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The Calm After the Storm of Life.

John A. Bailey on a Pillow.

BY REV. C. H. SPURGEON.

Our Lord took his disciples with him into the ship, to teach them a practical lesson. It is one thing to talk to people, but it is another, and a far different thing, to go into the ship with them, to let them feel all the terror of the storm, and then to arise and rebuke the wind, and say unto the waves, "Peace, be still." Our Lord gave his disciples a kind of kindergarten lesson, an acted sermon, in which the truth was set forth visibly before them. Such living teaching produced a wonderful effect upon their lives.

He had perfect confidence in God that all was well. The waves might roar, the winds might rage, but he was not at all disquieted by their fury. He knew that the waters were in the hollow of his Father's hand, and that every wind was but the breath of his Father's mouth; and so he was not troubled; nay, he had not even a careful thought, he was as much at ease as on a sunny day. His mind and heart were free from every kind of care, for amid the gathering tempests he deliberately laid himself down, and slept like a weary child. He went to the hinder part of the ship, most out of the dash of the spray; he took a pillow and put it under his head, and with fixed intent disposed himself to slumber. It was his own act and deed to go to sleep in the storm; he had nothing for which to keep awake, so pure and perfect was his confidence in the great Father. What an example this is to us! We have not half the confidence in God that he ought to have, not even the best of us. The Lord deserves our unbounded belief, our unquestioning confidence, our undisturbed reliance. Oh, that we rendered it to him as the Saviour did!

There was also mixed with his faith in the Father a sweet confidence in his own Sonship. He did not doubt that he was the Son of the Highest. I may not question God's power to deliver, but I may sometimes question my right to expect deliverance; and if so, my comfort vanishes. Our Lord had no doubts of this kind; he had long before heard that word, "This is my beloved Son, in whom I am well pleased;" he had so lived and walked with God that the witness within him was continuous, and so he had no question about the Father's love to him as his own Son. "Rocked in the cradle of the deep," his Father keeping watch over him—what could a child do better than to go to sleep in such a happy position? And so he does. You and I, too, want a fuller assurance of our Sonship if we would have greater peace with God. The devil knows that; and therefore he will come to us with his insinuating suggestion, "If thou be the son of God," if we have the Spirit of adoption in us, we shall put the accuser to rout at once, by opposing the witness within to his question from without. Then shall we be filled with a great calm, because we have confidence in our Father, and assurance of our Sonship.

Then he had a sweet way—this blessed Lord of ours—of leaving all with God. He takes no watch, he makes no fret, but he goes to sleep. Whatever comes, he has left all in the hands of the great Care-taker; and what more is needful? If a watchman were set to guard my house, I should be foolish if I also sat up for fear of thieves. Why have a watchman if I cannot trust him to watch? "Cast thy burden upon the Lord," but when thou hast done so, leave it with the Lord, and do not try to carry it thyself. That is to make a mock of God; to have the name of God, but not the reality of God. Lay down every care, even as Jesus did when he went calmly to the hinder part of the ship, and quietly took a pillow, and went to sleep.

But I think I hear some one say, "I could do that if mine were solely care about myself." Yes, perhaps you could; and yet you cannot cast upon God your burden of care about your children. But your Lord trusted the Father with those dear to him. Do you not think that Christ's disciples were as precious to him as our children are to us? If that ship had been wrecked, what would have become of Peter? What would have become of "that disciple whom Jesus loved?" Our Lord regarded with intense affection those whom he had chosen and called, and who had been with him in his temptation, yet he was quite content to leave them all in the care of his Father, and go to sleep.

You answer, "Yes, but there is a

still wider circle of people watching to see what will happen to me, and to the cause of Christ with which I am connected. I am obliged to care, whether I will or no." Is your case, then, more trying than your Lord's? Do you forget that "there were also with him many other little ships?" When the storm was tossing his bark, their little ships were even more in jeopardy; and he cared for them all. He was Lord High Admiral of the Lake of Genesareth that night. The other ships were a fleet under his command, and his great heart went out to them all. Yet he went to sleep, because he had left in his Father's care even the solitudes of his charity and sympathy. We, my brethren, who are much weaker than he, shall find strength in doing the same.

Having left everything with his Father, our Lord did the very wisest thing possible. He did just what the hour demanded. "Why," say you, "he went to sleep!" That was the best thing Jesus could do; and sometimes it is the best thing we can do. Christ was weary and worn, and when a man is exhausted it is his duty to go to sleep if he can. The Saviour must be up again in the morning, preaching and working miracles, and if he does not sleep he will not be fit for his holy duty; it is incumbent upon him to keep himself in trim for his service. Knowing that the time of sleep has come, the Lord sleeps, and does well in sleeping. Often, when we have been fretting and worrying, we should have glorified God far more had we literally gone to sleep. To glorify God by sleep is not so difficult as one might think; at least, to our Lord it was natural. Here you are worried, sad, wearied; the doctor prescribes for you; his medicine does you no good; but oh! if you enter into full peace with God, and go to sleep, you will wake up in infinitely more refreshed than by any drug. The sleep which the Lord gives to his beloved is calm indeed. Seek it as Jesus sought it. Go to bed, brother, and you will better imitate your Lord than by putting yourself into ill-humor, and worrying other people.

There is a spirit sleep in which we ought to imitate Jesus. How often I have worried my poor brain about my great church, until I have come to my senses, and then I have said to myself, "How foolish you are! Can you not depend upon God? Is it not far more his cause than yours?" Then I have taken my load in prayer, and left it with the Lord; I have said, "In God's name this matter shall never worry me again," and I have left my urgent care with him, and ended in forever. I have so deliberately given up many a trying care into the Lord's care, that when any of my friends have said to me, "What about so and so?" I have simply answered, "I do not know, and I am no longer careful to know." The Lord will interpose in some way or other, but I will trouble no more about it. No mischief has ever come through any matter which I have left in the Divine keeping. The staying of my hand has been wisdom. "Stand still, and see the salvation of God," is God's own precept. Here let us follow Jesus, having a child's confidence in the great Father, he retires to the stern of the ship, selects a pillow, deliberately lies down upon it, and goes to sleep; and though the ship is filling with water, and rolls and pitches, he sleeps on. Nothing can break the peace of his tranquil soul. Every sailor on board reels to and fro, and staggers like a drunken man, and is at his wit's end; but Jesus is neither at his wit's end, nor does he stagger, for he rests in perfect innocence, and undisturbed confidence. His heart is happy in God, and therefore doth he remain in repose. Oh, for grace to copy him!

And here we notice the difference between the Master and his disciples; for while he was in a great calm, they were in a great storm. Here see their failure. They were just as we are, and we are often just as they were. They gave way to fear. They were sore afraid that the ship would sink, and that they would all perish. In thus yielding to fear they forgot the solid reasons for courage which lay near at hand; for in truth they were safe enough. Christ is on board that vessel, and if the ship goes down he will sink with them. The heathen mariner took courage during a storm from the fact that Caesar was on board the ship that was tossed by stormy winds; and should not the disciples feel secure with Jesus on board? Fear not, ye carry Jesus and his cause! Jesus had come to do a work, and his disciples might have known that he could not perish with that work unaccomplished. Could they not trust him? They had seen him multiply the loaves and fishes, and cast out

devils, and heal all manner of sickness; could they not trust him to still the storm? Unreasonable unbelief! Faith in God is true prudence, but to doubt God is irrational. The height of absurdity is to question omnipotent love.

An Ordination and County Line Church.

On the 7th of February, by invitation, a presbytery consisting of Elders J. F. Bledsoe, R. A. J. Cumble, W. M. Blackwelder, Jas. McCarley, and the writer, met with County Line church, Chambers county, and ordained to the full work of the gospel ministry, Bro. J. F. Hunter, a member of this church. The sermon was preached by the writer, and the usual ceremonies were gone through with, but unusual interest attended them. The recital of the personal experience and call of the candidate, as well as some remarks made by the writer, touched a tender chord in every heart, and made the extension of the hand of fellowship more than a formality.

Bro. Hunter is the grandson of our venerable brother, Wm. A. Hunter, who was buried at this same church just a week before, after a connection with it for more than forty years. He came to Chambers about 1835 or 6, and was one of its pioneer preachers, and took a part in the struggle which terminated in the split. For a good many years his health has not permitted him to work in the ministry. The mantle has dropped from his shoulders and caught upon the shoulders of his grandson. May he have a double portion of his spirit for usefulness.

As Virginia is the mother of statesmen, so this church seems to be the mother of preachers. I know of none in this section of the State that has sent out anything like so many. Among those known to the writer as having started from her, may be mentioned brethren Simons, Perry, the two Russells, J. F. Bledsoe, John Jarrell, Blackman, Blackwelder, McCarley, and Hunter. The three last named are still members there, and Bro. Blackwelder is the successful pastor.

I trust the church will still continue to flourish and send forth laborers into the harvest, and the indications are favorable for it.

GEO. E. BREWER.
February 10th, 1885.

Who is to be Responsible?

Responsible for what? Why, for the pastor's support. We chanced to be in a church meeting not very long since when a pastor was called. The call was hearty and unanimous, and the church felt glad that they were securing such a prize as the talented minister really was. The members of course desired to hear from him as to acceptance. Rising, he ventured to inquire what they could pay, and who would be responsible. To this double-headed question, answer was made by one of the deacons, that they did not know what they could pay, and, as to responsibility, each man was responsible for his own subscription. If that were an isolated case we would go and preach that church a sermon; but, unfortunately, it is not. There are others.

