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No. 42.

For the Alabama Baptist.

The Evils of Fashion.

By a vote of our Sunday-school Convention you are requested to publish the following essay, read by Mrs. Sue E. Baker at the recent session of that body, held in the town of Pickensville, Sept. 6th, 1884.

W. G. ROBERTSON, Sec'y.

We are compelled to admit that it is necessary to conform to the dictates of Fashion to a certain extent. We love society. Companionship is essential to our happiness; and if we would exert any influence for good, we must not isolate ourselves by a singularity of dress and manners. "While in Rome, let us do as Rome does," so far as is consistent with Christian principle.

It was doubtless in consideration of the fact that the inordinate love of dress is a gigantic hindrance to the progress of religion, that this subject was selected.

From what we see, as well as hear, we are driven to the conclusion, humiliating as it is, that there are more worshippers at the shrine of Fashion, than earnest, humble supplicants at the throne of God. We fear there are some who are more frequently engaged in perusing the pages of Demorest, Erich, the Delineator, etc., than in treasuring up those precious truths of the Bible, which teach us how our immortal souls must be clothed, before we are fitted to appear in the presence of an immaculate Saviour.

Oh! how much light, peace and joy are sacrificed for the sake of outward adorning!

The cultivation of the mind and heart is neglected; and the small portion of time allotted us in which to prepare for eternity, is frittered away in arraying the body, which must soon die, in flimsy finery, that pleases for a moment and passes away with all other transitory objects.

We should remember the first commandment, and not, here, in a gospel land, live the life of a Pagan. Worship at the altar of our Lord Jesus; and bow not at the shrine of that dazzling, deceptive, flattering goddess, which may lead our souls to ruin and destruction!

God has kindly endowed us with the faculty of appreciating the beautiful; and in the contemplation of the beauties of nature, there is exquisite pleasure. As we look around us, we can exclaim with the poet,

"World, thou art beautifully dressed!"

How worthy of adoration the being who has given us the dwelling place, clothed in such grandeur and beauty!

We are the workmanship of a wise Creator; and it is an indication of base ingratitude to neglect these bodies which he has so highly honored as to create them in his own image. In a word, it is our duty—and certainly a pleasurable duty—to dress in a tasteful and becoming manner, which naturally suggests itself to a lady or gentleman of cultivation and refinement.

It is simply impossible to possess a high appreciation of the beautiful objects of nature; the soft, fleecy clouds, the glossy plumage of the birds, the rich, velvety tints of the butterfly, the delicate pink shells of the sea-shore, the gorgeously hued flowers, the variously tinted leaves of autumn; and still be regardless of personal appearance. These are perfect models to assist us in the artistic arrangement of colors, gems and flowers.

We will certainly exert a more salutary influence upon those by whom we are surrounded in rendering ourselves as attractive as possible in every respect, under all circumstances. We can think of no brighter illustration than that of Queen Esther. Although her heart was almost crushed with sorrow and anxiety, with more than usual care she put on royal apparel, and with queenly dignity and grace, appeared before the king. Her lovely face was lit up with a spiritual beauty which was indeed irresistible. The king was fascinated. His heart was touched. He held out the golden scepter and her people were saved.

In matters of dress, let us always be actuated by the purest motives, lest we be drawn into the whirlpool of vanity, which is contemptible and in which is often sacrificed honor, principle, everything.

How painful to see a young lady completely absorbed in the fashion of her ribbons and drapery! and, inferring from her conversation, all for the sole purpose of captivating and securing admirers. Oh! the sinfulness and folly of such a course! How unfitted is she to assume the cares and the responsibilities of life! We pity the noble, intelligent, high-minded young man who is deceived by this false outside show; however, it is generally the shallow-minded fool, the fashionable loafer, who is drawn into the

gossamer net of this butterfly of fashion.

There are some women who seem to have an unconquerable desire to lead in fashionable display. A worthy ambition! It would be ridiculous were it not fraught with such serious consequences. If one of these would-be leaders of fashion sees any one more stylishly dressed than she, oh, how her breast rankles with envy and jealousy! Her sorrows are more intense than any she ever felt on account of her sins. How unfortunate the husband and children of such a woman! Her conscience is so deadened as to render her incapable of performing the duties devolving upon her as wife and mother.

A lady who spends the best portion of her time in reckless extravagance, in trying to excel in dress, will be a silly, irritable, disagreeable old woman. In obeying the uncomfortable, and sometimes torturing caprices of fashion, her frail body is worn out with disease, which is but aggravated by remorse. She is discontented and restless, and no one enjoys her society. What a sad contrast between her and that sweet-faced, happy-looking old lady, who has made dress a secondary consideration! She has stored her mind with useful knowledge, and strewn her pathway with deeds of kindness! The consciousness of a life well spent stamps upon her countenance a beauty which the wrinkles of age can never efface. By spiritual magnetism, the pious boy or girl is drawn to her side, and old age and youth hold sweet communion, for there is perfect congeniality of soul. She enjoys the respect and love of all with whom she is associated.

Human nature has always been the same, therefore Christ admonishes us in his sermon on the mount not to think too much about what we shall wear; but he says, "Seek ye first the kingdom of God and his righteousness." "The pearl of great price."

One of the inspired writers says: "Let your adorning be not that of outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Persons of wealth certainly have a right to clothe themselves in costly garments; to purchase the finest of materials, and dress most elegantly. God himself loves dress; and we imagine our most costly robes can bear no comparison to the spotless purity and beauty of those worn by the angels of heaven.

Doubtless the majority of wealthy people who dress fine, have no thought of making a display for the purpose of exciting envy, but simply to dress in a style befitting their stations, and in accordance with the dictates of a refined taste. Many such are pure, sincere Christians, and give liberally of their means for charitable purposes, for which God bless them; but often, much to their surprise, they find they are actually influencing some of their fellow-creatures for evil, and causing them to commit sin. Dear Sister of Wealth, dress more plainly, so that your stylish appearance may not so overawe some poor, weak sister as to hinder her from taking a seat by you in the house of God! Remember what Paul says: Eating meat offered to idols was nothing to him, but says he, "If eating meat cause my brother to offend, I will eat no meat while the world stands." Oh, that we had more of the spirit of that noble, faithful Christian! Then our hearts would not be so often pained by hearing sinners expressing doubts as to the reality of religion. Christians, we must be more consistent! More devoted to principle! How it would lift our souls with joy, to know that by making some sacrifice we had been instrumental in the salvation of souls. Oh, the happy privilege!

We sometimes hear such expressions as the following: "She is a good woman and highly cultivated, but they are in very straightened circumstances now, and she never goes out." This is more frequently the case in town than in the country; in the city where the greater portion of our ministerial talent finds a permanent location. What may we infer from this? Why, that it is a fashionable, aristocratic church, and the poor, who can not dress stylishly, must, or do stay away. Perhaps her love for God may so elevate her thoughts above her mean garments, that she ventures into the holy sanctuary where the rich and poor should kneel together around one common mercy seat. But how is she often treated? Surely her sensitive soul will not receive a stab in this holy place! The lady of fashion gives her a casual glance, and thinks to herself, "She is not one of the elite; I must not speak to her. It might tarnish my reputation." Poor worm of the dust! "Beware how ye offend one of these little ones." God is no respecter of persons. If Fashion causes one thus to act, is it not certainly a great evil so far as that particular person is concerned?

If it be no harm to dress in the height of fashion at other places, it certainly is demoralizing to make a display of our finery at church. Gay ribbons, silks and satins and stylish bonnets, are so pretty and attractive that our thoughts and attention are almost irresistibly drawn towards them; and while we admire and covet what we see, we are losing sight of the highest success of comparatively young men and beginners, I predict for Bro. Cat. A bright future, especially so could he find some way of obtaining the liberal education which his gifts deserve.

Bro. Renfro was to aid us the first three days, till Monday, when Bro. Smith began, but was prevented by a threatened spell of fever on dear little Johnnie. Bro. Smith made many warm friends at Fayetteville, who desire to see and hear him again.

W. WILKES.

Reflections on the Home-Lessons from David and Absalom.

BY WM. HENRY STRICKLAND.

No. 3.

Notice lastly. David condoned Absalom's faults. Absalom was a murderer. He had killed his own brother in cold blood, after letting the murderous intent rest in his bosom for many months. He ought to have been executed as a murderer. The record says: "David's soul was consumed with longings after Absalom" while Absalom was a fugitive from justice, "for he was comforted concerning Amnon, seeing he was dead." You are doing wrong toward your child when you refuse to hear, from truthful source, reports of his misdoings. If neighbors warn you, does it offend you toward them? "A thankless task to warn a parent of his child's badness," it is said. Not always, and even if it were, does this excuse us. Many duties bring no thanks. That does not release us, however. We are our brother's keeper, and keepers of each other's children, too.

Why are the parents the last ones to know of the errors and vices of their children? Because they are wilfully and purposely blind; they don't want to know and see these things. If parents will watch over their own children as they do their clerks, their servants, their neighbors' children, they are bound to know of their sins. You may know by intuition and experience what they will do under certain environments. What did you as a girl or boy do, similarly situated? Put yourself in his or her place, let allurements and insinuations to evil come; how would you have withstood them? Would you, if left unaided, have fallen? So will they.

A horse had strayed away, and quite a force of men were on the hunt; a half-witted simpleton turned out, saying, "I can find the horse." It was not long till he brought the horse home. "How did you find the horse, Jack?" "Well, I sat down on a rock where the horse was last seen, and I said, suppose, I was a horse, where would I go? I thought it out, then I went to that place and found him, and here he is." That sort of philosophy will be like a telescope on the young, immature, helpless boys and girls when away from you.

Let me recapitulate.

1. Use your best influence in the marriage of your children. If your daughter marries, "looking down," she will never be able to lift her husband up to her level.

If she looks down to marry she must go down for life. Parents can do much to regulate this all-important question. Why should your daughter associate with persons of such social standings and characters as you wouldn't be willing for her to marry? It is a dangerous experiment.

2. Don't neglect the training of your children, lest their sins and disgraces break your hearts. Make your homes bright, joyous, happy. Make them more inviting than the club-room or the curb-stone of the hotel lobbies. Have good books, good music, pretty pictures. Give the boys parties. Make home so dear that they'll long to get home from work to enjoy it. Fathers, mothers, make companions of your children, invite their confidence and be fellows in their joys and sorrows.

