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Keep Jesus Aboard!

BY WM. L. S. — AUGUSTA, GA.

Then he arose and reuked the winds and the sea; and there was a great calm. Matt. 8:26.

A tempest o'ertook on it's watery way—
A fishing craft sailing the ocean one day,
And fierce rushed the wind o'er the deep
troubled sea.

Careening the boat in its mad, fiendish glee—
It rose and sank on the breast of the wave,
Awaiting, each moment, a cold slimy grave.
A few simple fishermen were there aboard;
Below, wrapped in slumber, was Jesus their Lord.

Affrighted and trembling they hastened below
To wake the sweet sleeper, to tell him their woe.

He gazed on their anguish; arose from his cot,
And spake to the fishermen—"Sailors, fear not!"

Then unto the tempest said, "Peace, be thou still!"

And quickly obeying their Sovereign's will,
The gale ceased to blow, and the waves ceased to break.

And all was as calm as a smooth placid lake!
Oh, sailors of life, never forget the lesson!
Take heed from this story narrated to thee!
Now all is serene; with no cloud in the sky
To mar the bright beauty that gladdens thine eye.

But tempests will come, and despite every prayer,
Thy bark shall go downward to death and despair.

If Jesus be with thee, no cause then for fear,
He cleanseeth from sorrow and drieth each tear!

He speaks to the planets, the stars and the sun—
His will is made known, and his mandate is done;

The lightning is held in his powerful hand,
The storm-king obeys his omnipotent word.
Then cleave to the Master! Have faith in thy Lord!

And heed the dread warning—keep Jesus aboard!

What the Wise King Thought of the Bible.

A Sermon Delivered by C. H. Spurgeon, at the Metropolitan Tabernacle, Newington.

"When thou awakest, it shall talk with thee."—Prov. vi. 22.

The inspired law of God, which David in the hundred and nineteenth Psalm calls God's testimonies, precepts, statutes and the like, is the friend of the righteous. Its essence and marrow is the gospel of Jesus, the law-fulfiller, and this, also, is the special salve of believers. Of the whole sacred volume it may be said: "When thou awakest, it shall talk with thee." I gather four or five thoughts from this expression, and upon these we will speak.

I. We perceive here that the word is living. How else could it be said: "It shall talk with thee?" A dead book cannot talk, nor can a dumb book speak. It is clearly a living book, then, and a speaking book: "The Word of God, which liveth and abideth forever." How many of us have found this to be most certainly true! A large proportion of human books are long ago dead, and even shrivelled like Egyptian mummies; the mere course of years has rendered them worthless, their teaching is disproved, and they have no life for us. But, in your public libraries if you will, but, henceforth, they will stir no man's pulse and warm no man's heart. But this thrice blessed book of God, though it has been extant among us these many hundreds of years, is immortal in its life, unwhithering in its strength; the dew of its youth is still upon it; its speech still drops as the rain fresh from heaven; its truths are overflowing fountains of ever fresh consolation. Never book spoke like this book; its voice, like the voice of God, is powerful and full of majesty.

Over and above all this, the Holy Spirit has a peculiar connection with the Word of God. I know that he works in the ministries of all his servants whom he hath ordained to preach; but for the most part, I have remarked that the work of the Spirit of God in men's hearts is rather in connection with the texts we quote than with our explanations of them. "Depend upon it," says a deeply spiritual writer, "it is God's Word, not man's comment upon it, which saves souls." God does save souls by our comment, but still it is true that the majority of conversions have been wrought by the agency of a text of Scripture. It is the Word of God that is living, and powerful, and sharper than a two-edged sword. There must be life in it, for by it men are born again. As for believers, the Holy Spirit often sets the Word on a blaze while they are studying it. The letters were at one time before us as mere letters, but the Holy Ghost suddenly came upon them, and they spake with tongues. The chapter is as lowly as the bush at Horeb, but the Spirit descends upon it, and lo! it glows with celestial splendor, God appearing in the words, so that we feel like Moses when he put off his shoes from his feet because the place whereon he stood was holy ground. It is true that the mass of readers understand not this, and look upon the Bible as a common book; but if they understand it not, at least let them allow the truthfulness of our assertion, when we declare that hundreds of times we have as surely felt the pres-

ence of God in the page of Scripture as ever Elijah did when he heard the Lord speaking in a still small voice. The Bible has often appeared to us as a temple of God, and the post of its doors have moved at the voice of him that cried, whose train also has filled the temple. We have been constrained adoringly to cry, with the seraphim, "Holy, holy, holy, is the Lord God of Hosts." The Jews place as the frontispiece to their great Bible the text, "Surely God is in this place; it is none other than the house of God, and the very gate of heaven." And they say well. It is, indeed, a spiritual temple, a most holy house, garnished with precious stones for beauty, and overlaid within and without with pure gold, having for its chief glory the presence of the Lord, so gloriously revealed, that oftentimes the priests of the Lord cannot stand to minister, by reason of the glory of the Lord which fills the house. God the Holy Spirit vivifies the letter with his presence, and then it is to us a living Word indeed.

And now, dear brethren, if these things be so—and our experience certifies them—let us take care how we trifle with a book which is so instinct with life. Might not many of you remember your faults this day were we to ask you whether you are habitual students of Holy Writ? Readers of it I believe you are; but are you searchers; for the promise is not to those who merely read, but to those who delight in the law of the Lord, and meditate therein both day and night. Are you sitting at the feet of Jesus, with his Word as your school-book? If not, remember, though you may be saved, you lack very much of the blessing which otherwise you might enjoy. Have you been back-sliding? Refresh your soul by meditating in the divine statutes, and you will say, with David, "Thy word hath quickened me." Are you faint and weary? Go and talk with this living book; it will give you back your energy, and you shall mount again as with the wings of eagles. But are you unconverted altogether? Then I cannot direct you to Bible reading as being the way of salvation, nor speak of it as though it had any merit in it; but I would, nevertheless, urge upon you unconverted people great reverence for Scripture, and intimate acquaintance with its contents, and a frequent perusal of its pages, for it has occurred ten thousand times over that when men have been studying the Word of Life, the Word has brought life to them. "The entrance of thy Word giveth light."

II. If the text says, "When thou awakest, it shall talk with thee," then it is clear the word is personal. "It shall talk with thee." It is not written, "It shall speak to the air, and thou shalt hear its voice," but "It shall talk with thee." You know exactly what the expression means. I am not exactly talking with any one of you this morning; there are too many of you, and I am but one; but, when you are on the road home, each one will talk to his fellow; then it is truly talk when man speaks to man. Now, the Word of God has the descending habit of talking to men, speaking personally to them; and, herein I desire to commend the Word of God to your love. Oh, that you might esteem it very precious for this reason!

This book is so personal that it speaks to men in all states and conditions before God. How it talks to sinners—talks, I say, for it puts it thus: "Come, now, and let us reason together; though your sins be as scarlet, they shall be as wool; though they be red like crimson, they shall be as snow." It has many very tender exhortations for sinners. It stoops to their condition and position. If they will not stoop to God, it makes, as it were, eternal mercy stoop to them. It talks of feasts of fat things, of fat things full of marrow; and the book, as it talks, reasons with men's hunger, and bids them eat and be satisfied. It speaks of garments woven in the loom of infinite wisdom and love, and so it talks to man's nakedness, and entreats him to be arrayed in the divine righteousness. There is no sinner, in any condition, who dare say there is nothing in the Word of God to suit his case. If thou hast been a persecutor, Saul's history talks to thee; if thou hast shed innocent blood very much, Mannasseh would speak with thee; if thou hast been a harlot, or thief, if thou hast special passages to which the sinner can be cast, there is a word that precisely meets his condition.

Anc, how very faithful it always is! You never find the Word of God keeping back that which is profitable to you. Like Nathan, it cries, "Thou art the man." It never allows our

sins to go unrebuked, nor our backslidings to escape notice till they grow into overt sin. It gives us timely notice; it cries to us as soon as we begin to go aside, "Awake thou that sleepest." "Watch and pray," and a thousand other words of warning does it address personally to each one of us.

III. From the text we learn that HOLY SCRIPTURE IS VERY FAMILIAR. "When thou awakest, it shall talk with thee." To talk signifies fellowship, communion, familiarity. It does not say, "I shall preach to thee." Many persons have a high esteem for the book, but they look upon it as though it were some very elevated teacher speaking to them from a lofty tribunal, while they stand far below. I will not altogether condemn that reverence, but it were far better if they would understand the familiarity of God's word; it does not so much preach to us as talk to us. It is not, "When thou awakest, it shall lecture thee," or, "It shall scold thee;" no, no, "it shall talk with thee." We sit at its feet, or rather at the feet of Jesus, in the Word; and it comes down to us; it is familiar with us, as a man talketh to his friend. And here let me remind you of the delightful familiarity of Scripture in this respect, that it speaks the language of men. If God had written us a book in his own language, we would not have comprehended it, or what little we understood would have so alarmed us, that we should have besought that those words should not be spoken to us any more; but the Lord, in his word, often uses language which, though it be infallibly true in its meaning, is not after the knowledge of God, but according to the manner of man.

