. The Mississippi comes down from above with waters so bright and clear that an artist, who should accurately paint them, would be charged with drawing on his imagination. Suddenly it is assailed with the dark and muddy waters of the Missouri. At first the great river seems to disdain the proposed union, and for a few miles the waters of the two flow side by side, the one all purity, the other all pollution, without uniting. But the Missouri continues its encroachments, sending its waters farther and farther into the widened channel, until at length the bright face of the noble stream takes on the foul hue of the destroyers. Such is the ultimate result of the influence of an evil companion in wedded life. That

husband is a dark and gloomy villain, like the minister of a negro other until it effects an entire transformation. Let the wife know that the minister of the very fountain of life, that she has been to in just soul-reviving waters, or cast in the branch of bitterness that makes them poisonous and deadly.

Wives, do not destroy your husbands. See to it that you make home cheerful and attractive, a sacred house, a sanctuary of praise and purity, and then when your husbands go forth from thence, they will carry with them an inspiration that will strengthen them for conflict, and will guard them most against temptation.

There is a man who is bound up to work in the ways of evil, but strive in all things to be what God intended you should be—his guardian angel, guiding his feet into the way of life.

For the Alabama Baptist.

Too Good to Keep.

Who that is at all given to reading does not find things occasionally that are "too good to keep?" How often turns to those who are in the room to share with them his new-found treasures! Sometimes the impulse is so strong upon him that he even interrupts others in his enthusiasm.

Now this, I take it, is one of the redeeming traits of our humanity. The interrupted ones may think it an evidence of depravity; but, for my part, I think it a shining evidence of praiseworthy generosity. It is "the grace of giving" blossoming with beautiful spontaneity. There is no "giving grudgingly" about it. Surely he who thus illustrates this grace, even through the newspapers, is one of the number whom the Lord loveth, for it is not written, "The Lord loveth the cheerful giver." Acting in accordance with this persuasion, then, I venture to "read out" to the company which you call together this week, Brother Editor, some things which I have found of late that are "too good to keep." Take this, for instance, from the saintly and venerable Dr. Furman in the Baptist Courier:

THE MOST BEAUTIFUL THING IN NATURE.

Martin Luther used to say that to him the most beautiful thing in nature was a Christian matron. Why? Doubtless because the principle and the occasion concur for the exercise of those gentler virtues which so adorn our nature; yea, (to use the beautiful personification that puts Divine truth before us as a living form), which adorn the doctrine of God our Saviour. Luther loved children, and to his eye "sweet sixteen" was a very beautiful and lovely ideal, but when the cheek has faded under weary watchings over cradled weakness, and girlish glee has yielded to the lute-like lullaby; or when, later still, the ruler and the judge in the domestic court is governing herself in order to the better governing of the restless younglings around her; or when, later still, she meets the spirit of waywardness and debate in the fiery grown-up boy with a mother's patience and the soft dissuasion of a mother's words; read; Luther judged that such a spectacle is the highest natural beauty. He judged rightly. That judgment accords with the fact that mother is a word of such potency—sometimes the last tie by which the wrecked wanderer from right ways is held back from final degradation and desperation.

Ah! I see you feel the force and beauty of that; now hear this. It is anonymous, but full of wise suggestions.

OUR PLACES AND OUR WORK.

"How are we to know our work and find our places?" This question cannot be answered satisfactorily without prayerful thought and serious consideration. We would not attempt definite responses to each inquiry. The consideration of two or three plain principles will be helpful to all who earnestly desire to find their appropriate spheres and to know in what department they can best labor.

Let each be careful to distinguish between the work he is fitted to do, and the work he wants to do.

Love of prominence, ambition to be seen of men, may incline us to seek positions for which we have few or no qualifications.

Self-depreciation, humility, may prevent us from entering the departments of labor for which we are especially adapted and abundantly furnished.

And you think that really applies to you? Well, I think it applies to all of us in some measure. But listen to these words of gold which fell from the lips of one of America's greatest preachers:

GIVING OURSELVES FOR OTHERS.

"There is such a thing as being sel-

dom as they exist in the universe. Religion teaches of God, as revealed in his regard to our spiritual nature. Religion does not teach spiritual, religion teach physical language of the Scripture, the language of the world, is the language of the appearances. Is it strange that it should be so? Is this not the language of poetry, of oratory, of the imagination, of the heart, of the human mind in regard to everything in reference to matters of science? Nay, even science herself not infrequently steps down from the high ground of her scientific laws down her scientific robes and addresses the men in the language of the astronomer, when he leaves the discussion of the theories of science, and speaks of the sun as rising, and setting, and sinking, and below the horizon. And why do we learn the language of the Scriptures? "The sun ariseth, the sun goeth down, and hasteth to the place where it rose." Suppose God had told us to command the earth to stand as some would-be Solomon thinks it should have done, how absurd would the grand leader of the hosts of Israel have appeared in the eyes of the people! Again; for the benefit of succeeding generations, this would necessitate a scriptural treatise on astronomy. But astronomy, based on physics, physics requires mathematics, and so on, until the whole college curriculum would be exhausted; and the grand moral truth, that God interferes in the affairs of men, would have been lost—dwarfed into comparative insignificance by the magnitude of the mere incidental circumstances.

Now, there has been a conflict, so called, between the theologian and the scientist. The theologian has gone beyond the bounds of his proper sphere, and encroached upon the domain of the other; and for this neither science nor religion is responsible. An instance of this is geological time. Science has established

earth has been in existence millions of years. But the theologian flies to arms. One of his dogmas has been assailed. The Bible, he thinks, teaches physical truth, and claims that only about six thousand years have elapsed since the beginning of time.—With this opinion, he attacks science and doubts everything concerned with it; when the fact is, no where, in all the range of revelation, can he find one fact or statement that clearly defines the age of the physical universe.

Another instance is monistic evolution. That there is systematic progress of nature—evolution in a certain sense—cannot be denied. But Darwin and Haeckel, taking up this idea, have gone beyond the sphere of science. They have endeavored to enter the very courts of Heaven and tear Deity himself from his throne. Science would blush to own such audacity. Atheistic evolution teaches the spontaneous origination and differentiation of all things out of primitive matter; that the universe and all kinds of life were developed from powers inherent in this eternal and self-existent matter; that all the varied plants and animals were gradually evolved from this primitive germ; and that man stands at the close of the series, the immediate descendant of the monkey. Is this the teaching of science? Is it based upon the evidence of facts? Haeckel's own testimony must crush his view forever, and establish the scientific fact that the theory, as thus propounded, is false. He arranges, in order, as the ancestors of man, twenty-one groups developed in geological time. Of these ten are not known at all as fossils, and others do not belong to the ages to which he assigns them. Such a necessity of manufacturing facts will never satisfy science. Thus it is with all the supposed conflicts. There can be none. Side by side, science and revelation reach away into the dim distance of primeval time, until they lose themselves in the unknown and the infinite; and human wisdom fails to find any point of collision.