3. Don't condone their offenses; correct them when they need it. For

A Good Meeting at Fayetteville.

BROTHER CATLETT SMITH.

The services lasted ten days, resulting in twenty-one accessions to the church—eighteen by baptism. Bro. Smith, from Goodwater, preached ten of the nineteen sermons. He is a good preacher. His leading gift is evangelistic. In a protracted meeting he is thoroughly consecrated. He spends no time in social glee. If you happen to show him your old "threshing-floor" of twenty-five years' acquaintance, he will not say to you as David said to Araunah, "I will pay thee for it," but will "take it without price," and there make his offerings. With that consecrated presence which is indispensable to the highest success of comparatively young men and beginners, I predict for Bro. Cat. A bright future, especially so could he find some way of obtaining the liberal education which his gifts deserve.

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things the rod is a specific. No intention has yet taken its place. Some have said, "Spare the rod and spoil the child;" the practice now-a-days is to spoil the rod and spoil the child, and often rod and child are both spoiled. The rod has no substitute. "Chastity thy son will have for his crying." "Train up a child in the way he should go;" and when the three-year-old lies on the floor kicking, screaming, yelling, I know of no means so potent with which to "train it up" as a keen, limber, peach-tree switch.

You would not have this lament of David over your children, a lament far more than deathly, if you would let their follies bring your gray hairs down with sorrow to the grave, then live for them, and when you are on earth no more, you shall live in them, and they shall rise up and call you blessed. God give us our households unbroken when we meet to dwell in the "many mansions" of our Father's house."

Denominational Schools.

Bro. Editor: At the recent session of the East Liberty Association the author of the following "Report on Education" was requested to furnish a copy for publication in the ALABAMA BAPTIST. If you deem it worthy of a place in your columns the brethren of the East Liberty would be pleased to have you give it a place.

CLERK.

REPORT ON EDUCATION.

We desire to urge in this report some reasons why we should sustain our denominational schools. As our space is limited what we offer will be presented in very concise form.

1. When sent from home our children should go to our denominational schools.

The moral influences of this class of schools are better; because (a) the professors are all Christians; because (b) the local church has oversight of the scholars, and because (c) more church members are to be found among the scholars. These considerations, and each of them is beyond dispute, go very far toward placing the scholar such influences as are best calculated to develop high moral character.

2. We should send our children to our denominational schools because the intellectual training is better. This is evident because (a) our denominational schools are unendowed and depend for their existence on merit alone; this brings about (b) the employment of the best teaching talent, for an institution depending on merit alone cannot afford to employ a second rate faculty. It is also evident that (c) the professors in such a school devote more time and attention to the pupils. A careful consideration of the above propositions will lead to the conclusion that our children receive better preparation for success in life at our denominational schools than at other institutions.

3. Another reason—worthy of most careful attention—why we should patronize our denominational schools is found in the fact that infidelity is excluded and faith in Christ governs. Infidelity grows more and more impudent and it behooves Christian parents to guard their children against its deadly teachings. In our denominational schools the danger is vastly diminished in this respect.

If we beg leave to say that Howard College for our boys and the Judson and the Central Institutes for our girls offer all the advantages outlined above. These are Christian colleges; the faculties are lovers of Jesus Christ; moral as well as intellectual training is earnestly insisted upon; the methods of instruction are of the most approved kinds. These institutions have done and are doing much for the denomination in Alabama, and the denomination should do much for them.

W. C. BLEDSOE.

LaFayette, Alabama.

Demopolis Church.

The body of the house is up and the roof will go on this week. We will need \$300 within the next fifteen days to keep the work going. Will the Brethren who kindly subscribed to the building at the various Associations pay as speedily as practicable? Since my last statement I have received from Spring Hill Church \$11. In last week's statement your printer changed the word "subscription" by substituting "recapitulation" which rendered the statement unintelligible. Typographical corrections though do not correct.

Respectfully,

G. S. ANDERSON.

Newbern, Ala., Oct. 7th, 1884.

Positive, cash; comparative, cash; superlative, Canada.

From South Alabama.

Alabama Baptist: At the close of a short series of meetings, on the banks of the river Styx, in Baldwin county, we have to acknowledge the divine blessing in nineteen conversions. We baptised sixteen; the three others will be baptised the 3rd Sabbath in October. We feel that a spirit of zeal, love, and enthusiasm is awakened in this hitherto destitute portion of the Lord's vineyard, which will lead to greater things.

The people of this portion of Alabama are very poor in this world's goods, but are as kindly at heart and as hospitable as their wealthier brethren in any country. This portion of the field should not be neglected. Seed sown here will fall upon goodly soil, and precious souls are to be saved in retired portions, as well as in the most populous neighborhoods.

The educational advantages are almost none, and some are arranging to move into Escambia county, Fla., where the facilities are better.

The writer, feeling the lack of early education, and being burdened in his labors thereby, feels moved to thank that he can now enjoy for his numerous family the benefits of a most excellent school, the doors of which have been kept open the year round.

The time has come when education is bread and meat and clothing, and the family that is allowed to grow up in ignorance will have a desperate struggle for existence.

A once servile race, having once formed the chief portion of the laboring people, have been clothed with the full powers and privileges of citizenship, and we dare not shut our eyes to the fact that they are making a tremendous struggle for knowledge, assisted by the contribution of vast sums of money sent them from without, and denying themselves sometimes even proper food that their children may be kept in school.

I confess it is appalling to think of what might be the result if they succeed in becoming generally educated, and the same sluggish spirit, in regard to education of their children, which has so generally prevailed among the poorer white people, should continue to grow worse. The people of Escambia county are fully awake to the situation, and the quality of schools is rapidly improving.

W. A. SHELBY.

Bold Spring, Ala., Sept. 27, 1884.

Canaan Association.

Dear Bro. West: The Canaan Association has just closed its fifty-first session—the best during its life. Its venerable moderator, Rev. A. J. Waldrop, has presided over about thirty-five of its sessions. No man in the association bears the same relation to our people, nor do we feel so near and so tenderly toward any one else, as toward Bro. Waldrop. He is our father in Israel. Probably no other man living in Alabama, to-day, has done more for the advancement of our denominational interests than he, surely none in this section. For fifty years he has labored faithfully and ardently in this association, and what we are and have to-day, we owe to him more than to any one else. It was a real pleasure to our people to extend to him again a renewal of our respect and love.

As stated above this was the best meeting of our existence as an association. I have never witnessed that amount of zeal and earnestness with which every member entered into the work done. Every movement was supported with a hearty good will. First of all we raised two hundred and seventeen and a half dollars for our Ministerial Board. We stand at the head of the list, and Bro. West, we feel good over having done our duty. Tell Bro. Crumpton we have taken a decided stand on the side of Prohibition. Tell Bro. Bailey we had a Board of Directors appointed to work up our mission field, and that has already organized and gone to work. The association pledged over \$600 for the work, and we have already promised from outside sources about \$250. We are confident that we can get the first year \$1000 for the work. We are now in correspondence with one of the very best men in the State to take charge of the work. It is the intention of the Board to put only a first-class man, in every respect, into the field. It is the grandest work in Alabama to-day. Probably it will be well to state here, that whatever we may do will be done through our State Mission Board. We have no desire or inclination to run independent of that Board and its noble Secretary, who has done so much for the development of our denomination.

Rev. D. I. Parser is chairman of our Board. This is enough, under the blessings of God, to assure its success.

J. W. STEWART.

Louisville, Ky., Oct. 7th.

The martyrs to vice far exceed the martyrs to virtue, both in endurance and in number; so blinded are we by our passions that we suffer more to be damned than to be saved.—[Colton.]

There are some men formed with feelings so blunt that they can hardly be said to be awake during the whole course of their lives.—[Burke.]

Queen Caroline with a diamond wrote on the window of her palace, "Lord, make others great; keep me innocent."

Those who understand the value of time treat it as prudent people do their money; they make a little go a great way.—[Hawes.]

Advice should be like a gentle fall of snow, and not like a driving storm of hail. It should descend softly, and not be uttered hastily.—[J. Cox.]

The work that this man is doing is, indeed, wonderful. He went Tuesday to Calera to attend the meeting of the Ministerial Board for the purpose of examining applicants, thence to Marion to see if arrangements were complete for their reception, thence returned to Birmingham and drove 18 miles in the country to do some grand work in our association before its close, then back to Birmingham, attended to a considerable amount of work connected with the Ministerial Board, then preached two sermons to his congregation here on the Sabbath, and some of his members told me that one of them was the best sermon he had ever heard him preach. This was all done in one week. I simply give this as a sample. Certainly the Lord has sent this grand man into this grand field, to do the grandest work to be developed in connection with our denomination in the South, in the next decade. A more consecrated and faithful preacher of the Gospel of the Lord Jesus Christ, I have never known.

The sermon on Missions was preached by Dr. S. Henderson, the simplest and most impressive presentation of that cause we have ever listened to. But why need I do more than simply state that Dr. H. preached the sermon. This is sufficient to the Baptists of Alabama for them to know that it could not have been excelled in the State. Bro. R. H. Sterrett's speech on Sunday-schools, was words fitly spoken—it was like apples of gold in pictures of silver.

We have never enjoyed a meeting so much as this one, and we feel sure that the blessings of God are upon its labors. Pray for us that we may not fall short of the work that is before us.

R. W. B.

Birmingham, Ala., Oct. 6th.

Work and Live.

Man was put into the world to work, and cannot find true happiness in remaining idle. So long as man has vitality to spare upon work, it must be used or it will become a source of grievous, harassing discontent. The man will not know what to do with himself; and when he has reached such a point as that he is unconsciously digging a grave for himself and fashioning his own coffin. Life needs a steady channel to run in—regular habits of work and sleep. It needs a steady, stimulating aim—a tendency toward something. An aimless life cannot be happy, nor for a long period healthy. Even if a man has achieved wealth sufficient for his needs, he frequently makes an error in retiring from business. A greater shock can hardly befall a man who has been active than that which he experiences when, having relinquished his pursuits, he finds unused vitality hanging upon his idle hands and mind. The current of his life is thus thrown into eddies or settled into a sluggish pool to die.—[Exchange.]

Oregonia Church.

