

THE ALABAMA BAPTIST.

JOHN G. HARRIS, Editor and Proprietor.

VOLUME 12.

SELMA, ALABAMA, THURSDAY, AUGUST 27, 1885.

TERMS, CASH: \$2.00 A YEAR.

NUMBER 35.

A Definite Purpose.

"Seek First the Kingdom of God and His Righteousness."

Nothing can be of more importance to a man than to have fixed principles. No man would think of doing business with any hope of success whose aim, principles and methods were not well defined, fixed and settled upon. The man who goes through life at haphazard is never a success at anything, and cannot be. This is equally true concerning the personal life. A life without definite aim as to character, and without fixed purposes and principles of living, can never come to any good. This is pre-eminently so with the Christian life. No professor of the faith of Christ, who has not a definite aim and fixed purposes and principles to guide him, both in life and service, may ever hope either to come into experimental possession of the best joys of faith on earth, or to hear the "well done, good and faithful servant," from the lips of the Master in Heaven.

The Lord has left us some very important principles, coupled with loving commandments, to guide and help us in reaching and realizing all that is best and truest in the Christian life. The Sermon on the Mount contains the ideal law of the Christian life. It is for us to get the principles of that sermon thoroughly worked into our hearts. In that case there will be no trouble in working out an ideal life and rendering ideal service. In Matthew vi, 31, we are told not to take anxious thought concerning the necessities of this life; for the Lord has assured us that we are much more the special objects of his providential love and care than the fowls of the air and the lilies of the field; and these are both fed and clothed.

It is very evident, if our lives are cumbered with anxieties about the things of this life, that we shall be hindered in seeking after the higher, spiritual things of life, and from giving ourselves to his service; for the reason that our minds will be distracted with anxiety for temporal things, and occupied with fears for the morrow, which will leave us neither place nor time for spiritual things, or the

men from those who are not on the Lord's side. To see a Christian scrambling with sinners for the things of this life, as an end, is to see one who has contradicted in his practice all that he has professed as to faith. Moreover, it is to see one who is failing not only in duty, but also in his own best spiritual development. There can be no doubt that the man who has subordinated all his life and work to the spirit of this commandment is the man who is most surely growing in grace and in the knowledge of the Lord Jesus Christ.

But no Christian will ever successfully carry out this commandment, or fully realize the abundance of the promise expressed and implied therein, unless he makes up his mind with prompt decision to set this end before him, not for a time, but for all time. If there is not an absolute decision to consecrate one's self on this point, the life will drift on at haphazard so far as service is concerned. Moreover, it will require earnestness of purpose to carry it out. The Christian life is not one of drudgery, but it is one that requires earnestness of purpose as well as decision. This characteristic is admirably expressed by the Apostle when he says: "This one thing I do." "I press toward the mark for the prize of the high calling." And again: "I exercise myself unto godliness;" and "I keep my body under." Or yet more perfectly by our Lord himself, when he declared to his parents, who sought him in the temple: "Wist ye not that I must be about my father's business?" Or to his disciples at the well at Sychar: "I have meat to eat that ye know not of." My meat is to do the will of him that sent me, and to finish his work."

Who is there among us who would be without care, who would be sure of all earthly need being supplied, who would grow the most surely and the most rapidly into the image of Christ, who would the most perfectly serve and honor him?—let him "seek first the Kingdom of God and his righteousness, and all these things shall be added unto him."—*M. Y. Inspectant.*

Am I a Baptist or Not?

Does the New Testament authorize? I have understood always that baptism and the Lord's supper were two of the fundamental principles of the church of Christ, and that the peculiar (Scriptural) manner of administering them was the mark by which we had been designated all along down through the centuries. Baptists have maintained hitherto that Pseudo-baptists were barred from the supper because of the wrong administration of baptism. Baptists have also maintained that both ordinances were equal. If these conclusions are correct, does not the wrong administration of the supper vitiate my right to baptize? I would like to know whether I am a regular Baptist or not.

I was baptized thirty-nine years ago, when the churches and their pastors knew no better than to invite their visiting brethren to participate in the communion. If that was wrong it seems to me that my baptism was, too. Those cannot be the churches of Christ which administer any of the ordinances contrary to the teachings of the Bible. The question revolves, Who are Baptists? If some one rises up soon and convinces us that immersion is wrong, and I was baptized that way, would my baptism be considered valid? This is no trifling matter among us. There is heresy among us, and no mistake. If Baptists have ever separated themselves from such, why not now?

HARRY JONES.

Dollar, Ala.

The Bigbee Association will convene with Concord church, Choctaw county, Ala., on Friday before the second Sunday in September. The church is about fourteen miles from Cuba Station, and as it is in the country all who can should come by private conveyance. If those who have to come by railroad will write by the first of September to W. H. Phillips, Yantley Creek, Ala., there will be conveyances free of charge, to meet them at Cuba Station, on the Ala. Great Southern R. R., Friday morning, the 11th of September. Be sure to reach Cuba by 7 a. m. the 11th of September, for there will be conveyances for you after that time.

We shall be glad if all who can will visit us, and especially do we ask brethren Frost, Davidson, Bailey, Murfee and Anderson to do so. Come, brethren, it will cost you nothing after you reach Cuba.

The church extends a warm invitation, and will give a hearty welcome to all delegates and visitors.

J. D. Cook, Pastor.

Cuba, Aug. 3rd.

Education Cannot Save Us.

The *Examiner* says: "There are few things of which we may say that they are always, everywhere, and absolutely good. It is perhaps of goodness itself alone that this affirmation is warranted. Virtue, in its various forms, is a possession of unquestionable and unequalled excellence, of which we can never have too much. In a general way money is no doubt a proper object of desire; but it is equally beyond doubt that money may be, and often is, a curse rather than a blessing. Liberty has been the noble passion of many of the noblest souls in all ages; but liberty, to an individual or a nation, may be nothing better than an opportunity for self-destruction. And so of knowledge, education. It might seem that this must be a boon of unmixt blessing. It might seem that to expand and develop the intellect, to break the shackles of ignorance, to inform and cultivate a man in the process of education, could result in nothing but good. But it is not so. Mental discipline and stores of knowledge may only increase his sorrow or arm him with increased power for mischief. At the very beginning of human history the lesson was impressively taught, that the tree of knowledge is not the tree of life, and that to expand one's intellectual horizon involves acquaintance with evil as well as good. Education is undoubtedly power, but something back of education, or accompanying it, determines whether the power shall be beneficent or malignant.

