

THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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Love Grows Through Serving.

There is a certain depressing, and at the same time a certain stimulating influence in the fact that, as a rule, love is not an outgrowth of gratitude; that love does not commonly have its beginning or its larger progress in a recognition of benefits received; but rather it is a result—all unthought of, it may be—of service rendered, of sacrifice made, or of suffering endured. This truth is not always seen to be the truth; but it is none the less a truth for all that.

"Love begets love," we say, but the progeny of love multiplies more rapidly and more surely in the loving one than in the one loved; and both the germ and the growth of the truest love are in the fact and in the possibility of doing and enduring for another, rather than in the fact or in the possibility of receiving from another. A parent is sure to love a child, that a child is to love a parent, and parental love is stronger and more enduring than filial love; for not every child has done and endured for his parents, while every parent has made some sacrifice of self for his child.

A mother's love is truer, tenderer, more abiding, than a father's love, not because of her superior nature, but because of her greater service. She has done and endured for her child as no father is called or privileged to do; to endure; and her love has welled up, and has overflowed, and has on-ward, from the very depths of her inmost, and her holiest being accordingly. And as it is in human love, so it is in the divine. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Nor would it be possible for us to love God as he loves us, unless it were possible that we had done as much for God as God has done for us; for love comes and grows through serving, not through being served.

It is depressing, to realize that we can hardly hope for the largest measure of love from those for whom we do most; from those whom—because of our very doing for them—we are enabled to love most dearly. It is a sad thought, it is a painful thought, that while our own love increases through our very loving and serving, the love of our loved ones cannot grow correspondingly except through a correspondence of loving service on their part in our behalf; that, in fact, their love for us must depend on and must be measured by what they do for us, not by what we do for them. Yet this is the law of our very nature in every sphere of being and doing.

The national flag is the symbol and the synonym of the country which it represents. The country is a source of blessing to every citizen under its government and its protection. To every citizen the national flag is a suggestion of benefits received, and ought to be a means of quickening gratitude and of promoting love; but what citizen so loves his country, or sees so much to rejoice over in the flag of his country, as the citizen-soldier who has served his country by daring and doing and suffering for his country's flag? When the old weather-beaten and bullet-pierced national flags, which have borne the brunt of many battles, are displayed in our city streets on some memorial occasion, no hearts are moved by their sight in loving devotion like the hearts of those veteran soldiers who followed those flags in the hour of danger, who lived for them, and who were ready to die for them; for in the love of country, as in every other love, love grows by serving, rather than by being served.

And, after all, there is both stimulus and comfort in the thought that love gains through serving, even though it is not to be won by service. The real blessing of love is the blessing of loving; rather than of being loved. In this sphere, as in every other, "it is more blessed to give than to receive." Therefore, in all our loving, our thought should be, not what we can gain, but what we can give; not what we are to win, but what we are privileged to surrender or to endure. What a joy this adds to every privation and to every toil and trial for a loved one in evidence of our loving. Christina Rossetti tells of an Englishman—sojourning in the East, who by accident broke a valuable household treasure of his entertainer's. To cheer him in his depression, his host said gracefully, "In a stranger the destruction of so costly an article might cause displeasure; but in a friend, every action has a charm." In comment on this apostrophe of friendship, and true friendship is the highest and purest love—the poet-narrator says: "One friend I once possessed who would, I think,

on occasion, have been capable of such graciousness. But why, if so it be, have I known one such only? and why am I, alas! not myself the second?" And this standard of loving is the true ideal for us all. The more we can do for a friend, and the more we can surrender to a friend, the more we shall love a friend. Hence there is a gain to ourselves in all our sacrifices and sufferings for a friend; and a call to suffer and to sacrifice in friendship, is a call to gain and to grow in friendship.

For this same reason it is that one who is loved and served by another can both show love and gain in love by consenting to be loved and served by that loving one. Dr. Bushnell has shown most beautifully that "loving God is but letting God love us." Every loving parent can testify that he cares more for the privilege of loving his child than for any actual return of love which he may receive from that child. And all of us know that at times it is a severe test of our love, when we are called to accept gifts, or to accept service, from one who loves us, and for whom we can do nothing, beyond this passive self-sacrifice. This measure of loving-service by love-prompted acceptance it is which has the praise of Adelaide Procter:

"I hold him great who, for love's sake,
Can give, with generous earnest will;
Yet he who takes for love's sweet sake,
I think, I hold more generous still."