On Saturday before the second Sabbath in September, the writer, in company with J. W. Rogers, went to this church and began a meeting which closed the following Thursday at the river's edge. The church had been in a bad condition, but during the year just closed signs of progress began to be seen. At this meeting the church was graciously revived. About ten souls were happily converted, and thirteen united with the church, twelve of whom were baptized, and one awaits baptism. There is, I am glad to say, an awakening throughout the North River Association. At our recent session individuals pledged themselves for more than the amounts asked for by our board for missions. About ten dollars in cash was raised for ministerial education in the Howard. The ladies also gave five quilts to the mess hall. We are thankful.

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Unity Association.

This body has just closed its thirtieth annual session, which met with the harmony church, ten miles east of Clay's Station. This church at one time was one of the most influential in the Association. It has been pastored by some of the ablest men in the State. Bro. W. Wilkes was Bishop here for some time, and preached for the church during its palmiest days. His landmarks are still standing, and will for years to come. We regretted very much that we failed to have his counsel and presence at this meeting of our Association—would like to engage him for next year. Just here allow me to say that we were very much disappointed in not having more of our visiting brethren with us. Bro. S. M. Adams, of the Cahaba Association, was the only visiting minister who met with us, and I do not know whether he would have come or not had it not been for the grinding of that new ax. I want my good brother to understand that I have no serious objection to his project, for I expect (D. V.), to go over and turn for him when the appointed time comes.

The introductory sermon was preached by Rev. W. N. Huckabee, of Plantersville. It was very appropriate and was well received. After doing full justice to the sumptuous dinner spread upon the ground, the Association was called to order by the Moderator. Then came that tiresome process of reading letters. Why not have a committee on credentials who can take the letters and ascertain who the delegates are? This can be done while the introductory sermon is being preached, and as soon as the body assembles everything will be ready for business. There are committees to gather other facts from the letters and bring them before the body. In this way at least a half day of precious time could be saved for the consideration of important business. The brethren of the Association will excuse me for suggesting these changes.

That venerable father in Israel, the Rev. J. Falkner was re-elected Moderator, Bro. T. M. Healy, Clerk, and Bro. K. Wells, Treasurer. The various objects fostered by our boards were before the body for consideration, but I fear some of them did not receive the attention their importance demanded. The report on temperance was adopted without any remarks. In justice to the Association, allow me to say that it was not for want of interest, but for want of time.

The subject of Ministerial Education was prominently before the body. After making satisfactory arrangements with Bro. Wells for the payment of the amount due him for assuming the expenses of our beneficiary, Bro. J. M. Kallin, in the high school at this place for the past session, a plan was adopted for supporting him at Howard College during the coming session. Bro. K. is a young man of promise, one of whom the Association will be proud some day.

The receipts for missions and other benevolent objects are greatly in advance of last year. According to the report of the statistical table published in the previous minutes, there is an increase of about 100 per cent.

The work of the State Board was endorsed and continued co-operation pledged. One State paper was highly commended by the Committee on Periodicals. Taking everything into consideration, the present session was a grand success. I think the Association is coming to the front.

This was my first visit to the Unity. I was very favorably impressed with many of the new acquaintances I formed, especially that most venerable of God's true noblemen, the Rev. A. Andrews.

The Association meets next year with the Friendship church, four miles east of Mountain Creek.

J. L. THOMPSON.

Verbenia, Oct. 6th.

The world cannot bury Christ. The earth is not deep enough for his tomb, the clouds are not wide enough for his winding sheet; he ascends into the heavens, but the heavens cannot contain him. He still lives in the church which burns unconsumed with his love; in the truth that reflects his image; in the hearts which burn as he talks with them by the way.—[Edward Thomson.]

Life is warfare, and those who climb up and down steep paths and go through dangerous enterprises are the brave men and the leaders in the camp, but to rest basely at the cost of others' labors is to be a coward, safe because despised.—[Hence.]

Sooner walk in the dark and trust to a promise of God than trust in the light of the brightest day that ever dawned.—[C. H. Spurgeon.]

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SOMETHING ABOUT SERMONIZING.

It is important to know intimately the spiritual condition of the people to whom it is proposed to preach, so that a definite object may be before the mind while writing or meditating a sermon. It is inspiring to have a definite aim. They therefore have a great advantage over others who live among their people, and often meet with them socially, or in religious assemblies.

A definite aim will secure relevancy, skill in arrangement, and point. We are often impressed with the wily, thorough and forcible way in which an unlettered and untrained man will argue his pecuniary claims, or defend his pecuniary rights. So a preacher will unconsciously take the most effective means of impressing what he feels to be of momentous importance to those whose souls he loves, or of pressing a truth involving the honor of his Master. To have something to say, to teach, to urge, and to be intent on saying it, will guarantee sufficient system.

It is well to accustom one's self to writing pretty fully, particularly in early life, if one would acquire ready utterance. The manuscript may be used in the pulpit, if well written out, as something to lean on in embarrassment, especially if one reads well, or as a reminder when the topics touched are numerous and too taxing to the memory. But it is better generally to so master what one proposes to say as to behave the apprehension of forgetting anything. It requires more thorough study to speak off hand successfully than to write out the discourse. Good extempore speakers are self-poised by the consciousness of a mastery of the subject in all its bearings. This, too, is the source of fluency. What any one knows thoroughly he can say intelligently though unadorned with readiness of speech. Who ever failed to make himself understood in a business matter important enough to have been thoroughly studied?

The great orators celebrated in the history of man had an end to accomplish, and they simply gathered up and arranged the arguments and motives to secure that end, arguments and motives which influenced their own convictions. What persuades one man will generally persuade another. If the preacher convinces and persuades himself, he will convince and persuade others, so far as these things depend upon human agency. The secular orator is always secure of his audience if secure of himself; but the pulpit orator may himself be influenced by divine impression, unfelt by his audience. Nevertheless, the art of preaching is highest when conformed to the laws that govern the constitution of our nature. A sermon ought to be constructed on the same principles as a secular oration. With the affluence from on high art has nothing to do.

PERHAPS.

Perhaps less attention is being given to the indoctrination of our churches than at some periods of our denominational history. However this may be, we find many intelligent members of our churches not only unacquainted with the nomenclature of theology as it was familiar to our fathers, but imperfectly versed in the doctrines covered by that nomenclature. They are unfamiliar with such terms as election, predestination, justification, adoption and the like, not to speak of a co-tenant of grace, a general and special call. Inapt some of these terms may be. A better nomenclature may, for aught we know, be devised; we are only contending for a more familiar knowledge of the subjects involved. We apprehend preaching is too exclusively elementary and objective; that when for the time we ought to be teachers, we have need that some one teach us the first principles of the doctrine of Christ, lest we be not of the number of those who, by reason of use, have their senses exercised to discern good and evil; that ere we are aware many will be found who will not endure sound doctrine in reference to the sovereignty of God, salvation by grace, whether relating to the provisions of the atonement or the application of those provisions, the helplessness of man and yet his responsibility, or many other of those questions that have tortured the dialectician and been found acceptable only with the lowly and the contrite. The mysteries of nature and redemption alike raise the question in the unadorned heart, "Why are these things so?" to which there is no answer but "Even

so, Father; for so it seemed good in thy sight." We have to deal with facts, whether we can see a reason why they are such or no. There seems to be, in some quarters, an effort to ignore facts of a certain kind, to make the so-called Gospel acceptable to human nature.

SECULARIZATION.

The priests of the old dispensation were consecrated exclusively to the work of the sacred office. This is the model, no doubt, for the New Testament ministry. No ordinary obstacle should prevent entire consecration in every sense under the new dispensation. We go further: the spirit of divine precept would lead to the endurance of the greatest inconvenience for the sake of the sole work.

And yet, questions affecting the interests, let us say rights of others, may arise, which are of a very grave character. We have known earnest men to sacrifice children at the altar of ignorance that they might give themselves wholly to the great work assigned. Was this not an infringement upon the sacred rights of family? Is he less culpable who fails to provide for the intellectual wants of his own than he who fails to provide food and clothing?

We are inclined to think there is a measure of devotion, in some cases, such that God allows no insuperable obstacle to interfere with it.

STRANGE WEATHER.

So much rain as fell in the first six months of the present year has scarcely been known in the memory of the oldest inhabitant. It is succeeded by an almost unprecedented drought. And it is believed that the thermometer has never before, since the country was settled, stood at ninety degrees in the shade in this latitude. There is, on some account, an unusual amount of sickness in almost every part of the State, probably due to the rapid decomposition of vegetable matter in the heats of summer, and the great variation of temperature observable between midday and midnight. Those who have escaped sickness and doctors' bills ought not only to be thankful, but to express their gratitude in tangible ways. When the Lord took away Hon. Thos. Cobb's daughter, he built a college out of the fortune reserved for the daughter. When the Lord spares our children, we may as well do something like it, in our humble way. Have we the children and money too, they are the Lord's.

DR. TUCKER'S BOOK.

Of this book, Dr. J. M. Pendleton says: "This volume from Dr. Tucker calls on us to 'ask for the old paths'; and there are no paths so good. There are no other paths that lead sinners to God. While ages pass away, there must be preached divine sovereignty, the claims of the divine law, human accountability, free agency, the just condemnation of sinners, salvation by grace, justification by faith, and the perseverance of saints through grace to glory. On these and kindred topics Dr. Tucker dwells and restates the 'Old Theology' with great force and clearness."

It is a grateful fact, to some Christians that such a book receives endorsement at the headquarters of American Baptist literature. Our great Publication Society thereby gives out no uncertain sound. With our theological schools all over the country in union with the Publication Society and with each other, the prospect is inspiring. They are the exponents of the views of the churches, it is to be presumed, and will react wholesomely upon the churches.

CORRECTIONS.

They are not, in our opinion, grace. It has, we think, always savored of prudishness to be very particular about an occasional blunder of the printer, especially when the blunder is generally in the manuscript. One not used to working over manuscript cannot imagine how difficult it is for a practised eye to detect errors or omissions.

We once complained of bad printing—only once; we were cured; for the editor said: "If some of our correspondents, who complain of bad printing, would lay aside the Choctaw and Cherokee character, write English and punctuate a little, their productions would fare better." We were as completely cured as a certain college poet who put a composition into verse, blank verse. The old professor said, on returning it, "Mr. B., your composition is very well, but what do you mean by this long row of capitals running from bottom to top of the page?"

"IT GOES WITHOUT SAYING."