How tenderly Scripture comes down to simplicity. Suppose the sacred volume had all been like the book of the prophet Ezekiel, small would have been its service to the generality of mankind. Imagine that the entire volume had been as mysterious as the book of Revelation; it might have been our duty to study it, but if its benefit depended upon our understanding it, we should have failed to attain it. But how simple are the gospels, how plain these words, "He that believeth and is baptized shall be saved;" how deliciously clear those parables about the lost piece of money, lost sheep, and the prodigal son. Wherever the word touches upon vital points, it is as bright as a sunbeam. Mysteries there are, and profound doctrines, deep where Leviathan can swim; but, where it has to do immediately with what concerns us for eternity, it is so plain that the babe in grace may safely wade in its refreshing streams. In the gospel narrative the wayfaring man, though a fool, need not err. It is familiar talk; it is God's great mind brought down to our littleness, that it may lift us up.

And, how often the book has answered enquiries! I have been amazed in times of difficulties to see how plain the oracle is. You have asked friends, and they could not advise you; but you have gone to your knees, and God has told you. You have questioned, and you have puzzled, and you have tried to elucidate the problem, and lo! in the chapter read at morning prayer, or in a passage of Scripture that lay open before you, the direction has been given. Have we not seen a text, as it were, plume its wings and fly from the Word like a seraph, and touch our lips with a live altar coal? It lay like a slumbering angel amidst the beds of spices of the sacred Word, but it received a divine mission, and brought consolation and instruction to your heart.

IV. THE WORD IS RESPONSIVE. "When thou awakest, it shall talk with thee," not to thee. Now, talk with a man is not all on one side. To talk with a man needs answering talk from him. You have both of you something to say when you talk together. It is a conversation to which each one contributes his part. Now, Scripture is a marvellously conversational book; it talks, and it makes men talk. It is ever ready to respond to us. Suppose you go to the Scriptures in a certain state of spiritual life; you must have noticed, I think, that the Word answers to that state. If you are dark and gloomy, it will appear as though it had put itself in mourning, so that it might lament with you. When you are on the dunghill, there sits Scripture, with dust and ashes on its head, weeping side by side with you, and not upbraiding like Job's miserable comforters. But suppose you come to the book with gleaming eyes of joy, you will hear it laugh; it will sing and play to you as with psaltery and harp, it will bring forth the high-sounding cymbals. Enter its goodly land in a

happy state, and you shall go forth with joy and be led forth with peace, its mountains and its hills shall break before you into singing, and all the trees of the fields shall clap their hands. As in water the face is reflected, so in the living stream of revealed truth a man sees his own image.

And how, too, if you love the Bible, and talk out your love to it, the Bible will love you! Its wisdom says, "I love them that love me." Embrace the Word of God, and the Word of God embraces you at once. When you prize its every letter, then it smiles upon you graciously, greets you with many welcomes, and treats you as an honored guest. I am always sorry to be on bad terms with the Bible, for then I must be on bad terms with God. Whenever my creed does not square with God's Word, I think it is time to mould my creed into another form. As for God's words they must not be touched with hammer or axe. Oh, the chiselling, the cutting, and hammering in certain commentaries to make God's Bible orthodox and systematic! How much better to leave it alone! The Word is right, and we are wrong, wherein we agree not with it. The teachings of God's Word are infallible, and must be revered as such. Now when you love it so well that you would not touch a single line of it, and prize it so much that you would even die for the defence of one of its truths, then, as it is dear to you, you will be dear to it, and it will grasp you and unfold itself to you as it does not to the world.

Dear brethren and sisters, I must leave this point, but it shall be with this remark—Do you talk to God? Does God talk to you? Does your heart go up to heaven, and does his Word come fresh from heaven to you? If not, you know not the experience of the living child of God, and I can earnestly pray you may. May you this day be brought to see Christ Jesus in the Word, to see a crucified Savior there, and to put your trust in him, and then, from this day forward, the Word will echo to your heart—it will respond to your emotions.

Lastly, let the Scriptures talk with you, and it will confirm and settle you. We hear every now and then of apostates from the gospel. They must have been little taught in the truth as it is in Jesus. A great outcry is made, every now and then, about our all being perverted to Rome. I was assured the other day by a good man, with a great deal of alarm, that all England was going over to Popery. I told him I did not know what kind of a God he worshipped, but my God was a good deal bigger than the devil, and did not intend to let the devil have his way after all, and that I was not half so much afraid of the Pope at Rome as of the Ritualists at home. But mark it, there is some truth in these fears. There will be a going over to one form of error or another, unless there be in the Christian a more honest, industrious reading of the Holy Scriptures. What if I were to say to my church members do not read your Bibles, should I be slandering you? You hear on Sabbath day a chapter read, and you perhaps read a passage at family prayer, but a very large number never read the Bible privately for themselves; they take their religion from the monthly magazine, or accept it from the minister's lips. Oh, for the Brethren spirit back again, to search the Scriptures whether these things be so. I would like to see a huge pile of all the books, good and bad, that were ever written, prayer-books, and sermons, and hymn books, and all, smoking like Sodom of old, if the reading of those books keeps you away from the reading of the Bible; for a ton weight of literature is not worth an ounce of Scripture, one single drop of the essential nectar of the Word of God is better than a sea full of our commentaries and sermonizations, and the like. The Word, the simple, pure, infallible Word of God, we must live upon if we are to become strong against error, and tenacious of truth. Brethren, may you be established in the faith, rooted, grounded, built up; but I know you cannot be unless ye search the Scriptures continually.

The time is coming when we shall fall asleep in death. Oh, how blessed it will be to find when we awake that the Word of God will talk to us then, and remember its ancient friendship. Then the promise which we loved before shall be fulfilled; the charming intimations of a blessed future shall be realized, and the face of Christ, whom we saw as through a glass darkly, shall be all uncovered, and he shall shine upon us as the sun in his strength. God grant us to love the Word, and feed thereon, and the Lord shall have the glory for ever and ever. Amen and amen.

From Mobile.

From Greetings from the Gulf—How Thanksgiving Day was Kept in Mobile—Generous Provisions for the Poor.

The halcyon days and matchless nights of our last fall month let us long in doubt here whether we could come at all this season to enjoy the Gulf Coast; but he came at last, the royal fellow, clad in a crystal coat of frost, blustering and whistling at first as if he were angry, but quietly settling down in the end with a broad smile of sunshine playing over his face. Surely, Mr. Editor, the Irishman's greeting is in place on such a glorious day as this: "The top of the morning to ye reverence!"

THANKSGIVING DAY IN THE GULF CITY.

Followed close upon the heels of our first frost, and was quite generally observed by our people. Different persons, of course, had different ways of observing it, some preferring to devote it to the annual hunt, some dry ones taking it about, others going by boat, and others still by rail; some to social visits and family reunions, resting and rejoicing at home; but not a few, I am glad to say, by giving part of it at least to the sweet and solemn services of God's house, uniting hearts and voices with the thousands of others all over the land who joined that day in a great, grand chorus of thanksgiving and praise. Services previously announced were held in nearly all the churches of the city, and, from all I can learn, were more largely attended than ever before—at least since the war. Many people and churches that for years paid no attention to the return of the day, have of late come to observe it regularly. This year our whole people seemed to anticipate its coming with unusual interest, to enter with extra fervor into the thanksgiving services, and to find

AN EXTRA FLAVOR IN THE THANKSGIVING TURKEY.

Yet, so far as I know, no disposition was cherished, and certainly no word was uttered by press or pulpit, to foster a partisan spirit or encourage a partisan view of the public blessings vouchsafed to our land. The *Register* seemed to voice the sentiment of our whole community when on Thanksgiving morning it said: "Looking back on our lives to day who among us can claim that he has nothing to be thankful for? Who can say that as a nation we should not bow with grateful hearts before the Almighty? To-day we are a hopeful and happy people. We are also a united people. While the Old World is disturbed by the intrigues and scheming of statesmen, by trouble without and disturbance within, our land is at peace, tranquil in that security which confidence in themselves and trust in the Almighty will ever give to freemen." Surely, we of the South have raised our hands to heaven this year not as partisans, nor as a fragment of the nation sitting apart in isolation and desolation, but as once more a recognized and happy part of a united and thankful people.

At Christ church the most elaborate preparations were made for a genuine

"HARVEST HOME" FESTIVAL.

The services are said to have been of rare interest. The "harvest gatherings" were piled up in great heaps and in most artistic shapes and designs. The Jews to the right and left of the chancel were converted into impromptu booths in which were displayed all sorts of edibles and household supplies, blankets, quilts, canoes, domestic, etc., in the greatest profusion and in the most attractive ways. The pastor, Dr. Tucker, took as his text these striking words of Nehemiah, "Go your way, eat the fat and drink the sweet, and bear portions unto them for whom nothing is prepared;" and preached the gospel of a grateful and generous beneficence. At the close of the services, the beautiful "harvest" was turned over to the "Charity Chapter" of the church for distribution among the poor as occasion might require.