Now, we take it, that in the settlement of a pastor, there are two contracting parties—one is the church, the other is the pastor. The church, as a body, extends the call. True, individual members vote; but their vote voices the sentiment of the church. It is the call of the church, not of individual members, with which the minister has to deal. Were it the call of individual members with which he has to deal, he would find himself in a sad predicament, sometimes—calling upon him to come, others calling upon him to go. But it is the church. The church is one party, the minister the other, in the matter of the call. And so it is in the matter of salary. Every church should decide what salary can be raised, then give its pledge to the pastor. Members whom a church is afraid to trust in money matters should be disciplined for covetousness or dishonesty. Then, too, it is a very easy thing for a worldly minded, money loving church member to say, "I don't like the preacher, and I will not pay him anything." How, under such circumstances, is a minister to know whether he can live, whether he shall reap their carnal things, even if he does minister to them in spiritual things? Ministers are but men. They have to live as other men live; and there is no way to keep them above worry than for churches, in "carnal things," to deal with them in a fair, square, business-like way.—Western Recorder.

Thought.

Thoughts are words unspoken, plants in the seed; fruit in the bloom; forests in acorns; storms unvoiced, slumbering in the air. Thoughts are capital produced by the imagination, treasured up by the memory, to be invested by the judgment.

Says Locke, "I have always thought that men's acts are the best interpreters of their thoughts." Thought, habitual thought, is the character of the mind, for the soul is affected by the thoughts. Carlyle says thought is parent of the deed and once awakened does not slumber again, and that every epoch of the world's history is event—parent of all others—is the arrival of some man of great thought. And says Boyle, "The best heritage of the world is the great thoughts of great men."

Yet, while thought shapes and controls the fortunes and destinies of the world, of all things it moves to its destination with most rapidity. This quality has passed into the proverb: "As quick as thought." It is quicker than light, for while it requires the light of the sun eight minutes to reach us, flying two hundred thousand miles every second, thought would make the tour repeatedly. And yet it sometimes enters the mind as quietly as the bud of a spring morning opens into the flower, or as the morning light enters our bed chambers so softly as not to disturb the babe slumbering in the cradle.

And then we ask, What so potent as thought? What exerts such influence over the moral, religious and political world? It is the life of them all. It is more powerful than armies. It makes them bivouac, march, fight, retreat. How often has a thought involved nations in war! The thought for the "Extension of Trade" caused five wars; the thought about disputed boundaries, six; respecting points of honor, eight; jealousy of power, two; contented titles to crowns, for one; extension of territory, forty-four; and more than fifty-five civil wars. See how much trouble, unwise, selfish and wicked thoughts have brought into the world; how often the land has been bathed in tears and deluged in blood—all the result of unwise legislation!

Great thoughts make great men objects of the world's admiration and love—gracious—ruling spirits—controlling the destiny of nations. True and correct thoughts of international law, of politics (or science of government), make great statesmen, as Bismarck, Napoleon, J. C. Breckinridge, Alex. Stephens, Jefferson Davis, Henry Clay. Great thoughts with a benevolent disposition and a love for mankind, have given us great philanthropists, as George Peabody, John Howard, and Gen. Lafayette. Correct thoughts of military tactics, with a brave spirit, make great soldiers, great generals, as R. E. Lee, "Old Bull" Jackson, Napoleon Alexander, the Great. Men of great original thought and mechanical genius make great inventors, as Samuel Morse, Eli Whitney, Elias Howe, Robt. Fulton. A man of good mind, skilled in the principles of public revenue, is a good financier, as Cooper, Dickens, Stewart, Vanderbilt and Rothschild. Men that are fond of novelties and curiosities, and that have a spirit for bold enterprise, make great explorers, as Columbus, Cook, and Dr. Livingstone. A man of good thought and jocular mind and playful fancy, will make a great humorist, as exemplified in Mark Twain, Dean Swift, and Josh Billings. A man of a good mind and pure spirit, with the love of God and souls burning upon his heart, who glories in the cross, will make a great preacher, as George Whitefield, John Wesley, C. H. Spurgeon, Dr. Talmage, and, thank God, thousands of others. It was thought, though widely divergent, that made all these individuals just what they were and are. A thought led to the discovery of America; a thought cabled the eastern and western continents together, and thus the people of the two hold converse; a thought led to the cutting of letters out of bark and that to the making of type, and that has flooded the world with literature.

Thought has sought out all the wealth and resources of land and sea and makes them tributary to our demands. It has scaled the heavens, surveyed the field of worlds, grouped and named the stars, weighed the planets and measured the comets' flight. It was a blessed thought that sent Mr. Fiat to Africa, Morrison to China, Williams to the South Sea Islands, and Judson to Burma. There the cross was erected, multitudes have heard its story, and to-day its trophies by thousands can testify to its saving power. Gray speaks of thoughts that breathe and words that burn. These

are thoughts that took life and organization. The still live and breathe and move—"born for immortality."

How vast the realm of thought! Who will bound it, or point out to us its horizon? The thought of being like God, his equal, robbed us of Eden. Milton says in his Paradise Lost, "I felt the wound and gave signs that all was lost." But a thought of salvation in the divine mind led to the scheme of salvation, which calls for God's glory in the highest. Y. un, in his "Night Thoughts" says our thoughts are heard in Heaven. O what that interest the Lord listens to! "A book of remembrance was written before the Lord," says the prophet, "for them that feared him and thought upon his name, and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Now let us ask, shall we be of his jewels? What do we think of his name? Can we sing with the poet,

"There is no name so sweet on earth
No name so sweet in Heaven?"

Or with Dr. Doddridge,
"Jesus, I love thy charming name,
Thy music to mine ear;
Fain would I sound it out so loud
That earth and heaven might hear!"

Carcha, Ala. *B.*

From Kansas.

On the 7th day of January we left our home in Palestine, Texas, and arrived at Columbus, Kansas, on the evening of the 8th, and commenced a series of meetings in the Baptist church, which continued ten days, resulting in twenty-six conversions. The weather during nearly all the time was worse than had ever been known before.

We next went to Wichita, where we remained twenty days. One hundred and forty-one professed faith in Christ as a personal Savior, and only three of them could be called children. Several of them had been wearing the black robes of skepticism and looking through the smoked glasses of infidelity. At least one-half were heads of families, coming from all classes.

Our meetings would reach their young men and young ladies, because there were four of the girls who were leaders in society and exerted great influence over all the others, who were wedded to the dance. They said they could not give up this innocent amusement. It was their chief joy of all the pleasures on earth. The father of one of these leaders got one of my little books, "There is no harm in dancing," and after reading it left it lying on a table in the sitting room and his daughter going into the room after all had left saw the little book, and on looking at the title page, was delighted with the thought that she had found such a precious treasure. She at once commenced and read it through, and then said, "I was blind, but now I see." She lost her time in finding the other blind girls, and they read the book, and it restored their sight, and so all of them renounced the dance, came to the meeting, came into the seats for prayer, professed faith in Christ as their personal Savior, and last night were all buried with Christ in baptism.

I find a good number of Southern people here—some of our best people. This is a flourishing young city of about 14,000 population, and is growing rapidly. No better society is to be found anywhere and I do not think any better people.

I have sent 500 circulars to Northern, and 500 to Southern churches, a kind aid for our church edifice in Palestine, Texas. I hope it will not be published to the world that the Northern churches have done more in completing this house than the Southern.

W. E. PENN.
Pastor I. M. Haldeman of the First Baptist Church of New York City, has recently lectured to his people on the Devil. He holds that the demons are the spirits of the wicked dead, and that only such are permitted to return to this world and exert their influence on the hearts and lives of men. How he learned all this we do not know; but we are pretty certain that he did not learn it from the Bible. As a proof of the personality of the Devil, he cites "the temptation." If he means the temptation of Eve, then we should like to see the passage of Scripture which states that the Devil tempted Eve. We have never found such a passage. If he means the temptation of Christ, then his argument is sound; but we are not at all sure that he is right in saying that the whole world was at Satan's disposal when he offered it to Christ. We are indebted to the Baptist West for a report of Mr. Haldeman's lecture, which was evidently striking and suggestive.—Bib. Recorder.

Missionary Meeting at Zion Church.

When I received the letter from Bro. Bailey suggesting the propriety of holding a three days' missionary meeting at Zion Baptist church, I had some serious apprehensions as to the result, in view of the probable unpleasant weather. However, I mounted my horse, and in a day or two I had consulted almost every male member of the church, and, to my agreeable astonishment, I found all ready and anxious for the meeting. It occurred to me that the hand of God was in the appointment. I noted the words of the apostle and the readiness for it. He immediately arranged the programme and announced the same through the BAPTIST.

The day arrived and all were ready. At the proper hour Dr. Bailey opened the services, and explained the object of the meeting. Bailey, Harris, Vaughn, Beavers, Cook, Pond, Belcher, Culpepper, and others, were in attendance, and ready to fill their respective places. The good brethren and kind friends sent buggies to Cuba to convey all to Zion church. Bro. Davidson and Riley were prevented from coming in consequence of sickness.