It is strange that these commonplaces of truth have been so frequently and so widely forgotten. For more than a century now they have been especially disregarded, and the tendency has been to expect too much from education. The most extravagant hopes as to the improvement of the individual and the perfecting of society, have been built upon schools and the universal diffusion of knowledge. The modern Illuminati, irreligious philosophers and men of science, have predicted a sure millennium as the result of universal liberty and universally diffused intelligence. Statesmen and legislators have supposed that by coming to a certain point of knowledge, they could possibly live but a few minutes. My little step-son, eleven years of age, who had about ten minutes previously kissed his little dying brother (as he thought for the last year), and had gone to bed in an adjoining room, returned to the bedside and, handing his mother a note, said, with his face beaming with a heavenly assurance, "Mamma, don't cry any more." At this juncture my wife's pastor, a Presbyterian minister—and one of the most consecrated men I ever knew—came in with his wife. Without having read the note, my wife began at once to beg him to pray that God would restore our little boy to life. Her pastor, when he first saw my little son, remarked in a subdued tone to his wife, "Poor little boy! he is almost home." I knew he must have felt that it required the faith of Abraham to offer up that prayer. We all knelt with him around the bedside, and a more touching and impressive prayer I never heard. My wife then asked for a lamp, and opening my little step-son's note, it read: "My dear mamma, please don't cry any more. I have prayed to God to save little Buddy, and he is not going to die." In less than fifteen minutes my little son's face began to clear off, and in twenty-five minutes his face was perfectly natural, his respiration became natural, his breathing good, and, to the surprise of every one present, he turned over and asked for water. The doctor, who was a member of any church but rather skeptical, came to me out in the yard, and taking me by the arm, said: "Come and see your little boy. I verily believe he will get well; and if he does, the Almighty will have performed a miracle." My little son the following night, was able to sit up and partake of nourishment. He is now nearly ten years of age, and is a punctual attendant at the Sunday-school. My little step-son, just the year before the occurrence referred to, had expressed a wish to connect himself with the church, but I opposed it on account of his age. He joined, however, a few years afterwards. I have often promised my friends to write up this case for publication, but have neglected it up to this time.

Elmore county, Ala.

A Christian should let us see his graces walking abroad in his daily conversation; and if such guests are in the house, they will often look out of the windows, and be publicly seen abroad, in all duties and holy actions. [Gurnea.]

What now is the conclusion of the whole matter? Are we to indulge in vain regrets that this policy of general education has been adopted and pushed by modern society? Far from it. We are rather to rejoice in it, by whatever evils and perils attended. Certain it is that, however bad our present condition, it is not so bad as that from which it springs. Are we to slacken our educational zeal, and do less on this line in the future than we have done in the past? By no means. We are admonished, how-

ever, to moderate our views as to the efficacy of education as a remedial force. It is demonstrated that mere education cannot save us. We are impressively reminded that the only healing and saving forces of man and society are moral and religious; and we are summoned to apply and operate with an energy and consecration worthy of apostles and martyrs. To renew, re-enforce, and make practical the authority of conscience and the claims of the God of the Bible, should be the supreme effort of all genuine philanthropists. With this done, education can never be other than a boon of priceless worth."

The Power of Prayer.

The 6th inst. I noticed a communication headed "Faith Cure," in which the writer expresses the belief that "prayer made in faith will work a cure for any sickness incident to us in life." While I dissent from some of the conclusions of the writer, I agree with him in the main.

During the spring of 1877, whilst I was living in one of the eastern towns of Alabama, I had a little boy twenty months old who was taken with pneumonia. I called in a physician, who pronounced him dangerously ill. He grew worse, and the attending physician on the following day told me that both of his lungs were involved, and that unless a decided change took place for the better within a short time, death was inevitable. In the afternoon of that day, about 3:30 o'clock, congestion of the brain set in.

The face of my little boy was disfigured with a purplish blood color. His eyes were set, his teeth clinched, and to all appearances he seemed to be sleeping in the very arms of death.

That night about 9 o'clock my physician came out on the portico where I was sitting, and, taking my arm, said: "Come in and see the last of your little boy, for he is sinking rapidly." I refused to see him for the reason often expressed, that I did not wish to see any of my family after they were dead. In a few minutes he came out again to where I was sitting and asked me to step across the street and tell a lady (who had requested me to come) that her little boy was dead.

R. M. HUNTER.

Not thy Left Hand Know what thy Right Hand Doeth."

It is strange with what ease many interpret the Scriptures to suit their own cases. They interpret them to suit the liquor shop, to suit the saloon, to suit the ball room, to suit the money hand of prodigality, and to suit the clinched fist of stinginess. It is the latter class that I wish to speak of. I know of men whose right hand used to be a stay to the church; a stay to the minister; a stay to the poor and needy; but they had seen no new thing. Alas! they have sought out inventions by which they may rid themselves of their burdens. They have turned the Bible to find a passage that would justify them in carrying on their church expenses. As there is none, they must have a way of escape.

Oh, yes, I have it now: "Let not thy left hand know what thy right hand doeth." I shall tell the brethren that it is my doctrine not to let the world know the good deeds that I do for the cause. I am a timid man, and do not want my praises sung abroad." Yes, I have seen the left hand or generous man and the right hand or stingy man cast in their treasures together. At the close of a glorious revival, in which all were made happy, a collection was made for the benefit of young ministers. The first approached was the left-handed man. Willingly he paid two or three dollars, and did not blow a trumpet either, but the world found it out. Then Bro. Right-hand took the young man a little one side and says to him, "Well, my young brother, I would like to do something for you, but my expenses are great, and money is scarce." So running his hand down into his broadcloth he hands out fifty cents and says, "Take this. The Lord bless you. I think you will make a fine preacher."

Bro. Left-hand did not know what Bro. Right-hand gave, and that is just what the latter wanted. I am of the opinion that the left hand does not know what the right does, and if any else knows I have never heard of it. I am sure that ministers, churches and editors would all be glad if these right-handed men carried out their right-hand deeds.

R. M. HUNTER.

Weekly Prayer Meetings.

Few churches realize the blessing of a well organized and well conducted prayer meeting. Something like twelve months ago we organized a weekly prayer meeting. A short time after organizing we held a few days meeting and six were received by baptism and the church greatly revived. To make our prayer meeting more interesting, we selected a subject each week for discussion in the prayer meeting, and we have continued it every week since. Each brother, in turn, conducts the services, and opens the subject. After prayer has been offered, brethren are invited to speak on the subject and give their views as to how we should act to bring about the desired object. It is here we have the best exhortations. On one occasion we discussed the subject of the aged and infirm of our church and community, and while speaking of our duty towards them the whole church was deeply affected.

Our first object of prayer was, that the Lord would send more laborers into his vineyard, and he has answered that prayer. We liberated one of our brethren last conference to preach, and we have another young brother who promises to do good service in the cause.

Our last object of prayer was for prohibition, that temperance might reign over all our land. Speeches were delivered which showed that the progress had been made in the cause of temperance within the last few years.

It is in the prayer meeting that we pray for the spread of the gospel and discuss the subject of missions; it is here that we pray for a more Christian spirit, and talk about Christian duties. Before we had any prayer meeting our church seemed cold and lifeless, our Sabbath-school was a failure, and our singing was very poor; but now we have one of the best Sabbath-schools in the country, composed of fifty scholars and four teachers, with a good superintendent (Bro. Joseph Garner), and our singing is decidedly better.

We have just closed a few days meeting. Bro. M. M. Wood was with us three days and did splendid preaching. Bro. M. B. Smith was here and rendered valuable aid. We had a good revival. One was restored, four stand approved for baptism, and three others will join soon.

I would say to my brethren in the

ministry that they will find it to their interest to organize and keep up a prayer meeting. Teach the people liberality. If we fail to lay by in store on the first day of the week as the Lord hath prospered us, we are guilty of robbing God. In this manner they will soon develop the working material of their churches and be permitted to enjoy both temporal and spiritual blessings.