Similar services were held in the other Episcopal churches of the city and liberal offerings for the poor were made by all. The Presbyterian congregations held

"UNION SERVICES"

at Government Street church, Dr. J. R. Burgett preaching the sermon from Deuteronomy sixteenth chapter, third and fourth verses, taking as his subject "Our Feast of Tabernacles." God's Israel to-day, he said, no less than in olden times, should observe every year a day of thanksgiving. It would help greatly both to express and inspire our gratitude to God for his perpetual and particular

mercies. It would help us to form the habit of thankfulness. He emphasized the lesson found in the ancient law of the Feast, requiring not only that "thy son and thy daughter," "thy servant, and thy maid servant, the stranger, the fatherless and the widow, that are within thy gates." We should see to it that God's poor should have a share in God's bounties.

The Methodists also held "union services" in the St. Francis Street Methodist church, Dr. E. L. Loveless preaching an excellent sermon from Psalm one hundred and fifteenth, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Here, too, a collection was taken up, the proceeds of which are to go toward the endowment of the college at Greensboro, Alabama.

"Last but not least," I may mention our "union services." Pastor Chamberlin, of P. Imbrie Street, being absent from the city, his people were invited to unite with the ST. FRANCIS STREET BAPTIST CHURCH in keeping the day. For the last three years the church has observed the day with increasing congregations and contributions. The services this year surpassed those of others in every particular. The doors stood open on the day before Thanksgiving as well as on Thanksgiving Day, for the reception of gifts for the poor. At first they came only in small packages and children's contributions, but afterwards, of all sizes and sorts. Toward evening they poured in thick and fast, and the ladies were kept as busy as bees receiving, assorting and storing them away. Thursday morning the scene reopened, and was more lively still. Gifts of all sorts were sent in ranging in size from a glass of jelly to a barrel of flour; dry goods and groceries, fruits and vegetables, coffee, tea, sugar, preserves, pickles, &c., besides various articles of clothing and cheering sums of money. It was a scene of generous rejoicing and genuine enthusiasm, manifested not only in the abundance of gifts, but in the whole public service and private ministrations of the day. The pastor, Rev. G. B. Eger, preached the sermon, taking as his subject,

"THANKSGIVING, A DUTY AND A PRIVILEGE."

The greatest and loftiest Feast of Israel was a feast of praise, he said, and the closing and crowning Psalm of Israel are Psalms of praise. Praise was ordained of God as a law, as the temple service and the Feast of Tabernacles clearly testify; praise was required of men as a privilege, as this great glowing book of Psalms triumphantly proves; for whatever other notes are sounded in its course, all ends in this, "Praise ye the Lord!" He spoke of how the spirit of praise thus fostered in Israel passed over into the Christian dispensation only to become more spiritual and to maintain itself more spontaneously even after its ancient forms of expression had been abandoned, and how in all the Christian centuries it had found its own various and varying forms and means of expression. He touched upon the history of Thanksgiving Day as observed by our forefathers in this country, and as now established North and South as a national custom. He then proceeded to set forth the great facts and principles which underlie and inspire all true thanksgiving, and closed with a survey of the many reasons and manifold blessings in our lot as a nation and as individuals which call upon us to join the universal chorus of praise to God. "Let everything that hath breath praise the Lord. Praise ye the Lord!" Before the sun set that day in clouds and rain the committee of destitution, aided by pastor and deacons, had sent out liberal portions of gifts and "good things" to various parts of the city, and many a home lately darkened by destitution was suddenly lighted up with joy. "At eventide there was light." Nor was the present alone thought of; a surplus of clothing, provisions and money was kept for future use.

I cannot close this account of "our Thanksgiving," as long as it is, without alluding to the beautiful feast provided for the inmates of our County Poor House, chiefly through the praiseworthy efforts of Rev. A. T. Owens, pastor of the Third Baptist church (colored) of this city. For several years past he has performed a similar service, calling in person on our citizens and receiving gifts to this charity. This year oysters by the thousand, one hundred and twenty-nine pounds of turkey, twenty-four chickens, twenty-eight pounds of butter, two hundred oranges, two barrels of apples, one barrel of Irish potatoes, and other things in proportion went to make Thanksgiving Day bright and memorable to these poor pensioners

upon the public bounty, whose days are generally so grey and dull—whose life is so rarely relieved by gleams of sunshine. Surely many a heart has realized during this happy season that it is a good thing to give thanks unto the most high; that there is blessedness in giving as well as in receiving.

MOBILE.

For the Alabama Baptist.

Curious Phrasology from a High Source.

The inaugural address of our Governor, delivered at Montgomery last Monday before the House and Senate in joint session, is conspicuous for that felicity of diction which seems ever to characterize the utterances of that worthy gentleman, as well as for the glowing picture it presents of the progress which our favored State is making, and sees us destined to make, in the future. "As if just aroused from a long sleep," he says, "our people, taught fortitude and given strength in the school of defeat, taught confidence and self-reliance in the school of poverty, are girding up their loins for a new career of culture and progress, and preparing for achievements more practical and useful, if less grand, than those that illuminate their history." In the course of his address he dwells with assurance upon "the change that is coming," speaking in glowing terms of "the inevitable splendor of the new era," which is being ushered in by "the restless current of events, for which we are hardly yet prepared;" and thus introduces the period in which occurs the "curious phrasology" which doubtless has attracted general attention. "This transformation," he tells us, "is not to be wrought by legislative action, or to be retarded by legislative interference, but it is silently, almost imperceptibly, certainly and rapidly being accomplished by individual effort, inspired by an inanimate divinity, and moved by an unconscious impulse." Mark the words, "inspired by an inanimate divinity!" Will the good Governor pardon one of his loyal subjects for pausing a little just here, puzzled to know what that means? "Inspired by an inanimate divinity!" What is this "inanimate divinity" of which he speaks? And what kind of "inspiration" does it give? We wish the Governor would elucidate. But, he gravely bids us read on, we fancy, and learn his meaning, according to the laws of language, from the context. Ah, yes, here is the explanation: "It is destiny, providing here the present means, adapting laws to existing conditions," etc. No obscurity there. His "inanimate divinity" is "destiny;" "only that and nothing more." We wonder if in the ardor of speech-making the school-boy within the Governor came to the front, and thus the old classic phrasology learned in his youth leaped to his lips; or if he has lately found recreation and relief from the cares of office in the cherished lore of those old pagan masters. Or can it be that, catching the spirit of the dominant philosophy of our day, he no longer recognizes in human affairs "the good hand of our God," but searches in vain for anything more than a blind force, an inevitable "destiny," "an inanimate divinity." If so, God pity the Governor and all who are like him! Who can imagine, "the fathers," the founders of our Government, using such terms in their public addresses?

VOX.

One of the commonest arguments in favor of the system of licensing dram shops, is the large revenue derived from it, which the State can then turn around and expend in supporting its paupers, its insane, its criminals, and other objects of pity, mainly made such in consequence of the omnipresent temptation of the open grog shop. To this reasoning, St. John says: "Granting this to be true, I insist that we have no right to consider the question of revenue at a cost of the sacrifice of principle. All the revenue ever received from such a source will not compensate for a single tear of a heart-broken mother at the sight of her drunken son as he reels from the door of a licensed dram shop."—Ex.

Obituary.

Died, near Dixie, Ala., Nov. 19th, 1884, Mrs. Lou Mitchell, wife of Jas. H. Mitchell, and daughter of Leroy Friday. She was born March 6th, 1850; married Nov. 1st, 1883. She has been a devoted member of the Baptist church for several years. She was a faithful daughter, a good sister, a tender and affectionate wife. She leaves father, husband, brothers and sisters, many friends and relatives to mourn her loss. Her body now sleeps in her narrow home, with baby in her arms. And her soul has gone from friends and relatives near. Gone, oh, gone from husband dear! Gone across the rolling deep. Gone to a land where they do not weep; Gone from earth, this house of clay. Gone, gone from life to endless day.

M. H. BARNES.

Temperance Column.

Selected for the Alabama Baptist by the Executive-Committee of the Board of Christian Work of Gadsden W. C. T. U.

WISE REFLECTIONS. Respectfully Submitted to All Who Call Themselves "Moderate Drinkers."

If I drink what is called moderate, I may easily be led, like many others, to drink to excess; but if I drink none at all there cannot be the least possible danger.

If I drink very little I shall have little to give up, and shall find the change so much easier to make.

If I take a little, others who follow my example, being weaker, or not so careful as myself may be led to drunkenness; but if I entirely abstain, I set an example which is safe for everybody to follow.

If I drink but a little and keep a small stock for my friends in the way of hospitality, it will cost a considerable sum of money; but abstinence is a cheaper system, and tends to promote economy in all over whom I may exercise influence.

If I drink intoxicating liquor at all, I virtually praise the liquor; but if I abstain, I raise a protest against it.

If I am ever so moderate, I am identified with the drinking party and the drinking system; but if I abstain, I connect myself with those who are working to save the country from its greatest foe.

If I take my glass, I cannot heartily reprove the drunkard nor recommend my own example to him with effect; but if I am a teetotaler, I can do so with confidence and a hope of success.

If I take but a little, I am one remove from perfect sobriety; but if I take nothing stronger than water, milk, or tea, I shall always be perfectly sober.

For these reasons I have made up my mind to be a total abstainer.—Joseph Liversey, Ireland.