Not only is this true, but science indirectly supports and confirms religion. This is seen in the record of creation.—Science teaches that matter cannot create itself, and assumes the existence of created matter as its very basis. It declares that this existing matter was shaped by energy, force, activity; and it is a principle of science that matter is dead, inert, inactive. Hence, according to science the material universe, sun, moon and stars, the earth, the myriads of revolving worlds, nay, system of worlds

that fill the immensity of space,—all were created, shaped, set in motion, and controlled by mind—by a living spirit. Here let us bow down in the dust of humility; for science leads us at once into the presence of God himself. Now we are ready for the grand prelude to the moral history of man, the mighty symphony of praise that bursts forth from the first chapter of Genesis: "In the beginning God created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the waters."

But science does not stop here. It tells us that this creative spirit must have been intelligent and potent; that it must have been the voice of the Designer's wisdom and love to man.

Science even favors the inspiration of the Scriptures. The Mosaic account of creation accords wonderfully, may I not say supernaturally, with modern geology. For nothing was known of geology at the time in which the account was written, and it is not there, or possible that any man could have given so clearly the evident order of creation had he not been inspired. Geology concurs with the Sacred history in many particulars. The oldest fossil remains of man, instead of proving his low origin, justify the Biblical account of a Golden Age, and the subsequent decline of the race; and also the extreme age to which the antediluvians lived. There is a period of subsidence and overflow in the latter part of the Cenozoic age that corresponds to the deluge of the Bible. Thus we

harmony, but that in minor details science supports religion. Then away with the idea that the study of science naturally fosters infidelity. Let us no longer ignorantly condemn that knowledge which opens to us the beauty and grandeur of nature. Let there be a more thorough scientific education of the masses, and people will no longer be led astray by designing sceptics, or wild enthusiasts. It is not knowledge, but ignorance that would dethrone the God of nature.

"A little learning is a dangerous thing! Drink deep, or taste not the Pierian spring! Here shallow draughts intoxicate the brain, And drinking largely sobers us again."

District Meeting.

A district meeting of the fourth district of the Unity Association will be held with the church at Ebenezer, commencing on Saturday before the second Sabbath in August, 1884. The following is the programme:

Introductory by Elder H. W. Watson, on Saturday at 11 a. m.

2 p. m.—Organization. Committee on preaching to be appointed to report before adjournment.

The following queries will be discussed:

1. Can a Baptist church be scripturally constituted by a presbytery composed of only one ordained minister? Opened by Elder T. J. Elam, followed by Elders W. N. Huckabee and H. W. Watson.

2. What ought to be the form and substance of a church letter of dismission? Opened by Elder W. B. Crumpton, followed by Elder G. W. Mills and Bro. R. Latham.

3. Can the majority in a Baptist church have the right to call as preacher or minister, an excluded minister against the wishes of the minority? Opened by Elder H. W. Watson, followed by J. M. Kallen and William Price.

4. Ought a Baptist church to receive into its membership one whom it knows to be an excluded member of another Baptist church? Opened by Bro. W. J. Aitchison, followed by Bro. R. P. Kendrick and A. G. Patrick.

W. J. RUDDICK,
S. A. LATHAM,
T. M. HENLEY,
Com.

On a sun dial which stands upon the pier at Brighton, is inscribed this most hopeful line: "His always morning somewhere in the world."

There can not be named a single pursuit or enterprise of human beings in which there is so little possibility of failure as in praying for sanctification.—J. W. Alexander.

For the Alabama Baptist.

Church Prosperity.

Earnest and continued activity is essential to church prosperity. Toil and labor are the price of success. In any and every enterprise of life earnest and continued activity is essential to success. The path of continued toil, of untiring perseverance, is the only one to wealth, fame, or wisdom.

The man of a princely fortune, of a royal palace, of broad cultivated fields and flowery gardens, gained them, not by an earnest desire or by a single effort, but by years of earnest and continued activity. To him the problem of life had been, "Where will I ever be found?"

And the man of science, whose mind is richly stored with wisdom and knowledge, could not merely adopt the language of the wise man who said, "Wisdom is the principal thing," of "more worth than rubies," but he was a man of untiring perseverance. Books have been his companions, books have been his tutors, books have been his study. To become a ripe scholar, it is not enough to be inspired with the love of literature; the man must be willing to pay the price—not gold only, but years of mental toil.

The Lord made us active and intelligent beings and he expects us to act accordingly. In the work of creation he has given us examples of incessant activity, of persevering industry. See the Heavens above, with all their comets, planets and stars, never still, always revolving and shining, though seemingly silent, yet always busy. And the ocean beneath, reflecting the glory of the heavens as it ebbs and flows. And the earth, God's "footstool," always revolving, never at rest, giving day and night and a succession of seasons—winter with its snows, spring with its lovely blooms, summer with its lush fruits, and autumn with golden harvests.

As industry, continued effort, is essential to worldly prosperity, so it is to church prosperity; and in proportion to the labor, if wisely directed, will be the success. The rule is, "Who sows shall also reap; and he that sows sparingly shall also reap sparingly; and he which sows bountifully shall also reap bountifully." It is common to think that the ministers of the gospel should be active, earnest, zealous, self-sacrificing men, and they should be; but there is no good reason why all others should not be equally so. Let no one for a moment indulge the thought that the Lord has called him into his vineyard to be idle. The parable of the man that had two sons proves this doctrine most clearly. The terms used in the Bible descriptive of Christian duty imply earnest effort; as running, wrestling, fighting. His duty calls not only for earnest but continued effort. The Christian soldier should be like the Scotch Highlander captured in one of Napoleon's campaigns. The General, admiring his martial bearing and the music of his harp, said to him, "Play us a march." He did it. He then said, "Play us a pibroch." He did that. He then said, "Play us a retreat." "Nay," said the gallant soldier, "we never learn to play retreats." The Christian must know no retreat, but put on the whole armour of God and fight as a good soldier.

But while we are zealous and active in Christian duties, let us observe the passive virtues, as forgiveness, gentleness, humility, meekness and patience, not human, but divine; hence its impossibility, even to good men. Napoleon, for instance, had the active powers in such a degree that he made the who's civilized world tremble with fear; but when he came to the place where true greatness consisted in patience, that was too great for him. The greatest and sublimest power is often simple patience. It was by faith and patience that the patriarchs inherited the promises.

However active and zealous the Christian may be, without these virtues he will not prosper in the divine life. We see, therefore, how it is that many persons are so active in religion with so little success. The Christian may be very active in prayer, in exhortations and sermons, but without these passive Christian virtues, he will not be successful in winning souls to Christ.