Financially, our church (Shiloh) is one of the weakest churches in the Union Association, and yet we give something for missions.

J. L. RAY.

Knoxville, Ala.

Soothing Words.

Beloved ones, let me say to you, troubled, because you cannot commune with them who are without. You are governed by the laws of the Redeemer, which you dare not violate; better cut off a right hand; better suffer martyrdom if need be. But they have dared; they profess to be much concerned; greatly troubled that you do not also dare to break his commands and incur his displeasure. They blame you, chide you, call you illiberal and bigoted; they often unchristianize you, thus holding you up to be scorned by the world. They seem to bemoan your lack of affiliation and struggle to have all unite. But they need not be troubled; they can remove every difficulty without making the least sacrifice of conscience or principle. They know full well that at least the informed ones do well that a burial only is baptism. To this corresponds perfectly the phraseology of the New Testament in reference to its administration. The word used by our blessed Lord designates that act, and the Greeks have confirmed it to the present day. All lexicographers corroborate it, and all authors admit immersion to be the apostolic mode. That burial in the likeness of the Savior was universally practiced till 1311, and was universally received as valid, like the gold dollar that passes everywhere without question, is without doubt. You see, then, that you stand on apostolic ground, so far as mode is concerned. And they know that infant baptism would set aside that which the Lord has so clearly and so fully confirmed.

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Temperance Column.

Selected by Mrs. M. J. Turnley, Superintendent Press Work for Gladson W. C. T. U.

WHY NOT DRINK MODERATELY?

PROF. S. E. FOSTER, M. D.

You are quite willing to admit that intemperance is a great evil, that drunkenness is a great disgrace and that multiplied and intolerable burdens are put upon society through the medium of the liquor traffic, but you say, "All this comes from excess; if people would only restrain themselves, there would be no great harm done. Why may I not drink moderately?"

1. Because moderate drinking is prejudicial to health.

The old time idea was that alcohol

holio liquors were necessary as well to prevent disease as to cure it. But

that was before the period of investigation. Now better opinions prevail.

There is no appreciable food value in drink. It does not increase, but rather diminishes the natural temperature of the body. It hinders rather than helps digestion. It is the fruitful parent of very many of the diseases which afflict humanity, and has the effect of predisposing toward them.

The following are sample testimonies of some of the most celebrated medical men of Great Britain:

It is perfectly certain that there are multitudes at this moment who are injuring their constitutions and shortening their lives by taking alcohol daily in an amount which they consider strictly moderate.—Dr. Ridge, R. S., B. A., B. Sc., London.

I should like to say that a very large number of people in society are dying, day by day, poisoned by alcohol, but not supposed to be poisoned by it. It is one of the commonest things in English society that people are injured by drink, without being drunkards. There is a great deal of injury done to health by the habitual use of wines and alcohol in various shapes, even in so-called moderate quantities.—Sir Wm. Gull, M.D., F.R.S.

In the "average man" the habitual use of alcoholic liquors in moderate or even smaller quantities, is not merely unnecessary for the maintenance of bodily and mental vigor, but is unfavorable to the permanent enjoyment of health.—Dr. W. B. Carpenter, F.R.S., F.S.S.

As far as my experience goes alcohol is in no sense necessary to health. I will say more. Alcohol is in no

man or woman can ever realize that full sense of the joy of health until they live without alcohol.—Sir Andrew Clarke.

2. Because there is danger that you will soon drink immoderately.

There never was a drunkard in the world but began as you say in moderation. Each one repeated over and over the very words which you have uttered, "Why may I not drink moderately?" and yet each one found himself at last bound as a slave and driven to utter destruction. Are you stronger than all these?

Alcohol tends toward producing a physical craving in the body for itself. In this it is different from all foods. The effect produced by a certain quantity to day can only be produced by a greater quantity to-morrow. The dose must be enlarged and so on and on until the awful craving maddens and brutalizes. Is it well for you to tamper with so strange and fatal a poison? Is it not the wisest course to give it a wide berth? Drink weakens the will power, tends to destroy self respect, weaves a strong subtle chain of appetite about you, and brings with it a thousand associations which tend, neither to purify nor strengthen. It is far braver as well as safer to make no alliance with the deceitful thing.

3. Because your example is bad.

It is quite possible that you may be able to take just your few glasses per day and never exceed that measure. But where are you leading those who look up to you, and follow your example, and alas! follow it in every thing but its moderation? It is untrue for you to say that you have no influence. You have, you cannot help having an influence. Each day some one is learning a lesson from you, taking a step forward in the path you are treading. Will they stop where you stop?

A father and his little son were travelling in the Alps. Anxious to gain the best points of view, the strong man was striding from crag to crag, forgetful of the tender strength of the boy, whose voice at length came to him from the distance, "Look out, papa, I'm following you." Then he bethought himself that he should measure his pathway by the standard of his child's capability.

Would that every day there might sound in your ears the words, which even though not uttered, are yet true, "Look out, father, mother, teacher, preacher, man of business, man of office, elder in society, we are following

you," and be careful to take no steps in the pathway which proves so fatal to so many of the growing children of every generation. They simply see you enter the tavern, stand at the bar, take the glass at the social board, and they say, "If he drinks why can not I?"

How many a mother's heart near breaks with awful anxiety as she observes how her boy chafes under her restraint and pleadings as he answers every plea with, "But mother, Mr. B. drinks, and he is a perfect gentleman." How many a wife's hopes grow dim and faint as all her exhortations with the husband she loves are met with the ready reply, "Yes, dear, but there is Mr. A. who takes his wine, and is respected and prosperous, surely I can follow his example."

Please just sit down and think if any child of yours, any friend, anybody that comes into contact with you is being led by your example to taste and love the drink. You can do without it and be far better off in health and pocket. Then do so, and give no occasion to stumble or fall to any one in your way.

Do not drink at all; then no one who follows your example can be injured.

4. Because in drinking you help to support and perpetuate the traffic.

And what is this traffic? Behold it. Millions of bushels of food are by it annually wasted and turned into a subtle poison. Millions of dollars of capital are kept by it from productive business, and turned into an engine of waste and ruin. Idleness, discontent, poverty, misery, crime and death, crowd together in its wake. The homes it destroys, the hearts it breaks, the lives it sacrifices, the hope it quenches, the immortal happiness it destroys, are simply incalculable. It is a foul, dark, devilish blot upon our civilization. There is no good thing it aids, there is no evil thing it does not render more evil.

Every dime you spend for drink goes to build up and keep this monstrous system of evil. Why should you help it with your money? Every time you darken the doors of a dram shop your influence is given to the traffic. The more respectable you are the more help you are to it. Why

Every time you put your money or influence at its back, that act is known and noted by many. The example tells. Others do as they see you do, your custom brings others' custom, and thus by example you are bringing grist to the fatal mill. Why should you draw custom for such an awful business?

And the traffic has the benefit of your endorsement. Whenever the drunkard's shame brings the blush to its face, whenever the earnest, honest denunciation makes its conscience uneasy, whenever the tears and expostulations of the wife or widow softens its heart for the moment, whenever the terrible ghastliness of the ruin it works flashes before its vision, it finds support and comfort in your sanction and influence and name, and wrapping itself about in the robes of your respectability forgets the shame, stifles conscience, denies the prayer of the heart-broken, and fortifies itself for the continued work.