Well, we had a good meeting; every one was benefited. The intention of the meeting, as stated by Bro. Bailey, was to arouse Christians to a greater activity in the Master's cause; in zeal, energy and perseverance in church work; and, if possible, to excite a greater spirit in giving to all missionary enterprises.

Thursday, after the usual opening exercises, "The Evidences of Christian Character," was discussed; opened by Bro. J. G. Harris. The speaker ventilated the subject from every standpoint, and proved himself master of the situation. The discussion was entered into by various brethren. Friday morning the same subject was resumed, when almost every Christian in the house testified for Christ in giving evidence of the hope that was within them. While dinner was being served, the subject was discussed by various brethren.

On the evening we discussed the subject of "Past success of Missions—a sufficient guarantee for the future," which presented the subject in a different light, and excited a spirit of liberal giving. Saturday morning the same subject was resumed. After dinner Saturday, we discussed the subject of "Systematic giving," which was thoroughly analyzed and placed properly before the minds of the people, and its force was accepted. Saturday evening Bro. DeWitt, from Bethel Association, put in his appearance and rendered efficient service.

Sunday morning brought rain; but notwithstanding all that, a good congregation assembled at the church and listened to an interesting sermon from Bro. DeWitt, and Bro. Bailey gave one of his soul-stirring talks, which was followed with a liberal collection for Home Missions.

If you will not consider this letter too lengthy, I wish to add this in connection with our meeting. Since its close almost every one is heard to speak of it in a very favorable light, and all as being spiritually benefited. Its memory will be long cherished in the hearts of Zion church and others. Many will be the prayers offered by fervent hearts for Bro. Bailey for the interest manifested, and for giving us the meeting. And should he be influenced by the Spirit of Christ to make similar appointments in other associations, I would advise brethren to give them a hearty welcome. Bro. Bailey will give them all that can be given by human energy. He possesses the happy faculty of giving variety to these meetings in a way to kill the monotony that usually characterizes such gatherings. I feel fully secure in saying, no other man could or would have accomplished the work he has done in Alabama. Scarcely any other man will give to these missionary meetings that high toned, elevating character that they demand, as will this man of God.

J. K. RYAN.
Vantley Creek, Ala.

Any occupation to which a man gives the best years of his life ought either to pay him well enough to lay up sufficient for his maintenance in old age, or else it ought to provide for his support with a regular pension. The usual salary of the clergyman, with the demands upon him of hospitality to his brethren, with the social courtesy and gifts to charity which are expected of him, will barely keep his family from actual want. He seldom has the opportunity to save anything for a rainy day, and he has always before him the prospect of an old age of uselessness and privation. He deserves all the help which his parishioners can give him; and the chief way in which they can aid him is to remove pecuniary annoyances from his path while he is ministering to them, and save his old age from danger of want.

Temperance Column.

Selected for the Alabama Baptist by the Superintendent of Free Work of Gooden W. C. T. U.

GENERAL BOOTH ON STRONG DRINK. "I. Ought not children be instructed in the evils attendant on the use of intoxicating liquors?"

"Yes. As soon as children can understand anything at all, they should be made to understand the evil consequences which follow the use of strong drinks, and the importance of abstaining from them altogether. No parent can tell how soon his children may be tempted on this subject, and to be forewarned is to be forearmed. Therefore the children should be instructed in this matter very early in life. Parents will not find any difficulty in explaining this evil in a simple fashion to their children, and they will readily and sincerely pledge their little hands and hearts before God not to use that which they see to be the wicked drink.

"II. How can children be trained up most effectively in total abstinence?" "I. Never allow them to touch or taste a drop of the accursed liquor. Multitudes have been ruined after the fashion of the drunkard, who on his death bed attributed his destruction to the taste created for strong drink when, though only a child, he was allowed to drain the brandy glasses that came from his grandfather's table. Should ever any of your children get into this terrible predicament, which God forbid, take care that they are never able to say that they had either the opportunity or the encouragement to acquire this terrible, damning appetite at your table or in your home. To this end never let a drop of intoxicating liquor be used as a beverage in your house for any reason what ever.

"2. Never allow your children, so far as you have the power to prevent it, to see anyone for whom they have any esteem, touch or taste strong drink. Of course this will shut your children out of much company, and keep them away, perhaps, from visits you cannot help that. If sacrifices are to be made, you had better make these than run the risk of the peace and virtue and salvation of those so dear to you. Keep the children's eyes from beholding iniquity, or from being influenced in its favor by those for whom, for other reasons, they may have great respect, and who would be likely so much the more to influence them in the use of that which has proved the ruin of thousands.

"3. Make the children understand that the thing is an evil of itself. Show them that it is manufactured by man—that God never made a drop of alcohol. To say that alcohol is a good creature of God is one of the devil's own lies lathered on foolish and ignorant people. It is a man-manufactured article. The earth nowhere produces a drop of it. The good creatures of God have to be tortured and perverted before any of it can be obtained. There is not a drop in all creation made by God, or that owes its existence to purely natural causes.

"I got, myself, a clear view of the controversy when but seven years of age. A schoolfellow was a teetotaler and wore a medal. I asked the meaning of it. He explained that ale and wine made people drunk, and when they were drunk they did foolish and wicked things, for which they were very sorry when they became sober. Of the truth of this statement I saw plenty of illustrations all about me. In my young heart I felt that drink must be very bad to make people do such things; and when pressed by my schoolfellow, I promised that I would not touch, taste nor handle it any more. We then went together to a certain shop where there was a pledge book. I wrote my name in it, purchased a medal, and although tempted continuously, and strongly urged to break that pledge by those whom I loved, I kept it until thirteen years of age, only breaking it then when urged for my health's sake to do so by one who had much influence over me. In conjunction with my beloved wife I have acted in this way with my children, and from their babyhood they have been made to feel and to look upon all intoxicating liquor as the wicked drink, and for many years they knew it only by that name. Show the children the evils that attend upon its use, and their own tender and unsophisticated hearts will tell them their duty with regard to it. An ordinary child of six years of age, on being shown a drunken man or woman, or upon having some of the consequences following the use of strong drink set before him, will voluntarily and cheerfully refuse to take it.

"4. Teach the children that health and strength and happiness are alto-

gether independent of its use. Make this plain to them, so that neither the advice of doctors nor opinions of friends shall deceive them in the future by leading them to think that intoxicating liquors are in any way necessary to their well being.

"5. Show the children that no one can take intoxicating drink without personal danger. Describe to them what beautiful and noble spirits have fallen through it and they will detest it immediately. As facts illustrating this come under your notice in the daily papers, in your own neighborhood, or in your own corps, describe them to your children. By these means will their hatred for it be increased, and they will come to feel a moral pleasure in refusing it—a pleasure far greater than any gratification which the use of it could possibly bring them.

"6. Show the children how hypocritical they will be, if, while professing to imitate Jesus Christ, they should refuse to give up the use of intoxicating drink, because of any little personal gratification they might derive therefrom. Jesus Christ sacrificed not only his own comfort, but his own life, to save the world from sin and misery and hell.

"7. Make your children understand that it is not safe for them or anybody else to take strong drink in what is called 'moderation,' and that even if it were, their example would be sure to induce others to take it, some of whom would be almost certain to go to excess. Explain to them that of the millions of drunkards who have found their way down to the bottomless pit, not one of all the phantly band ever intended to go on to drunkenness. They all began with 'moderation,' and proposed to stop there. Therefore, the only way of safety for children as regards themselves and the answer of a good conscience with respect to others, is total abstinence from the evil.

"8. Of course, all that has been said sternly forbids your allowing your children to engage in any trade, profession, or calling, which, by the sale of intoxicating drinks, makes a profit out of the miseries, vices, and crimes of men.

Mr. Richard Grant White is understood to be something of an authority in matters Shakespearean. He has published an edition of Shakespeare. In the Atlantic Monthly, he discusses the moral character of the great dramatist. In dealing with the question, "Was Shakespeare a good man?" he says:

"We don't know. We only know that he was civil in his demeanor; that his conduct united with his great talents to win him standing in the lowest social position, the favor of those who were in the highest; that Ben Jonson loved him (his recognition of 'Every Man in his Humour' brought Ben into notice), and thought him honest and of a free and open nature; that, being only an actor and a playwright, he rose rapidly from absolute poverty to very considerable wealth; that, to please the coarse tastes of a considerable part of the public, by pleasing which he prospered, he who when he spoke judicially denounced indecency as bad in morals and bad in art, made his plays more copiously, more grossly, and more ingeniously indecent than any others known to modern literature."

We do not see how Mr. White can believe this last charge, unless he has utterly forgotten or else is entirely ignorant of the plays of Wycherly and of Congreve. Even if he has never read these plays, it is scarcely to be supposed that he has not seen Macaulay's essay on "The Comic Dramatists of the Restoration." In that essay, Macaulay, who was evidently familiar with his subject, impresses us with the opinion that Shakespeare was a marvelously clean writer as compared with quite a number of the dramatists of the age of Charles II.; and we are satisfied that Macaulay is right. We doubt if the indecencies of Shakespeare ever corrupted the morals of any human being. For our own part, we think that Swift and Sterne (both preachers) are very much more disgustingly unclean than Shakespeare; and we are inclined to think that we ought to add the name of Smollett to those of Swift and Sterne. We are satisfied that Charles Reade's novel, "Griffith Gaim," written in our own day and generation, is more demoralizing than is anything that Shakespeare ever wrote. Modesty sometimes leaves the heart and takes refuge on the lips. The language of Griffith Gaim is not so coarse as some of the language of Shakespeare; but the heart of the book is rotten.—Religious Herald.