The first thing the Savior did, when he began his ministry, knowing their worth, was the inculcation of those traits that belong to the passive or patient side. To the vast multitudes he said, "Blessed are the poor in spirit; blessed are the meek; blessed are they that mourn; blessed are the peace-makers." And in the same discourse he said, "Love your enemies; bless them that curse you; do good to them that hate you, and pray for

them that despitefully use you, that you may be the children of your Father in Heaven." And thus going on to the summit of all, "Be ye therefore perfect, even as your Father in Heaven is perfect," as if it were the crown of all perfection, whether in God or man, to endure evil well. It became God, says the Apostle, in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings. The recovery of transgressors, the plan of salvation, was wrought out by the transforming power of sacrifice. "Without the shedding of blood there is no remission." "Ye know the grace of the Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that you through his poverty might be rich." It establishes a Kingdom which is itself the reign of the patience of Jesus. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

There is need to encourage all to work for the Lord.

1. Its happy effects upon our own hearts and piety. It is a divine axiom, that "he that watereth others, shall be watered also himself."

2. The love of Christ should constrain us.

3. The promises of God should encourage us.

4. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.

W. A. BISHOP.

My Visit to Roanoke.

After reading Dr. Teague's article in regard to those wearisome reports of college commencements, I was so much in sympathy with him that I half concluded that if the ALABAMA BAPTIST ever said anything more about a commencement or commencement sermon, we all would quit the paper and subscribe for the New York Sun. But I am better of that feeling now. I actually read what Elder Renfro said about the Tuscaloosa commencement, and without its producing any bad effect on me.

When I wanted to say that I visited Roanoke, one of the prettiest villages in East Alabama, and the seat of Roanoke Institute, Elder John P. Shaffer, President. My visit was on the commencement occasion. The sermon was preached by Z. D. Roby, D. D., of Opelika, and was more than splendid, even for a commencement occasion. I doubt whether many sermons equal to it have been preached in Alabama during 1884.

His theme was "Manhood." The students of the Institute will not soon forget the sermon.

The concert was conducted by Miss Mattie Shaffer, the accomplished director of music, and all present were well entertained. Miss Shaffer is one of the finest vocalists in Alabama. Roanoke Institute has done more for the cause of education in East Alabama than any school within our knowledge. No safer place can be found to educate boys and girls than at Roanoke Institute, and this fact deserves to be more generally known. Randolph county, year by year, is taking higher rank in Alabama. It was the first county in the State to carry prohibition. When the East Alabama and Cincinnati Railroad is extended through the county, as no doubt it will be done in the near future, then Alabama will claim Randolph as her first county and Roanoke the garden spot therein. Her mineral is fine, and only needs to be developed; her water power is fine, and most of her forests are still her own; her health record is the very best, and her springs are of the purest free-stone water to be found. She has room for five times her present population. Withal, it is a strong Baptist county.

THE ALABAMA BAPTIST deserves a larger circulation in the county than it has, and Elds. Shaffer, Sisson, Bowden and Cumble will please excuse me for calling their attention to this fact. It is not flattery to say that the county is advancing rapidly in every interest.

L. B. GIBSON.

Good Water, Ala., July 11, '84.

The chief of the Malagasy envoys, who were in this country recently, in a speech made at a missionary convention, bore testimony to the good influence of Christianity as he traced it in the nations which he visited. Their failure to secure assistance or intervention against French aggression does not appear to have damped the ardor of their Christian faith.

It is said that the Mormon hierarchy had in the field last year more missionaries than the American Board. Why should the followers of the devil be more liberal and earnest than those of Christ?

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Write for specimen copies.

Proceedings of the Alabama Baptist State Convention.

FIRST DAY.

The first annual session of the Baptist State Convention met in the Tuskegee Baptist church on Friday morning, July 18th.

At 10 o'clock President Haralson was promptly in the chair and called the meeting to order, announcing that the religious exercises would be conducted by Rev. W. E. Lloyd, of Auburn. Convention sung.

"There is a fountain filled with blood,"

Prayer was read and prayer was offered by Dr. C. C. Bittling, of Philadelphia.

Convention then proceeded to enrollment of members and the election of officers, resulting in the election, by acclamation, of Judge Haralson as President, Drs. Henderson and Cleveland as Vice-Presidents, and B. B. Davis as Secretary.

The President, in assuming the office, expressed anew his thanks for the repeated honor, and indicated the difficulties and embarrassments which invested the position. He also explained the nature of the work done by the body. He congratulated the members of the Convention upon the privilege of being able to meet in this old and classic city.

Rev. J. S. Dill, the pastor, at this juncture extended a cordial greeting to the Convention. When we contemplate the varied persons and stations throughout this broad and beautiful State, we have some conception of the diversity of Christian work, and when in this annual Convention we grasp each other's hands we feel something of Christian sympathy. As pastor of this church it affords him no unusual joy to greet the Convention here. Just twelve years ago the Convention met in the little brick church around the corner. To-day we meet, the same body, and yet not the same. While many remain whose wisdom then shaped and formed the proceedings of that body, some have passed to the great and eternal beyond. Among those missed from our hosts is the eloquent and peerless Winkler. His tongue is silent in death, but his influence remains. While the Convention has grown, the church at this place has grown. To this new church, to our homes, to our broad shaded streets, to our cool piazzas, you are invited.

Bro. H. S. D. Mallory, of Selma, replied: The Baptists of Alabama feel that wherever they are invited they will meet with hospitable welcome. We are not therefore astonished at the exuberant expression of hospitality on the part of the Baptists of this classic city. The President has explained the nature of the work being done by this body. As has been said we are progressing as a Convention. We thank the noble people of this church and of this community for the cordial welcome extended. It is with joy that we accept it. We are glad to come to this great educational center—the seat of your great University. This is our University as well as yours. Then we do not forget we have a Baptist college here—a college which has continued to prosper amid adverse circumstances and opposition. He recalled his experience as a cadet in this city nineteen years ago, when the clouds of war were hung over our sunny land. But this night of war has gone and peace reigns again, and in the midst of its sway we are your guests. We hail it with pleasure, and while we are here in Christian sympathy we shall enjoy your pleasant hospitality.

Visiting brethren were welcomed. Among these are Dr. Manly, of the Seminary, Dr. Bozeman, of Miss., Dr. Robertson, of Tenn., Dr. Bittling, of Philadelphia, Dr. Tichenor, of the Home Mission Board, and Bro. David, of Africa.

Messengers to other bodies were appointed.

Dr. Bailey, Corresponding Secretary of the State Mission Board, read the ninth annual report of the Board. Appropriate reference was had to the death of Dr. Winkler. The Board has helped only those that needed it. More than 79,000 tracts have been distributed during the year.

As the agent of the Home and Foreign Mission Boards, earnest efforts have been made to disseminate information and to collect funds.

The State Board has had seventy men employed who have been laboring in fifty-six counties. The statistics show an advancement over last year. Fifty associations have contributed to the general work during the year.

Encouraging reports were read

from the colporteurs. Opinions and sales have been encouraging. But little work has been done among the colored people. Notwithstanding the short crops of last year, the contributions of the past year have been equal to those of the year before.

The indigent fund for ministers has met with reasonable success. At Adams Street church, Montgomery, at Anniston and other points, good work has been done. Good men are needed in Baldwin county and in different points in Florida.