As a moderate drinker you injure your health, you play with an awfully fatal temptation, you lead others astray, and put your money and influence at the back of a most vile and destructive traffic. Can you afford to do that?

JEFFERSON'S TEN RULES OF LIFE.

—The following rules for practical life were given by Jefferson in a letter of advice to his namesake, Thomas Smith, in 1825: 1. Never put off till to-morrow what you can do to-day. 2. Never trouble others for what you can do yourself. 3. Never spend your money before you have it. 4. Never buy what you do not want because it is cheap. 5. Pride costs us more than hunger, thirst, and cold. 6. We never learn a lesson from you, taking a step forward in the path you are treading. Will they stop where you stop?

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And the traffic has the benefit of your endorsement. Whenever the drunkard's shame brings the blush to its face, whenever the earnest, honest denunciation makes its conscience uneasy, whenever the tears and expostulations of the wife or widow softens its heart for the moment, whenever the terrible ghastliness of the ruin it works flashes before its vision, it finds support and comfort in your sanction and influence and name, and wrapping itself about in the robes of your respectability forgets the shame, stifles conscience, denies the prayer of the heart-broken, and fortifies itself for the continued work.

there no Physician there? But there is no answer save this wondrous Book of God. It brings to us a sufficient and efficient remedy which God in the greatness of his love and infinitude of his mercy offers to a ruined world. "The blood of Jesus Christ, his Son, cleanseth us from all sin." What a wonderful statement! The cloud is riven and the sunlight is streaming through, and a sinner re-joicing in the smile of God.

The Bible accounts for man's desire after immortality. This desire is not born of the Bible, having existed before the Bible was made and where the Bible was not known. It is well nigh universal, so much so as to be considered a part of human nature. "If a man die, shall he live again?" is a universal question, having been asked in thought, if not in form, by every nation in every period of the world's history. What does this mean? These great aspirations that stir the noblest souls, are they never to be satisfied? Does death end all? The Bible reveals a future life and so accounts for these aspirations and answers these momentous questions; and in doing so fills up an immense void in the human heart and solves the enigma of life, not only telling us the origin of life, but revealing to us the meaning and purpose of living. This life instead of being the end is only a means to a higher end—a school fall of educational forces. And education always contemplates a higher sphere and higher activities. Living here is rewarded hereafter. "Be not deceived: God is not mocked, for whatsoever a man soweth that shall he also reap."

The Bible is not unscientific, but commends itself to us and should be welcomed because of its satisfactory solution of these wonderful and important problems. The entrance of thy Word, O God, giveth light, and in thy light we see light.

HOWARD COLLEGE.

Perhaps the most perplexing question that now agitates the Baptists of our State is, What can be done for Howard College? Shall we let it drift and take its chances to live or die without any endowment? Or shall we abandon the present location, and seek one where we can hope to build it up under happier auspices? But few, we presume, are in favor of the latter alternative, but even that would be better than for it to remain as it is. Every sensible man must know, with but little reflection, that as things now are, it cannot compete with other institutions in the State which are largely endowed, and otherwise thoroughly equipped, and with facilities of a degree of patronage, it is simply impossible for half a dozen professors to do the work of fifteen in the long run, no matter how thorough their work. And even if this could be realized in fact, the public would be slow to believe it. We have been reiterating this for ten years at our Convention, and time only serves to deepen the impression. Either we must put the college on a firm basis, or it will be overshadowed by the endowed institutions of the State. And we must know what the result will be.

To say that the \$80,000 or 90,000 Baptists of Alabama cannot endow their college is to make a humiliating confession that ought to flush our cheeks with shame. Even our colored brethren in the State are making rapid strides toward the endowment of their college in Selma, raising, if we are correctly informed, well nigh ten thousand dollars a year, and at the present rate it will take but a few years to complete its endowment. We bid them God-speed in their noble work. But what are we doing? We write it in sadness, just nothing at all!

Now, brethren, if our self-respect, our moral sensibilities have not fallen so low that no appeal can reach them, let the self-sacrificing spirit of our colored brethren provoke us to something worthy of our past history, our present abilities, and the crushing responsibilities of the near future. And then, too, our Methodist brethren, alive to the exigencies of the times, have placed an able and efficient agent in the field to induce this university at Greensboro, and he is meeting with encouraging success. He assures us, (for we know him well,) that the enterprise is not only practical, but will succeed at an early day. The Baptists are by many thousands stronger, numerically, in Alabama, than the Methodists. Shall we, like Micaveber, fold our hands and wait for something to "turn up"? We may do this, but as sure as day and night succeed each other, something will turn up.

We propose agitating this subject from time to time, so that if we cannot suggest any specific plan by which this end can be accomplished, we may stimulate others more skillful in such matters to project some method by which an institution so deserving, and that calls up a thousand noble memories from the past, may be placed upon a footing to enable it to compete honorably with other colleges in our State.

S. H.

BOARD OF MINISTERIAL EDUCATION.

The flattering success which attended the efforts of this Board during the last conventional year is not a little creditable to the brethren who compose it, or gratifying to the denomination. The single stride they have made in their work shows not only what earnest men can do in a good cause, but what the denomination is willing to do when prudently approached by discreet men. Long has this branch of our work dragged its slow length along, as if it were the merest drudgery to be endured, rather than a great privilege to be coveted; simply we must think because it was not presented in such a practical shape as to inspire general confidence. The "mess hall" that was rented, thus enabling the theologians to board so much cheaper, together with the agency of the ladies in furnishing the rooms at the suggestion of the Board, and all this added to the persistent energy with which they kept the denomination apprised of their wants, accomplished results never chronicled before in the history of the Convention. More than five hundred dollars remained in the treasury over and above what was expended in aiding about thirty young men preparing for the ministry in the Howard and high schools in the State, which amount, as we understood, was to be turned over to supplement the salaries of the faculty. In this we may have been mistaken. And if there was a little abrasion the first year of their operations between them and the Board of Trustees and Faculty of the College, it was nothing more than was to be expected in the first movements of new machinery. And now that everything is adjusted, it is believed that harmony will hereafter mark the mutual intercourse of all parties.

We cannot hope to spring a new, live, earnest agency into old plans and systems without creating some friction. The pulsations of fresh life demand a quickened step wherever it is felt, and this is apt to create a little restiveness. But this is only momentary, and the final result always more than compensates for all those little "blisters of humanity," shall we call them, that very often accompanies what defies all other agencies. The Board was not changed except in one or two of its appointees, and has already entered with vigor into its work.

S. H.

AN ERROR CORRECTED.

In his recent article in the *Religious Herald*, giving some account of the late meeting of the Alabama Baptist Convention, Dr. Renfro lets slip an error which we have no doubt that he would correct could we communicate with him. In speaking of the report of the large committee composed of one from each association represented there, he says, in substance, that it was tabled. That is true, but it was tabled to be taken up in its time, and it was resumed; several amendments were proposed, all of which were cut off by the call for the previous question, which was seconded, and the report was adopted just as it came from the committee. This Dr. Renfro will see by turning to pp. 35 and 36 of our published minutes. Our recollection is that Dr. R. was not present in the body at the final disposition of that subject, being confined to his room from a little temporary illness—hence his mistake. S. H.