The following, from the New York Tribune, shows high standard in the moral sentiment of one of the foremost political journals of the day: "The saloon is an institution which makes the poor poorer continually. If only half the annual expenditures of the wage-earning classes upon drink were saved, the elevation of those classes would proceed by leaps and bounds. The saloon, however, is ever lying in wait for the weak or the social wage-earner. In this great city, on any of the main avenues, he cannot walk a block without passing a manufactory of misery. At every turn the purveyor of drink entices him, gets between him and his family, between him and his manhood, between him and his happiness. The pervading influence of rum pursues the slaves of appetite unceasingly, and makes their lives a constant struggle or a succession of disastrous falls. This subtle, prevalent influence is the bitterest curse that rests upon modern civilization, and it will destroy civilization if it is not itself destroyed. For the discontent, the anarchic tendencies, the seditious doctrines, the dangerous dispositions that are manifesting in centres of population, together with the vices of administration which alarm the thoughtful, and the difficulties in the way of reform which are due to the intractability of the material dealt with—all have their spring and origin in the habit of drinking, that potent drink influence, which baffles the enthusiasm of the reformer and laughs to scorn the appeals of religion, of reason, of self respect. This evil influence is degrading and brutalizing society, and progress will be slow and unsatisfactory until a public opinion is formed which refuses to palter with the abuse longer."

PUBLIC SENTIMENT STRENGTHENED.

The pastor of the Central Baptist church last Sunday evening said: "I believe that I and others have the right to present the subject of prohibition from our pulpits, and I would do so without fear or favor, lending my influence to the destruction of the liquor traffic." We know that a healthy public sentiment founded upon an enlightened Christian conscience is a power without which any law is almost a dead letter. A great factor in the work of reform is that Christian ministers and the church, must come up and educate and enlighten public sentiment, and as advances in the great reformation are made a moral influence is left behind that will fix and secure any enactment. Now that statesmen, scientists, moral reformers, educationists, political men, and the church are being awakened, we hope that the question will get so strong a hold upon the heart and conscience of the people as to make them speak in thunder tones from one end of the State to the other. Away with the curse of all courses, the liquor traffic.

—Weekly Broadacre.

Alabama Baptist.

SELMA ALA., DEC. 11, 1884.

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JNO. L. WEST, Editor and Proprietor.

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DEACONS.

Ministers, whether pastors or evangelists, have had a good deal of advice in the columns of this paper—if not from the editors yet from contributors. It is to be hoped they have duly considered, digested and applied it. Perhaps it is time that the other class of church officers have their "pure minds stirred up by way of remembrance." We would therefore respectfully start several inquiries in relation to them.

If ministers, failing to fill up the positions assigned them, are removed or frozen out, were it a special hardship if inefficient deacons should receive similar treatment? If, for instance, they fail to get up the modest salary voted, and offered unsought, to the pastor, under the conviction that it was just and equitable in the circumstances, who is mainly to blame? Would not many, if approached, say, "We proposed to give something, though not of the church, but nobody would ask us for it?" Do not the deacons often fail to make anything like a thorough canvass of the congregation? How many of them are just now acquainted fully with the sinking heart of their pastor, as winter clothing is wanting, accounts unpaid, and salary deferred to the latest date, if paid at all? How many people think it will be quite soon enough to pay him by spring or early summer. We have known subscriptions to run on so long as to be counted into the next year, and thus good part of a year's salary saved. If the pastor had a good income this would not be so bad; but often it is very meagre at best.

How many stovetop breakers, brethren deacons, will this winter break up Sunday-schools? Could we attend to ordinary business in midwinter, in an open house without fire? Then how can people attend to the Lord's business, sitting by the hour in a freezing atmosphere? Will you turn off your poor pastor because he does not "draw" in such a place? pick up the first protracted meeting man who, in midsummer, calls on him in drawing a crowd, as a more eloquent and taking man? We rarely see a stovetop, fireless house of worship, without thinking what kind of deacons must be there.

"We will resign!" "You will?" Did you take the high office on you unthoughtfully? And do you feel authorized to disregard your vows at the first cross you meet? Don't you often sigh,

Am I a soldier of the cross,
A follower of the lamb;
And shall I fear to win my cause,
Or blush to speak his name?

We have heard you. What did you mean? Ah, brethren, "quit you like men." What though a crusty brother insult you, once and awhile. Did they never insult your Master? Be about your Master's business; and look not for a sinew, and think not your work done when you hand around bread and wine once a quarter, or even when you have received and paid out a hundred dollars or so on church account once a year. It is your special business to relieve your pastor of caring cares that he may, nearly as possible, "give himself wholly to prayer and the ministry of the word," to look after the poor; to manage the financial affairs of the church with as much integrity, energy, perseverance, and self-denial as you do your own private business.

But we think well of a great many of our deacons, though we thus write. We know, and have known, many of them using the office of a deacon well, and purchasing unto themselves a good degree and great boldness in the faith. Brethren, all hail! How we love to shake hands with you until we shake up to your heart! As for the rest, we say, suffer the word of exhortation—for we are not personal, but jealous for the Master. We may need better pastors, but we need better deacons also—men who know their duty, and knowing, dare to do it.

CHRISTMAS.

So far as our observation has gone, the average church does not get over the effects of Christmas short of three months. Egg-nogs, frolics, and the like, at that season, lead many astray. Three months lost in a year! What a fearful sacrifice!

And then the pastor and spiritual-minded members distressed to agony. The former often serves four country churches. Two or three cases of discipline in each perhaps grow out of Christmas festivities. Every Saturday for three months the pastor presides over a distracted church—a

veritable purgatory. If the birth of Christ were celebrated by special services once a year of a devotional character, it might do very well; though we have never been much inclined to "observe days and seasons" beyond divine prescription; but when revelry takes the place of such services, our heart sickens at the thought. We have for years dreaded Christmas, and we dread it more as we grow older.

Don't let tender hands prepare egg-nogs the coming Christmas, to minister at the altars of Bacchus; it don't become them. Let the festivities of Christmas, if they must be, be grave and decorous.

Rev. J. J. D. Renfro, D. D., is expected to deliver a lecture on next Monday night, to the ministerial students in Howard College. We have not learned what his subject will be, but something in the line of their future work, and, as a matter of course, something thoroughly good. This lecture is the first in a scheme inaugurated by the Board of Ministerial Education, and heartily seconded by the President and Faculty of Howard College. The plan is to have a series of lectures, about one a month, delivered by some of the best and most experienced pastors in the State, who, without any cost whatever to the Board, will contribute this much to the work of ministerial education. The plan is a good one, and must result in much good to the students. In making this note we are reminded that the Board, with the consent of Col. Murfee, have also asked Bro. Davidson, pastor of the church in Marion, to meet the young ministerial students in a class one night in the week and instruct them in theology, so far as may be done without interfering with their other studies. This movement, if it can be carried out, will, in connection with the course of lectures already mentioned, furnish a vast amount of instruction to the young ministers without extra cost to them or the denomination, and with out interfering with the regular course in college. Bro. Davidson is eminently fitted for this work. He has already taken hold of the young men, organized them into a class for the study of missions one Friday night in each month, and is exerting upon them in many ways a most excellent and helpful influence. The Board of Ministerial Education are doing all in their power to further the interest of their work; and we are sure the denomination will appreciate this more and more, and give them the most hearty support.

THANKS BY WHOLESALE.—We have before us a great pile of letters, each one of which we should like to answer in person, if it were possible. These letters evince the interest of scores of brethren and sisters who are working for the ALABAMA BAPTIST with a will. They come from all parts of the State and all of them are full of kindly expressions and well nigh all of them contained money for the paper. To all of these dear brethren and sisters we wish to express our deep gratitude, both for what they have done and for what they have promised to do in the future. Truly there has not been so much interest manifested in the ALABAMA BAPTIST in five years as is manifest now.

STATE MISSION BOARD.—The article of "Inquirer," headed "State Mission Board," which appeared in this paper last week, was inserted by the printers while we were sick in bed. We regret exceedingly its appearance in our columns. We wish to express our disapprobation of that article in the strongest terms. It does gross, though unintentional, injustice to wise and good brethren, who are devoting their time, not only without charge, but at considerable expense, to the service of Christ and the denomination.

OUR COLUMNS are now crowded with advertisements, as they always are in December. Everybody who has anything to sell is anxious to advertise for the holidays. We hope there are none on our list now to raise the usual row about so many advertisements in the paper and threaten to stop it unless we stop so much advertising. Indeed we know there are none such on our list now; because those who made so much fuss about it were those who had the paper sent them on credit, and who did not pay us when they promised to do so, and who have not paid us yet, and who never expect to pay us. Fact. Of course we shall have very much less advertising after Christmas.

QUERY.—What would you think of a deacon who would sign a petition for whiskey to be sold in his community, when not a family in the community is able (?) to take the ALABAMA BAPTIST?

ANSWER.—The deacon did wrong in signing the petition—very wrong. What we should think of him would depend upon the circumstances. Point out the evil to him and exhort him to repent in the spirit of Christ. If he is a good man he will acknowledge his error when pointed out to him. If he is not a good man, you have no use for him in the church, much less as a deacon.