This slang phrase, occurring in many of the communications of that paper, is not creditable to the taste of the Examiner. We had thought the Examiner a very Pharisee in matters of taste; but assure it that having no right to be specially fastidious, not belonging to the "most strait-laced" sects, we are offended by the unrefined use of the objectionable phrase.

UNDER THE ROD.—Tuesday, Oct. 7th, the editor of this paper was summoned by telegraph to his family, who had been spending a few weeks near Marion. Within less than two hours after he reached them his first-born son breathed his last. We do not wish to intrude our griefs upon others. Fain would we hide our sorrows from the world and drink in silence the cup which the Father has given us. But justice to ourself and the cause we represent demands that our friends shall know why we have neglected them. For months the Lord has seen fit to afflict us sorely, and many times we have had to neglect our friends or else our children when they were dangerously ill.

A few weeks ago we carried our family to the country, hoping that the country air would restore the three little ones that were sick. In this we were not disappointed. They recovered rapidly and the day had been fixed for their return to our Selma home, when suddenly, without warning, our boy, our first-born son, his father's hope and pride, his mother's comfort and his mother's joy, who returned the full wealth of our affection and promised to be all that we could ask, our generous, noble boy, who had never been really ill a day in his life, and who seemed so strong, was stricken down and died. The Lord knows why he has added this cup, the bitterest of all, to many others which we have drunk to the dregs. We feel the shock, the bereavement, the inexpressible sorrow, and we are sad as we write, sadder than we have ever been before, but we find no other answer in our heart than "Even so, Father, for so it seemed good in thy sight."

"There must be shade spots in the pilgrimage." Our Father will it so.—There lurks a thorn even in the rose-cup, which we call and wear. Next to our heart. What matters it? The pang is transient; but the hope that springs from their stern ministry,—the faith that looks up to God, when these low skies are dim, Outrath all miseries which this fleeting world.

In her worst wrath can teach.—The Savior knew He would be of tribulation, yet He bade Be of good cheer, since in the shielded breast Was power to overcome."

THE SUNBEAMS.

This is the name of a society composed of the young ladies of the Baptist church in this city. Besides doing a good work at home, this society has just sent a twenty dollar gold piece to furnish one of the rooms of the ministerial mess hall at Howard College. The young ladies desire that this room shall be known as the "Selma Sunbeams." And it is their intention to do something nice for the room and for the comfort of those who may be so fortunate as to occupy it. This is a noble move and a move in the right direction. We hope that others will follow. The Selma church is down for \$150 toward ministerial education, while the Board has already received \$100 from R. C. Keeble, one of the deacons of the same church. We rejoice in the bright and brightening outlook for the Board's future work. It is a great work, and appeals to the heart of the people, and noble responses are coming up on every hand; and in our judgment no department of Christian labor bears more directly and potentially upon the interests of the Alabama Baptists. Will not the Baptist hosts of the State arise in their strength to do now what shall make glad the future?

FIELD NOTES.

"Cotton is being rapidly gathered. The crop is very short. We have had rain to partially lay the dust."—E. B. T., Harpersville.

Rev. Dr. E. B. Teague requests that correspondents address him hereafter at Harpersville, instead of Wil-sboro, Shelby county, Ala.

Bro. A. J. Ashburn of Tusculumbia is proving himself a valuable acquisition. Excellent reports are received of his work at Tusculumbia. He baptized three on the last Sunday in September.

"I recently baptized four interesting young ladies at Harpersville. Self and wife in school again, the only means of educating younger children. Opening finely. Prepare for any class in college."—E. B. T.

We learn with deepest pain of the death of Miss Bessie Winkler, daughter of the lamented Dr. E. T. Winkler. Since Dr. Winkler's death she has been the chief solace and support of her stricken mother. May God comfort the mother thus doubly bereaved.

"Spring Hill church is one of the oldest in the State, and has recently been greatly revived and strengthened under the efficient labors of Rev. W. A. Parker. For a number of years past it has been almost extinct, but it now has a good corps of male and female workers with a good Sunday-school."—G. S. A.

Rev. H. H. Sturges, of Carrollville, will make his home hereafter in Florida. We have known Bro. Sturges for a half score of years as an humble, sound Baptist preacher, worthy of the confidence and esteem of his brethren. We bespeak for him a cordial reception among the people of Florida, and trust that his residence among them may be profitable to them and pleasant to him.

"To-morrow my labor in this field closes. I leave it entirely destitute, and there is no man as yet to occupy it. I have labored hard, with good results. During the month of August alone I preached forty-six sermons. The seeds have been sown and the harvest is awaited. Who will reap it? I am off for the Howard."—R. M. Hunter, Washington county.

"We are anticipating a pleasant time at Cenchra at our next meeting. Brethren D. J. Hunt and R. R. Biggers are to be ordained to the deaconship of the church at that time, and rules of decorum and church government are to be adopted. Articles of faith have already been agreed upon. We hope also to take up a good missionary collection. This little band of believers are full of hope and their future prospect is encouraging."—G. D. Benton, Crawford, Sept. 29th.

We have received an invitation to be present at the fiftieth anniversary of the marriage of Rev. and Mrs. Willis Burns, missionaries to the Indians, Thursday, Nov. 6th, at the Baptist church at Stoneville, C. N., Indian Territory. We extend congratulations in advance, and under the circumstances it will not be amiss for us to say that we trust our brother and sister will be remembered by the readers of this paper, and by his friends generally, in a substantial manner.

"We call attention to the very able communication on our special contribution page from the pen of Rev. B. F. Riley of Alabama. Mr. Riley is one of the most gifted and popular young ministers of the South, and in connection with the ALABAMA BAPTIST and New York Examiner has made himself an enviable reputation. He was formerly the loved pastor of the Albany Baptist church in this State, and afterwards pastor at Opelika, Ala. His friends will rejoice to hear of his continued success."—Christian Index.

"The cause of our Redeemer is progressing all along the line in the Muscle Shoals Association. Our churches are taking more interest in the mission work and contributing more of their money for the support of missions than ever before. They are also supplying their pastors better than formerly and taking a greater interest in Sunday-schools than they once did. The result is that the pastors look well, dress neatly, and are cheerful and happy. But we have a great work yet to be done in arousing a part of our members to a discharge of their duty to God and man. May success attend our efforts."—J. Gunn, Trinity, Oct. 8th.

Concerning his affliction Brother Graves, of the Tennessee Baptist, says in the last issue of his paper: "We do thank God that our mental faculties are not impaired. What a blessing is this! And we thank God that it is our left side that is affected rather than our right. We have the perfect use of our right hand, although it is feared that our left is hopelessly paralyzed. The physicians give us little hope that we will ever recover the use of our left arm and hand. Sensation is returning to our left side and leg; but our ability to use it is a question of time and patience. Every waking hour is one of pain,—pain in head and back, or from nervous exhaustion. We shift in turn from bed to easy-chair, but keep the pain. We spend some hours now, each day, in the carriage, for the fresh air. Could we be relieved from the oppressive heaviness and pains in our head we should feel greatly encouraged."

From Northport.

Editor Alabama Baptist: I have just returned from Grant's Creek church, where I assisted Bro. John C. Foster in a meeting of seven days. The congregations were large at night and gave serious attention during the entire week. There was only one accession during the meeting, but others intended joining soon. This is one of the best churches in the Union Association, and located in one of the best communities in the country. Bro. John C. Foster has nearly lost his hearing, so much so that he can no longer understand what is said by the speaker when talking or preaching. He has been pastor of this church for about thirty-six years, I think, and the community is devotedly attached to him.

The movement in the interest of ministerial education is attracting almost universal attention. A great many of our people who have heretofore been opposed to educating ministers, or even paying their pastors, are beginning to show their interest in this matter in a substantial way. The expression, "We need pastors," has been used very freely in my hearing during the summer. There seems to be an increasing desire among our country churches for pastoral work, and I think the disposition to support the ministry is growing as fast as the desire. M. M. Wood, Northport, Oct. 10th.

The Muscle Shoals Association.

Dear Bro. West: We have just closed one of the most interesting sessions of the Muscle Shoals Association that we have ever had. This body met with the Hillsboro church on Friday before last Sabbath in this month (October). The introductory sermon was preached by Eld. F. W. B. Carter, from Col. 4:17. Bro. Carter gave us a good sermon, which was well received. The churches were generally well represented, and there were quite a number of visitors. Elds. W. O. Bailey, of Huntsville, and J. T. McCandless, of New Market, were with us, and preached for us. Eld. W. B. Carter was elected moderator, and myself clerk. The letters from the churches indicated a very pleasant state of affairs, judging from what has been done at this association, there has been an advance made by the churches in liberality and spirituality. The number of baptisms reported for the past year was 260. This is an increase over last year of 119. There was sent up in cash by the churches for Missions and Education, and paid at the association, for the various purposes of Missions, Education, and Colored Evangelization, including what had been paid missionaries by churches during the past year, over \$1000. Pledges were made and cash paid for Missions and Ministerial Education for the next year amounting to over \$1000. Our association has made a very decided advance in the way of giving, and our motto is still onward. Five years ago \$500 was about as much as we could get for all purposes; now it is double. Some of us will never be satisfied until we can reach \$5,000 for Missions and Ministerial Education. The position that the association took on the temperance question was firm and decided. The report on that subject committed the association to prohibition. The reports of our missionaries were encouraging—we had four missionaries in the field and one evangelist. These brethren were engaged about four months on an average.

We raised about \$200 for Ministerial Education. A part of this we will turn over to the State Board of Education, the remainder we will appropriate to the support of a young man who will go to school at the Mountain View High School. Elder Bailey, of Huntsville, preached two good sermons for us. His sermon on Sunday was a splendid discourse. It was highly commended by all who heard it. I trust that Bro. Bailey will not shut himself up in Huntsville as some of his predecessors have done. North Alabama needs such ministers as he. He can do much good if he will mingle with his brethren. I hope that the church at Huntsville will appreciate the importance of having their pastor extend his influence among the churches outside of Huntsville. Bro. McCandless also preached two good sermons.

The association was well entertained by the brethren and citizens of Hillsboro, who vied with each other in their efforts to make their visitors feel at home. The next meeting of the association will be held with the Moulton church.

There was quite a rivalry among the churches in their efforts to get the association to meet with them. Eight churches applied for it. We missed Drs. Bailey and Cleveland, and yourself. I think you lost a good deal by not being present yourself. You could have done work for the BAPTIST that none of your friends could have done.