While much has been done, we are conscious that we have not been equal to the demands and to the opportunities. More than \$9,000 have been expended in the interests of the Board. The net contributions of the year to all purposes amount to more than \$20,000; together with the legacies, more than \$30,000.

Dr. Teague read the report on Ministerial Education. The report explains the nature of the work to be that of assisting young men contemplating the ministry, and in attendance on Howard College. Eight young men had been examined by the Committee on Ministerial Education.

His age and recent conversion, was advised to wait one year. The report recommended the appointment of a committee of five, to which shall be referred all questions relating to ministerial training.

Judge King read the report of the Board of Trustees of the Judson Female Institute. There have been 157 pupils during the past year. There have been twelve teachers. The health of the institution has been good. President Frazer has been re-elected. The executive ability of President Frazer has been such, and the financial success such, as to enable the Board of Trustees to take steps for enlarged accommodation, so that preparation may be made for the reception of all pupils who may next year apply. The health of the institution has been good, with the exception of a prevalence of measles at one time, which was attended with no serious results.

Prof. Yancey read the report on the Alabama Central Female College. The school has had a prosperous year. There have been 113 matriculates and 7 graduates. The policy of the Central has been such as to prove that the rates of tuition can be greatly reduced without impairing the standard of an institution. One year ago it was predicted that other institutions would adopt the policy of the Central, and this prediction has come to pass.

The Report on the Plans of Systematic Benevolence, as adopted by the Board, was read by the secretary. It does not propose to dictate, but knowing the necessity of some plan it suggests that a collection be taken in the city churches. 1. Weekly, for pastors and current expenses. 2. Envelope collection. 3. That there be a monthly collection for missions. For country churches it suggests that there be quarterly collections, and subscriptions which may be paid at such seasons when funds can be more readily commanded.

Convention adjourned with prayer by Rev. A. J. Waldrop.

AFTERNOON SESSION.

The Convention reassembled at 3 p. m. Devotional exercises were conducted by Rev. Mat. Lyon.

Rev. W. B. Crumpton read the report on Temperance, which was full of information relative to the liquor consumed in America, and the former part of which he announced as an extract from the Mobile Register.

Following up the suggestion of the paper, the report urged that we ought to labor for the suppression of the whisky traffic. It suggests that a Baptist church is not the proper place for a whisky drinker or vendor. It also urges that prohibition be established by securing the election of proper officials in political stations, and to urge the enactment of such statutes as will secure total prohibition. It further urges that the friends of temperance follow up the enactment of prohibitory laws by seeing that the violators are punished and the laws are amended as the circumstances may demand. The report declares that constitutional prohibition is the objective point of the advocates of temperance.

Rev. G. E. Brewer followed in a strong and vigorous speech. He declared that positive action was needed on the part of the friends of temperance. It is not the individual who is to be assaulted, but the State. No one has a right to vend intoxicants in Alabama, even in his bedroom, unless he purchase the right from the State of Alabama. He arraigned the law-making powers of the Commonwealth, and charged upon them the source of this widespread ruin. Here we must bring our influence to bear. And yet we are told that we must not drag it into politics. Even the Temperance State Convention disclaimed any intention of bringing temperance into politics.

Strong reasons were urged why it should be brought under the influence of politics. To what other factor can we look with so much hope? As the agents of society, should not the men who occupy political stations

be entrusted with the work? Yes, should it not be demanded at their hands that they secure the redemption of our people from the widespread orphanage, the pauperism, the insanity and the demoralization which follow in the wake of intemperance?

He rejoiced in the fact that the leading denominations of Alabama are waking up to the importance of saying to the law-making powers that the license system of Alabama must cease. Of one thing he is assured, that if prohibition is not established, the fault will lie at the door of the Christians of the State. It becomes us as patriots, as loyal citizens, to rise up in our sovereignty at the ballot-box and declare that the system of license shall cease, for it is an utter perversion of the idea of the pursuit of happiness. As for himself, the question was a serious one as a parent. What is to become of my boys? Are my daughters to marry sober men or drunkards? These are serious questions, and such as should stir the activity of parents in this work.

Senator Orr denied that the State Temperance Convention refused to place temperance in politics. The mistake was that the Convention asked for too much, and thus gave little. The brother should have presented himself, and certainly he ought to have been in this city last January. We can succeed, in the face of opposition, if we will only labor.

Rev. W. S. Rogers was willing to be counted for temperance. He hoped to meet all the members of this Convention in heaven, and he thought it would be a painful reflection then if we fail to work for temperance now. He was not among those who were afraid of making it a political question. Let us stand by good men in politics.

Bro. Pruett wanted the Legislature memorialized by this body to suppress the license system in Alabama. It is too late now to talk about whom we will support this year, as our political standard-bearers are already in the field.

Dr. Shackelford did not want the question to pass without being "cudged," as Bro. Orr says. He wanted determination and work, and the cause will succeed. By voting, by petition, by every possible means let us work to suppress whisky.

Bro. Coulson invited every man to put himself on the proper side. A thorough canvass of the matter was being made now in North Alabama. Both white and black, Christian and ungodly, are engaged in the work.

Rev. W. B. Crumpton was in favor of an extension of time for the consideration of the matter.

Rev. J. O. Hixson thought that we had better merge this question into the one that was to follow—the evangelization of the colored race. He wanted Baptists to walk right up to the ballot box and vote for the suppression of whisky.

Rev. B. H. Crumpton was converted. He did not want religion and politics mixed up, at one time; but he was now in favor of it. He had such domestic trouble as led him to this position.

Prof. Inskeep thought that when we, in any way, encourage persons to drink, when we put the snare in the way, we violate the Scriptural injunction not to put the bottle to our neighbor's mouth. We should not shrink to confess Christ at the ballot box as well as elsewhere.

Dr. Robertson thought that partisanship in politics was the bulwark behind which the temperance workers found refuge. He was glad to hear such outspoken utterances as found expression here. He wanted to see political parties rebuked.

Bro. Parker was in sympathy with the spirit of the remarks in this body. He regarded the cause of temperance as identical with the cause of Christ. As for himself temperance was inseparable from his politics and religion.

Bro. Baber does not propose to vote for drunkards, and he has brethren who feel as he does. He sees no sort of consistency in voting for a man addicted to drunkenness, when he has no confidence in his integrity. He thinks that we should plant ourselves squarely upon the position not to support drunkards for office.

The report was adopted.

Rev. J. H. Curry read the report on the Evangelization of the Colored Race. The importance of the work lies in the fact that the colored people are among us. They are natives of our land, and because they are of us we should fulfill the spirit of the gospel by giving them its benefits. Much gratuitous work is done by our white brethren in different parts of the State. The report recommends that as often as possible our white brethren visit the colored people and preach to them. It also recommends that the missionaries of the State Board be instructed to preach to them. It further recommends that we devote \$500 to the education of young colored ministers.

Dr. T. M. Bailey read an interesting letter from the President of the Normal school at Selma, expressing gratitude for the help afforded the colored people.