Don't, PLEASE.—Don't abuse us so much, brethren, please. We were sick the whole of week before last and a good part of last week. It has been our misfortune to be sick not a little this year, and we have been sorely tried by sickness and death in our home circle. The family are all well now and we are gaining in health and strength. We hope to be able from this time on to attend to the wants of all and to give our usual attention to the paper, which means, as it has always meant, the best labor we can bestow.

LAST week's paper contained less than the usual amount of editorial matter. We suppose it was not greatly missed; but if complaints should be made or felt, we have to say, that editors sometimes get sick as other men do; grow weary with many cares; having, as they often do, to make brick, straw or no straw. But we believe people rarely think it possible for an editor or preacher to get tired, albeit made of flesh and blood as other men are.

FIELD NOTES.

Prof. I. B. Vaiden, of Marion, is pure gold, and a friend that stands in place of a brother.

Bro. B. F. Riley, of Bellville, was in Selma Monday, looking as cheerful and sprightly as ever.

Bro. H. F. Fancher writes that Bro. I. U. Wikes will probably preach for our people at Oxford next year.

Rev. E. F. Baber will preach two Sundays a month at Shiloh the ensuing year. That looks like progress.

Rev. J. M. Fortune will succeed Rev. E. F. Baber in the pastorate at Collierville. Fortune was pastor there some years ago.

Rev. Thos. C. Teasdale, D. D., has become co-editor of the *Southern Baptist*. His headquarters will be at Columbus, Miss.

Prof. Frazer and Inskip of the Judson Institute, were both in to see us last week. The Judson is crowded and the President is happy.

"We should not undertake any church work without first carrying the whole matter to God in prayer."

—Rev. W. B. Crompton, at Shiloh.

"I think Dr. Freeman's sermon should be put in more durable form and widely circulated."—Jno. B. Appleton. That sermon was greatly appreciated.

Rev. H. Talbird, D. D., of Lexington, Mo., called on us last week. He was on his way to Marion with his family. He expects to make Starke, Fla., his home in the future.

We regret to learn that brethren J. Q. and W. R. Lipscomb, of Marengo county, had their gin house, together with five or six bales of cotton and a lot of cotton seed, burned on election day.

"If any man be in Christ, he is a new creature, old things have passed away, behold, all things have become new."—Paul. The man himself is a new man, and everything else is new to him.

Rev. J. M. McCord, of Six Mile, paid his respects to this office on Saturday. He is a growing young minister, and we regret that he finds it necessary to employ his weeks in the school room.

We still hear praises of Bro. C. P. Fountain's sermon on "speaking smooth things," which we published last spring. One brother has just written to us that he has it pasted in a book to read to his friends.

"Accept my thanks for your brief editorial in last week's paper on the character of Solomon. I had studied the lesson as well as I could, but obtained no light until I read your editorial."—J. M. Kallen, Marion, Dec. 1st.

"I would not do without the ALABAMA BAPTIST for four times its cost. The Baptist cause generally is doing well. We have preaching once a month at our church, Macedonia, by Bro. H. R. Moor."—T. J. Embury, Level Road.

"The Lord has abundantly blessed my four churches. Ninety-six members have been received into their fellowship since the middle of August. To God be all the praise. May the Lord bless your labors on the ALABAMA BAPTIST."—T. P. Gavin, Oxford.

Bro. W. P. Rice, of Fort Deposit, says he can be heard from during the next twelve months at Molino, Fla. We hope he will let us hear from him as often from Molino as he did from Fort Deposit, and in the same way—usually with a post office money order to arrest our attention.

Bro. G. W. Coker, of Mt. Willing, is in the midst of deep affliction. Recently he buried his father, Bro. Wm. Coker, and now death has taken from him the companion of his bosom. She died Nov. 30th, after a brief illness. We deeply sympathize with our brother and his bereaved family.

The church at Mt. Willing, Rev. J. M. Fortune, pastor, has, within the last few months, put a new organ in the church, gotten a Ladies' Missionary Society organized, and resolved to carry on the Sunday-school through

the winter. That is the way to do. How many other churches will follow this example?

Bro. G. M. Jones, Sr., has sent us twenty-five cents for the ALABAMA BAPTIST to be sent to Rev. J. M. Robinson, at Conecuh River. Bro. Jones begs that others interested will contribute enough to extend the subscription of Bro. Robinson for at least a year, and send it to us. We trust his call will be heeded.

"The dead are wiser than the living. They know more than the living, and know it better."—Dr. Frost, at Shiloh. That is true. And when we are dead, and know why our Heavenly Father calls us to pass through the deep waters, we shall thank God for many things which now cause us deep sorrow.

The Selma Baptist church took up their collection last Sunday morning for the Board of Ministerial Education, and finished up their assessment for this work of two hundred and ten dollars. We wonder what church will be the banner church, and what Association the banner Association, in its contribution to this work.

"Verbena is a growing town and a very pleasant one. I have found the people remarkably kind. Bro. J. L. Thompson seems to be esteemed by all, and is doing a great work here as a pastor." Thus writes Bro. Hardy Jones, of Rockford, who went to Verbena to seek medical treatment for an invalid wife. We extend our sympathy to this dear brother in his affliction.

The church at Town Creek, Selma Association, has a physician who will arrive at any hour before day, on Sunday morning, however cold and inclement the weather, and ride many miles to see his patients, and return in time to carry his family to the Sunday-school, and meet his class. We allude to Dr. W. C. Stewart. It is no wonder that God blesses such a man as that.

Bro. John T. Yerby has again taken charge of the academy at Vance's Station. "I hope to be able, ere long," he writes, "to get up an interest here for you, and to obtain some subscribers for your valuable paper. I am sorry to find so many Baptists in our part of the State who are not taking it. It seems to me to improve all the time. I read the number of Nov. 13th with unusual interest and delight."

"I am afraid of deacons; it is said they have horns. But I will venture to say that the deacons ought to lead in meeting all the expenses of the church. They ought not to wait for the members of the church to come to them to pay them money; for the members will not do that. They ought to go from house to house, and from member to member, and see that every one pays something for the current expenses of the church." That is about what the Moderator of the Fifth Sunday Meeting said at Shiloh.

Didn't our eyes fairly glisten though? Monday morning we opened a letter addressed to us and the first thing that attracted our attention was a check for fifty dollars. It seemed too good to be true, and we looked at it two or three times to be sure that we had not made a mistake. Then we concluded that about forty dollars of the amount must be for Bro. Bailey or some body else. But not so. It was all for us and all for subscriptions to the ALABAMA BAPTIST. It bore the well known signature of Smith & Marbury, of Autauga county. God bless them.

We clip the following from the Montgomery *Advertiser* of Sunday: "Rev. M. B. Wharton, D. D., arrived in the city from Atlanta Friday night and will officially take charge as pastor of the First Baptist church this morning, preaching his first sermon at 11 o'clock. At 10 o'clock this evening there will be a recognition service, which will be participated in by the city ministers and by Dr. Frost, of Selma. Addresses will be made by Drs. Wharton, Frost, Pettie, Andrew, and perhaps others." Here is our hand, Bro. Wharton. We bid you welcome, and may the Lord bless you and the people you serve.

"Enclosed find \$2 for the much loved old friend, the ALABAMA BAPTIST. I hope I shall ever feel the same deep interest in all that pertains to the success of the Master's cause in Alabama, of which the ALABAMA BAPTIST has been so important and faithful an advocate. The past year has been one of blessing to the churches I am serving. About one hundred have been added to their membership, eighty of them by baptism. Cotton crops are short and money matters are exceedingly stringent. My health is much better here than it was in Alabama."—P. E. Kirven, Fairfield, Texas.

Bro. Jno. M. Huey, Pratt Mines: We have read your letter with great interest. May God bless you for your kindness and sympathy. The service you rendered us should have been acknowledged, and we regret that it was not. We hope you and all others will bear in mind that we do not keep our subscription books ourselves. That is done by an employee, who

does not know one man from another on the list. We have more than a score of employees in our service, and of course a great many things are done here in our name that never come under our immediate attention. It would be impossible for us to do it person everything necessary to be done in this office.

Bro. J. W. Wayne, of Montgomery county, is a Baptist of the right sort and he has a correct way of thinking. He writes: "I see my subscription is out, and I send \$2 to renew. I commenced with the first issue of the ALABAMA BAPTIST, and I would feel like I had lost a good friend should it cease to come. I expect to continue a subscriber as long as my circumstances will permit it. I would be glad to know that every Baptist family in the State were taking and reading the paper. If they were we would have a more live and working denomination than we now have. I regret that many Baptists can find money to pay for secular papers, but cannot find money to pay for religious papers."

"A most shocking occurrence took place here on the 22nd of November. Our old friend and brother, R. C. Caffee, one of our best citizens, and a Baptist of high repute, loved, honored and blameless among all men, had been sick and lingering for several months, but was able still to sit up. While sitting in his rocking chair by the fire, the family being in an adjoining room, he deliberately took a pistol and shot out his own brains. In a moment his wife and others were at his side, to find him still in his chair, gasping in death. Truly we do not know what a day or an hour may bring forth. He was one among the best and most inoffensive men of my whole acquaintance. 'How unsearchable are the judgments of the Lord, and his ways past finding out!'"

J. T. Yerby, Tuscaloosa County.

For the Alabama Baptist.