The association agreed to raise a colportage fund, to be called the "Charles Gibson Colportage Fund." \$50 of this is already raised. The rest we will raise in the future. I would like to see contributions made to this fund during our next association year, to such an extent that we shall have the entire amount of \$100 raised before our next association.

But I must close. This meeting was a success. I think Bro. Bailey can now advance the old "Muscle Shoals" on his list. We adjourned on Monday, 6th. JOS SHACKELFORD, Trinity, Ala., Oct. 8th, 1884.

Sin in Sound.

Having read the query in regard to the hawk, the thought suggested itself to my mind: Is it a sin to shoot a hawk on Sunday or not? Now, it is no sin why not destroy the other destructive birds and insects on Sunday? The crows pull up the corn; the hares eat the cabbage and peas; the moles burrow into the potatoes; the cut worm destroys other plants in the garden. All these things were attended to on the Sabbath, it would surely cease, in the spring, to mean rest, but would mean simply a change of employment.

Now on the other side of the question: If it is a sin to shoot a hawk on the Sabbath, then why is it no sin to kill, dress and cook a chicken on that day? Why is it no harm to gather vegetables, pare and cook them on that day? The Sabbath was given for the rest of the body and the feast of the soul, and breaking the Sabbath is depriving the body of that rest or the soul of that spiritual food. It seems that doing the last mentioned thing would deprive the body of more rest,

and the soul of more food than merely shooting a hawk.

But perhaps the difficulty comes in this way: When a gun is fired on Sunday the whole neighborhood hears it, and few know the circumstances. This will cause a goodly number of persons to spend a considerable amount of their Sabbath, moments in wondering why the shooting was done—was it in a fight—was it an accident—was any one killed? The delicate women are expecting a runner every minute to tell them some one is dead. This, of course, is not a state of mind suitable for Sabbath study. There will be considerable time wasted in asking and answering questions in regard to the affair, but the great trouble is that somebody will tell a falsehood about it, "before the thing is over." There is another "sinful sound" not so easily accounted for. It is the sound of the ax on Sunday. This does not cause any alarm. When we hear the ax on Sunday morning we know some one is cutting wood that he ought to have cut on Saturday, just as we know that everybody is cooking dinner, most of which they might have done without or cooked the day before.

If it is a sin to shoot a hawk or cut wood on Sunday, and not a sin to do the other work, the difference must be in the sound! So to have a just conception of the matter we may subtract the squal of the chicken and the clang of the pots from the report of the gun and the sound of the ax. This will give the amount of sin, "to a mathematical certainty."

"Oh consistency, thou art a jewel."

LITTLE CONSISTENCY.

Plowing in Hope.

BY THE REV. E. B. SANFORD.

Toil is rendered sweet and enduring by the promise of reward. The farmer plowing in hope of a harvest is encouraged by the same incentives that sustain those who labor in all the varied industries and service of life. Hopes may be born of dreams, but they become substantial realities through the ministry of toiling hearts and hands. The seed that cannot take root in the unbroken sod, finds lodgment in the upturned furrow, and bears "some sixty, some an hundred fold."

We cannot escape toil in connection with Christian service. Duty calls us to engage in tasks that are often irksome and trying, but the radiance of hope is the privilege of every faithful heart, for, "in due season we shall reap, if we faint not." Parents and teachers have reason, especially, to plow in hope. The child life is every way immature, and needs in its culture and training an abounding spirit of patience. The good children, who are easily controlled, and quickly drop into the grooves of right habits, are in the minority. With most, there is waywardness of disposition and conflict of inclination, that require "line upon line, and precept upon precept."

The child that gives little promise, and whose early years put a constraint upon the hearts of parents and teachers, often becomes the brightest jewel in their crown of service. It is not an uncommon thing for the dull boy to grow into the bright, strong man of his day and generation, and the hoydenish girl sometimes develops into the noble and thoughtful matron. Do not be discouraged by present waywardness. Plow in hope; for it may be that those in your home or class who now cause you the most anxiety, will, in days to come, be the source of your sweetest joy.

This truth has an application to our personal experience. It is a great mistake to imagine that having once entered upon the Christian life, there is little more required. If we are true to our high calling, the days of mere surface scratching of the soil is past. Sub-soil plowing is demanded. We shall come in contact with the snags and roots of evil tempers and tendencies of our nature. And it will not help matters to give a lit to the plow handles in trying to escape from easily besetting sins. But whether engaged in service for ourselves or others, we may plow in hope. The more we sow the seed, the sweeter the reward. God never disappoints the faithful servant.—S. S. Times.

Resolutions.

Whereas, After three years of arduous and faithful labor with us as pastor, our beloved brother, Rev. S. M. Adams, has deemed it his duty to ask us to release him, and whereas this church in brotherly love has consented to the same; therefore

Resolved, That we regard Brother Adams as a wise young minister of the Word of God, a faithful pastor of the flock of Christ, and a brother kind in all the relations of life.

Resolved, That we earnestly commend Bro. Adams to the Baptist denomination wherever he may go.

Resolved, That these resolutions be spread upon the church record, and that a copy be furnished the ALABAMA BAPTIST with request to publish.

Z. J. JONES, Adopted by the church in conference, Oct. 4th, 1884.

SUTTON SMITHMAN, Clerk.

Painful and Dangerous and Needless.

BY MARGARET MEREDITH.

There is an acute suffering, to which I feel sure many Christians are subjected, which might be lessened or removed by a perception of its cause. When, after only a few months of Christian life, I left my home and moved to a city, I began at once to feel that I was losing my religion. I was not homesick otherwise, quite satisfied with the new place; but this indifference, as I now see, was nothing but one phase of homesickness. Being jostled out of the old grooves, the old feelings were not carried smoothly along by the associations with which they had been intertwined through their whole growth; and besides this, there was that subtle cloud and distraction of mind which cannot be defined, for which the chief—and very potent—remedy is the understanding that it is only temporary.

I was young and inexperienced, but I imagine that older Christians, especially if unused to change, might feel the wilting effect of an uprooting as much, or sometimes even more, than the young. I was unhappy and bewildered. I can easily see how a lasting relapse into worldliness may occur as a result of such apprehension; in despair, and with a new life offering other interests, one might readily submit to give up the happiness which seems but a thing of the past and become engrossed henceforth in the cares and riches and pleasures which choke the seed. Few human feelings can live without hope, and our religious feelings are not wholly excepted. Losing heart, we are glad to forget. If we yield to this, how soon forgetfulness comes!

After a time I began to get back my old motives and tastes, and began to realize that it might have been the uprooting that caused the sluggishness and the disregard for what before had been one at least of the ruling objects of life. After that I grew to expect some such chill and passing change of feeling in a change of scene, and until change became a common thing to me I often found it so. For my friends, too, I have expected it, and have been ready with comfort when they wrote from a new home: "But I am afraid I am not as good as I used to be." Pain would be saved by understanding this, and time would be saved for useful service, since we can start boldly into plans for work, willing or unwilling, it we can believe that the willingness will soon return, and that we do not need to stop and consider about the safety and sincerity of our own souls.

Sweetness of Spirit.

There are some Christian men who somehow carry the charm of an attractive atmosphere with them. It is a pleasure just to look at them. Even when one differs in judgment with them as far as the poles are asunder, one is none the less drawn and fascinated by them. There is such sweetness in their spirit such gracious gentleness in their manner, such kind catholicity, such manly frankness, such thorough self-respect on one hand, and on the other such perfect regard for the judgment of others, that one cannot help loving them, however conscience may compel conclusions, on matters of mutual consequence, unlike those which they have reached.

Those are not weak men, either. What people like in them is not that, with the everlasting unvaryingness of a mirror, they reflect back the thought which is presented to them, and so are always at an agreement with others. So sometimes one is even more drawn to them when they are in opposition, because they are so true and just that their respect carries with it all the refreshment of variety with none of the fiction of hostility.

Natural temper has something to do with this. God gives a great gift to a man when he gives him a sunny disposition, a candid spirit, and the instinct of fairness in a controversy. It is exceedingly hard for some men to be just. They are jealous, suspicious, and morose in their natural bent. It is hard for them to believe good of others. It is easy for them always to put the worst construction upon matters. It sometimes seems as if it were almost more than grace can do to transform their tempers so that they will be just toward any man against whom they have been led to have a prejudice.

Heavenly Mindedness.

It is part of wisdom to let worldly cares and enjoyments hang loosely about us, so that when "the inevitable hour" comes we may let them fall like a mantle, and take our departure unregretfully. Ripe fruit falls easily. So when the heart of the Christian is truly weaned from the world, death may come at any time and find him ready. It is possible to be in the world yet not of it, to perform its proper tasks and allotted duties fully and bravely, while yet our supreme desires and affections are set on things above. If we allow worldly cares and perplexities to weave themselves about our hearts so firmly that they

cannot rise above the level of our common life, then we are companions with the beasts of the field, whose whole range of being is comprised within the circle of sensual gratification. Heavenly mindedness comes from a contemplation of the things that are pure and right and holy, and from a study of God's word, and an application of its precepts to our daily life. It is not possible to have this frame of mind except it be with a consciousness that we are accepted of God, and have received forgiveness of sins. While the windows of the soul are darkened by sin and unbelief, we cannot expect that the sunshine will pour in to cheer and lighten its innermost recesses, and draw its thoughts heavenward. The mind that is set on spiritual delights, that loves to commune with God, and finds its chiefest joy in doing his service, will not be ruffled by every disappointment in life, or broken by its calamities, for these things it rightly regards as transitory, as of no account in comparison with things that come after, and that are sure and eternal. Clothed in such serenity and peace, the soul may move through the midst of trials and griefs, such as come to all of us, like a great strong ship whose course is not stayed by the buffeting of the wind and waves because it has a certain port to gain, and a pilot who knows how to guide it there.—Baptist Weekly.

Good Meetings in Butler and Conecuh Counties.