At this juncture Bro. Tyler, Bush

and Pettiford, colored messengers, were recognized.

Bro. Tyler, the President of the Colored State Convention, addressed the Convention by invitation. He was in profound sympathy with utterances in the discussions this afternoon, and especially those touching temperance. He, too, could be relied upon. Behind him stood many of the 100,000 Baptists of whom we often speak. His Convention had spoken out on the subject. He did not want to go into any political party or anything else into which he could not carry his religion. If you will stop the negro from buying whisky. You are in position to do much. You have the intelligence and the means. We are all the natives of this same country. We stand related in a most peculiar manner. You have the advantage. You are above us and can go higher, and if you do not bring us upward we will drag you downward. This is inevitable.

Bro. Scarborough had spent much time among the negroes and knows much of them. It is obligatory upon us to lift them from superstition lest they slip us downward.

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making such piggish contributions. He thought that \$100,000 would be but a small contribution from the purses of the Baptists of Alabama. We ought to be consistent. It is folly to be urging excuses in order to evade duty. Some object to agents, some to the Board, some to all the agencies combined, but this is only a dodge of the issue. This does not relieve us of responsibility before God. A new era has dawned upon us in Alabama—an era fraught with responsibilities to the State. Increased population and increased facilities have multiplied responsibility.

Dr. Henderson regards the outlook in Alabama a more cheering one than he has ever known. Not the physical development only, but he means the spiritual growth seen in the possibilities of the future. We are not poor, as many claim. If our church members can only be brought up to recognize their responsibility, we shall be rich in spiritual development. The State Board represents all our missionary interests, and should be fostered.

Rev. J. F. Edens wanted to make a suggestion concerning the increase of our mission fund. Personal application is needed in every sphere. This is true with respect to the Gospel. Personal interest in almost every instance is needed to secure personal salvation. It is needed in the work now before us. He wants to see the principle applied to the mountain districts of which so much has been said. He wants the pastors in the mountain regions developed by the holding of institutes up there. He believes that such a thing would do good. In that way the fountain sources of influence could be controlled. These are valuable factors, but they must be gotten in hand.

Rev. C. Tecklenburg, of Cullman, remembers the mistakes which he made two years ago before the Convention at Huntsville. He proceeded to relate in a most interesting manner how he became a Baptist under the preaching of Dr. Oncken, and of the suffering and persecution which he endured for conscience sake in the Fatherland. As to the mission in Cullman, commenced two years ago with seven members, it has grown to forty. You may think this is small work. And so it is. But you know nothing of the difficulties with Lutherans and Catholics to contend with. Interesting incidents of his work there were given, much to the gratification of the members of the Convention.

Rev. C. P. Fountain read the report of the Committee on Beneficence. It suggests that every church take a collection once a month if possible, and certainly four times a year; that the officers try to secure a contribution from each member; that a specified sum be named, and when at one time the collections fall short, that the work be followed up until the sum shall have been secured. Hearty and faithful pastoral effort, coupled with the aid of the people, will secure the end indicated by the report.

Bro. J. S. Watt, of Cherokee county, sanctioned what had been said about the light needed in the northern end of the State. It is needed that the polished ministers of the State rub against the mountain crags of North Alabama.

Dr. Tichenor was requested to address himself to the subsidiary report on systematic beneficence as read by Bro. Fountain.

He regarded the subject of beneficence as the most important subject that should come before this Convention. Repeated reference had been made to numbers, and the conclusion has been reached that not more than one-tenth of our people give anything whatever. This is a serious matter. We claim the distinctive title of missionary, and yet do we vindicate it? Look over Alabama and see our great hosts peopling the mountain sides and plains of the great State. The population of Alabama is to rely more upon Baptists for evangelization than upon any others. Here is a grave responsibility. But to meet this men and money are needed in abundance. The Northern Baptists have nothing like the hosts which we can rally, and yet they give \$400,000 annually, and yet the Home Mission Board cannot raise among the million and half Baptists of the South \$100,000. Beyond all this are the regions of deep darkness. All around the globe come cries to us for help. What are we doing to meet this demand? We are moving along in a slipshod way, as our fathers did, and doing scarcely nothing. What is needed then? System, system is needed. This is suggested by the report just read on Beneficence. Nobody can oppose the plan suggested, for it is simple and common sense. In the idea embodied in the commission there is power that develops and expands a man as nothing else can. He thinks that it holds within it the grandest educational idea the world has ever known. It is the idea of the evangelization of the world. Behind it stands the Savior of the world giving to it all the moral force of his infinite character. Through this commission he looks out upon the woe and wretchedness of the world, and yearning for its relief and its elevation. About a cen-

tury ago a cobbler was converted in England. He was a poor cobbler. Gazing day by day upon an old stained map the idea fired him that much of the world was covered with gross darkness. He rose from his bench, and in the face of the government, in the face of foreign obstructions, in the face of his own denomination, William Carey went to India. That man towers highest in English history, above her civilians and warriors far. A Tennessee boy was fired with zeal to preach to the Indians, and Buckner went thither a noble hero. He is grandest amid the characters of Tennessee history. And from this country has gone to distant China a noble woman who through an humble Christian woman, stands pre-eminent amid the brilliant men and women produced by this noble section. We need the spirit that impelled these in the bosoms of our church members to-day. Consecration is needed in order that contributions may flow into the treasuries of our different Boards in order to evangelize the world around and beyond us. This is what the report just read calls for. It appeals to the poorest and humblest of our churches. Christ loves the offerings of the poor. All can do something and all should do something.

Rev. B. F. Riley offered in connection with the report the following resolution: Resolved, That it be recommended to the State Mission Board that it consider the advisability of dividing the State into four sections, for the purpose of performing evangelistic work, and especially for the purpose of developing the churches and pastors with respect to missions.

Pending the discussion the Convention adjourned with prayer by Rev. J. P. Shaffer.

AFTERNOON SESSION.

After prayer by Dr. B. Manly, the Convention proceeded to the consideration of foreign missions.

Rev. W. J. David, Missionary to Africa, proceeded to present the claims of his mission. Africa has a population of 200,000,000 inhabitants. Africa has been regarded a barren waste with no animal life. Investigations and explorations develop the fact that it is a magnificent region. Some of the finest lakes in the world are found there; the climate is uniform, the nights are cool. But why do so many people die there? Traders die because there are no social restraints, and they yield themselves to debauchery. Missionaries have died there because formerly they were forced to live in miserable huts. Now the policy of the Board is more liberal. The climate of Africa has been misrepresented and misunderstood. Now, as to the inhabitants, those among whom he labors are not the big-footed, flat-nosed people of whom we have heard. While their complexion is black, their features are regular like those of the Anglo-Saxon. Mentally and morally, the African is superior to the colored people in this country. Their mental development is due to the fact that they think for themselves. Their moral development is due to their laws. For murder, theft and adultery, a man or woman is beheaded. Laws are speedily executed. (At this stage the missionary exhibited a number of idols. The Africans bring the offerings of forest fruits to their idols. Human sacrifices are frequent. This gives some idea of the condition of Africa, and suggests the importance of the continent as a missionary field. The eyes of England, France, Spain, Germany and Portugal are being turned to the territory of Africa. They want possessions there.