Our only response to Bro. "W. B. C." is, that we got our information from a member of the Board of Ministerial Education. It was their purpose so, we were informed, to turn over the surplus of \$531.66 to supplement the salaries of the College Faculty. The Board may have, in consultation with the College authorities, changed their purpose. S. H.

FIELD NOTES.

"The protracted meeting at Pleasant Hill, Morgan county, Alabama, closed last Sunday, the 15th inst., resulting in seven additions to the church—six by baptism and one by letter. Bro. Cobb is pastor."—*J. G. Galt, Trinity, Aug. 18.*

With Pleasant Hill and Belleville churches, of which Bro. H. Crumpton is pastor. At the former church sixteen were added by experience and three by letter. At Belleville sixteen accessions were made to the church.

A correspondent of the Shelby Sentinel of the 20th inst. says: "Rev. G. T. Lee closed his meeting at that place last Friday, baptizing sixteen on that day. Much interest was manifested in the meeting up to its close. At the last meeting the house was crowded, but Mr. Lee was compelled to close in order to meet his other appointments."

"Have just closed a meeting of several days at my church at Roanoke. The interest in the meeting was quite marked. Six persons were baptized—amongst them my dear little daughter, Lizzie, eleven years of age. Bro. C. J. Burden preached for twice. Bro. Burden is one of the most promising young ministers in East Alabama. His sermons were clear and forcible. May God bless

and prosper him in his work."

P. Shaffer, Roanoke, Aug. 17.

In the last issue, the 20th inst., the Cross Plains Post we find the following item of interest: "For the ten days, Rev. G. D. Harris has been doing some of the ablest preaching the Baptist church of this place has ever had. The young divine has been earnest and zealous in presenting the rich doctrines of the Bible. These have been only four or five additions to the church, yet we are satisfied that he will yet reap the harvest of his excellent sowing."

"All that I hear about the ALABAMA BAPTIST under its new management is favorable. God help you to make it more and more acceptable to your readers. I hope for the paper a grand success. You must succeed."—*J. M. P. Shaffer.* Such words of encouragement we appreciate from our brethren. In order to make the paper what we desire it to be it is necessary that brethren keep us informed on all subjects relating to the work and welfare of our denomination in the State. Write us all items of interest, brethren, and we will be glad to publish them.

"I have just closed some interesting meetings, held with the Mt. Pleasant and Mission Grove churches. These meetings were truly interesting. Profound interest was manifested by the people who attended both day and night. Seven precious souls were converted to God, and are soon to be buried with Christ in baptism. Our brethren have been strengthened in the faith by the soul stirring sermons of our beloved Bro. L. C. Coulson. Eternity alone can tell the good he has done by preaching in our midst during these meetings. Brethren, pray the Lord to continue his blessings upon our labors."—*J. Speer, Trinity, Aug. 20th.*

From Virginia.

Travelling from Montgomery to Washington one finds, all along, a land smiling with the promise of plenty till he reaches the northern counties of Virginia. This is the blue-grass section of the State. It affords pasturage for thousands of cattle that are annually fattened here for the markets of Baltimore, Washington, Liverpool and London, many being shipped alive for the latter cities. This year a severe drought has prevailed, and the cattle are poor and the graziers depressed. But the rains have at last set in, and the hills are putting on rich coats of green. The country over, perhaps no previous year has been more fruitful.

It was striking to see the silence of the ALABAMA BAPTIST last week on the subject which has monopolized the press farther north for a fortnight or more. New York made a large speculation in the obsequies of the great American speculator in reputation. Mrs. "Stone-wall" Jackson refused twenty thousand dollars for the faithful old sorrel that her illustrious husband rode during the war, and she now sends him to spend the remainder of his days in the privacy and rest of the Confederate Veterans' Home in Richmond. And so it seems that latitude affects inner as well as outer complexion.

The gubernatorial conflict in Virginia is already becoming exciting. It involves matters of great interest and it will be active and bitter, they say. After three years' enjoyment of the good order that follows the just execution of law in Alabama, my sympathies are keenly sensitive to the evils of bad government that the people of this ancient and honorable commonwealth have endured for some years, and may continue to suffer even in greater degree.

Good accounts come from the Judson. The plasterers are at work in the new building, and it will soon be finished. Other preparations for the coming session move on apace. The prospects are good for a full house again.

My health is improving, and I feel the work on which my heart is so full. I have good reports also from the teachers, who are gathering up their forces for earnest and better work. Who can measure the momentous interests that depend upon the faithful and efficient of these fifteen teachers? When I recall the blessedness of last session in the work and achievements of the school, and in the wonderful work of grace with which it was visited, my soul rejoices in the Lord and offers him his grateful tribute of thanksgiving and praise. When I look forward to the coming session I am filled with a sense of the weakness of human help in the presence of the responsibilities it will bring. With all earnestness I beg pious men and women everywhere to pray for the faculty and pupils of the Judson next session, and the Father of mercy may bestow upon us the richest blessings of his loving favor, and his grace, so continually, and that his name may be honored in all we do.

ROBERT FRAZER.

Visit to Snow Hill.

Mr. Editor: It has been my purpose to say a few things touching my recent visit to the charge of Bro. W. G. Curry, at Snow Hill, in Wilcox county, but since coming home I have been variously occupied. It was my good fortune to preach through a protracted meeting to that congregation in 1874, when Dr. Cleveland was then pastor, and the Lord greatly blessed us then; and that visit has ever been remembered by me with real pleasure and gratitude. I was sorry to find that since that time the name of the place has been changed to that of Furman. This seems to have originated in a necessity. The railroad depot being two miles away, the depot people got the Snow Hill postoffice at their station, and insisted that that was Snow Hill. Old Snow Hill being a considerable village, and the centre of a large community, it was inconvenient for them to get their mail at the depot, so they made application for a postoffice, and as the people at the depot would not yield the name, it became necessary for the old community to surrender a name which it had honorably borne for very many years, and they seem to regret it no little. So, reader, remember that Bro. Curry lives at Furman, Ala. I have thought it worth while to state this as I have not seen any publication of it before, and, really, Furman had been a puzzle to me; I did not know where Furman was. I had a lady say to me the other day, "Why did they ever call it Snow Hill, away down in that hot country? Have they got any snow there?" I told her that they had plenty of ice there for tea and water and milk cooling purposes; and then they get such good, cold freestone water out of their wells that they hardly need either ice or snow; but really, I suppose the name originated in the fact that the community is located on a delightful ridge where the sand is almost snow white. I have pronounced it one of the best communities in the State. I can hardly conceive of a pastor better situated than Bro. Curry is. The people are in fine prosperity, live in splendid residences, an excellent order of culture and refinement, with good church houses, good school, three or four nice stores, and mechanic shops, good physicians and able preachers, harmony and brotherly love, all overlooked by prosperous churches. The community is strung along on that beautiful ridge for four or five miles, with the village in the centre; while away on every side are the best quality of farms. And the Baptist church is as happily situated as any church in the State.