And the same self-surrendering service in receiving for love's sake, without the privilege of giving or serving in return, is emphasized in the words of Elaine Goodale:

"O love through whom I seem to live,
For whom I've idly wished to die,
Help me to yield without a sigh
A woman's dearest wish—to give."

"This hardest lesson I learn—
To hide my worthless self, not show
Freely from these, as from the sun,
I think, I hold more generous still."

And here is love's triumph and love's reward—in every sphere. Love is the gain by what it does rather than by what it wins; by what it gives rather than by what it receives; by what it surrenders rather than by what it obtains. We grow in love for our children by our sacrifices in their behalf. If they ever approach our love for them in their love for us, it will be through what they are led to do for us, rather than through what we are led to do for them. But whether they love us or not, our love for them can keep on growing just as long as we keep on serving. So in our truest friendships, the more we do and the more we yield, the more we shall love. And it may be that our highest service in behalf of a friend will be by our self-denying consent to receive his love and his service without any equivalent return. In such a case, we shall gain in love-power through our passive serving as truly as if our service were active, for the love-promoting element of service is self-surrender for another's sake; and that element is found in doing actively or in yielding passively—at the prompting of love.

Nor is love that finds its chiefest joy and its chiefest reward in loving service, more likely than a craving love to be an unrequited love. No father or mother is sure to be loved by his or her child, than the parent who thinks only of loving and of serving as a parent. No friend is sure of such a return-love as only the truest friendship knows, than the friend who asks only the privilege of loving and serving as a friend. No child of God has such rich experiences of the love of God, as has the child of God whose joy is in serving God without a thought of any gain in that service beyond its own delight. And there is a reason for this winning of love through our growing in love; for only as we love another can we know another, and so be enabled to show that appreciative sympathy with the loved one which is the surest means of winning love in return. The order in nature—in human nature—is not first knowledge and then love, but first love and then knowledge. Serving promotes love, loving promotes knowledge, knowledge makes sympathy a possibility; and appreciative sympathy wins love in return.

"Learn that to love is the way to know
Or God or man: it is not love received
That maketh man the one who loves the inner life,
Of them that love him; his own love he
Shall do it."

If you would win love—the love of a child or the love of a friend—you must first know fully the one whose love you would win. If you would have more knowledge in that direction, you must love in that direction more heartily. If you would love more heartily, you must serve more unselfishly and continually; for love grows only through serving. —S. S. Times.

A helping word to one in trouble is often like a switch on a railroad track. —but one inch between death and smooth-rolling prosperity. —Becher.

A Defense of Women's Missionary Societies.

Eds. Ala. Baptist: The article addressed to the Baptist women of Alabama seems to me based upon a statement which we have never felt to be true, and which I am satisfied no earnest Baptist woman desires should be true, viz., that we must separate ourselves from the church to perform, what is called, woman's work in the missionary cause. Permit me to state this matter as I see it. We recognized the fact that to be able to accomplish anything for the cause of missions, we must have our interest awakened by information, and an acquaintance with our missionaries and the plan of work as well as field of labor.

Pressed with cares and duties, but few women would accomplish much alone, hence a society was formed, where the sisters, meeting together, could unite in the reading of the word of life, in prayer and praise, and each bringing some tidings of the great mission work, all were stirred to greater love for Jesus and a greater desire for the salvation of souls.