What is being done for Africa religiously? Much every way. However strange this may seem, it is a fact, and what has been done has been done within the last five years for the most part. Along the southern boundary of Africa there are thousands of Christians. The Wesleyans last year devoted \$150,000 to the missionary work of Africa. As explorations proceed, the missionary operations advance. Coming closer home, he would say we need men in Africa. We want men associated with him. He had been in that distant field for ten years. He had appealed for associated help, and during this time only one had joined him. He was glad that two others would go to the African field in September. When he first reached Africa he found the former mission stations in ruins—only the relics of broken walls, and the graves of former missionaries. We have now at Lagos a membership of eighty, and it is flourishing station, and a school of 150 children. A year ago they had a revival at Lagos—the only revival in Africa. It was the outgrowth of a prayer-meeting. It proved a most wonderful meeting. Missionaries of other denominations were converted during the meeting. It encountered Peto-Baptist opposition. He had no church in Lagos; they worship in their school houses.

At this juncture he exhibited a little African boy who sang two stanzas of "Sweet bye and bye."

Rev. J. B. Hamberlin answered the question as to whether or not the heathen can be saved without the gospel with an emphatic "No." They

can no more be saved without the gospel than can we. The ignorance of the heathen cannot save them. Of one flesh God created man, and the plan of salvation relates alike to all. All are under sin. The condemnation of the Scriptures is sweepingly announced. Provision for the salvation of the heathen is made in the Scriptures, and it is emphatically declared that salvation can be secured in no other way than through the Savior. Numerous instances are given in the Scriptures of the salvation of heathens. Our anglican ancestors were heathen, and yet many there are who raise the question, Can the heathen be saved without the gospel? Yes, we are commanded to give the gospel to the heathen in the Great Commission. The field is the world. What is our duty under the circumstances?

On motion the address of Bro. Hamberlin is to be published and circulated among our people.

Adjourned with prayer by Rev. J. C. Wright.

NIGHT SESSION.

Convention re-assembled at 8:30 p. m. Prayer by Rev. J. J. Cloud.

On motion of Dr. Teague, a committee was appointed to prepare a suitable notice of Drs. Winkler, Sumner and Dagg.

Secretary read the report of Board of Trustees of Howard College. The department of the students during the last year has been excellent. There were 115 in attendance with 17 theological students.

Bro. A. J. Brooks read the report on Education. It endorsed in the most emphatic manner the idea of moral as well as mental training in our schools. It insists upon denominational loyalty to our educational institutions. Great gratification was expressed at the success of the Baptist colleges in the State.

Dr. Roby proceeded to discuss the report by saying there were some things which he did not know, and ministerial education was one of them. He had seen many educated preachers but a thoroughly educated one he never saw. He insisted that ministers should be educated. The highest authority sanctions it. Ability to learn and desire to preach beget the spirit to study. And this duty of study was enjoined by Paul upon Timothy. Intense anxiety to teach stirs the desire for diligent study. This is a call to the ministry. But the churches look at it differently. A mere desire to preach is all most of them want. They think nothing of the ability to learn. If these two things are combined, men will overturn difficulties in order to preach. In order to be a man one must be a man. He is not a brute to be controlled by men. He is not an angel which needs not bread and butter and bed. He is not a machine, for men make machines and use them at their will, but he is a man. Schools do not make men. And yet they are important. He thanks God for schools and for all agencies which men have for aiding them in the work of preparation. The very ability which he has, however, the native ability with which God has endowed him, will prompt him to utilize agencies to improve for the work of the ministry. Talk about pleasing your congregation, it's an insult to the dignity of the sacred ministry. He is a man of God, impelled by the Divine sanction, and he feels it, recognizes it, realizes it. His mission is to preach God's word. Novelties die and sensations perish, but the word of the Lord endureth forever. The man of God must know that the word of the Lord is a hammer and a fire, and that it is his mission to wield the one and to scatter the other. He must know that the Gospel is the power of God unto salvation to every one that believeth, and he must do his best to persuade every one to believe it. As for himself, he had been undisciplined by the assurance that the Gospel was God's power. Then looking at the results, how can the man abate his diligence to search to know, that he may instruct. It is right to call the Gospel ministry the highest vocation among men. It is true. If we would lead others, we must be in advance of them. If we would lift them up, we must be above them. If we had such men as these, we should not need to discuss at such length the causes of the languishing of Zion. It will be a sad day when the secular vocations can show purer, nobler, grander men than the Gospel ministry. He trembled to think of it. Sometimes he thinks we have already reached the border of the most part. Along the southern boundary of Africa there are thousands of Christians. The Wesleyans last year devoted \$150,000 to the missionary work of Africa. As explorations proceed, the missionary operations advance. Coming closer home, he would say we need men in Africa. We want men associated with him. He had been in that distant field for ten years. He had appealed for associated help, and during this time only one had joined him. He was glad that two others would go to the African field in September. When he first reached Africa he found the former mission stations in ruins—only the relics of broken walls, and the graves of former missionaries. We have now at Lagos a membership of eighty, and it is flourishing station, and a school of 150 children. A year ago they had a revival at Lagos—the only revival in Africa. It was the outgrowth of a prayer-meeting. It proved a most wonderful meeting. Missionaries of other denominations were converted during the meeting. It encountered Peto-Baptist opposition

Alabama Baptist.

SELMA, ALA., JULY 30, 1884.

THE FAMILY CIRCLE.

From the Christian at Work.

Kathie's Victory.

BY MINNIE K. KENNEY.

Kathie sat by the window, studying her verse for the day.

It was pretty hard work to study on such a lovely morning. Just outside the window a pair of robins were building their little home in the branches of a cherry tree, and when Kathie heard them chirping to each other her eyes were sorely tempted to wander from her book that she might watch how they were getting along. It was quite a long verse for such a little girl to learn.

"He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

Every morning Kathie learned a verse from the Bible and recited it to mamma before breakfast, then she tried to let that verse be her watchword all day.

"It is pretty hard to be slow to anger," she thought as she jumped up.

"I shall have to try pretty hard all day."

"A very good verse, little daughter," said mamma, approvingly, when she had repeated it without a mistake, "and very nicely learned too. Now you will have time to run out and play a little while before breakfast is ready if you want to."

It did not take Kathie long to avail herself of the permission, and in a few moments she was on her way to her own little garden with her watering pot in her hand.

Kathie was a nice little gardener. She loved flowers dearly, and enjoyed nothing more than taking care of them.

Her chief treasure just now was a beautiful calla lily, tall and stately, with glossy green leaves and a bud which was rapidly unfolding.