It was striking to see the silence of the ALABAMA BAPTIST last week on the subject which has monopolized the press farther north for a fortnight or more. New York made a large speculation in the obsequies of the great American speculator in reputation. Mrs. "Stone-wall" Jackson refused twenty thousand dollars for the faithful old sorrel that her illustrious husband rode during the war, and she now sends him to spend the remainder of his days in the privacy and rest of the Confederate Veterans' Home in Richmond. And so it seems that latitude affects inner as well as outer complexion.

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ROBERT FRAZER.

On Sabbath evening—the last evening of the meeting—we ordained Bro. Robbins deacon of the church. He is a prominent and worthy brother, and it is believed will make an efficient deacon. That church has a board of deacons who would compare favorably with the table servers in our largest town churches. A good joke on Bro. Robbins: A week or two before the Furman meeting he spent a

Sabbath in Talladega, and went to church. They sent round the contribution bag. Afterwards we heard that some one had put in a five dollar gold piece; no one knew who did it, but supposed it was a drummer, and as it was an incidental collection it was a surprise. When I got to Furman I heard that Bro. Robbins had done it, and thought it was a smaller amount. But no one else can enjoy the joke as well as he does; besides, he has plenty left for all practical purposes.

I have not written this long letter merely to tell about a protracted meeting, but also to tell something about several other things, as the reader will have observed.

J. J. D. RENFRO.

Letter from Ashland.

Dear Baptist: As no communication has appeared in our paper from this part of the State for some time, I offer a few items.

I would speak of the success of the annual meetings at the different churches. Almost without exception, each church that has carried on a series of meetings has enjoyed a gracious revival, and large numbers have been added to the church.

Of our meeting here, which began on Saturday before the fourth Sunday in July, none can speak but in terms of praise and thanksgiving. Rev. Geo. E. Brewer, of LaFayette, gave us an appointment embracing Saturday and Sunday, the beginning of the meeting. His sermons were interesting and instructive—full of practical religious thought, and we think each member of the church was benefited, being impressed with a true sense of Christian duties.

On Monday morning Bro. Brewer left for his home in LaFayette, and the pastor, Rev. W. M. Scarborough, continued the meeting eight days. The church seemed spiritually dead, and during the first of the week it seemed that no good could be accomplished; but on Wednesday the Spirit seemed to move upon and be borne about by the people. Mothers and fathers became aroused and im-

pressed with the salvation of their children and the ungodly in the community, the prayer meetings were largely attended, earnest petitions approached the mercy seat, the grace of God fell in copious showers, men and women were convinced of the reality of the religion of Jesus Christ, and constrained to acknowledge him as their Savior, and turn away from their sins. There were twenty-two accessions to the church—fifteen by baptism. Most of these converts were glad to state, are intelligent, cultured young men and women, who, if properly indoctrinated, will be a power for good.

Rev. J. R. Ramsey has just closed a warm meeting at County Line. Sixteen accessions, and the union and revival of the church rewarded his labors. Rev. W. T. Davis has closed a good meeting at Lineville, but I am not informed of the number added. It is a large house. I found a revival already in existence; in fact, a genuine revival spirit has been at work there for months. Several strong men have recently been converted at a quiet time when there was no protracted service being held.

There was one peculiar trait in the meetings which we held. Though quite a number were converted and united with the church, (21 in all,) yet not a single person came forward for prayer, not one rose for prayer nor one did anything in that way, except to seek opportunities to converse with the ministers and other Christians; yet profound solemnity and the evidences of deep feeling prevailed, and the work of conversion went quietly on. We did not try to obtain the usual manifestations, except twice at an early stage of the meeting; after that we worked by other methods.

My home for the week was with Bro. Curry, the pastor, simply because he and I preferred to have it so. What a delightful Christian family that is! How refreshing it is to see marks of intelligent piety and Christian devotion! Three of his children were among the bright young converts. Sister C. is one pastor's wife who loves her position, and is thrilled with the work of her husband. In fact, Curry's head was level when he got married. I was much pleased to have Dr. Ramsey, of Pine Apple, with us two days. Bro. Curry visited me with the reminder just before we parted, that in preaching I had averaged two hours per day while there—that is, an hour at every service, but I improved on it every way, and his people knew no better than to listen with attention and patience.

On Sabbath evening—the last evening of the meeting—we ordained Bro. Robbins deacon of the church. He is a prominent and worthy brother, and it is believed will make an efficient deacon. That church has a board of deacons who would compare favorably with the table servers in our largest town churches. A good joke on Bro. Robbins: A week or two before the Furman meeting he spent a

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J. J. D. RENFRO.

Resolutions.

The committee appointed by Zion Sabbath-school report as follows: Whereas, In the resignation of Dr. Thomas W. Bailey, we have lost one of our brightest and most valuable Sabbath-school teachers. We have lost from our circle one of the most worthy and deserving citizens, whose pleasant face and prompt attendance gladdened our hearts and encouraged us in our work; therefore, be it

Resolved, That Dr. T. W. Bailey deserves the credit of having organized and carried on one of the grandest Sabbath-schools in the history of Zion church.

Resolved, That as a Sunday-school we bow submissively to his wish to go to richer and broader fields, where for his valuable work.

Resolved, That our friend and brother carries with him our best wishes, our love and prayers. In God we trust that his future life may be marked with the same marvellous success as at Zion Sunday-school.

Resolved, That Dr. Bailey's few months stay with us has made fond and lasting impressions on our minds, not soon to be forgotten by his friends of Zion Sabbath-school.

Resolved, That we, under his worthy influence, will carry on the good work he so faithfully and earnestly began.

Resolved, That a copy of these resolutions be sent to the ALABAMA BAPTIST for publication.

WILLIE WOODALL, HOWARD BRUNSON, Committee.

Large quantities of bagging and ties are being shipped all over the State, and the new crop of cotton is being rapidly gathered and made ready for market.

Ministerial Education.

Bro. W. B. Crumpton has been recently regaling the readers of the ALABAMA BAPTIST with much upon the subject of Ministerial Education, and when he writes upon this subject it is, as on all subjects, at least interesting. In the course of his many articles we find much that is wise—very wise, and much that is otherwise—very otherwise. In his last article he makes a statement out of which I have gotten more real satisfaction than has been afforded me by all else he has ever said on this great subject. It gives me such keen enjoyment that I take pleasure in quoting it just as Bro. C. wrote it: "Our young preachers are getting hold of the same notion. A number of last year's theologues at Howard College are Seminary struck before they are half through college, and every one who graduates thinks he is bound to finish up with a three or four years' course at the 'Seminary.'" This has been mentioned by Bro. C. as a matter to be much deplored, and I confess that it is rather unfortunate in his theory of ministerial education. His plan, as I understand it, is only to give to each student a very small amount of education—not enough to place their services in demand beyond a very narrow scope of country. In other words, so limit the education of our young ministers that no other State would have them. The statement above quoted has suggested to me several difficulties in the way of Bro. C.'s plan, which if he will now take to heart may save him trouble in the future.

1. The first difficulty is that the young men are being educated at Howard College. Now the Howard is a first-class college, and in common with all first-class institutions not only instructs to a certain grade, but gives the young man broader ideas of life and implants the desire and determination to acquire for himself the very best preparation for his life work. If therefore we are to circumscribe education in an arbitrary manner, we must place our boys where the desire for highest excellence will not be kindled; and our Bro. C. is either under the necessity of changing his ideas of ministerial education, or he must hunt him up another college to educate them in.