When we are received into the kingdom we are not admitted in the aggregate as "the brethren," but one by one as we have been washed by the blood of the Lamb the Father has lovingly welcomed us as "daughters." We have, we feel deeply, a personal obligation to work for him who has redeemed us, to make personal sacrifice for his sake, and use our personal influence upon those who know him not. Our mothers, perhaps, were content that their husbands drop into the Lord's treasury what they thought they could spare. We, in this later day, with larger information, and a conviction of personal obligation, see that they do not spare enough to meet the vast demands upon a Christian world, and have banded together, to add by our own labor and sacrifice all we can to send the gospel to those who sit in darkness. Not outside of the church, by no means, but that the church may be able to do just that much more to honor and glorify the Father. I do not believe that the members of that missionary society of the A. B. Church, who were such earnest workers, desired the credit to be made in that way. I think had the president of that society made the statement it would have been made thus,

AMOUNT GIVEN TO MISSIONS BY A CHURCH.
By Woman's Miss. So. \$150 00
By Young Men's So. 30 50
By S. S. contributions 113 30
By church collections 44 40
Total from A. Church \$338 20
and she would have rejoiced that her loved church had had it in its heart, by devising means to reach all of its congregation to do so much to forward the great cause of missions.

So far as the Central Committee is concerned its creation was not a woman's work, and though earnest Christian women have tried to faithfully perform the duties assigned them by the Convention, the quarrel must be with the Convention and not with the women. Having the appointment from that Central Committee of corresponding secretary of the association, it is my duty as such to do all I can to organize Women's Missionary Societies in the churches, not in any other way. By so doing I hope to arouse our sisters who are doing nothing for missions to do something, and thus add to the amount given by the churches. I think all my sisters will feel with me, that we are not responsible for the discussion that has arisen on this subject, nor are we responsible for the dreadful apprehension that oppresses many of our brethren that the time may soon come when they may not have all the opportunities of doing the talking at Conventions.

Being personally acquainted with the Central Committee, I can assure the brethren that there is not one of them who does not call her missionary work church work, and also that the Baptist women of Alabama will be the last ones to desert the Alabama Baptist churches.

MEMBER W. M. SO. OF A BAP. CH.

The Love of Money.

Whatever helps to foster this love of money, there is nothing which is more hindering to the development of the noblest characteristics, more treacherous to the soul's best interests. It is hardly possible for such an affection to become regnant without making its subject callous to the great law of love to one's neighbor, and ready, if not to act dishonestly, at least to grind the face of the poor and seek to make bargains to the disadvantage of others. The ethics of such a man come to be that every one must look out for himself, and in his business transactions, he follows the course of the buyer, who saith, "It is naught, it is naught, but when he is gone he

boasteth himself." Such a man looks on his fellow-men as simply subjects by which his greed may be fed. His question to himself is, "What can I make out of them?" If they are competitors in trade how can their business be circumscribed and drawn from them. If they are employees, how many hours of work is it possible to get from them and for how small compensation. Further, very often this love of money shows itself in a needless servitude and oppression of a man's own household.

The consequences of this unholiness are certainly manifest in the man himself. His conscience becomes perverted. Right and wrong are constantly less distinct lines in his mind. He becomes impervious to the claims of human brotherhood, deaf to the cry of distress, and bolsters himself up with any pretext which will help him to resist calls for helping the church of God and extending the gospel in the world. And all this time, setting his affection on things of the earth, he becomes more unwilling to leave this world and less assured of his interest in the heavenly inheritance.

Let the reader, if he is prospering in the world, consider how much importance he attaches to the command which forbids him to covet his neighbor's possessions. Let him ask himself if he is rendering to his employer "that which is just and equal," if he is looking on the things of others with a right spirit, and obeying the precept, "Bear ye one another's burdens." Let him consider whether he is giving of his wealth to serve the cause of Christ at all after the pattern of Him, who, "Though he was rich for our sake became poor." That apostle who prayed that Gauls might prosper, according as his soul prospered had learned the true gauge of safety.

Children's Day, 1886.

Orders are already beginning to come in for programmes, etc.; for observance of "Our Children's Day," on the second Sunday in June, proving that Baptist schools are alive to the opportunity that will on that day be presented for extending the Sunday-school work of their own Sunday-school Society.

Meanwhile, applications for aid are coming in from all over our land, to an amount far exceeding the means of relief at our command. The Society is determined not to make appropriations or appointments beyond the probable contributions of churches, schools, and individuals for this purpose. Yet the imperative needs of the field must be met, and this can easily be done if Baptist Sunday-schools generally say it shall be, and unitedly work to that end.

The material for Children's Day will be ready for mailing early in April. The best features in previous programmes have been retained; fresh and bright music, choice recitations, an interesting letter from the General Secretary, and a tasteful envelope for individual offerings. We do not mean that anything shall be wanting on our part to make the occasion complete in all its appointments.