Dear Bro. Editor: On Saturday before the third Sabbath in August, we began a protracted meeting with Mt. Pisgah church, Butler county, which lasted nine days. We had the labors of Elds. A. T. Sims, I. Spence and J. G. McCaskey; the former two brethren were with us until near the close of the meeting. Although Bro. Sims has been in delicate health for some months, yet he did some of the best preaching of his life, and our prayer is that he may long live to preach the Gospel. The church was greatly revived. There were 34 accessions, 16 by baptism, among them some of the hardest of the hard, and our prayer is that God may continue to bless this church, and add unto it the saved. From this point we went to Union church, Conecuh county, where we began a protracted meeting on Saturday before the fifth Sabbath in August. At this point we had the labors of our Missionary this year for the Bethlehem Association, Rev. B. H. Crumpton. It was universally given up by men of all creeds that Bro. Crumpton did some of the best preaching ever heard at this point. The church is in a cold state. The meeting lasted five days, and closed with three accessions to the church. From here we went to New Hope church, Conecuh county, and began a meeting on Saturday before the first Sabbath in September. Here we had the labors of Breth. Gray and Bond. The Lord graciously poured out his Spirit upon us, and the church was greatly revived. The meeting lasted seven days, and closed with thirty-seven accessions to the church. Of this number it was the writer's happy privilege to lead thirty down into the water and bury them with Christ by baptism. Of this number there were some whose heads were blossoming for the grave, but they are prominent citizens and will add greatly to the strength of the church. Our prayer is that God may still bless their efforts, and add unto the church year after year the saved. From here we went to Fairfield church, Conecuh county, and began a meeting on Saturday before the second Sabbath in September. At this place the meeting was conducted by Eld. I. Spence, assisted by Elds. J. B. F. Watts and Bond. On account of the health of our family, we, the pastor, were present but one day. The meeting lasted five days and closed with five accessions to the church. May God bless this people and continue to favor them thus in our prayer.

J. HOLLEY.

Spauls, Ala.

To the Graduates of the Judson in Alabama and the Adjoining States.

The demand for Judon graduates as teachers has largely outgrown the supply within the limits of my acquaintance. I am constantly receiving applications for teachers in art, music and academic studies, that I cannot fill. If our alumni, who are willing to teach, will write and give me definite information as to the subjects in which they are specially proficient, the time of graduation, and their experience as teachers, I will enroll their names in the hope that I shall be able to help them on somewhat toward the fulfillment of the aspirations which I hope they all feel after a useful life.

ROBERT FRAZER.

Marion, Ala.

An earnest Christian is always peculiar and half incomprehensible to the world. He has something which they have not, and which they do not know how to reckon in their calculations.

Alabama Baptist.

SELMA, ALA., OCT. 16, 1884.

Time and Place of Meeting of Alabama Associations for 1884.

Prepared for Insertion in the Minutes.

BY E. B. DAVIS, STATISTICAL SECRETARY.

2 Anioch—J. J. Mason, moderator. Es-

catampa; S. F. Tucker, clerk. Selma. Meets

with St. Stephens church, Oct. 27.

3 Arhacoochee—Rev. T. A. Camp, mod-

erator. Lamar; J. M. Hix, clerk. Stone Hill.

Meets at Wedowee, Randolph church, Octo-

ber 15.

4 Bethlehem—Rev. B. J. Skinner, mod-

erator. Burnt Corn; Thomas S. Wiggins, clerk.

Meets with Bethel church, September 27.

5 Bolling Spring—Rev. T. H. Howie, mod-

erator. Delta; J. C. Bean, clerk. Oxford.

Meets with Bethel church, September 27.

6 Centennial—J. L. Slaughter, mod-

erator. Union Springs; F. E. Tompkins, clerk.

Fitzpatrick. Meets with Mount Zion church,

September 26.

7 Clear Creek—Rev. W. H. Patterson, mod-

erator. Eufaula; Wm. A. Davis, clerk. Eu-

faula. Meets with Prospect church 9 miles

south of Clayton, October 24.

8 Indian Creek—Rev. J. M. Corbin, mod-

erator. Houston, Tenn.; A. O. Morgan,

clerk. S. F. Tucker, clerk. Selma. Meets with

St. Stephens church, October 27.

9 Liberty (East) Rev. J. P. Haddock,

moderator. Camp Hill; Rev. W. C. Haddock,

clerk. Lafayette. Meets with Bethel church,

October 24.

10 Mobile Baptist Union—M. G. Hudson,

Pres. Mobile; George A. Pearson, clerk. Mo-

bile. Holds sessions quarterly.

11 Pea River—Rev. Jesse W. Rowe, mod-

erator. Elba; A. J. Wase, Jr., clerk. Victoria.

Meets with Bethel church, October 30.

12 Sandy Creek—Rev. J. E. Albrighton,

moderator. Geneva, Meets with New Hope

church, October 25.

13 South Eastern—Rev. B. R. Jackson,

moderator. Mobile; R. Powell, clerk. Cito-

renee. Meets with Mount Moriah church,

October 18.

14 Sulphur Springs—Rev. W. B. Palmer,

moderator. Partridge; Rev. C. A. Burns,

clerk. Bangor. Meets with Union church,

September 26.

15 Tallapoosa River—Rev. J. H. Norton,

moderator; M. E. Parker, clerk. Natsula.

Meets with New Harmony church, October 23.

16 Tennessee River—Rev. J. J. Beeson,

moderator. Fishah; R. A. Coffey, clerk. Ste-

venson. Meets with Mount Zion church,

September 24.

17 Tuskegee—Waddy Thompson, mod-

erator. Tuskegee; Rev. C. W. Buck, clerk.

Crawford. Meets with Brownville church,

October 16.

18 Unity—Rev. J. F. Palmer, moderator.

Mountain Creek; Rev. H. E. Longier, clerk.

John's Switch. Meets with Harmony

church, Antigua county, September 30.

19 Weogufus—Rev. J. R. Stealy, mod-

erator. Marble Valley; James Martin, clerk.

Fayetteville. Meets with Pine Grove church,

Cocosa county, October 18.

Meetings in October—Wednesday 1, No.

12; Thursday 2, No. 5 and 26; Friday 3,

No. 16, 36 and 43; Saturday 4, No. 21, 20

and 43; Thursday 9, No. 37 and 50; Friday

10, No. 1 and 13; Saturday 11, No. 7, 24

and 38; Sunday 12, No. 22; Tuesday 14, No. 10

and 38; Wednesday 15, No. 54; Friday 17, No. 60

and 38; Saturday 18, No. 3 and 47; Thursday

23, No. 49; Friday 24, No. 22; Saturday 25,

No. 44; Wednesday 29, No. 2; Thursday 30,

No. 40.

Macon Church.

The following are the statistics of

the Macon church given in its church

letter to the Cahaba Association, for the

year just closed:

No. of members, males,.....9

.....females,.....10

Total,.....19

CONTRIBUTIONS.

State Missions,.....\$ 15.65

Ch. Building Department,.....7.40

Foreign Missions,.....8.38

Ministerial Education,.....2.50

Monterey church, Mexico,.....5.00

Evangelist,.....62.00

Demopolis Ch. Building,.....125.00

Pastor's salary,.....12.00

S. S. Literature,.....10.00

Sexton,.....12.00

Minutes,.....1.00

Total,.....\$716.43

Total church expenses,.....\$535.00

Total for gen'l benevolence,.....181.43

Total,.....\$716.43

Average per mem.,.....\$ 59.55

Ch. expenses,.....25.00

Total average per member,.....\$37.61

We give these statistics to the public

that others may be encouraged and

stimulated. We challenge the State

upon them. G. S. ANDERSON.

Humanity's Selfishness.

How wonderfully, how selfishly

callous we are towards the mis-

er-tunes of all except that handful of

fellow creatures with whose features

and voices and manners, neckties and

coats, we happen to be familiar! How

little are we touched by the destruc-

tion of unknown men! Oh, strange

want of imagination—amazing pov-

erty of fancy! Who loses a night's

sleep because some peasant lad had

been killed by lightning? Whose ap-

petite suffers because of the list of

charred corpses that were dragged

from the ruins of the theatre? Whose

spirit is dejected because a workman

has fallen from his scaffolding and

been picked up dead? Workmen

falling from scaffolding is a thing

which happens every day, and, ac-

cording to the average number of

houses being built, must continue to

happen. If we take the trouble to

see, "Poor man!" this certainly is the

greatest length to which our good

nature goes. We never stop to follow

up the thought, nor picture to our-

selves the dead man brought home,

his orphan's faces and his widow's

tears. "How fortunate that I did

not pass down that street this after-

noon!" we perhaps remark; for we

think more of the shock that has been

spared our nerves than of that un-

known individual's death. Next per-

haps most likely brings the account

of a more sensational accident—perhaps

a gigantic explosion, or a mysterious

murder which feeds our appetite for

rumors with high seasoned food—

and the workman is forgotten while

he still lies unburied.—Blackwood

A Good Many Followed.

During the year 1883 there were 10,368

followers in business in the United States

and Canada. Some of these were big concerns,

and some very small. Failure is sorrowful

business to any man, especially if it is his

health that fails. A great many times it is

500 per cent in the course of a

man's life that he might be saved if he

would take Henry's Iron Bitters, the great

family medicine and restorer of wasted health.

"No," said an old lady, "I'm not one to

talk again my neighbors, or say anything be-

hind their backs. Now, there is Mrs. Brown

who lives over in the corner house. I

may not like her very well, still there is no

reason why I should not say her good. But I

do feel miserably sorry for poor Mr. Brown

and the children."—Troy Times.

WHERE the Mason & Hamlin Company an-

nounced the accomplishment of a great im-

provement in Upright Pianos, which they

expected, because of the vast improvements

which had been effected by them in the in-

struments, and the acknowledged superior

excellence of their organs. These expectations

are fully justified by the piano, which they

are producing, and which is a most extraordi-

nary and refinement of tone. Every musician

will see that the peculiarities of their con-

struction must add greatly to their durability

and especially their capacity to keep in good

tone. This capacity to keep in good tone

in their organs, which are already realising

and equalled among such instruments.—Boston

Traveler.

"Maria," said Mr. Jones to his wife one

evening, "I should suppose you'll make a

husband of me, but there is Mrs. Brown

who is jumping on a chair, 'where is it?'"

At the City Hall where railroad meetings

always are held, Jones, "If you would

wouldn't you get through speaking without

interrupting me you'd know more."

"To be sure," said the completion they have

a tendency to destroy the vital energies that

maintain and promote health and life; there-

fore, at the first indication of worms, adminis-

trate Shriver's Indian Vermifuge.

"Do you think," said a writer in opening

an article, "If they do, we should like to

know what a caviar bird thinks of a woman

who stands up in a chair and talks baby talk

through the bars of the cage."—Boston

Gazette.