2. The second difficulty in the way of Bro. Crumpton's pet plan is that in this matter of education we are dealing with men and not brutes or machines. Men have different capacities, different talents, different aspirations and desires, different environments, and these, especially in men called of God to preach the gospel, will be under the direction and inspiration of the Holy Spirit

[illegible]

Alabama Baptist.

SELMA, ALA. AUG. 27, 1885.

THE FAMILY CIRCLE.

The Wisdom of Solomon.

Mrs. Wallace looked up from the work over which her needle was rapidly flying, and for one astonished moment let her hands fall in her lap, while her indignant eyes flashed at her cousin.

"Jennie Carter, you must think I am an idiot; you are always triumphing over me with your Bible quotations, but I'm not such a goose as to accept that for inspiration; it doesn't even sound like Scripture."

Jennie laughed in her quiet fashion, and reached for the Bible from the table near her.

"It is Scripture, nevertheless, and I call it excellent philosophy, if it did come from Solomon."

"O, Solomon! Well, one never quite knows whether he is talking from the standpoint of the preacher or the man who set himself to know madness and folly."

"Listen," said Jennie, "you shall have the exact words: 'Also take heed unto all words that are spoken, lest thou hear the secret counsel of the foolish; for thou shalt know that thou art a fool, and thou shalt be despised of all men.'"

"Let me see it. Well, it certainly is there, but I never would have believed it."

"And don't you see," said Jennie, "that having counseled us sometimes to shut our eyes and ears to unpleasant things as the most comfortable way of getting along, the wise man enforces his argument by appealing to our own consciousness of its justice. How many things have you said and thought in your heart that would condemn you if they were proclaimed?"

"But think of that shiftless, slatternly Norah telling Bridget that I was crosser than forty bears, and an angel from heaven couldn't suit me!"

"She was only expressing her opinion of you to her friend, just as you were telling me your opinion of her."

"She is shiftless and slatternly!"

"And you are an admirable house-keeper, but a little inclined."

Jennie paused, and Mrs. Wallace laughed but colored uncomfortably, as she said frankly:

"Yes, I know I am not amiable. I feel a tongue and so I speak strongly. Words often seem to me entirely inadequate to express my feelings."

"But suppose you did not express them?"

"Not when I see Norah stirring her omelette with a new silver spoon, using a china cup to measure butter in, and a tea towel for a holder! Just wait till you are a mistress of a house, my lady."

"Do you remember Aunt Kate's way, and how many years she managed that crochety Mary? Her girls used to say she had eyes in the back of her head; but this was the way she used them. She would find occasion to do something about the stove, and say: 'spoil your nice towels, or that nice omelette you made this morning, Mary, but don't you think it tasted of silver? And when Mary fairly started for one of her huffy days, Aunt Kate just kept out of the way and prettily did not notice that anything was wrong.'"

"That may do with servants, perhaps, if any one has the grace, but when it comes to children, you must notice their faults!"

"Not always; it seems to me it were pretty sure my children might do right I should not be too careful to inquire whether they succeeded in every instance. I declare to you, Melly, I have seen children in beautiful Christian homes whom I pitied as sincerely as I do the heathen on our streets, and who seem to me to have no chance of growing up with any adequate conception of right and wrong."

Mrs. Wallace murmured something about old maid's children, but her cousin went on:

"They lived in perfect terror of transgressing some law or calling down in some way a rebuke; they seemed to be always dodging a reproving glance or a word of criticism, just as the others dodge an expected blow. It seemed to me inevitable that they must either grow up utterly callous to reproach and disapproval or become habitually deceitful and hypocritical."

Mrs. Wallace, whose eyes were always alert, started up, exclaiming sharply:

"Now there goes Arthur straight across the lawn, and I charged him to keep off the wet grass!"

"Wait a minute, Melly," begged her cousin; "don't you hear the band? The little fellow thinks of nothing but the music; he is not disobeying, only forgetting. Suppose you don't see him?"

Mrs. Wallace frowned a little, but sat down, and in a few moments her little boy came in with glowing cheeks and sparkling eyes, wild with delight at the music and gay uniforms. It would have been a hard heart that could have resisted his enthusiasm, and Mrs. Wallace only said with a smile:

"You're mamma's own boy for music, but don't forget about the grass; it is very wet after the rain."

"O mamma," said Arthur, looking regretfully at his feet, "I didn't think about the grass, I was in such a hurry. I'm so sorry!"

"Never mind now," said his mother. "Mamma knows you meant to remember, and she'll excuse you."

"Nice mamma," said Arthur, patting her cheek as he ran away.

Jennie, said Mrs. Wallace after a moment of silence, "Solomon was right; do you know what I was going to do? I was going to call Arthur straight back and make him sit down in his chair half an hour for disobeying me. We should both have been angry, and ten to one I should have had one my regular battles with him. I declare," she exclaimed, biting her lips, "there he goes on the grass again."

But the little fellow only took one impatient step towards the playmate

who was calling him, and then turned quickly and went by the long circuit of the gravel walk.

"There," said Jennie, "I call that obedience."

"I'm going straight down to praise Norah for the way she has polished the brasses, and if I find her raking out cinders with the carving-fork I'll hold my peace until some other time. Haven't I just nipped off a whole horse with my embroidery scissors to save myself going up stairs for a penknife?"

Mrs. Wallace went to the kitchen humming the march the band had played, and her cousin laid away the Bible, saying with an amused laugh: "Wise King Solomon!"—*Christian Weekly.*

Are You Ready?

The Kind of Boy Always in Demand, and for Whom a Place is Waiting.

You are looking for a place and a work in the world. Are you ready for them? If you are, you may be sure they are waiting for you. Thousands of men are looking for situations, but it is astonishing how difficult it is to find the right man when there is a place to be filled. A host of men want it, but not one in a hundred is ready for it.

Readiness implies something more than willingness to roll up one's sleeves and do the thing required with skill, and the absolute fidelity. A merchant wants a clerk; he can fill the place twenty times over with good, steady-going, well-meaning humdrums; he will be lucky if he finds in half a year the boy who will take all thought of the place off his mind by the energy, capacity and general intelligence he brings into it.

There is an opening in a newspaper office, and the need is advertised. There is at once a host of applicants; out of them twenty-five young men can be selected who will do the work set before them fairly well; but the young man who will really fill the place and expand it, who will overflow with vitality, freshness and life, must be searched for far and wide, as with a lighted candle.

These select workmen, who add to general good intentions the concentration and the mastery which go with high power, are the men for whom the world is looking, and for whom there is always a place. They survive financial crises and outlive hard times because they are indispensable; if their employers go to the wall they rarely wait long for another opportunity.

The only safe road to success runs past the door of the boy who has made up his mind to do one thing and to do it with all his might; to focus himself on it and pour himself into it. Whatever you decide to do, qualify yourself for it by mastering every detail of it; fling yourself heart and soul into it. Are you ready?

Self-Sacrifice.

The tower door of St. Leonard's church, Bridgewater, England, was left open, and two young boys, wanders in, were tempted to mount up into the upper part and serve from beam to beam.