I confess that our diet here is but sparing; we get but tastings of our Lord's comfort; but the cause of that is not because our steward, Jesus, is a niggard, but because our stomachs are weak.—Rutherford.

Alabama Baptist.

SELMA, ALA., FEB. 26, 1885.

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INFANT BAPTISM AGAIN.

Having already referred to Dr. Van Dyke's argument upon church history, in the *Presbyterian Review*, in defense of Infant Baptism, we wish now to call attention to his argument based on the identity of the churches and the substitution of baptism for circumcision. This is known as "the church identity theory" and is the stronghold of some able Pedobaptists. "Baptism," says the *Westminster Confession*, "is a sacrament of the New Testament, ordained by Jesus Christ," and one would naturally turn to the New Testament to settle any question which might arise concerning the ordinance—its administration, its action, its subjects, or its design. But no; we must go rather and necessarily to the Old Testament to learn, especially, who are the subjects of this New Testament ordinance. For the whole question, says Dr. Van Dyke, "hinges upon the more profound question of the perpetuity and identity of the church as a divine institution in the world," and "baptism is identical with circumcision," and, therefore, by good and necessary consequence, it is to be applied to the same subjects. We honestly think our Pedobaptist friends greatly weaken their defense in appealing, for the support of Infant Baptism, to the Abrahamic covenant and to the forms and ceremonies of Judaism. But we waive that, and for argument's sake and so far as concerns this article, concede what Dr. Van Dyke claims, viz.: that baptism takes the place of circumcision and must, therefore, be applied to the same subjects. Knowing the subjects of circumcision under the old economy, we can easily determine who shall be the subjects of baptism under the new dispensation, and forever settle the difficulty—only they must be the same subjects, no others. In his book, *Pedobaptism: Is it from Heaven or from Men?* Rev. J. M. Frost, pastor of the Selma Baptist church, makes of this argument the following disposition, which we substitute in place of what we ourselves might say:

"If there is a man in the United States who would develop and present in its full strength whatever argument there might be in this theory, that man is Dr. Nathan L. Rice, of the Presbyterian church. He has spent his full strength on it, has put it before the world in syllogistic form; and this has been repeated throughout the length and breadth of the land as the unanswerable argument for infant baptism. The syllogism of Dr. Rice appeared in the *Presbyterian Expositor* (vol. 11, pp. 16, 17), published in Chicago, and he thus expresses his own confidence in this master effort of his to defend the cause: 'We will state the argument from the Abrahamic covenant, and we defy any one to admit the position without admitting the doctrine of infant baptism as a logical necessity.' His argument will be stated in full; but, by the use of brackets, will be inserted what every one will recognize as Scriptural facts. This cannot be objected to, and the fallacy of the argument will be manifested at once by the insertion.

"1. The covenant with Abraham," says Dr. Rice, "is the covenant of grace, therefore it did not belong to the Jewish dispensation and did not pass away with it.

"2. The covenant confessedly embraced believers and their infant children. [(i. e.) male believers and their male children, infants, boys and men, together with all their servants, whether born in their house or bought with their money, infants, boys and men], and since it remains unchanged it embraces them still.

"3. All who were in the covenant had a right to its seal, and those now embraced in it have the same right. And since professed believers and their infant children [(i. e.) male children, infants, boys and men; their male servants, infants, boys and men; Genesis xvii. 23-27], did receive the seal of the covenant by express command of God, the same characters [male believers and their male children, infants, boys and men; all the male servants and their male children, infants, boys and men] must receive it still.

"4. As circumcision was the first seal, and was administered to professed believers and infant children [(i. e.) male believers, and only their male children, male infants, boys and men; with all the male servants also, whether bought with money or born in their house, and their male children], so baptism is now the seal and must be administered to the same subjects [all of them, but certain-

ly to no others by the law of circumcision].

"Here we might stop, continues Dr. Rice, but we will give the argument in another form, thus:

"1. The Abrahamic covenant was and is the covenant of grace, and the Church of God, as people in covenant with him, was organized on this covenant.

"2. As the Church was organized on this covenant, it embraces in its membership all who were embraced in the covenant, viz.: professed believers and their infant children [(i. e.) male believers and their male children, infants, boys and men; all the male servants and their male children, infants, boys and men—these constituted the membership and no others].

"3. The Christian Church stands upon the same covenant and is identical with the Abrahamic Church, and embraces the same characters in its membership, viz.: professed believers and their infant children [(i. e.) male believers and their male children, infants, boys and men &c].

All embraced in the covenant and in the church membership are entitled to the initiatory rite; and since professed believers and their infant children [(i. e.) male believers and their male children, infants, boys and men; all their male servants and their male children also, infants, boys and men, and certainly no others] did receive circumcision, the first initiatory rite, the same characters [all of them and no others by this law] being still embraced in the same covenant and in the same church, have a right to baptism, which is now the initiatory rite.

"What do you think of Dr. Rice's argument? Is it conclusive? Granting his premises, which has been done for the sake of argument, and what is proved? Simply this, that male believers, and their male children, infants, boys and men; and all their male servants with their male children, infants, boys and men, are all in the Church and are entitled to baptism! Do you accept the conclusion? The difficulty with the argument is, the premises do not contain all the Scriptural facts on the subject, and a false conclusion is therefore a 'logical necessity.' Supply these facts, as has been done, and the argument vanishes like dew before the morning sun. It is impossible to learn who are to be baptized, by the law of circumcision; and we are forced back to the New Testament. But there is not one word in found about infant baptism; simply that of believers or disciples is mentioned, and command is given to baptize. Did Christ command that baptism be administered to both male and female infants, and not to confine it to males, as circumcision was? that the time for baptizing them is not limited to the eighth day, as circumcision was, &c., &c.? Where is it revealed? No wonder Moses Stewart, himself a noble and learned Pedobaptist, said: 'Numberless difficulties present themselves in our way as soon as we begin to argue in such a manner as this—infant membership from the Abrahamic covenant, infant baptism from infant circumcision.'

THAT WILL GO HOME TO THEM.

Many a pastor will thank Bro. Renfro for suggesting in an earnest article last week that it is hard for the pastors to bear an overshare of the hard times. Every good man would be glad to know that none of them is this moment suffering from the false reasoning he deprecates. It behooves our people to pay special heed to the ripe hints even thrown out by our brethren who have borne the heat and burden of the day, and whose experience is so large and wide as to enable them to know what they say, and whereof they affirm—men who, if they were capable of anything but the soundest and most just motives, are under no temptation to cry out against the practices of those with whom they are to spend, it is most likely, but a few years, and whom they love, with a spirit very like the aged John, as he exhorted, 'Brethren, love one another.' We trust, Dr. Renfro may long live to labor and to pray, but he will pardon us for recognizing in him a spirit refined and chastened by a life more than usually eventful and heroic, the fruits of which appear in his compassion for his brethren.

"The paper is the agent of the Boards," says a minister not a hundred miles from here, "and I don't want it." Toward the brother who said that we have no feeling but that of pity, and we pity the people to whom he ministers, if he ministers to any. THE ALABAMA BAPTIST is not the organ of any Board. It is the organ of the Baptist churches and people of Alabama, and its work is to foster Baptist interests in every section of the State. If it advocates the work of the Boards, it is because the Boards themselves are engaged in the work to which the Baptists appointed them.

We have just learned that Bro. C. M. Cochran died last Saturday night at his home in Dallas county. He was one of the excellent men of the earth. A more extended notice of him will be published in a future issue of this paper.

REVIVALS—DEARTH—MISSIONS.

The winter South has been very trying, the intermixture of intense cold and relaxing days of summer temperature, extraordinary. Public worship, especially in the country, has, for a long time, been almost impossible, except for the few who are well clothed and provided with vehicles. It may be due in good part to this fact, that few interesting meetings have been reported through the press.

Meanwhile, from large portions of the North extensive revivals are reported, cheering and encouraging the host of earnest workers in that latitude. We rejoice with our brethren, Richmond, and a few other points South, are being visited by blessings kindred to those farther north. We pray that the wave of blessings may soon reach our Southern churches generally. We feel as if we could not be satisfied with anything less. Let all our people apply themselves to the work of the Lord, on the return of good weather, as our agricultural people will do to the tillage of the soil. Let the grace bestowed upon our brethren elsewhere awaken loving expectation with us.

It is to be hoped that God's favor to the churches comprised in the field of the Missionary Union, will effectually aid them in making up the deficit that threatens in their missionary collections for the rapidly closing financial year. And may the dearth so widespread in the bounds of the Southern Baptist Convention equally stimulate the liberality of our Southern churches. God is blessing the missionary work of our churches, as statistics show, in a manner most wonderful. Our Boards and Secretaries feel the inspiration of this grand success, and look with heavenly enthusiasm on the opening fields on every side. Let us all imbibe their spirit. Has anything like the opening in Mexico occurred in a century? May we not expect, if we enter the open door with proper faith and activity, to see a reaction in that priest-ridden country from the extreme of corrupt ecclesiasticism towards Gospel simplicity and biblicism such as has rarely been known through the ages? The Bible, the Bible, and nothing but the Bible! will presently be the cry of thousands of liberated spirits in that land of spiritual darkness. And that little speck, no larger than a man's hand, the work of Bro. Baldwin in Northern Africa—who ever knew a mission in that spirit to fail?