Now let the schools come up to the measure of their ability, and this opportunity, and the \$25,000 we ask and expect, will surely come. Do not wait to get samples. Send for supplies needed for your school, stating the usual attendance. They will be forwarded without delay. Address, C. C. Bittig, Bible and Missionary Secretary, 1420 Chestnut Street, Philadelphia.

The Art of Conversation.

Do not manifest impatience.
Do not interrupt another.
Do not find fault though you may gently criticize.
Do not allow yourself to lose temper or speak excitedly.
Do not talk of your private, personal and family matters.
Do not appear to notice inaccuracies of speech in others.
Do not allude to unfortunate peculiarities of any one present.
Do not when narrating an incident, continually say, "you see," "you know."
Do not intrude professional or other topics that the company generally can not take an interest in.
Do not talk loud. A firm, clear, yet mild, gentle, musical voice has great power.
Do not be absent minded; requiring the speaker to repeat what has been said that you may understand.
Do not speak disrespectfully of personal appearance when any one present may have some defects.
Do not carry on a conversation with another in a company about matters which the general company knows nothing of. It is almost as impolite as to whisper. —Bapt. Weekly.

Help that Young Man!

BY REV. J. P. EAMES, D.D.

Fifty years ago the Telaga Mission in India was founded. For years the mission was in the slough of despond. It was gravely discussed whether it ought not to be given up. But God had a man in training to lead this mission into the largest life. On one day in 1858 over two thousand were baptized; within six months ten thousand were welcomed into the church. Whenever we think of the Telaga Mission we instinctively think of John E. Clough. Under God he was the mission.

John E. Clough struggled hard to get an education. He was rich in heart, but poor in pocket. Twenty-five years ago an appeal was made for money to enable some young men, pursuing their studies in a school in Iowa, to keep at their work. A farmer gave out of his hard earnings ten dollars. That money went directly to the support of John E. Clough. The farmer said afterward it was the best investment of money that he ever had made. If the money had not come he would, in some way, have gone on, but it is instructive to see how a ten dollar bill goes to help in the making of a man, who in turn makes twenty thousand men.

No man can make a better investment of money than in helping to build up young men. The men who are to put the impress upon our country twenty-five years hence are now in training. Many of them need help; help given now will make them larger men, will create power, will influence coming years. Money can be converted into manhood. The men who helped young Clough were all unconsciously to themselves, benefactors of their race. Sometimes two thousand dollars a year will be wasted on a two dollar boy, and sometimes a little help given will so encourage the heart and furnish means of growth that a man will be begotten, that the world will not forget.

Discover the young man who needs help. Help that young man! —The Layman.

Moody and Sankey in Mobile.

Messrs. Moody and Sankey, also Mrs. Moody, and daughter, came at the time appointed, a little wearied perhaps from such continuous work and travel. A reception was given by the evangelists at the rooms of the Y. M. C. A. at 11 a. m., next day, by the ministers of the Baptists, Methodists, and Presbyterians, by the Recorder and a few others, agreeable and satisfactory in the main.

During their stay six services were held for the white people in the Skating rink, and two for the colored, at State street Methodist church. It is said Mr. Moody preached his best for the colored people, just as most of our own preachers do.

The Rink was filled to a jam at almost every service, no matter whether raining or shining. On the two last nights not less than 4,000 men alone were present.

The doctrine Mr. Moody preached did not vary in any special point from what we, as Baptists, believe. On the other hand he especially enforced the doctrines of grace, as held by us, for the salvation of sinners, and as to his allusions to what we would not endorse or approve in matters of circumstance, we could not feel offended, because of the fact, that altogether, he was doing far more good than harm. There was a special power in his preaching to convince and to win souls to Christ, and it is believed that in his short stay with us, scores were won from darkness to light. But Mr. Sankey's singing must be taken largely into the account of good accomplished. He sings the gospel with peculiar power. True yoke-fellows, indeed, are these consecrated men.