Spiritual Slumber—Its Causes and Cure.

GEO. B. EAGLE.

Why did Paul lift the veil and let the world look in on so sad a sight as that revealed in the thirteenth chapter of First Corinthians? What a state of things do we behold! The interior of a church like that of a hospital! Instead of a body of hale men doing hearty service for Christ, as the ideal of a church would seem to require, here is a company quite made up of invalids—spiritual invalids! Many among them are "weak," their strength seeming just to have decayed of itself; others are "sickly," rendered pale and infirm by disease, and "not a few" are fast asleep, with too little vitality left to keep them awake in the daytime! Now that is the picture of an apostolic church by an apostolic hand. What shall we say, then, of the much talked of purity and model-like beauty of apostolic churches?

But is not the picture still true to life? Or how many other congregations is it a faithful photograph? As we gaze upon it we see a vast array of churches of all ages falling into line behind it and sitting for the picture; churches whose melancholy weaknesses, diseases and slumberings were traceable to the same causes which produced such sad results that day in Corinth. Then, too, we may see hosts of churches of our own day taking their places in the line, and by the very life they are living classing themselves in the same category.

Come let us enter the door which Paul has opened and

INQUIRE INTO THE CAUSES of such a state of things. "For this cause," says Paul, "many among you are weak and sickly, and not a few sleep;"—for what cause?

We turn and look, and lo! what irreverence, what worldliness of spirit, what cruel selfishness we find among them! See how glaringly they are displayed in their habitual way of observing the Lord's supper. The facts of the case are well nigh incredible to us—almost too shocking to relate. Hear what grave charges Paul brings against them: You have desecrated a divine ordinance, turning it into an occasion for drunken revelry—v. 20-22. You have violated the spirit of Christianity in your treatment of each other, discriminating against one another and dividing the body of Christ into cliques, despising the church of God and shaming the poor. (v. 18 and 22).

What influences could have brought about such results? THE STATE OF SOCIETY IN CORINTH was peculiar. Multitudinous influences were at work to secularize the church; few, very few, to Christianize the world. It was a time of unusual commercial prosperity. A Grecian fondness for festivities and social pleasures prevailed. Christians who at first lived simpler lives had yielded little by little to these influences until they had come to think Christianity not only compatible with, but really conducive to, a larger enjoyment of the good things of this life. Why should not Christians, above all others, enjoy "the innocent pleasures of society?" This change showed itself accordingly in their "love feasts."

These "feasts," simple enough in

character, and good enough in design, at first, being intended to set forth and promote a community of interests and feelings among Christians, became at last simply worldly festivals. The spirit of the week day was carried into the Sabbath, the spirit of the world into the church, the spirit of the heathen feast into the sacred supper of the Lord. Thus the whole body was secularized. Seriousness gave place to hilarity, distinction of rank and property became sadly conspicuous, the poor and humble were elbowed off to themselves, even in the house of the Lord, while the men of wealth and rank feasted apart. Now it was such a course of conduct, such irreverence and worldliness of life, says the apostle, that had produced this weakness, sickness, slumber in the Christian church. "For this cause many among you are weak and sickly, and not a few sleep." The two things stand in the relation of cause and effect.

But think you such results were suddenly reached?

THE TRANSITION WAS INSENSIBLY MADE.

You may be sure. From our point of view, we readily discern in the sequel the moral complexion of their conduct. Under the fiery light of apostolic rebuke, we see a divine ordinance desecrated and the central spirit of Christianity violated. But by what art shall we trace the process, or show where the desecration began? No such thing was intended, evidently; no such result ever dreamed of.

Such a sad state of mind in the individual, such a sad state of things in the church, was brought about before they were even aware of the tendency; the advocates of such indulgences doubtless fancying that they were doing God's service in promoting more liberal views of Christianity! How subtle is the spirit of worldliness!

But, by their fruits ye shall know them." Results prove causes, and show their complexion. That the spirit which was at work in Corinth to produce this state of things was evil, who to-day will deny? To convince people that the same spirit is abroad among us, in our churches, in our own hearts, and that it is working the same dire results—that is the difficulty. Who among us discerns it? "If we discerned ourselves we should not be judged," says Paul. But, that we are "judged"—that God has seen in many of us similar sins, and sent his judgments upon us, seems evident from the fact that among us, too, "many are weak and sickly, and not a few sleep." As in ancient Corinth, so with us to-day, the ruling spirit of society, the inordinate demands of money-making, and our proverbial fondness for pleasure, reinforced by the subtle influences of a dominant materialistic philosophy, have conspired to produce a sad decline of reverence and other ominous symptoms of spiritual disease. Who that has any spiritual discernment, that has his eyes half open to the signs of the times, fails to see, or, seeing, fails to deplore the fact? But,

THE QUESTION OF CHIEF CONCERN FOR US

is not how to account for, but how to cure the evil. How shall we treat such "sickness?" How counteract such tendencies? Are we as Christians under the spell of like seductions but deadening influences? Are we becoming morally and spiritually "weak," "sickly," "given to slumber?" What shall we do? The apostle suggests the answer. It may be put into three words: Reflect, Meditate, Reform.

First, we should REFLECT UPON THE CONSEQUENCES.

This the apostle teaches by the very act of presenting for the consideration of the offending Christians this dark picture. The very thought that we may be pursuing a course or indulging a spirit which may lead to such results, prove fatal to our character and influence, and even cause us to lose standing with the world, is enough to arouse and restrain us. How is it with us? Are we compromising ourselves as Christians? Are we losing character and influence in the world? Beware lest we, too, at last be even "condemned with the world!" (v. 32). Are we already being "judged"—visited of God with loss of feeling, lack of interest in spiritual things, gradual decay of spiritual strength? It is that He may arouse us to reflection. "If we are judged, then are we chastened of the Lord." He would bring us unto ourselves before we come to the worst. He would lovingly draw us back from ruin.

But such reflection is not enough. The dread of consequences is insufficient as a motive. Its effects are transient. We must

FORM THE HABIT OF MEDITATION.

For the lack of just this these disciples at Corinth had failed to "discern themselves," and "to discern the Lord's body." They "knew not what spirit they were of." They failed to see the true meaning of this sacred meal—the atoning Christ in the appointed emblems. But let us not fall into popular error as to the meaning of meditation. It is no idle reverie; it has nothing to do with dreamy sentimentalism. As the word itself im-

plies, it is the putting of one's self into the middle of things—going to the heart of the subject. That requires time, earnestness, concentration of mind, fixedness of purpose. But time thus spent in holy things is coined for eternity.

Here, alas! is one of the vices of our bustling age—it has "no time for meditation." The old lament is sadly appropriate: "My people doth not consider." Such an age may gather immeasurable treasures of jewels and gold, but will fail utterly of those accretions of spiritual power that enrich the life of true devotion.

Mark, however, that meditation does not mean inaction. Meditation misdirected may lead to mysticism. Meditation properly directed leads to generous, glowing activity. True Christian meditation merges in and is corrected by holy activity; and the life of blended devotion and activity makes the healthy, well rounded, useful Christian. The apostle would not have these disciples make recluses of themselves. They were not to cease their coming together to eat. That was no way to cure themselves of their evil habits. They were still to be men among men—still to come together in their feasts; but they were to

REFORM THE FEASTS AND THEMSELVES.

They were to make resolute efforts to correct all the abuses that had prevailed among them. "When ye come together to eat, tarry one for another. And if any man hunger, let him eat at home, that ye come not together unto condemnation." (v. 34).

In short, reflection, meditation, resolute and self denying effort for reform in themselves and others, put forth in humble reliance upon God in Christ—that is the suggested remedy. O Christian, slumber-smitten and weary with worldliness, will you try it?

*That the words describe here moral infirmities and spiritual declension, seems to be certain, for mere physical weakness, sickness and sleep do not follow necessarily as a result of such indulgences. The fact that these things came upon this church as the judgment of God (v. 29 and 31) is not at all conclusive against this view for the reason that God's judgments ordinarily come as natural results.

The State Mission Board.

In the last issue of the paper, "Inquirer" asks some questions about the work of the above Board, which I propose to answer.

1. What is the Board doing? I answer in general terms, it is doing all in its power, by personal efforts of its Corresponding Secretary, by correspondence, by the distribution of circulars and tracts to deepen an interest in State Missions, Home Missions, Foreign Missions, Sunday-school, Bible and Colportage work, Indigent Ministers and Evangelization of the Colored People, and to collect money for the furtherance of these objects.

2. Who are its appointees, and where are their fields of labor? The answer to this question will be found in another column.

3. Does the Board, or do the Associations in which missionary work is done, pay the men who do the work? In nine of the Associations in which the Board labored last year, the missionaries were paid by the Associations, but most of them were colporteurs as well as missionaries, and their labors were directed by the Board at the request of the Associations. In the other Associations the missionaries are paid by the Board, except in cases where their salary is paid in part by the Association and in part by the Board.

4. If the Associations furnish the money, why does the Board at our annual meetings make so great a parade of what has been done, and claim all the glory? I was not aware that the Board made any parade at our annual meetings, nor have I before heard of such a charge. The keen eye of "Inquirer," however, has made the discovery. The Board presents an annual statement of its work, and I imagine anything short of this would not meet the requirements of the denomination. As to claiming the glory, every member of the Board would disclaim such an idea. It is composed of a band of *golly* men, who are endeavoring to carry out faithfully the trust committed to them, not for their own glory, but for the glory of God.