OUR WORK.

Circumstances over which we have had but little control, or which we have construed into the indications of Providence have so connected us with the press, that our ministry must, for the present at least, be largely a "pen ministry." In this work we especially feel the need of the prayers of our brethren, that we may be guided in what we do and what we write by the spirit of wisdom and grace. A State paper, at all extensively read, must enter into the moulding influences acting upon our people as nothing else but the pulpit can. Its editorials and the communications of its correspondents must both influence the minds of its readers. For both, the editor is in large degree responsible. Mistakes may be—will sometimes be—made in both these departments. While throwing ourselves upon the charity and patience of our brethren in such cases; it is no cant to say we profoundly feel our insufficiency without their prayers and co-operation. Think, brethren, of the interests involved; of the enterprises to be discussed; of the great questions to be considered—our missions and missionary policy, our colleges, our denominationalism, and the like! Views more or less divergent on these great subjects have always been held by the ablest and most earnest of our brethren, none of whom we would offend for any consideration short of our most solemn convictions of truth. We have but one rule to which we can refer ourselves—the dictates of conscience in the light of God's Word—but even this without that wisdom from on high, which comes only in answer to earnest prayer, cannot secure us against the possibility of mistake. We have thus formally and frankly solicited your prayers.

Meanwhile, we thank God, that doctrinally our people are perhaps in more complete harmony than at any former period of the State's history; that where minute differences exist there is no spirit of impatience among us; that college questions are likely to find a solution not unsatisfactory to any; and that, as the rule, we have been regarded as reasonably judicious in the positions we have taken and are taking in reference to every important question we have touched. With affectionate fraternity we shall, as we have ever done, do our best in future to make the paper with which we are connected worthy of the place and influence assigned it.

Our dear brother, or rather we should say father in Israel, Rev. A. Andrews, of Burnsville, has our profound sympathy in the death of his

wife, who for more than thirty years was the light of his home. May the consolations which he knows so well how to impart to others be his now, and may the Father of mercies and the God of all comfort, comfort him.

FIELD NOTES.

"I would rather get subscribers for the ALABAMA BAPTIST than to write for it." Well, you get subscribers, brother, and we will try to fill the paper.

Dr. D. M. A. Dansby, Rehoboth: If the Baptists of Alabama have ever pledged themselves to contribute any definite amount to the Southern Baptist Theological Seminary, we are not aware of the fact. We ought to contribute liberally to that work.

"I congratulate Livingston Church in securing the services of Eld. B. F. Riley as pastor; also the town of Livingston in securing him as a citizen; and especially do we feel proud of this accession to the Bigbee Association. We extend to him a most hearty welcome."—J. K. Ryan, Yandley Creek.

Bro. W. A. Bishop, of Carthage, writes us in a private note: "I am now preaching to four churches. Having consecrated myself afresh to the service of the Master, I entered upon the labors and duties of the new year resolved by the grace of God to do more for him than ever before. I sympathize with you in your arduous and responsible work. May the Lord bless you in your body, in your soul, in your labors."

We put a communication from a brother in the waste basket not long ago, and gave our reasons for not publishing it. The brother replies, "You need never fear that I will sour. Always do as you deem best with communications from me. I will be content and try it again when the Spirit moves." About the same time we declined a communication from another brother, and he has been as sour as concentrated sulphuric acid pickle ever since, and refuses to be comforted. He claims that we had no right to refuse his communication. There is a difference of opinion on this subject.

Gleanings.

It has, for many years, been my custom to co-operate with our denominational press, and I shall be pleased to do the same for our paper in this, my adopted State. Wishing you much success in your arduous work, I am very sincerely, your brother in Christ.—A. S. Worrell, Dallas, Texas.

"Enclosed find \$3.50. I am well pleased with the paper. I do not feel like I could do without it. I don't want to lose a number of it. I hope it will ever prosper." So writes Dr. A. L. Warren, of Elmore county.

Dr. A. P. Smith, of Knoxville, Ala., sends us the money for eight subscribers to the ALABAMA BAPTIST, and promises to send more if he can get them.

"Since writing you last I have secured a few more subscribers, and I think I will get more in a few days." Bro. J. S. Yarbrough, of Orion, says that there were six names in the list sent.

Bro. C. S. Johnson, of Beulah, is redeeming a promise to work for the paper right well. Five dollars in his last letter.

Bro. Jno. W. Orme, of Montgomery county, sends us the name of a good brother and says: "This old brother is confined to his bed and is very poor. Knowing it would comfort him to read what his brethren are doing, I will pay for his paper myself. I never forget you and the dear old paper. May God bless you in your good work."

"The ALABAMA BAPTIST is a welcome visitor at our house and I wish its visits continued."—W. J. Parker, Columbia.

Bro. J. F. Bledsoe, of Campbell, is doing excellent work for us. He has sent us several lists of subscribers. His last letter begins: "I send you enclosed a list of names and \$15.00. Thank you, brother."

"Enclosed find \$5.00. Oh! how I do love the precious paper and enjoy the truths contained in its pages!" Thus writes an excellent lady who once lived in Alabama, but now lives in Florida.

Rev. W. J. Ruddick, of Stanton, will send us a name occasionally, accompanied with \$2.00. The only objection we have to offer in this connection is that he does not send more, and this objection we have to all.

"Enclosed find \$5.00 for the paper. If I don't send you a list every week, don't conclude I am not working. If I could send you as many names as I would like to send, you would send out no more circulars."—Jno. W. Orme.

The words "Honor thy father and thy mother," mean four things—always do what they bid you, always tell the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wishes of his parents that turned out well. God never blesses a wilfully disobedient son.—Dr. Cuyler.

Dr. Winkler's Library for the Seminary.

I hardly know what I can say on this subject in addition to what has been so well said by others; still I am more than willing to utter my wish to see it an accomplished fact. The last issue of your paper indicates that the enterprise is beginning to move forward, and it would seem that now is the time to press the matter. If it fails now the failure will be complete, but if pressed now it seems that it can be made a success. I have thought of the following considerations in favor of the placing of Dr. Winkler's books in the library of the Southern Baptist Theological Seminary.

Our lamented and distinguished brother had spent much of his life and much of his money in getting together this rare collection of books. He was eminently adapted to the work of selecting such a collection. His learning, his taste, his position, his laudable ambition, with his steady purpose not to stop his efforts until he reached any book which he wanted, fitted him in a very high degree for collecting a library. It is conceded that his library is of a very high order; not only very numerous, but also select, rare, costly, and well preserved; many of them works difficult to be obtained; works in various languages, and yet such as would be especially adapted to the wants of the Seminary.

It may be regarded as a settled fact that the Baptists of the South will sustain and perpetuate the Theological Seminary, and that the Baptists of Alabama must do their part in its thorough establishment. It can never be regarded as fully established until it has its endowment, its buildings and its library. What is the extent of its library at present I am not informed. This is a work which can never be completed; while books are published this work must go on and on through the ages; and the books of Dr. Winkler can only be a small part of what will be collected in the future; but they will be a very important part. And possibly such a collection will not again be accessible at so small a cost. They are believed to be exceedingly cheap at the price which is proposed.

To present these books to the Seminary will be a praise-worthy thing for the Baptists of Alabama to do, and with a general effort it can be easily done, and done, too, without injury to any other benevolence. We cannot ask for better terms than that it shall be recognized as that much of our contribution to the endowment of the institution.

And there is certainly great power in the fact that to thus purchase his books will be a great relief and blessing to the surviving family of our charming but deceased brother.

And now while this movement seems to begin to awaken interest, and while to make it a success many pastors and others will have to take an interest in it and work it up in their congregations, yet I think that some one will have to give it special attention; and Dr. Eger, of Mobile, for various reasons, is the proper person to take the direction and oversight of the work. I trust he will feel at liberty to urge it and act as agent for it in any way that he may think proper. He may find it necessary to make a few visits to other communities in behalf of the enterprise. Meanwhile we should all remember that he, too, is a very busy pastor, and cannot succeed without the earnest co-operation of many others. Let us give him that co-operation.

Seraps.

"Hillside," the Boston correspondent of the *Examiner*, in a recent issue of that paper, has this to say of the work of the "specialists" in New England:

"Dr. Foote, of the Stone Chapel Church, an original Episcopal church which was the first church in the city to adopt Unitarian views nearly seventy years ago, has tried a novel plan of union services for Sunday afternoons. The topics selected are of vital importance in the present state of theological controversy, and the preachers are taken from Baptist and Congregational ranks no less than from Unitarian. As Drs. Duryea and Manger represent Congregational thought, and Prof. Lyon and Toy represent Baptist doctrine, it is not likely any alarm will be felt among Unitarians by the advocacy of extreme orthodox tenets."