A FAVORITE.—The Seven Springs Iron

Alum Mass is a favorite with all classes and

conditions of people, they know it contains

nothing impure, being simply and purely a

perfectly pure remedy. It is the best blood

purifier you can use. It acts with specific ef-

fect upon the digestive organs, increases the

appetite, builds up your debilitated system,

relieves and cures sore throat, dyspepsia, sick

and nervous headache, chills and fever, uter-

ine troubles and female complaints quicker

than anything you can get. Ask your druggist

for it.

People of Polish origin should be shining

brides.

15 Pounds Gained in Three Weeks, and

Meats, Coddick & Co., 1023 Race St.,

Philadelphia, Pa.

GENTLEMEN.—Please send me twelve bot-

les of Dr. H. JAMES' CANNABIS INDICA,

each of Pills and Ointment, for a friend

of mine who is not expected to live; and as

your medicine cured me of Gonorrhea, I

some three years ago, I want him to try it

I gained fifteen pounds while taking the first

and second bottles, and I know it is just the thing

for him. Y. S. Y. S.

Lawrenceburg, Anderson Co., Ky.

The hair of the horse is sometimes his

mane beauty.

If you suffer with Sick Headache, Consti-

pation, Sour Stomach, or Bilious attacks

EMORY'S LITTLE CATNATHIC PILLS will

relieve you.—15 Cents.

El Mahdi has eighteen wives, and he says

he would be warily for a little quiet and

rest.

ADVICE TO MOTHERS.—Mrs. Winslow's

Soothing Syrup should always be used when

children are cutting their teeth. It relieves

the little sufferer at once; it produces natu-

ral sleep by relieving the child from pain;

and the little cherub awakes as "bright as a

button." It is very pleasant to taste. It

soothes the child, softens the gums, allays

all pain, relieves wind, regulates the bowels

and is the best known remedy for diarrhea,

whether arising from teething or other causes.

Twenty-five cents a bottle.

A southern editor asserts that angels are

all blondes. It is suspected that he married

a brunette.

YOUNG MEN—READ THIS.

The Voltaic Belt Co., of Marshall, Mich.,

offer to send their celebrated Electro-Voltaic

and other Electric Appliances on trial

for thirty days, to men (young or old) afflic-

ted with nervous debility, loss of vitality and

manhood, and all kindred troubles. Also for

rheumatism, neuralgia, paralysis, and many

other ailments. Complete restoration to health,

vigor and manhood guaranteed. No risk in

incurred, as thirty days is allowed. Write

them at once for illustrated pamphlet free.

The man who always remembers the poor

is the fellow whose impetuous relations

won't let him forget them.

Skin Disease.—"Swaine's Ointment."

"Swaine's Ointment" cures T. ter, Salt

Rheumatism, Rheumatism, Pimples, Eczema,

all Itchy Skin Eruptions, no matter how ob-

stinate or long standing.

LITERARY NOTICES.

"The Mentor," by Alfred Ayres, the

well known author of "Verbalist" and

"Orthoepist," is announced by

Messrs. Funk & Wagnalls. The book

is designed for the guidance of men

and boys who would appear to ad-

vantage in the society of people of

THE FAMILY CIRCLE.

Dorothy Ann's Sermon.

BY SYDNEY DAVES.

There was great rejoicing among the little ones at the farm when it was understood that cousin Hetty, who lived in the city, was coming to make a long visit. She was not very strong, so mamma said, and they must all be careful to be very kind and polite, and to see that she always had the best of everything.

The little lassie came, and they were delighted with everything about her, from her pretty fair curls and white face, so different from their own sun-browned ones, to her dainty dresses and French boots. There could be no doubt that her manners were quite equal to her appearance, so Jesse and Tom and Polly resolved to be upon their best behavior all the time.

"Will you come out into the garden," said Jesse. "There are lots of currants and a few raspberries ripe. There will be plenty of raspberries ripe next week too."

Such a garden as that! None of your little seven-by-nine scraps, but a full acre of everything which could be found in a liberal, old-fashioned country garden.

A broad walk through the middle of it was bordered by beds of bright-colored flowers, with rows of hollyhocks and sunflowers at the end. Honeyuckles and morning-glories climbed over the fences, and in a shady corner grew such pansies as the children believed only mamma knew how to raise.

Miss Hetty tried the fruit and said, "I don't like currants; they're sour. I like only raspberries."

It had been supposed that each one would eat a great many currants and a few raspberries. But on hearing this the others offered her all the raspberries they could find, and were rather surprised to see that she took them without seeming to think whether they liked them, when Tom scratched his face and Polly tore her sleeve pushing through the bushes in search of them, very quietly ate all they had without so much as a thank for you. Then she declared the berries were not half ripe and not fit to eat.

"Mamma don't wish us to pick the pansies unless she is with us," ventured Jesse, as Hetty began gathering them freely, "because she has some choice ones she wants to keep for seed."

"I like choice pansies too," said Hetty with a scowl upon her pretty face. They went to the swing, where Hetty grumbled when the others wanted to take a turn. Then to the croquet ground, where things went on smoothly so long as Hetty was on the winning side; but if the play went against her she grew sober, then sulky, and finally threw down her mallet and refused to finish the game.

Long before tea-time Jesse and Tom and Polly began to wonder if it was so very delightful a thing after all to have a cousin from the city to visit them; and before the first week was gone everybody on the place had fully decided that it was not.

Hetty decided to be very sweet and pleasant while things were exactly to her liking, but unless she could have her own way in everything her frowns and complaints were ready at a moment's notice. She had never been taught to take any thought for others, and her little cousins found it very hard to endure all her whims and ill humors. They were very dutifully anxious to heed all mamma's reminders to their guest, but she herself could not help seeing that Hetty made more demands upon their patience.

One day there was a picnic, to which all the children looked forward for days, and for which great preparations were made. When all were ready to go it was discovered that Hetty was wearing a pair of thin slippers.

"Oh, my dear," said mamma, "you must put on your thick shoes. There will be rough ground and perhaps damp places to go over to-day."

Hetty had made up her mind to wear those slippers, and still was inclined to change it, but was quite determined to go to the picnic. So she said, "Then I believe I won't go."

The other children were wofully dismayed as she had expected them to be.

"O, Hetty," cried Jesse, "you must not stay at home. It's lovely out there—wild flowers and vine swags—"

"And a creek where we fish and wade and swim," said Tom.

"And such good things in the basket," whispered Polly.

"Hurry, dear," said her aunt coaxingly. "We are all waiting, you see."

"Don't wait," said Hetty. "I'd rather stay at home." She went to her room, much enjoying the commotion she was making. From the back of it she could look out of the window and see what was going on. The children got into the big spring wagon and sat looking up at her windows.

Then her aunt came out and called cheerily unto her, "Come, Hetty, we've got a good seat for you."

"And I'm to have the whip and I'll let you have it half the time," shouted Tom.

Hetty came to the window, and said, "Thank you, Aunt Emily, but I'd rather not go," and then watched again from the back of the room, wondering what they would do next in the way of urging her.

Aunt Emily got in, and to Hetty's great astonishment, the wagon was driven away. What could it mean? They surely would never, never think of such a thing as going without her. They must be going to turn back for her—perhaps they were doing an errand now. But there was a little whispering about her heart as she slowly walked down to the kitchen and asked Dorothy Ann, the maid, "Where are

they all gone?"

"Why, to the picnic, of course! Seems to me I'd 'a' gone, too, if I'd been you."

"Gone without me?" Hetty stood in blank amazement for a few moments, and then she burst into the room and screamed.

At the first howl, Dorothy Ann took a chair, folded her arms, and sat looking at Hetty as if she were some very interesting natural curiosity.

And Hetty screamed louder, and kicked until her bronze slippers were as badly off as if they had gone through half a dozen picnics. And the louder she screamed, and the harder she kicked, the straighter Dorothy Ann looked at her.

It was very perplexing for Hetty. She had never kicked and screamed before without everybody being frightened for fear she would injure herself, and coaxing and petting her, and offering her everything she wanted, including her own way, if she would only stop. But here was Dorothy Ann looking as if she would not mind if it lasted all day, and not a soul anywhere near to do any coaxing.

Hetty did not know what to do next. At last, when her throat ached and her face was red and her whole self badly tumbled, she sat up and looked at Dorothy Ann. And then Dorothy Ann spoke.

"You're a nice child now, ain't you?"

It was not spoken sneeringly, nor in anger. Dorothy Ann was a pleasant-faced, hard-working woman, older than Aunt Emily, and her words always had weight in the family. After a pause she went on in a slow, earnest way: "You're a nice child, I say! Don't you think it's nice to be a-makin' yourself a trouble and a torment with your cross, crabbed, cantankerous way? Don't you think it's nice to come where folks is all glad to see you and their hearts just warm and a-runnin' over with kind feelin' to you, and little ones that's always agivin' up to you, and you just for all the world like a buzzy wasp or a stingin' nettle or a prickly chestnut burr that everybody's glad to get away from or drop out of their hands? Don't you think it's nice to keep them children all rasked up with your tantrums, and to keep your aunt in a fret all the time after her wish to do everything that's kind to you and tellin' her children the same likewise, and you a-goin' on like all possessed?"

Hetty stared up at Dorothy Ann, bewildered at words like the one which she had never heard before, and the slowly through her mind came the idea that the next thing for her to do was to feel very angry.

"How dare you talk to me?" she cried. "Mamma won't let you." But Dorothy Ann noticed her anger as little as she had her screams.

"If you go on so to your mamma, don't she think it's nice to have a little girl to buy pretty things for and to take good care of, and then to have her a-makin' and a-makin' people wherever she goes with a smile and a thousand miles away! Don't you think she's proud of havin' such a child?"

"Don't you think it's nice to see your pretty blue eyes all red, and your forehead all crumpled up so you might iron it out, and your mouth that was made to smile and laugh all puckered? Don't you know that there's wolves a-lookin' out of your eyes when there ought to be lambs and doves? Don't you know the words you speak are like so many snakes and toads a-droppin' out of your mouth? And what do you s'pose?"—Dorothy Ann's voice grew solemn—"the good Lord thinks when he looks at the little heart of yours that he give you to keep full of sweetness and lovin' kindness, and to make you a comfort instid of a trial to folks—what does he think do you s'pose when he sees it all blotted and stained up with all sorts of hateful thoughts?"