The three denominations already mentioned co-operated heartily in the meeting, not as churches (as explained in a former article) but as individual Christians; their ministers occupied the platform, and some of their laymen, and we are glad to say Mr. Moody did not say anything about the visible church or its ordinances which could offend any one of these brethren. He leaves these things to the churches themselves and their pastors, and deals simply with the conversion and salvation of the soul.

Our Baptist brethren were prominent in this co-operation on the principle already mentioned. Bro. M. G. Hudson was chairman of the General Committee managing the whole affair. Bro. G. A. Pearce was chairman of the Committee on Singing, and the conductor of the choir of over 100 voices at the meetings, and Bro. J. C. Bush was chairman of the Com-

mittee and the Manager of the Building and chief usher. All the other responsible parts were filled by good brethren from the other two denominations. Our total expenses for use of Rink, platform, books, and everything, was about \$500.

The result has been a wide-spread awakening. All the churches in the city are either holding revival services separately, or are uniting, two or three together. Our Baptist churches are carrying on separate meetings each for itself. Bro. Thomson is helping Bro. Eager at St. Francis. The pastor at Palmetto is well supported by Deacon M. G. Hudson and others of our own number, and a strong revival spirit is manifest in both congregations. Brethren, pray for us. J. B. HAMBERLIN.

Florida Letter.

Dear Baptist: Through the kindness of Bro. McCaskey, I have had the pleasure of reading a late number, which revives in me pleasant memories, and the desire to write you, which for sometime has not been put into execution for want of time.

It may be a pleasure to you to hear as it is for me to give you a report of some of the men you have sent us. Bro. P. C. Drew, of Lake City, is growing in the estimation of his people, who regard him as a strong, vigorous, growing man, a consistent, devoted Baptist, and a man of discretion, prudence, and good judgment. He is occupying a field important, now and growing more and more so.

Farther south we have Bro. H. H. Sturges, quiet, grave, pious, hard-working, and doing a good work in Hernando county. He serves one good church as pastor, and as missionary occupies eight or nine stations, one of which grew into a church last year.

Yet farther south still, in Polk county, with Lakeland as headquarters, I find Eld. J. G. McCaskey, whose guest I am as I write, doing a good work, preaching two Sundays each month here, and one at another good country church, where I preached for him the other day. He has in a few months secured the love and confidence of his churches, by whom he is regarded to be a practical, instructive, good preacher and discreet pastor.

At this place, which is beautiful for situation, and growing fast, the church is weak, and struggling to build a house, and in advancing it far enough to have become involved, and just stop until they can raise some money. A gracious act it would be if some of the brethren in Alabama would send Bro. McCaskey fifty cents or a dollar for the Lakeland meeting house. Just a little now, in their emergency, after the disaster of the Keese, would cheer the brethren and help the Saviour's cause. Now if this gentle hint brings no response I shall send some when I get to Montgomery, as I hope to do in May.

Yet nearer the Equator, in Manatee county, we have now Bro. W. S. Henderson, but he has come so recently I can say but little about him. He occupies an important field between Tampa and Charlotte Harbor, and I hope will do a good work there.

A brother, G. W. Clett, of Providence, Fla., had a sister, Mrs. Riser, whose husband moved from Auburn into the country near there some time ago, since which he can hear nothing of her. If any one who sees him can give him any information of her, they will do a favor, and may be, do as they would be doing by.

Our mission work is moving on well, but I am not without some fears as to the effects of the disastrous cold upon our contributions after awhile. Yet, I may be too faithless. We have thirty-one under commission in the State, and two in Cuba. The latest information from the latter field is, that Bro. Diaz had baptized eleven at one time and over forty at another. There is an open door surely in Cuba. I suppose that you see our *Witness* and know that it still survives. We think it improves too, and is in the hands of a strong man. But I must not trespass upon your space too much. Some other time I may be able to tell you more of our work. W. N. CHAUDRON.

Lakeland, Fla.