What a sad but natural commentary upon the logical sequence of the "new theology!" When it is thus made known to the world that as Professors Lyon and Toy represent Baptist doctrine, it is not likely any alarm will be felt among Unitarians. It is not time for the expounders of the "new theology" to stop and seriously reflect upon the evil influences attending their cause! Certainly all right thinking Christians are admonished not to cherish any sympathy with those whose influence is so fraught with evil. Again the desire of some of our young preachers to go to Germany to complete(?) their education is made all the more questionable. Why should a preacher go to Germany to be educated when it is

known that Germany has not produced a first-class preacher for many years?

Recently I have seen the name of some preachers who wrote the "Rev." before their own name, and it reminds me of the darkey whom I once knew, who having learned to write a little, would write his name all about on walls and fences, &c., "Hon. Jack Tyler, E. q." On being told that it was not proper for one to write a title to his own name, he said: "I tell you boss, every man must tote his own end of de stick. Ef he don't nobody else will tote it for him."

"Mr. Tongue was charged with being 'unruly, evil, full of deadly poison,' and in proof the charge the law book was produced and a passage cited from James 2:8. The defendant replied that if it were not for Mr. Heart, who lived a little way below him, he would be as innocent as Mr. Nose, or the Messrs. Eyes; and in support of his position he cited Matt. 15:18. The court decided that the defence was a sound one, and that nothing really good could be expected from Mr. Tongue until a radical change should take place in his neighbor Heart."—*Illustrated Christian Weekly*.

A querist asks the *Examiner* "whether there are bishops in the Baptist denomination, and who some of them are?" Such want of information in our midst, and often in our own ranks, of our denominational affairs, suggests more painstaking and greater efforts and sacrifices upon the part of Baptists to propagate the knowledge of our principles.

So far as I know the work of our Educational Board is meeting with the general approbation of the Baptists of the State. We are, in my judgment, on the right track, and if the denomination will give the Board the money and their prayers, our educational work will do a profitable business. But our work will not be done when we educate our young preachers. We hear much complaint of young preachers leaving our State as soon as they are educated. In most instances this is all our own fault. We do not pay them sufficiently for their work, and therefore force them to go to other fields of labor, where they can obtain a support. They are not to blame for this. Let us educate our preachers, then keep them with us, by giving them a support for pastoral services. PITT.

Judson Institute.

Dear Bro. West: Believing it will be gratifying to yourself and the numerous friends and patrons of the Judson Female Institute to learn of its success, induces me to write.

The result of the recent examination at the close of the first term, evidences diligent application on the part of the pupils and faithful and painstaking instructions by the teachers. Since the inauguration of the present administration the standard of scholarship has been raised, and the requirements for graduation very greatly enlarged. The teachers, of whom there are twelve, are faithful and laborious, which is evidenced by the advancement of the pupils in the several departments. The health of the young ladies is now and has been exceptionally good. The debt which has hung over the Institution, (ever since the war,) like a nightmare, has been liquidated. A few days ago I paid in full the last bond. The result which has been so long desired is attributable, in no small degree, to the very superior financial skill and ability with which the affairs of the school have been managed.

The teachers are now directing their attention to enlarging the capacity of the buildings to accommodate the increasing patronage, so that the President will not be necessitated in the future to decline the taking of pupils, as he has been this session. They expect to furnish accommodations for fifty more boarders, and feel confident that all the rooms will be occupied next session. The work of the pupils of the Judson on exhibition in the United States building in New Orleans, was the subject of much commendation. Our friends on visiting the Exposition should not fail to examine it.

WM. T. McALLISTER, Sec'y and Treas.

Associational Minutes.

Rev. Lansing Burrows, Augusta Ga., Secretary of the Southern Baptist Convention, wishes copies of the minutes for 1884 of the following Alabama Associations. Will not the clerks mail them to him at once?

Alabama,	Arbacochee,
Big Bear Creek,	Canaan,
Harmony (West),	Judson,
Liberty (S. West),	Macedonia,
Montgomery,	Mt. Carmel,
Mad Creek,	New River,
Pea River,	Rock Mills,
Salem,	Sulphur Springs,
Warrior River,	Yellow Creek,
Wetulla,	

Many pray not to be kept from sin, but to keep it; and with a secret hope that prayer will excuse it and be accepted instead of reformation.—[Rev. T. Adams.

No Substitute for Faith.

BY A. S. WORRELL.

"According to thy faith be it unto thee," is the order of Heaven. "Without faith it is impossible to please God." We receive the benefit of Christ's atoning sacrifice through faith. The promises are worth little to us, except as our faith appropriates them. The sunlight may cover the earth, but the man who is shut up in a dark cave will neither perceive it, nor feel its genial warmth. So the unbelieving Christian, (if we admit that there can be such a being), fails to receive the light and life offered through the promises of God, because he does not believe and claim the blessings promised. And since faith is the only channel through which these promises become blessed realities, the faithless Christian, or the one who has no faith in any particular promise or promises, will pass through life devoid of the blessing offered, in the said promise or promises, to faith.

It is often the case that the soul makes a wonderful effort to grasp some blessing without the exercise of faith. When, for example, one has committed some sin that has greatly disturbed his peace, he repeats and confesses his sin, and then waits for "a sense of sins forgiven," before he will believe that they are forgiven; thus discrediting the word of God; which says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9). When the believer knows that he has sinned, he should at once confess it, and then believe, on the authority of this scripture, that God pardons him; after this comes "the sense of forgiveness." Faith first, then feeling. Many seek to dispense with faith in this way; for that is not faith which results from an inward mental state or sense. Faith is not to be based upon our feelings, but upon the Word of God. When God says he will forgive us on a specified condition, we should, regardless of all feeling, believe that he does forgive us on our compliance with his conditions; and to refuse to believe him until our feelings tell us that we are forgiven, must be sinful in no ordinary degree.

"But how am I to know that I have truly confessed my sins?" This is a matter of consciousness. To "confess our sins, is to acknowledge them to God; which, of course, implies sorrow or regret, on our part, for having committed them; and it would be solemn mockery for one to go through the form of confession, unless he were conscious of having sinned. We must know when we are sorry that we have sinned; and, when we make confession of our sin before God, we know whether we are sincere or not. If we are conscious of our sincerity in making the confession, we are entitled to believe that God does then forgive our sins through the merit of Christ. How many months of sadness would many of God's dear children avoid, if they would learn to confess their sins as soon as possible after their commission, and then believe that they are pardoned, according to God's word!

Again, every advance in the divine life, every step upward, is to be made by faith. Intense desire and earnest longings for the enthronement of Christ in the heart, (though valuable exercises of the soul and necessary antecedent conditions of the faith that admits him) must not be substituted for faith. It is blessed to "hunger and thirst after righteousness," but hungering and thirsting without faith would not bring the blessing that would satisfy the soul. Faith is the window, so to speak, through which the Holy Spirit, in his purifying, transforming power, enters the soul; and he continues to work in and through the believer according as the latter learns habitually to plead the promises relating to heart purity, or the putting off of the "old man," and to the putting on of "the new." Christ, within the limits of his promises, will be to us just what our faith makes him. His almighty power is made available against our foes—internal and external—only as our faith lays hold of his strength; and it is only when faith grasps the Savior that the child of God can, with Paul, affirm, "I can do all things through Christ who strengthens me." Thoroughly conscious of his own weakness and personal unworthiness, he has learned to utilize the power of Christ by faith; so that, in every conflict, he may "come off more than conqueror" through him.

Now, we may earnestly desire to come off victor in our conflicts with the world, the flesh, and the devil; but we will, as a matter of fact, be oft defeated, unless our faith lays hold of Christ, and utilizes his strength in the encounter. Without an active faith in him, we will be forced many times to declare, "The good that I would I do not; but the evil that I would not, that I do." (Rom. 7:19). But if Christ dwells in our heart by faith, (Eph. 3:17), our victory will be assured, and we can then exclaim with Paul, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

"If faith be thus important, how

may it be increased?" The answer is, by exercising it. When we pray, "Lord, increase our faith," and he allows temptation, like a flood, to roll over us, how prone we are to cry out, "Lord, save, I perish," and lament our sad fate; whereas, we should "resist the devil," promptly, and, through Christ, make him hasten his flight. "All things are possible to those who believe."

Dr. Winkler's Library for the Howard.

Dear Baptist: We are all proud of Howard, and we should be. She is a credit to Alabama as well as to the denomination. She has been kept alive, mainly, by her noble band of professors, who have wrought so faithfully these many years, almost without hope of reward. Now she is the equal of any similar institution in the South. The subject of establishing a theological chair in Howard has agitated the minds of many in the State. In view of such, I think the best thing we, the Baptists of this State, can do, is to buy the grand library of the late Dr. Winkler, and present it to our own Howard College, for the benefit of theological students that are now there, and that will be there in the future. Many of our young men, called to the ministry, cannot remain there long enough to take a full course in theology, nor are they able to afford the expense of a trip to Louisville to the Seminary. In that case would not that library be of infinite value to such, in all due deference to the opinions of others entertaining views to the contrary? I think home relief should be first considered, especially as it is so badly needed, as it must be at Howard College. It occurs to me the amount can be easily made up; if our 1,200 or 1,400 churches give only two dollars each—the whole sum is made up, and more. I can speak for our little church of thirty members, of which two thirds are women, that we can, at any time, raise from two to five dollars for this purpose, and we are poor as the poorest. I suppose we are pledged to pay a certain sum to the Seminary at Louisville, Ky. Well, "let us go forward and pay it." I hope this thing of presenting the Winkler books will be considered in the Convention next July, and all agree to give it to Howard, and doubtless many hearts will be made glad.