5. I have heard that the Board ignores all past obligations, and will put no men in Associations unless the Associations furnish the means. The Board does not ignore past obligations. It is not allowed to make debts. It "undertakes no liability beyond the funds with which it may be supplied," and of this every one commissioned by the Board is informed. When the Board does all it can during the missionary year of the year, according to the terms of the contract, its liability ceases.

"Inquirer" is also misinformed about the Board's putting no men in Associations unless the Associations furnish the means. The Board sided twenty Associations last year in the

support of missionary work. The stronger Associations, besides supporting the work in their own territories, enabled the Board to do this.

6. The Board gets ten per cent of money given to Home and Foreign Missions. That per centage was recommended to the Board by a former President of the Home Mission Board, and agreed to by the Foreign Board. After a discussion by the members of the State Board, that lasted till the hour of midnight, it was adopted. The income derived from it is not equal to the work done. I have made many a trip to a distant part of the State where all the funds collected were for the Boards of the S. B. Convention, and yet the State Board had to bear the expenses of the trip.

"If 'Inquirer' will take the trouble to find out the facts, he will discover that the above percentage is much below the cost of collections in a number of States which could be named.

The Board is doing the best it can, and it brethren wiser than they have better plans, and can do better work. I am sure, as soon as the denomination is convinced of this, it will, at the proper time, adopt their plans and turn the work over to them to direct it.

T. M. BAILEY, Cor. Sec'y and Treas.

Missionaries and Colporteurs of the State Mission Board, and their Fields of Labor.

Rev. W. A. Parker, colporteur in Bethel Association.

Rev. M. M. Driver, missionary and colporteur in Carey Association.

Rev. B. A. Jackson, missionary pastor in Rutledge, Crenshaw county.

Rev. L. Norris, missionary in Mobile county.

Rev. E. T. Smyth, missionary pastor at Anniston.

Rev. A. J. Ashburn, missionary pastor in Tusculum.

Mrs. M. A. Stewart, colporteur in Montgomery city.

Rev. J. A. Mullins, missionary and colporteur in Unity Association.

Rev. P. C. Drew, missionary pastor at Dayton, Marengo county.

Rev. W. E. Lloyd, missionary pastor in Auburn.

Rev. G. S. Anderson, missionary pastor at Demopolis.

Rev. J. N. Webb, missionary in Cherokee county.

Rev. J. M. B. Gresham, missionary in Etowah county.

Rev. J. W. Orme, missionary pastor at Salem church, Montgomery county.

Rev. J. H. Creighton, missionary pastor at Jackson.

Rev. J. W. Dickinson, missionary at Suggsville.

Rev. C. J. Miles, missionary in South Bethel Association.

Rev. J. F. Bledsoe, missionary and colporteur in East Liberty Association.

Rev. C. Tecklenburg, missionary among the Germans.

Rev. W. Y. Adams, missionary and colporteur in Warrior River Association.

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There are medicines which give only temporary relief and then leave the sufferer worse off than before, especially in cases of dyspepsia. Remember that this is not the way with Brown's Iron Bitters. See what Mr. J. M. Gaines, of Gaines, S. C., says about this medicine. "My wife has been greatly benefited by it; she had been troubled with dyspepsia for years, and now I know she is permanently cured." It also cures liver and kidney complaints.

If God be our guide, he will be our guard.—M. Henry.

The principal excellence which the Mason & Hamilton Organ and Piano Company claim for their new upright Piano is that they are characterized by peculiarly pure, refined musical tones. Their new method of construction gets rid almost entirely of that mere noise (sound without musical pitch), which has heretofore been inseparable from the tones of this instrument. To the musically cultivated ear the Mason & Hamilton pianos certainly justify this claim. An incidental advantage which many will value almost as highly, however, is their: durability. Any mechanic who examines one can see the reason for this in the fact that they use only accurate and perfectly accurate metallic fastenings for their strings instead of merely winding them around pins set in wood.—Boston Journal.

THE REBEL YELL.—"Jones, what was that dreadful noise I heard in your woodshed last evening?" "That was the rebel yell," "What do you mean?" "Why, I was spanking my boy for not minding his mother."

An Only Daughter Cured of Consumption. Edith was hourly expected, all remedies having failed, and Dr. H. James, experimenting with the many herbs of California, accidentally made a preparation which cured his only child of CONSUMPTION. His child is now in this country, and, enjoying the best of health, she has returned to the world that CONSUMPTION can be positively and permanently cured. The doctor now gives this recipe free, only asking two cents stamps to pay expenses. (Flesh and blood cures Night sweats, Nausea at the stomach, and will break up a fresh Croup in twenty-four hours. Address CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper.)

A member of the rhetorical class in a certain college had just finished his declamatory effort when the president of the class asked him to suppose a general would address his soldiers in the manner you spoke that piece? "Yes, sir, I do," was the reply, "if he were half-sick to death and as nervous as a cat."

Do not allow worms to cheat your children out of their living. Shiner's Italian Vermifuge will destroy these miserable pests, and give little fellows new vigor for the battle of life.

"De worst whippin' dat a feller gets is from de man who don't want ter fight." This is a mighty quiet, but hissing, awful. De boy who thinks dat his father is a fool will dare to whip him with de roughness of de late de penitentiary."

Something Worth Knowing. Nearly all these owe its origin to the impure state of the blood, and the nervous system. The seven symptoms from which it arises are: Itchy skin, dizziness, headache, nervousness, indigestion, and general debility. It is well known that the house of D. Lothrop & Co. was selected by the Chautauque Association to publish a course of reading of an instructive character for the clubs and unions formed on the Chautauque plan throughout the country. This has been done for two years past, and the papers so prepared have been issued as monthly supplements to Wide Awake. These, consisting of seven series on distinctly different subjects, have now been brought together into the present annual. The leading series is entitled "Tales of the Pathfinders," and is from the pen of Arthur Gilman, M. A. It deals with the early American pioneers, and presents striking pictures of some of the more striking incidents in our history. Another series, by Mrs. Sarah K. B. L., is made up of "Little Biographies" of distinguished men. Another, by that eminent traveler and writer, Felix L. Oswald, has for its subject "Days and Nights in the Tropics," and is full of descriptions of plant and animal life in the warm regions of South America. In "Causes of Accidents" consists of instructions to do in case of accident or injury when a doctor is not at hand, and is from the hand of an experienced physician. "Ways to Do Things" teach the boy reader how to construct ferries, bookcases, how to bind magazines, how to make a toy rail way and train, how to make curious kites, how to make and pitch a tent, and a variety of other things. This information is for the boys of course, but the girls will find as much to amuse and interest them in the various articles descriptive of "Anna Maria's Housekeeping." A supplementary series, "What to Do About It," answers to the needs of both boys and girls. The volume is capably illustrated and handsomely bound.

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ing their charges. The record of their experiences in this new life, their trials, and the victory over adversity they finally achieved, is told in a manner which commands attention from first to last. It is a book which cannot fail to make a strong impression upon the minds of those who read it.

WIDE AWAKE "R." Illustrated. Boston: D. Lothrop & Co. Price \$1.75.

Of all the annuals Wide Awake issues this is by far the most attractive, and when this is said it is hard to conceive what more can be said in the way of praise. Its illustrations, which are all drawn expressly for its pages, represent the best work of the most prominent American draughtsmen, while no stronger show of names in the line of contributors has ever been presented by an American magazine. Among the strong features of the volume is Elizabeth Stuart Phelps' serial complete, "A Brave Girl." Mr. Brock's capital wonder story, "In No Man's Land." Mr. Talbot's "A Double Maquerade," and Rev. E. E. Hale's "To Day Papers." Either of these would alone be worth the price of the volume, but when added to them are the additional attractions in the way of brilliant short stories, breezy sketches of life indoors and out, chapters of biography and history, bits of description, poems and essays, the volume becomes a treasure-house seemingly inexhaustible in variety and contents. In turning over its pages the eye falls upon such names as Mrs. A. D. T. Whitney, Nora Perry, Sarah Orne Jewett, Sophie May, Mrs. M. H. Catherwood, Margaret Sidney, Mrs. Mulock Craik, Celia Thaxter, Lucy Larcom, and others as well known in the annals of magazine literature. The volume is elegantly printed and beautifully bound.

CHAUTAUQUE YOUNG FOLKS' ANNUAL. Illustrated. Boston: D. Lothrop & Co. Price, \$1.50.