The New Orleans *Piney* talks sensibly on the policy to be pursued by Southern cotton planters, so sensibly, indeed, that we cannot refrain from giving its remarks entire. The outlook of the Southern cotton planters for the coming season, says the *Piney*, is certainly not a cheerful one. The staple is selling at ruinously low prices, and there is no prospect of any material improvement. The increase of nearly a million of bales in the American crop of 1885 has so replenished the supplies that with the

depression in trade prevailing throughout the world the market has dropped and prices have reached extremely low figures. That current rates leave no margin of profit for the producer, scarcely admits of a doubt, though the crop was made more cheaply than at any time since the war. It is safe to say that but for the bounteous grain crops of the South last season the situation would be far worse than it is. The policy to be pursued relative to planting this spring ought not to be a matter of doubt. Nothing but force of habit and obstinacy can induce large cotton planting this year. The risks of loss are so great that planters should, one and all, determine to reduce their cotton acreage and devote more land to honest supplies. Any commercial crop—that is, one that has to be shipped to market and sold at current rates—is hazardous in the extreme with trade in its present condition. And we candidly confess we can see nothing on which to base any hopes of an early reaction. It is a time above all others when planters should risk as little as possible and turn their attention to those products of the soil which they can consume at home. If they cannot make money, they can at least avoid a loss; and unless there should be a vast improvement in the general business situation, a large cotton crop in 1886, such as could be made on the usual acreage with a nominal increase in the area, might put prices so low as never known before. —E. A.

A Good Book.

"The Story of Baptist Missions," by Rev. G. W. Hevey, M. A. I regard the best book of the age for the inspiration of a piety and enlarged missionary feeling and sentiment into the hearts of Christians, and especially Baptists. Nothing could inflame the souls of our people with the spirit of missions as a thoughtful reading of this timely book. There is not a Baptist in every five thousand in Alabama who has one-fifth of the Baptist missionary knowledge which this volume affords, where it has not been read. Every colporteur ought to be furnished with it, and use its sale and perusal in every Baptist family in the land, and in other families. I do not see how it is that the American Baptist Publication Society did not add to its list so excellent a Baptist production, and why (if I have not overlooked it) the ALABAMA BAPTIST has had no notice of it. Brethren, read it. W. WILKES.

Tested.

He who enters upon a new life or begins a special enterprise must lay his account with trial. Some test will meet him on the very threshold of his endeavor, and according as he stands that his future career will be. If he fail he will be turned away from the door by which he sought to pass in to his work. But if he be found approved, he will be introduced to yet higher honors than, up till that moment, he had even thought of. Many illustrations in point might be cited from Scripture. Nay, even the Lord Jesus himself was led straight from the glory of his baptism to the solitude of the wilderness, where he was assailed by the Prince of Darkness. Modern engineers, after having erected a viaduct, insist upon subjecting it to a severe strain by a formal trial-trip before allowing it to be opened for public use; and it would almost seem that God, in employing moral agents for the carrying out of his purposes, secures that they shall be tested by some dreadful ordeal before he fully commits to them the work which he wishes them to perform. —Rev. W. M. Taylor, D. D.

Ordination of Deacons.

Dear Baptist: A Pleasant Grove church, Chilton county, on the first Sabbath inst., brethren D. C. Hubbard, Albert Patterson, and D. Z. Merchant, were ordained to the deaconship. The presbytery was composed of Elds. T. J. Elam, J. M. Gothard, and the pastor of the church, Eld. A. E. Burns. The sermon was preached by the pastor, (Bro. Burns), on the duties of deacons, which was replete with gems of thought, coming from lips that seemed touched with a coal from the heavenly altar. The examination of the church as to the Christian qualifications of the candidates was conducted by the pastor. The examination of the candidates in the articles of faith was conducted by Bro. Elam. Opening prayer was offered by Bro. Gothard. Brethren Hubbard, Patterson, and Merchant are men of sterling Christian character, and bright hopes are entertained of their usefulness in the future. Randolph, March 20th.

Prohibition.

INTERVIEW WITH A PROMINENT LIQUOR DRUMMER.

Yesterday we met a drummer for one of the largest liquor houses in the South, who had just returned from a business trip over Georgia and through Florida, and we asked him what effect the prohibition movement had on the liquor traffic.