All at once a joint gave way. The beam on which they were standing became displaced. The elder had just time to grasp it when falling, while the younger, slipping over his body, caught hold of his comrade's legs.

In this fearful position the poor lads hung, crying vainly for help; for no one was near.

At length the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both done for.

"Could you save yourself if I were to loose you?" replied the little lad.

"I think I could," returned the older.

"Then good-bye, and God bless you!" cried the little fellow, loosening his hold.

Another second and he was dashed to pieces on the stone floor below, his companion clambering to a place of safety.

This is a true story. The record of it is preserved at the Bodleian Library at Oxford. Some tales of heroism excite one to pour forth one's admiration, one's approbation, in many words; but this one strikes as dumb, this little fellow unwittingly had followed so closely in the steps of his most beloved Master.

Listen to the words of our Lord, spoken while the disciple whom he loved was leaning on his breast:

"This is my commandment, That ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

Surely, this little boy, in this one brief, lawful act of self-sacrifice, had found his way to keep his Lord's commandment.

Man's inhumanity to woman counts thousands of murders, would be an applicable rendering of Pope's line, in view of the indignities she has suffered and pains undergone at the hands of unskilled physicians and quacks. Naturally modest she suffers on until forced to consult a physician regarding some female difficulty which she well knows is supping her strength. All this embarrassment can be avoided and a cure effected by purchasing Dr. Pierce's "Favorite Prescription" of your druggist, and taking as directed. Price reduced to one dollar.

Any peace that is linked with forgetfulness of God is a horrible thing. It is the peace of the malaria which is brooding in quiet before it strikes with the arrow of death; it is that dead calm which precedes the cyclone of the earthquake. The perfect peace which God giveth unethers it, it is a tropical flower which lives in the flaming sunlight, a bird with rainbow wings, which is at home in the high noon of heaven's summer-tide.—*Spurgeon.*

Every step toward Christ kills a doubt. Every thought, word and deed for him carries you away from discouragement.—*[T. L. Cuyler.]*

How Old Must I Be?

"Mother," a little child once said, "how old must I be before I can be a Christian?" And the wise mother answered, "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you, do now, and I always shall," and kissed her mother; "but you have told me yet how old I shall have to be."

The mother made answer to another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I was old," she said, and kissed her mother again; "but tell me what I want to know." And she climbed into her mother's lap, and put her arms about her neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?" Then the child whispered, half questioningly what her mother meant: "I can now, without growing any older." Then her mother said, "You can be a Christian now, my darling, without waiting to grow older. All you have to do is to love and trust and try to please the one who says, 'Let the little ones come unto me.' Don't you want to begin now?" The child whispered, "Yes." Then they both knelt down, and the mother prayed, and in her prayer she gave to Christ her little one who wanted to be his—*Christian.*

Having Some Fun.

"Now, boys, I will tell you how we can have some fun," said Charlie to his companions, who had assembled one bright moonlight evening for sledding, snow-balling, and fun generally.

"What is it?" asked several at once.

"You shall see," replied Charlie. "Who's got a saw?"

"I have. So have I," replied three of the boys.

"Get them, and you and Fred and Nathan each get an axe and I will get a shovel. Let's be back in fifteen minutes."

The boys separated to go on their several errands, each wondering just what use saws, axes and shovels could be in the plan. But Charlie was a favorite with all; and they fully believed in his promises, and were soon back again for the fun.

"Now," said he, "Widow Bradley has gone to sit up all night with a sick child. A man hauled her some wood to-day; and I heard her tell him that unless she could get some one to sit it to-night, she would have nothing to make a fire with in the morning. Now, boys, it will be just as easy for us to saw, split and pile up her wood as to make a snow man on her doorstep and the surprise of the first will be better than that of the last. What say you, boys?"

One or two of the boys objected, and could not see the fun; but the majority went for it with the inward satisfaction and joy that always results from well doing.

It did not take long for some smart, healthy boys to split and pile up that load of wood, and to shovel good paths from doorway to woodpile. They felt great pleasure and satisfaction over their work, and then all went to a neighboring neighborhood where shavings could be had for sawing away, and each brought an awful lot of them.

The next morning, when the poor, weary widow returned from watching at the sickbed and saw what had been done, she was astonished, and tears of gratitude ran down her cheeks. She wondered who had done the kindly deed; and when afterward told her fervent invocation, "God bless the boys," would have richly repaid them could they have heard it.—*Youth's Examiner.*

Confidential advice, to either sex, on delicate diseases. Book to cents in stamps. Address, World's Dispensary Medical Association, 603 Main St., Buffalo, N. Y.

All things that speak of heaven speak of peace.—*[Bailey.]*

A Remarkable Case.

Mrs. Henry Ellis, 508 Scott street, Milwaukee, Wisconsin, writes: "Dr. S. B. HARTMAN & Co., Chicago, Ill., I am induced by a sense of duty to the public to make a brief statement of your remarkable cure of myself. I was a most miserable sufferer from the various ailments which caused me to be confined to my bed for a long time, being forced to my feet by your medicine. I was treated by the most reputable physicians in our city, each and all saying they could do nothing for me. I had given up all hopes of ever being well. In this condition I began to take your Malaria and PAIN-EXPELLER, and I am most happy to say in three months I was perfectly well, and I have not since had any ailment of any kind."

Mr. G. A. Probst, New Portage, Summit County, Ohio, writes: "My wife has been sick for about five years. In the first place she could not eat, and she was treated by about a dozen of the best physicians in our place for her ailment, but she got no better. Her strength is getting better. We will continue the use of PAIN-EXPELLER, and I am well."

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SOMETHING NEW!

Dr. Scott's Electric Hair Curler

Tooth Brush,

Both sent to any part of the World on receipt of \$1.00.

And if not perfectly satisfactory in every case, the money will be promptly returned.

Doctors and Quacksmen who wish to quickly bring out the hair curler or toothbrush by a new method, or to prevent water, while using the same, are invited to read the brief but interesting description of them, which will be sent to you on receipt of the money.

THE PAUL MALL ELECTRIC ASSOCIATION OF LONDON, ENGLAND.

THE LONDON ASSOCIATION

has been caused to all people, and is now being sold by the Paul Mall Electric Association of London, England.

Dr. Scott's Electric Hair Curler is a new and original invention, and it is the only one of its kind in the world. It is a simple and easy to use, and it will curl the hair in any style, and it will keep the hair in its natural position, and it will not hurt the hair, and it will not hurt the scalp, and it will not hurt the face, and it will not hurt the neck, and it will not hurt the shoulders, and it will not hurt the arms, and it will not hurt the legs, and it will not hurt the feet, and it will not hurt the hands, and it will not hurt the fingers, and it will not hurt the toes, and it will not hurt the nails, and it will not hurt the skin, and it will not hurt the hair, and it will not hurt the scalp, and it will not hurt the face, and it will not hurt the neck, and it will not hurt the shoulders, and it will not hurt the arms, and it will not hurt the legs, and it will not hurt the feet, and it will not hurt the hands, and it will not hurt the fingers, and it will not hurt the toes, and it will not hurt the nails, and it will not hurt the skin, and it will not hurt the hair, and it will not 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