D. M. A. DAnsby.

Rehoboth, Ala.

Praise.

Last Monday morning week a gentleman stopped in at our office, on the way to his place of business, simply to tell us what an excellent sermon his pastor had preached the day before. It did us good to note the enthusiasm with which our visitor spoke. A couple of hours afterward we met the pastor, and told him of it. Did he show his gratification? Certainly he did. Cicero truly said: "We are all excited by the love of praise and it is the noblest spirits that feel it most." Our friend, who is one of the noblest spirits, was as ingenious in receiving what had been said, as his parishioner had been in giving it; and he remarked very simply, "Well, I did put a great deal of work on that sermon."—Is enough made of such simple, straightforward commendation on work well done? Do the people of our churches generally know how much good it does their pastor to tell them when they have preached a specially instructive and helpful sermon? And do ministers always appreciate the influence of commendation from them? "I praise you," said the Apostle Paul. Do not be sparing of praise—to your wife, to your husband, to your children, to your pastor, to your people, to your friends, to your employees. And when you are praised take it ingenuously, and show that it makes you feel good, instead of shaming a mock modesty. For ourself, a most pleasant part of our editorial work is found in the opportunities that we get to spread good things, far and wide, of those who are doing God's work—especially of those who may not have had great notoriety.—*Presbyterian Journal*.

Holiness.

The root principles of holiness are constant fellowship with God, an unreserved consecration of the soul and life to God. Wherever these two things are not, no matter what else of excellence there may be, you cannot say there is holiness; wherever these two things are, there you have that quality which commands at once the reverence of men and the complacency of God. Here indeed is the crowning excellence of humanity capable, and for it was originally designed. It is a great thing to say of a man that he is characterized by integrity and truthfulness, and is incapable of knowingly doing injustice to another; it is a greater thing to affirm of one that he is distinguished for amiability and benevolence, and goes through the world seeking to make others happy; but I hold it to be the grandest thing you can declare of any when you allege that he is holy, for that is to affirm that he "walks with God," and that he holds himself and all that he has to be not his own, but the property of the King of kings.—W. M. Taylor, D.D.

Alabama Baptist
SALINA, ALA., FEB. 16, 1885
THE FAMILY CIRCLE
Brave Margaret.

It was all very well for friends to advise in fact they advised too much to suit Margaret Dare; but what was the advice good for? She did not need to be told what a cheap commodity it was. But after all, it stopped just there, and not a bit of help could she get from it.

A growing man could be saved by a rope; but if the rope was thrown at random and not to the man, where could he grasp it, when was the good of either rope or skill?

Just so, if a field was to be planted with seed that was to bring forth the fruit in its season, the seed must be cast into the drill, and not sown broadcast in the wind that would wait much of it to the stony places.

And that was the matter with the advice that was showered upon Margaret—everybody was ready to give it in some shape, but not one told her how to take advantage of it.

Margaret had an uncommon amount of good sense, but the emergency that had come to test her was a new state of things for her. Her father's death had cut off the family income, and yet the little brothers and sisters had to be fed and clothed, and the invalid mother who rarely left the shelter of the big chair had to be comforted, strengthened and shielded from anxiety; and upon her shoulders the heavy burden had fallen.

To be sure, Tom was earning five dollars a week, and so contributed three; but besides there were three girls under twelve years of age, and the dear baby boy, whose three years had been nothing but sunshine to all of them.

The new year had only just commenced—only two weeks of it had gone by, and she could not help thinking there were fifty weeks left in the year. Fifty weeks! Only think of such a long burden of eating and drinking, making clothes and mending them. God help her! The burden that Bunyan's Pilgrim laid down was nothing to that.

But, looking out of the window, and seeing the dark clouds come up from the south, she felt yet more depressed; the heavy atmosphere unnerved her, when lo! as the tears were just ready to start she looked to the north and there was a beautiful rainbow. A rainbow in winter is not so common that she failed to wonder at it, and she hoped quenched the tears, and she said to herself:

"I think I am brave, but if I am, let me not forget that the brave are always hopeful."

So she shut down the sluice gates upon her thoughts, and devoted her self to getting supper. Very gently she waited upon the children, spread endless slices of bread and butter, and filled the cups with milk whenever the children needed them.

Little Mabel said, very lovingly: "How sweet you are to-day, Mabel!"

And the baby shook his golden hair and echoed: "Sweet, night, Mabel."

They did not know how heavy her heart had come to her, nor how a whisper had come to her:

"Be still, said heart and cease weeping. Behind the clouds is the sun still shining; Thy life is the common fate of all, Into each life some rain must fall, Some days must be dark and dreary."

And they did not know how the burning forth of the sun at that moment through the gray clouds had poured balm into her heavy heart.

After the children were tucked into bed, she went for a little quiet talk with mother; and kneeling beside the chair, she said:

"Mamma, dear, you would be ashamed of your girl if you knew how discouraged she felt to-day."

Mrs. Dare smoothed the brown hair, as she asked:

"And? Tell it out, Margaret, there is no use to ask questions."

"How well you know me! But it is a fact that questions do get facts into a great muddle, so, as you say, there is no use of them. Would you believe it, I was fretting this morning because there were fifty weeks ahead of me before next New Year's day."

to get the whirly to run smoothly, but they shall."

"Of course they will, with my Margaret's willing hand; but—"

"No huts, mammy, dear, not even one. But you have talked enough, and after I have read a few verses to you, you will have to go to your bed. I am the general, and every one must obey me if I am to win the battle for them."

Brave Margaret's heart was comforted by the verses:

"And why take you thought for rain? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things."

And when she laid her head upon her pillow, her last thought before falling asleep was:

Lead thou me on!
The night is dark and I am far from home,
Keep thou my feet; I do not ask to see,
The distant shore; one step enough for me.

—Christian at Work.

A Word to Mothers.

Is there a more responsible position on earth than the one of motherhood? In all earnestness we would ask this question of every mother, and would have her take it into serious consideration, whether she is fulfilling her duties as queen of the household or as the layer of the foundation stone of the great temple of humanity.

In the making herself strong and healthy in body and mind, so that she may give her children their rightful inheritance of sound minds in healthy bodies? Is she studying hygiene so that she may rear her children in accordance with the laws of health?

Is she studying a good moral code so that she may implant the germs of truth, honesty and virtue in the tender mind that is to grow as she breeds, and be formed after the model of her own self, which is ever before it as a guide and standard of perfection?

Does she comprehend the fact that any dereliction from the straight line of truth and honor will be copied by the little miniature edition of herself?

If she deceives or swerves from square truthfulness, the child with its quick perception, and earnest imitativeness will surely become untrue in its nature. If the mother is low, coarse and vulgar, the child will not become refined, good and gentle.

If she uses incorrect, ungrammatical language, her child will not talk correctly; years of culture in schools will fail to eradicate early home training, because it is there the foundation is laid of all the future structure.

Let our mothers be wise, good and learned; they above all others need to study and learn all they can, for they are the first teachers and natural guide of the young.

Perhaps many a weary, over-worked woman may say she has no time to read, to study or to learn. But she must take the time, let her work less in variety, less less and do less of other unimportant work; a neat, clean house is always desirable, but a neat clean mind more so. A mind clear of the weeds of ignorance, fretfulness, ill humor and all that is causative of unhappiness is a treasure well worth her working for.

A mother must not allow herself to become a mere household machine, and drudge; she must be thoughtful, provident and painstaking in doing the absolute necessities of her home, but always devote some hour of the twenty-four to improve her mind; she must be always growing; she must keep up with the times; she must read thoroughly at least one good newspaper a week.

A mother who does not keep up to her children in growth and improvement, and if possible a little ahead of them, never will their full respect or becomes what she should be, a perfect example.

Above all do not overwork—do not become dragged out and lose all heart for recreative pleasures and amusements. Make life one long panorama of work, of play, of study, of culture, of usefulness and of moral goodness and happiness. Whoso does this will find herself a good mother and well fitted to sit as queen of the household, and enthroned in the hearts of all her glad and joyous subjects.

"Then pleasant as the morning light, In peace shall pass her days, And heart-approving conscious joy Illuminate her ways."

One Way to Catch an Owl.

BY ALLAN FORMAN.

"Where did you get the big owl, Uncle Harry?" asked Tom, as he lounged into his uncle's room one afternoon, and threw himself into a chair. The owl retired to a large, gray, yellow, handsomely stuffed, and perched above Mr. Harry's desk.

"I fished for him," said Uncle Harry, looking up from his work.

"Fished for him?" repeated Tom, staring at his uncle incredulously.

"Yes; you know there are a great many ways of doing some things, and one way of catching owls is to fish for them," said his uncle, smiling.

"Tell me about it," pleaded Tom, settling himself for a story.

"Well," said Uncle Harry, laying down his pen, and turning in his chair, "I was out gunning one afternoon down on the east end of Long Island. Your cousins Frank and George Ford were with me, and we had just seated ourselves under a tree for lunch, when George, who is an enthusiast on the subject of natural history, happened to see some peculiar looking balls at his feet."