We doubt whether in any book of the year prepared for the benefit or entertainment of young readers, another volume can be found which contains within so small a compass so much information about everyday things which can be turned to practical account, as well as that of purely educational value. It is well known that the house of D. Lothrop & Co. was selected by the Chautauque Association to publish a course of reading of an instructive character for the clubs and unions formed on the Chautauque plan throughout the country. This has been done for two years past, and the papers so prepared have been issued as monthly supplements to Wide Awake. These, consisting of seven series on distinctly different subjects, have now been brought together into the present annual. The leading series is entitled "Tales of the Pathfinders," and is from the pen of Arthur Gilman, M. A. It deals with the early American pioneers, and presents striking pictures of some of the more striking incidents in our history. Another series, by Mrs. Sarah K. B. L., is made up of "Little Biographies" of distinguished men. Another, by that eminent traveler and writer, Felix L. Oswald, has for its subject "Days and Nights in the Tropics," and is full of descriptions of plant and animal life in the warm regions of South America. In "Causes of Accidents" consists of instructions to do in case of accident or injury when a doctor is not at hand, and is from the hand of an experienced physician. "Ways to Do Things" teach the boy reader how to construct ferries, bookcases, how to bind magazines, how to make a toy rail way and train, how to make curious kites, how to make and pitch a tent, and a variety of other things. This information is for the boys of course, but the girls will find as much to amuse and interest them in the various articles descriptive of "Anna Maria's Housekeeping." A supplementary series, "What to Do About It," answers to the needs of both boys and girls. The volume is capably illustrated and handsomely bound.

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Jas. Downing, of Lawrence county, slaughtered seven pigs that netted 1,400 pounds.

In the eastern portion of Perry county, the farmers have made a fine crop of rice.

In Conecuh county, it is said, the farmers have hog and hominy enough for next year.

There were 68 inmates in Montgomery during November—20 whites and 48 negroes.

A negro named John Jackson, was recently shot and killed near Hickory Flat, Chambers county.

Scottsboro Lodge No. 22, I. O. G. T., is publishing a paper called the Good Templar's Gazette.

Within seven months there have been 70 fires in Mobile, 38 of which were of incendiary origin.

Robt. Chambers, of Montgomery, has a young ox weighing 2,000 pounds—raised in Russell county.

Thos. Rogan, of the E. T. V., & G. R. R. Shops, or Selma, had one of his fingers mashed off the 5th.

Robt. Hartwell, of Montgomery, shot two of his cows that showed unmistakable signs of hydrophobia.

Mr. W. L. Young, of Allenton, killed a hog twelve months old that weighed 453 pounds net.—W.M.T.

Camden is talking of extending its telephone line to Blacks' Bluff, Lower Peach Tree, Rehoboth, and Clifton.

The farmers of Blount county have been planting wheat and oats, and the prospects are good for an increased acreage.

It is reported that cholera is among the hogs in Wilcox county, and a number of farmers have lost their meat this fall.

Mr. Pratt has accepted the compromise offered by the Legislature—\$60,000. He pays \$12,000 a year for five years.

At the election in Troy, the 2nd, E. B. Wilkerson was elected mayor and Messrs. Nall, Henderson, Cowart and Morris, councilmen.

During the week ending the 6th, the Governor appointed 28 constables and justices of the peace in different sections of the State.

W. C. Jordan, of Midway, has been elected to fill the vacancy in the Legislature from Bullock county, caused by the death of Col. Powell.

A man by the name of Steve Watkins, recently committed an outrage upon a young woman in Birmingham, from which she sustained injuries.

An infant of Mrs. E. Hartline, in the vicinity of Scottsboro, was recently burned to death while his mother was absent in a field picking cotton.

Dr. M. Wedgeworth in a personal difficulty with his brother, Jno. M. Wedgeworth, at Evans' Station, Hale county, shot him in the bowels with a pistol, the 6th.

The vigilant police officers of Montgomery, captured ten pickpockets and thieves on the 5th. A number of implements for picking pockets and gambling devices were taken from several.

The Presidential Electors met in Montgomery, the 3rd, and after Chief Justice Stone administered the oath of office, cast their votes for Cleveland and Hendricks, and elected R. L. Thornton messenger.

At the recent session of the Masonic Grand Lodge in Montgomery, the following officers were elected: J. H. Bonkhead, W.G.M.; Miles J. Greene, S. G. W.; Wm. T. Atkins, Jr. G. W.; Wm. H. Dingley, G. T.; Daniel S. G. S. A. R. Baker, G. T.

Ralph Clark, charged with killing James Leatherwood, in Birmingham the 7th of November, has been arrested by Deputy Sheriff Brown, of Jefferson county. He has two other charges against him, assault with and carrying a concealed weapon.

Some curious individual—Mother Eve—has endeavored to interpret the prophecy of Mother Shipton, in the Greenville Advocate, as follows: "Now say, that about the time President Garfield died was the end of time, it would bring the beginning of eternity, when the children of the Kingdom shall be reinstated after being kept out for a time. Verily, there shall be weeping and gnashing of teeth."

Deaths in Alabama. In Selma, John M. Tillman. In Larkinsville, Lou Larkin. In Shelby county, J. P. Lacy. In Selma, Mrs. S. A. Z. Hunt. In Perry county, Ludie Evans. In Jacksonville, Joseph Noah. In Selma, Mrs. "Dutch" Smith. In Lowndes county, Thos. Bell. In Greenville, Dr. T. J. Farmer. In North Port, Dr. B. F. Powell. In Shelby county, Mrs. N. Kidd. At Weldon, Mrs. C. A. Wildner. In Birmingham, Robt. Crawford. In Montgomery, Nellie W. Crusius. In Montgomery, Joseph S. Powell. In Jackson county, J. F. Graham. In Mobile, Mrs. George T. Oliver. In Shelbyville, child of David Bradley.

In Montgomery, Gabrielle Dreyfus. In Tuscaloosa, Mrs. Mary W. Turner. In Montgomery, Mrs. V. S. Murphy. In Bibb county, Goodman Lawrence. In Talladega county, Mrs. Elizabeth McNeely. In Montgomery county, John G. Harris. In Bibb county, Mrs. Morrison and Mrs. Parks. In Montgomery, Mrs. M. S. Peterson, of Greenville. In Mississippi, F. F. Westbrook, of Marengo county. In Blount county, Maggie Shelton and Mrs. K. A. Newsum. In Spring Hill, Tenn., Miss M. C. Weissinger, formerly of Marion. In Wilcox county, Mrs. Harriet Mearle, Mrs. W. M. Purioy, and W. McC. Stallworth.

Alabama News. Union Springs had a light snow the 2nd.

Calera has three prosperous white schools.

The Wilcox grand jury returned 68 true bills.

The Dallas county jail contains 37 prisoners.

Aeron is soon to have a commodious hotel.

A mad cow was recently killed in Tuskegee.

Just now the woods are full of office seekers.

The Baptist church at Six Mile is undergoing repairs.

Renfro, Talladega county, recently had a \$6,000 fire.

Burglars and chicken thieves are infesting Talladega.

The State Bar Association met in Montgomery the 3rd.

The State appropriates \$230,000 a year to public schools.

To the 5th, Mobile had received 126,943 bales of cotton.

Corn is selling in Andalusia, Covington county, at \$1 per bushel.

O. A. Lane has been elected mayor of Birmingham, by 686 majority.

Wm. McCondie recently shot and killed Andy Lee at Snow Hill.

A great many improvements are being made in Saluria, Shelby county.

The population of Bullock county is 26,036, of whom 20,133 are blacks.

Joseph Barcliff, of Blount county, had his residence destroyed by fire recently.

Mr. E. W. Cobb, of Clarke county, recently had his arm and hand badly cut in a gin.

Married in Alabama.

In Pleasant Hill, W. D. Lewis and Lula Moore.

In Butler county, Geo. Herbert and Dora Earnest.

In Forkland, Rev. E. M. Glenn and Mary I. Arrington.

In Lawrence county, W. J. Young and Ella A. Young.

In Shelby county, Prince Heacock and Sallie Crawford.

In Blount county, W. M. Westbrook and Mary Spence.

In Jacksonville, Oscar R. Crook and Annie L. Hammond.

In Shelby county, Dr. N. C. Milum and Mrs. Mary M. Tevidale.

In North Port, Robt. Mc Lester and Ruth Gibson; also, E. L. Bridges and Nannie C. Mc Lester.

In Memoriam.

Died, on the 8th of November, 1884, in Bibb county, Ala., Rev. Roy Spinks. He was born the 8th of March, 1802, in Randolph county, N. C. In early life he moved to Alabama, and joined the Baptist church at Rehoboth, Bibb county. He afterward moved his membership to Antioch, where it remained until his death. While his membership was at Rehoboth he was ordained to the full work of the Gospel ministry, but never took the pastoral care of churches; his gift consisted chiefly in exhortation, and in that he had power. Bro. Spinks was a good citizen, and as a Christian, he lived a consistent life. When the messenger of death came he was resigned, because that Savior he so often preached was with him in his last hour. To the friends and relatives we would say, mourn not, since the pen of inspiration has written, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they rest from their labors; and their works do follow them."

Resolved, That a copy of this be recorded on our church book, and also a copy be sent to the ALABAMA BAPTIST for publication.

J. M. LANGSTON, J. M. McCORD, A. J. WOOLLEY, T. J. FITTS, Committee.

There is something wrong within among all those who are afraid to look within.—(S. Cker.)

BROWN'S IRON BITTERS. THE BEST TONIC.

This medicine, combining iron with pure vegetable tonics, quickly and completely cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and all the ailments which result from a deficient supply of blood.

It is an invaluable remedy for Diseases of the Kidneys, Liver, and Bladder, and for all the ailments which result from a deficient supply of blood.

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