Mamma's birthday was in a week, and Kathie hoped that the lily would be out in full bloom on that day, that she might give it to her for a birthday present.

Kathie's little brother Willie was out in the garden chasing a big brown and gold butterfly that seemed determined not to be captured.

Kathie had just started to get some water when she heard Willie's shout of triumph, and looking around saw that the butterfly had poised itself lightly on the bud of her beautiful lily.

"Now I've got you, my beauty," shouted Willie, making a dash for the butterfly with his straw hat.

"Oh, Willie, be careful. You will break the lily!" screamed Kathie, but she was too late.

Down came the hat and snap went the slender stem, while the butterfly floated away again as far as ever from Willie's grasp.

"Oh, my, my, Kathie!" exclaimed Willie, in dismay, as he saw the mischief he had done. Kathie snatched up the poor broken bud and burst into a passion of tears.

"You had—" she began, but suddenly she stopped. This was not railing her spirit.

She could not trust herself to speak again but ran up stairs to her room, and threw herself on the bed to vent her grief in tears.

Presently mamma came in.

"Dear child, I am so sorry," she said, gently, drawing the little girl tenderly into her arms.

"Oh, mamma, I am trying so hard not to be angry," sobbed Kathie. "It seems as if I couldn't hardly help it. I did love that lily so, and I wanted it for your birthday."

"Ask God to help you, dear," said mamma, lovingly. "He will enable you to get the victory over yourself. For my part of it, I would rather see my little daughter control her temper than have all the lilies in the world."

It was some time before Kathie went down stairs. She remained up in her little room until she felt that she could speak pleasantly and kindly to Willie.

At last she won the victory she prayed for. When she went down stairs she was surprised to see a lily, like the one Willie had broken except that it had two buds instead of one, waiting for her. Willie had emptied his little bank and run to the florist's to repair his mischief as well as he could.

"Don't you think that when Kathie saw that she was glad she had won the victory?"

Only a Piece of Mother's Dress.

"You are not a nice mother, and I don't love you. Why don't you get me nice things like Lullie Ray's papa buys her?"

A very cross little girl spoke these cruel words to her gentle, loving mamma, and oh! how it made the tender heart ache to hear them from her little girl! Two big tears rolled down her cheeks, and fell into her work, a pretty blue velvet cloth she was making for Lullie, but even the tears did not soften the heart of the angry little Louise.

Louise was usually a kind, pleasant companion for her mamma. She knew and loved the dear Saviour, but this bright March morning she let the bad angel rule, and the spirit of envy into her heart.

The lovely flowers that bloomed in the window, or "Goldie," who trilled his sweetest notes, even "Fan Fan," the wee white doggie, could not win one smile from unhappy, cross Louise.

Furry, Purry rubbed against her chair, purring loudly, as if to say, "Little mistress, romp with me," when oh! said to tell, Louise kicked pussy, and the poor creature "meowed" with pain.

"Oh, poor kitty, how could you hurt her so!" said mamma, as she picked Purry up to look for broken bones.

"Pussy should not come about me when I am so unhappy."

Louise jumped upon the hassock and began twisting up her hair before the glass, thinking of the lovely toys Lullie's papa had bought for his motherless girl, and mamma scarcely knew just what to say to such a cross little girl, when the door opened to let in a boy of nine, who wore a coat so patched and soiled that it was hard to tell what color it was when new. An old hat without a brim was perched upon his head; the poor hands were chafed and sore. It was plain to us he had no mother to knit him mittens, or rub his fingers to warm them.

"Good-morning, Jamie! you have come for the bundle I promised you. My little boy has gone to live with his father in heaven, and does not need his clothes now. I know he would be glad for you to have them. Stay with Louise until I come back."

At first Louise was stiff and stern, wondering why mamma would invite such people to come, but she soon forgot her dignity and asked, "What did you have for Christmas, Jamie?"

"Oh, Uncle Silas made me a sled out of some boards he found in the 'sylum yard; Miss Spriggs gave me a cooky-man; then, at the 'sylum, we had gingerbread and coffee for dinner."

"Don't you have turkey and plum pudding at the 'sylum?"

"Oh, no! it's hard for our matron to get bread and taters for us, there a-zo many of us this winter."

"My papa says books and music are sent to grown folks, and picture books, scrap pictures, and building blocks, for little ones," he knows."

"I spects he does, but there's a difference between poorhouse children and them that has folks to keef for 'em; and he gave a loving look at the inside of his coat lapel, as if he had something hidden there. He had done this so often that Little Curiosity forgot politeness.

"What have you there, any way? I want to look," said Louise.

"Oh, it's nothing but a piece of mother's dress; she was all I had; it comforts me to look at it, and see it, and now she's gone! O mother!" and the poor wail burst into tears.

Louise looked at the coarse, ugly scrap of calico; only a very poor woman would have worn it; and this was all Jamie had, while she had mamma.

Her heart was touched. She threw her arms about Jamie and wept with him.

"Oh, you poor, lonesome boy. I am so sorry for you."

Just then Mrs. Laurie came in with the bundle and a dinner for Jamie.

"O, mamma!" said the little penitent, "forgive me for saying you wasn't a nice mamma. I'd rather have you than all Lullie's fine things. May I get some books for Jamie? he can read a little, and away she flew to get them.

"Pears like everybody was good to me. Mother said God would keef for me, and he allus has. Good-day, mam'am," and almost-house Jamie was gone.

"Mamma," said Louise, "Jamie loves and trusts everybody. I know why he says God keefs for him; it's because he loves the Lord and trusts him."

"Yes," said Mrs. Laurie, "your papa and I are going to take Jamie to be one of our dear boys in the place of Walter. You must love him, and teach him to drop his alms-house coarse speech and manners, yet Jamie is a little gentleman."

"Will his name be Jamie Laurie?"

How Edith Made a Cake.

One morning Edith asked the cook to give her a piece of dough to make a cake. The cook told her to wait until she had made it stiffer. But Edith did not want to wait.

So when the cook stooped down to get more flour, the naughty girl snatched a big piece of dough and ran away. Then she hid in a corner of the dining-room, behind a screen, and tried to pat her dough into a smooth round cake.

But it wouldn't pat. It was too soft. When she pulled her hands apart the dough hung in long strings between them, and came near dropping on her pretty new dress. Then she tried to pick the dough from one hand with the other; but it stuck to both hands alike, and was between all her fingers.

She was sitting flat on the floor, and could not get up. To do that she would have to put one hand on the carpet to brace herself; and she could not use her hands. (Little readers may sit on the floor and try this for themselves.) So she sat still, looking at her two hands in the most forlorn way. Oh dear, such a fix!

What is brother Rob should come from school and find her in this plight! Oh, how he would shout and laugh! She almost wished her hands were cut off.

Then her nose began to itch, and she could not scratch it. Directly two big tears rolled down her cheeks, but she couldn't wipe them off. Then she winked very hard and made the other tears go back.