"I'll tell you," he replied, "that so far as Georgia is concerned the whiskey business is dead past resurrection, and other States are fast falling into line. I have been selling liquor all my life, and it is the only way I have of making a living, but it is needless to deny the fact that the prohibition movement has wrought a wonderful change in the people, so far as whiskey drinking is concerned. I have lately been to Atlanta, Columbus, Macon, Augusta and Savannah, and, of course, my business required that I visit all the saloon men. With a single exception, Snyder, of Augusta, who still retains his trade, I found the liquor dealers blue and disheartened, and they report a decrease in sales of from 25 to 50 per cent. I do not believe there is much more than one-half the whiskey sold in Atlanta now as this time last year. Now it seems reasonable to suppose that, when the counties around you go 'dry,' you will get their trade and your sales will be proportionately increased. But such is not the case. Every county that adopts prohibition inflicts a new stab on the liquor business all over Georgia. You ask me why is this? Why, simply because the moral sentiment of the people is opposed to liquor drinking, and it is causing thousands to stop. Even in liquor counties, men who have been drinking all their lives have quit short off. It is getting to be a discredit to be seen to enter a bar-room, and gradually the practice is abandoned. I tell you, as a liquor man, that prohibition has done great things for Georgia, and, if there was not another election held, that the growing sentiment of the people will gradually drive liquor out of the State. The whiskey dealers all over Georgia are disheartened and demoralized, and are prepared for the worst. They know and feel that their occupation is gone. How about the jug trade? It is greatly over-estimated. A drummer couldn't make expenses going to the dry countries and taking orders for liquor. I tell you the people are not drinking, and there is no demand for it. It used to be the custom that the first thing a visitor did when he reached Atlanta and registered, was to hunt a bar-room. Not one in ten now thinks of drinking, and often you can enter a crowd at the Kimball House and ask a dozen men before you can find one to drink with." —Athens Banner-Watchman.

PROHIBITION IN OPELIKA.

Having been frequently asked about the practical results of prohibition in our city, we went the other day and inspected the report of the clerk to the Recorder and the Court Docket. The number of cases for the year ending March the 1st was 209, making an average of 18 5-12 cases per month. Prohibition went practically into effect on the first of February, during which month there were five cases before the Recorder, and for the month of March there have been two cases, neither of them for disorderly conduct. The president of the commission informs us that two of the police force have been discharged because they were not needed, and that if the present state of affairs continues, that the remaining members of the force will not be needed save for show. He believes that he will not be called on to try twenty-five cases during the year. A pretty good showing that for prohibition. —Opelika Times.

Rev. Henry R. Schramm.

Whereas, The Rev. H. R. Schramm has served as pastor the Baptist church at Pine Flat, Perry county, Ala., for three years, while a student at Howard College, during all of which time he faithfully and efficiently discharged all the functions of his sacred office, and now has completed his course at college, and feels it to be his duty to return to his association and can no longer be with us; therefore, That we esteem him as fore, an earnest worker in the Master's vineyard, and as a Christian man, zealous for every good word and work. Resolved, That a copy of these resolutions be handed to Bro. Schramm, and that they be published in the ALABAMA BAPTIST.

R. P. McCULLOUGH,
E. P. GEORGE,
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Alabama Baptist.

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MAN'S DOUBLE CHARACTER.

It is a generally received maxim that all men have two characters—an external and an internal one. The one comes under the cognizance of men, the other under the cognizance of God. By the one we achieve the prizes of life—the other we earn the awards of eternity either of bliss or woe. The one may be the merest sham, worn only to deceive—the other is an abiding reality. And what is striking in this matter is, that we ourselves know so little of our inward self. Alas, many a man knows more of others and least of himself. Behind a thousand protests he hides his real character. On the pretense of promoting the public good, he attacks the character and motives of a rival, and loads him with scandal to gratify his personal revenge. On the plea of advancing the general weal, he will contribute his thousands only with the prospect of getting it back five-fold. On the pretext of making an honest living, he will open a drinking saloon, and bring a hundred families to want and send scores of men to the drunkard's grave and the drunkard's hell. The smile that greets one at the door of a fashionable parlor, and the honeyed words that assure the visitor of the infinite pleasure which the visit affords, are all turned into gall in half an hour after the party leaves, and with a scowl and bitter words her character is dissected as with a merciless scalpel for the edification(?) of confidential listeners. In a word, before the public ear, language seems to be used to conceal our meaning—in private circles it gives one's true inwardness. Our poor fallen humanity illustrates our grand system of studied hypocrisy, calling, as the Bible says, "sweet biter and bitter sweet, darkness light and light darkness," the one party seeking to make the other the dupes of a thousand artifices. For what else is meant by "the tricks of trade," the "double tongues" of fashionable society, or the "state-craft" of demagogues? Left to the dictates of our own selfishness, we impute to all men the very motives that actuate us, and treat them as if they had formed one grand conspiracy against us. Such is man in his native villainy, and such is he represented in his very heart, in God's Word—"deceitful above all things and desperately wicked," so that "he that trusts his own heart is a fool," because he trusts the very being of whom he knows least, as well as his worst enemy, himself. For would not that man be considered a witless dupe who should continue to trust a party who had uniformly deceived him?