Hetty had never taken her eyes from Dorothy Ann's face, and now as she seemed to have said her say, and went back to her work as if nothing had happened, it came over her very strongly that the next thing for her to do was to feel very much ashamed.

With a little sob or two she got off the floor and went out and lay down under an apple tree. There Dorothy Ann found her, an hour later, fast asleep.

"Poor little creature! She's tired clean out," Dorothy Ann had for some days been "takin' over for a chance to speak her mind," and having now had it, felt very kindly disposed. She slipped a cushion under the poor little crumpled head, and when dinner time came Hetty found a dainty pudding just big enough for her, baked on purpose. And during the long afternoon Dorothy Ann told funny stories and let her make molasses candy to pass away the time.

"I do declare I'm most afraid to see Hetty," said Tom, as the picnic party drew near home. And the other members of it felt very much so too.

But Hetty was subdued, and as days went on every one was amazed at the change in her. And nobody could ever guess how it came about, for she never told of Dorothy Ann's sermon. I wish all spoiled children could hear such a one—don't you?—*The Congregationalist.*

It Captured Him.

"Say," he said to the officer on deck, "I'd like to go on the next expedition."

"It's awful cold up there," remarked the officer discouragingly.

"I don't care for that."

"You'd have very little to eat, and you might starve to death."

"That wouldn't be pleasant, observed the visitor.

"I should say not," returned the officer. "And you might be eaten by your comrades."

"Is that so? That would be tough."

"And then," continued the officer, "you wouldn't see your wife for three years or possibly longer. You know you can't take her with you."

"Well," returned the old gentleman after a long pause, "I guess you can put my name down on your books. Your last argument captures me."

N. Y. Independent.

Thieving Willie.

I am writing you, dear young friends, a "true and true story," but before commencing it let me tell you of a German who, last week in the great city of New York, said, "I am no good in the world, and what a dreadful thing he thought of doing—taking his own life! Let us hope God held that poor man's hand, and said to him, no, no, you shall not. Dear reader, it is your duty to take care of your health and life, thus guarding your soul which is the great Creator's breath; it is a part of God, hence it shall never die. Where shall it live? If you love the precious Savior He will say to you when he thinks best, 'Child, come home,' and then you will be 'forever with the Lord'; so happy and free from all sin and care, and woe. This German when found on the street by a policeman had in his pocket a sealed letter containing these sad words: 'If I come to my death by suicide it will be all my own fault. I am no good in the world, and many friends and relations I have to ask forgiveness of. I am weak and worthless in body and mind—all my own fault.' Try and live to make the world brighter and better, my young friends. Let future generations thank God that 'Merit gave you recognition and a warm welcome.' Now for my story about

THIEVING WILLIE.

who was a beautiful curly-headed little English boy, with soft blue eyes that won my heart and drew me into his mother's store to beg for him a Sunday-school scholar. I gained ready consent, and delighted as I next lovingly named him, sitting close by me in school and church, sometimes his head resting on my shoulder. It was his greatest pleasure to dine with me, and mine to amuse him all of God's day with Bible stories, thus helping the sacred hours to pass profitably away. On these occasions he would clasp me tightly with his soft white arms and whisper, "When I be a big boy I will be a Baptist." In return I imprinted kisses on his rosy lips and asked God to make my pet scholar a noble Christian man. Long months thus glided by, bringing my little Willie old enough to assist his mother in the store. And O, what a lovely store it was! Every nook and corner was adorned with vases and pots of choice flowers and rich plants. Hanging baskets with long trailing vines dressed with bright buds and gay leaves festooned ceilings and gas chandeliers—indeed, the sweet intruders clambered everywhere. Without was a cool, shady garden crowded with roses, geraniums, and so many other fragrant, beautiful flowers that I dare not mention them all. Willie's mother was a florist, thus called for Flora—the goddess of flowers. Many a handsome bouquet did my generous little boy bring me, but richer prized was a "love note" he sent me on the eve of his leaving his home for a visit. You may like to read it and perhaps copy for some kind, tender teacher.

"Thy Form, thine Eye, thy gentle smile, For many days I may not see, So with this note sometimes write, My precious Teacher, pray for me!"

Alas! my Willie returned to me never to be the same Willie! I fear he became acquainted with bad boys who taught him many wicked things, and made him forget all my instructions. One day he went to the money drawer and commenced stealing by taking five cents, then ten, and so on until a very large sum, and then he was found out. My heart bled when I recall the poor mother's distressed, tear washed face when she solemnly and softly told me of the sad change in her once honest, truthful boy. If our culprit had only stopped just here and asked God's forgiveness, this day would have seen him a source of ornament to society. Ah! Satan had won the little child, and the last time I saw the gray-headed, wrinkled, and trembling mother she feared with bitter sobs that her Willie had ended his days on the scaffold! God help the poor mother!

May every boy who reads this sad story be kept from crying out with the German, and Willie, too—all, all my own fault.—M. C. D., in Baptist Courier.

What She Did.

She, herself, thought it a little thing, the heroine of a story we heard one day in a distant city. She was a prosperous woman. Her husband had won fame and fortune, and she was a power in the country, and she who had shared his struggles shared his triumphs, and was one of the social magnates of the city in which she lived.

She had dealt often at a store where one of the departments was in charge of a delicate and refined woman, in whom, through long dealing with her, our friend had become sincerely interested.

One day she went to make a purchase at this store, and the young woman came forward to serve her. But our heroine, for she was really a heroine, as you will see—was shocked at the change a few weeks had wrought.

A sudden chill, a neglected child, days of unremitting labor, and something that seemed like swift consumption had set in. The lady thought it a case for her interference. She asked the history of the malady, and then said:

"You must not stay here any longer. It will be death if you do. You must go home and be nursed."

The dark, sad eyes of the saleswoman met hers with a mild surprise in them.

"My home is in Washington," she answered. "Here I live in a boarding house, and am really more comfortable at the store than in my small room. Besides, madam, my weekly living is dependent upon my weekly work."

She had spoken unconsciously, simply stating the hard facts in answer to the inquiries whose unexpected answers had beguiled her from her habitual reserve.

Our heroine considered for a moment whether this was not a work God had appointed her to do. She had left her luxurious country home, and was living for the winter in a

furnished house—a small, pretty house, which was filled by her little family, and had no spare room. But yet—

"I shall come for you to-morrow," she said. "I shall arrange here for your absence. I am going to take you to my house and nurse you."

"You!" The saleswoman's eyes filled first with hope, and then with tears. Then she tried to refuse this too great kindness, but her weak protests were overruled.

The next day she was taken out of her task work—taken home to Mrs. Blank's comfortable house, installed in Mrs. Blank's comfortable bed, and there for six weeks was nursed and tended like some beloved sister, until she was able to take up her burden of life again.

"It was so lovely of you," a friend said to the lady who had wrought this good work.

"O, no," was the answer, "I made no sacrifice. My husband was in Washington, or I could not have given up our bed; but I am such a good sleeper that my sleeping for a few weeks on a sofa was nothing."

And it really seemed to her that she had done nothing at all; but one day will not the Voice we wait for say to her, "I was sick, and yet comforted me?"—*Christian Advocate.*

Soul-Life.

There are many other kinds of life that are useful, but this is indispensable. A man is nothing, either for this world or the next, without it. Sets of men need it as much as the individual. The church must consider it essential to its well-being.

There are congregations that live and grow when it seems to be wanting. They are among the most flourishing of their denominations or day, and attract wide and admiring attention. But they only last for a time. When some extraneous influence that kept them up is withdrawn they begin to fail, and by a regular process of decay sink away and disappear. The real life is the soul life, and it is only when this is possessed in a controlling way by a society of people that they can make real progress, or even maintain their integrity.

In all religious work this needs to be remembered. There is a strife after eloquent preachers, fashionable churches, cultivated choirs, imposing rituals, the thought being that success will be in proportion to the way in which these are provided. But they bring temporary assistance, in the end they fail. When the real thing wanting they prove their secondary character by the poverty of their results.

If a Christian, therefore, wish to have peace in his soul and power in his living, he should seek to have this life that comes from faith in Christ and a nearness of communion with Him in the truth and work of the gospel. A little of it is good, but more is better. The Savior's wish is that he should have it "abundantly."

It should possess his being, act through all his powers, and be seen in every sign of his discipleship. He is only doing what is best for himself and the kingdom, as well as what is most honoring to his Master, when he is feeding its springs and striving to have all the channels running full and overflowing with blessing.—*United Presbyterian.*

A Prominent Farmer Writes.

ROBERT STATION, Jones Co., Ga., June 20, 1884. By the recommendation of Rev. C. Davis, I used Dr. Mosley's Lemon Elixir for indigestion, debility and nervous prostration, having been a sufferer for years and tried all known remedies for these diseases, all of which failed. Five bottles of Lemon Elixir made me run on and restored my strength and energy so that I can attend to my farm with all ease and comfort. Refer any one to me. Your friend, WILLIAM B. EMERSON.

A Christian Elder's Opinion.

Mr. G. E. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: I travel all over the State, and my friends by they find Lemon Elixir a most excellent medicine. My book-keeper and foreman both use it upon colds, piles, etc.

Twenty-five years a Citizen of Georgia, and the past seven years I have suffered continually from indigestion and bronchitis of a most severe type. I was treated by two prominent physicians and had taken all the potent medicines recommended for these diseases. I got no relief and continued to grow weaker until a common run of one of Dr. Mosley's Lemon Elixir. One dose bottles has made a final cure of these ailments. I H. L. L. No. 15 Connally St., Atlanta, Ga.

Dr. George W. Clower, Greenville, Ga., writes: Our most prominent citizens keep Lemon Elixir constantly in their homes for family use. Dr. Mosley's Lemon Elixir, prepared at his drug store, 114 Whitcomb street, Atlanta, Ga. It cures all biliousness, indigestion, headache, malaria, kidney disease, gout, cholera, impurities of the blood, loss of appetite, debility and nervous prostration; it cures, however, Hoarseness, Bronchitis, Kidney and Blood. Why not send one-half dollar bottle, one dollar for pin and hold bottle, sold by druggists generally, and for sale by all leading druggists, Selma, Ala.

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Special Bargains!

50 dozen Men's Drop Stitch Hose at \$3.00, equal to any sold at \$4.50 to \$5.00.

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50 dozen Ladies' Pure Linen, Fancy Hemstitched Handkerchiefs at \$2.00 per dozen, better goods than any sold at \$3.

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