"What were those things?" asked Frank, as George was poking at them with his pen-knife.

"Pre-Adamite marbles," I suggested, laughing.

was coming with him, and does not sympathize with his love of natural history. George kept on turning over the little balls with the point of his knife, and finally saw the curiosity of the matter of our love of fun and we both joined in asking:

"What are they, anyway?"

"Owl pellets," answered George, facetiously.

"What are owl pellets?" I pursued.

"Well," said George, solemnly, "you know that when an owl eats a mouse or a bird, he takes down skin, bones and all, and then after a while he rolls the skin and bones up in a little ball and spits them out. Here is the skull of a mouse," he continued, holding up a delicate bit of bone on the point of his knife.

"Well," said Frank, "I don't see anything very wonderful about that."

"No," answered George, quietly, "but these owl pellets indicate that there is a nest in the tree." We all started and looked curiously up into the tree; we had not got over our boyish love for bird-nesting, and an owl's nest was certainly a curiosity.

"There is no nest on this tree," I exclaimed, after a careful search.

"In the tree, not on it," said George; "you see that hole up there, there is an owl's nest unless I'm much mistaken."

"Do owls always live in hollow trees?" asked Tom, interrupting his uncle's story.

"Always," answered his uncle, "except the burrowing owl of the far West, which lives in the ground with the prairie dogs. When we had decided that an owl's nest was in the hollow tree," continued Uncle Harry, "we immediately began to make preparations to capture the inmate. Frank threw off his coat, and was about to climb the tree, when George stopped him."

"Hold on," he said, "you must not go to work in that way, for in the first place, the hole is probably too deep for you to reach, and if you should get your hand down, the owl would probably make you take it out much more quickly than it went in."

"How are you going to catch them, then?" asked Frank.

"Fish for them," replied George. "How?" I inquired.

George thought for a moment. "Of course neither of you has a ball of worsted," he said, musingly.

"No," said Frank, sarcastically, "nor an embroidery frame, nor a crocheting needle, nor in this crowd."

"Because, if I had a ball of worsted," pursued George, "unmindful of Frank, I would lower it into the hole, and the natural instinct of an owl seems to be to first attack a thing with its claws; then, if it does not go away, to turn on his back and clutch it with its claws; the worsted being soft, they either cannot or will not let go, and you can draw them up out of their nests."

"I have on a pair of woolen stockings," said Frank, pointing to his long tennis stockings. "Why couldn't you make them into a ball and let them down?"

"We could," answered George. "Take them off."

No sooner said than done, and with the aid of a bit of time I happened to have in my pocket, the strange fishing apparatus was soon made.

"Better let George fish for them, as he seems to understand it," I suggested.

After some trouble George clambered up to the branch just beside the hole, and let the stocking down. He bobbed it up and down with no result, when a strange whirling and clucking was heard in the tree, and George began to pull up the stocking when the owl had got nearly to the top he stopped. He pulled one way and George pulled the other, and it seemed for the moment doubtful whether he would gain the mastery. Suddenly the obstruction gave away, and George came tumbling to the ground, pulling after him, its claws securely fastened in the stocking, a large gray owl. I jumped toward it, and clutching it tightly before it had a chance to get away.

"Who has the owl?" asked George, feeling of himself to see that no bones were broken.

"I have," I answered. "Ouch!" This latter exclamation was caused by the owl's fastening his strong bill on my hand.

"Or has you?" exclaimed Frank, springing to my assistance. In the struggle the owl was killed, and George was inconsolable, for he had wanted to take him home and tame him.

"A pretty time you would have had taming him," said I, crossly, wrapping my hand in my handkerchief.

"Better begin on a young one," commented Frank. After examining the dead bird, and some further talk, George decided to try again, and after several ineffectual attempts to make the young owl take hold of the stocking, he succeeded in bringing up two young birds, almost fully fledged. George and Frank each took one, I claiming the dead bird as my share.

The young birds lived for some time, and George's got quite tame, so that he would answer to his name and eat from George's hand; but finally they both died. For my part, I have that fellow over my head and his scar on my hand to remember the time I learned a new way to catch owls.—Brooklyn Advance.

Rural and Domestic Brevities.

Have you any unprofitable stock? If so, dispose of it as soon as possible. A furrow plowed through a wet place in the wheat field will often save an acre of wheat.

One great advantage of always keeping stock in good condition is that it is always salable.

Onions, cabbage leaves and celery, together with pieces of meat chopped fine, are a very valuable poultry food. Clay ground should never be plowed when wet, but very gravely and sandy soil may be without much damage.

The wisest course is to convert the cheap grain into meat before shipping it to market, and thus keep up the fertility of the farm.

The manure pile ought not to be under the barn eaves, nor in any way

subject to a surplus of water, as its strength will be washed away.

In planting out an orchard this spring remember not to plant more than can be manured and cared for well. A large, well cared for orchard is a nuisance.

What may suit one farm or farmer may not suit another. Each must choose for himself what best suits himself and farm, and so shape his work and methods.

It is said eggs from mature hens are much better for hatching purposes than those from young ones, as a larger proportion of them are likely to prove fertile.

Good crops will always afford a comfortable living, even if prices are low; while poor crops are never either encouraging or profitable, no difference what prices may be.

A good cow will make money for her owner, while a poor one will lose it for him.

The cow need not be high-bred to be a good dairy cow; but when she is bred for this purpose there is a greater likelihood of her possessing superior merit.

It is a hard matter to keep a cow in full milk on dry feed, without the aid of some one of the green crops; and we doubt seriously whether the best results can be obtained without them.

A good cow should not always be measured by the quantity of milk she gives, for some milk is more than twice as rich as other, and generally the cow that gives the large quantity does not give the richest.

The necessity of better conveniences on the farm for taking care of the milk and making butter is not sufficiently appreciated. The best butter cannot be made without these helps, in the shape of suitable buildings, ice house full of ice, the best churns, but-ter-working apparatus, and other necessary aids.

The man who does not study and seek to understand the requirements of his farm stock and their care should never be a farmer. A farmer must have the well being of his animals constantly in mind; and not only that, but their comfort ought to be of as much importance to him as his own. Not only ought this to be looked at from a dollar-and-cents standpoint, but from a humane one also. A man who has not enough humanity to make his stock comfortable, without any other consideration, is not a typical farmer.

The cow should be treated to the best the land affords. Her milk forms a large percentage of human food, and is very much affected by the food and surroundings of the cow. How important it is, then, for each one to judge for himself. If he wishes his family to have pure food, pure water, good treatment, and never let allow to suffer in the least.—Exchange.

No Wonder.

A MAN WHO SUFFERED MENTAL AND PHYSICAL AGONY RIGID YEARS PROCLAIMS HIS HAPPINESS.

Mental agony is dreadful, but when that and physical ailment combine, it is simply terrible. Such was the condition of Geo. W. Huntington, of Huntington, W. Va., for eight years. He was a sufferer of nervousness—that is, the leg bone at the ankle was inflamed and mortified, which caused running sores. He says: "Pieces of bone the size of a silver three-cent piece came out of the sores on my leg. The discharge from the sores was almost continual, and I was unable to walk. For eight years I have been doctoring. I had been under the treatment of a physician at Newport, Ky., for a year; another at Burlington, O., for a year; and another at Huntington, W. Va., for a year. None of them did me any good, and they all finally said I was hopeless. A few months ago I commenced trying KENDALL'S SPASIN CURE, and I can walk as good as anybody, and have perfect use of my limbs."

Dr. H. A. Lusk, Worcester, Ohio, writes: "Dr. H. A. Lusk, Worcester, Ohio, writes: 'I have been a great sufferer from a chronic disease, chronic catarrh of the stomach, and I have thoroughly tried your MANALIN, and it has done me more good ten-fold than all the doctors' prescriptions, and I have used legions of them.'"

Mr. Edgar Harte, Smelter, P. O. Elk county, Pa., writes: "I have bought several bottles of your SPASIN, and find it to be of great benefit. I also gave it to some of my friends; they experienced the same relief."

Mr. L. R. Wollen, 45 and 47 Ross street, Pittsburgh, Pa., writes: "I am taking SPASIN with good results, and can highly recommend it to all. I have applied it to the different parts of my body, and it has done me more good ten-fold than all the doctors' prescriptions, and I have used legions of them."

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A Pleasant Former Witness
Doubtless, James C. Co. has long been known to the people of this State, and to the people of many other States, as the author of the book, "The Life of James C. Co." This book is a full and complete history of the life of James C. Co., from his birth to his death. It is a book of great interest and value, and is well worth the price of the book. It is a book that should be read by every one who is interested in the life of James C. Co.

A Christian Editor's Testimony
Mr. C. R. Lynch, editor of the Alabama Baptist, writes: "I have read your book, 'The Life of James C. Co.' and I am much interested in it. It is a book of great interest and value, and is well worth the price of the book. It is a book that should be read by every one who is interested in the life of James C. Co."

Twenty-five Years a Christian of Georgia
I have been a Christian for twenty-five years, and I have read your book, 'The Life of James C. Co.' and I am much interested in it. It is a book of great interest and value, and is well worth the price of the book. It is a book that should be read by every one who is interested in the life of James C. Co.

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