Pretty soon she began to feel very cross, and to give angry little squeals. Next, she pounded her heels spitefully on the floor. Then presently she pounded and squealed all together. She did not care now how much noise she made. Somebody must come and help her before Rob got home.

Mamma, up-stairs, heard strange sounds below. She went down and hurried to open one end of the screen, and then such a sight! She stood quiet still for a moment biting her lips, and then said very soberly: "Why, Edith, my dear, have you scalded your hands and put them in flour poltice?" But Edith hung down her head and did not answer.

"Then mamma helped her up, and sitting in a chair she put Edith on her lap—hands and all. Then she said, "Now tell me all about it." And Edith told her. Then mamma said: "Edith, dear, I have often told you that you must obey the servants whenever you stray into the rooms where they are working. You have made me trouble by not doing this. Had you obeyed the cook, this would not have happened. Don't you see she knew best? Shall I set you back in the corner until you can remember what I tell you?"

Edith said, "I can remember now, if you'll only please wash my hands."

So then mamma made her all nice and tidy before Rob came from school.—Our Little One.

Money Can't Do It.

There are some things that money cannot buy. It can get you a big house, and a carriage, and costly silks, and furs, and jewels. It can bring you power, and power is sweet. But it cannot buy you love; it cannot buy you a happy home; it cannot buy content nor sunshine in the heart; it cannot buy peace with God; it cannot buy your soul, nor that of your child. Without these, what is your money worth? With these, what great difference does it make whether you have money or not? The regeneration of a single child in your household is worth more than all the money you have got, be it ever so much.

An all-round Christian is a notable specimen of humanity; a man in whose views there is a balanced grasp of Christian doctrine, and in whose life a balanced diligence in Christian practice. In our holy religion there is a "natural" (or, unassisted) selection, a which greatly means the truth of our doctrine, and the beauty and power of our life. It is well to seek truth and duty according to their intrinsic and relative importance, and not because of mere personal interest or sympathy. The easiest and most agreeable pursuit is not always the most necessary or profitable. The cross may and must be borne by the Christian in his very reading and thinking, as well as in the more tangible sphere of his life and work, or else his views will lack in due proportion breadth and depth, and his character will be without the grace and strength of symmetry.—Christian at Work.

I could never think well of a man's intellectual or moral character if he were habitually unfaithful to his appointments.—Emerson.

The Wonderful Lamp.

BY KATE CALLA.

The day before he was to start for college, Herbert Drake went to say good-bye to his old friend, Dennis Carter. Dennis had for years been gardener for Herbert's father, and when rechristened unfitted him for work his faithful service was still remembered by the family. Herbert was his special favorite. As soon as the boy could walk alone it became his delight to follow Dennis wherever he went, and as he grew older Herbert was equally fascinated by the gardener's stories of his long and somewhat eventful life.

On the occasion of his farewell call, at his request, Dennis had again been indulging in reminiscences of the past.

"Yes," he concluded, my path has been a crooked one. I was my own fault. I was a wayward lad; I wouldn't listen to those who knew more than I did. Experience is a hard school, but it is the only one I'd learn it. It's mostly so with young folks. Well, owing to that fact, I stumbled along in the dark a good many years. Then one day I found a wonderful lamp—a wonderful lamp; and as Dennis said that he had his hand upon it, I

Yes, dear.

"How queer; and we shall go to Sunday-school together, and will papa hold us both on his lap when he tells us stories after tea?"

"I think so," said mamma, smiling at the little girl's eager questions.

Louise sat quiet, thinking of her harsh words to the poor, faded scrap of mother's dress that Jamie cherished, then she went to Sleepy Town; did not wake up until papa shouted in her ear:

"Lazy little girl, it's tea-time; papa wants his slippers and muffins; Fan Fan is waiting for chicken bones, and Furry Purry is waiting for a saucer of sweet new milk. Wake up, Golden-hair."

"O, papa, did mamma tell you about it?"

"Tell me about what?" asked Mr. Laurie.

"Never mind until after tea," said Mrs. Laurie.

Louise and her papa had their evening talk together, and when she went to kiss mamma good-night, she gave her another:

"I want to be sure I have you, mamma, and do please try to forget my wicked, ugly words of this morning, and pray the Lord to forgive me, and help me to be a good girl."

Pussy.

THE WICKED ADULTERATION.

Eleven Per Cent of Tartrate of Lime Discovered in Price's Baking Powder.

Analysis of Price's Baking Powder, of Chicago, shows:

LIME..... 3.53 per cent.

AMMONIA..... 1.05 per cent.

Starch..... 19.00 per cent.

Prof. Habirshaw, of New York, found the following in Price's Powder:

TARTRATE OF LIME..... 11.85 per cent.

Aside from the inferiority of a powder containing a useless substance equaling about one-eighth of its entire weight (and which is the cause of the great lack of strength of Price's Baking Powder, as shown by the tests of the Government Chemists), there is to be considered the serious consequences that may arise from taking this large amount

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"In view of the vast difference and stupendous frauds that are offered to the most 'gullible' people on the face of the earth, it pleases me occasionally to strike an 'honest article.'

Respectfully,

"C. B. GIBSON, Analytical Chemist."

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We will send any of the following periodicals and the ALABAMA BAPTIST to any address on receipt of the amount named in the column headed price of both. By this means you will secure a great benefit.

Publ.	Price of Paper.	Price of Book.
American Agriculturist.....	\$1.50	\$3.00
American Farmer.....	1.50	3.00
American Pottery Yard.....	1.50	3.00
Breeders' Gazette.....	3.00	4.00
Breeders' Journal.....	1.00	2.00
Bee-Keepers' Guide.....	50	2.40
Christian Herald.....	1.50	3.00
Century Magazine.....	4.00	5.50
Courier Journal.....	1.50	3.00
Country Gentleman.....	2.50	4.00
Draught and Farm Journal.....	1.00	2.75
Dominion.....	2.00	3.00
Farm and Fish Guide.....	50	2.40
Florida Agriculturist.....	2.00	3.50
Fruit and Fruit Grower.....	1.50	2.00
Farmers' Review.....	1.50	3.10
Farmers' Home Journal.....	1.50	3.00
Ford's Christian Repository.....	2.50	4.00
Godley's Lady's Bazaar.....	2.00	3.50
Home and Farm.....	2.00	3.50
Harper's Bazar.....	4.00	5.20
Harper's Monthly.....	4.00	5.00
Harper's Weekly.....	4.00	5.00
Harper's Young People.....	1.50	2.50
Iowa Farmer.....	2.00	3.10
Indiana Farmer.....	2.00	3.10
Ky. Live Stock Record.....	3.00	4.00
Louisiana Agriculturist.....	2.00	3.50
Louisiana Herald.....	2.00	3.50
Louisiana Live Stock Journal.....	2.00	3.00
Mirror and Farmer.....	1.00	2.75
Maryland Farmer.....	1.00	2.75
Nat. Live Stock Journal.....	2.00	3.00
North Carolina Farmer.....	1.00	2.75
Peterson's Magazine.....	2.00	3.50