Now, it is one of the purposes of the great judgment day to uncover all this hidden treachery, meanness, and deception: "The secrets of all hearts shall be made known." God will reveal every man to himself, and to none will this revelation be so startling as to himself. Those who have spent their lives in carping criticisms upon the infirmities and imperfections of good men, will then discover that all these criticisms were based on the idea that all men were as base and mean as themselves—that they never rose above the murky fumes of their own depravity in judging others—that they never comprehended any principle that could elevate any man above the putrid atmosphere in which their own vices and crimes were nourished. And O, how terrible will be that revelation, when at the command of the inexorable Judge, those hidden crimes of which they little dreamed shall be displayed, as "from an ambush," before an assembled universe, and which they had supposed were known only to themselves. The stealthy

midnight assassin who escaped "the whiff of justice" here will be confronted by his victim there. The fraudulent dealer who has, by his fortune here, by a thousand artifices, will there face the victims he has robbed. The debauchee who has, by deceit and falsehood, deflowered the virgin of her honor and purity, will read his doom in the wail of her ruined death. For is it not said that "the earth shall disclose her blood, and no more cover her slain"? All those inequalities that now shock the moral sensibilities of the righteous will be adjusted then, and saint and sinner will be made to feel how truly the poet sang when he said—

"Thus have I sung beyond the first request, Rolling my numbers o'er track of time— Time gone, the righteous saved, the wicked damned."

And God's eternal government approved." S. H.

TIMELY SUGGESTIONS.

We notice that some thoughtful brethren are beginning to lift the note of alarm in our religious papers at one aspect of the Christianity of our age, and we greatly sympathize in their views. It is this: The Christianity of our age is rapidly becoming more a matter of business than of devotion, its secular rather tending to absorb its spiritual interests. The closet is neglected for what we call "church work"—the heart is comparatively abandoned to the sagacity of the head and the activity of the hand.

Now, if there is any one thing that a Christian ought to know above all other things it is, that where the heart is unkept with sleepless vigilance, the head and hands will soon lose their grip on the best of causes. The heart is the very seat of all moral action. "Keep thy heart with all diligence, for out of it are the issues of life." The power that moves the whole machinery of Christian enterprise in all its multifarious aspects, is the power we get from our closets—from personal communion with God. If we would acquire the new name that Jacob obtained the night before he met his exasperated brother Esau, that of "Israel," we must obtain it as he did—by wrestling with the "angel of the covenant," our Lord Jesus Christ. We must first prevail with God before we can prevail with man. The stalwart Elijah acquired the very granite of his character by prayer. Luther spent the whole night before he was to appear before the "Diet of Worms" in prayer, and no wonder he startled and amazed that august assemblage with his rugged eloquence. Prayer encompassed him with the invisible shield of God's protection. The success of God's cause at home and abroad is measured by the fervency and faith of our prayers.

Dear reader, do you pray for your pastor every time you wait on his ministry? Ye people of God, do your prayers accompany your contributions every time you make them for the spread of Christianity over the earth? What is needed is not less work, but more prayer—prayer that will double, yea, quadruple all that we have ever yet done for the Master. S. H.

FOREIGN AND HOME WORK.

Some one has taken the pains to calculate the relative number of converts made during the last year under the work of foreign missionaries and our home pastors, and the difference is as nine to one in favor of foreign missions, the laborers in each field considered. Accepting this as even an approximation to the facts, what a seal of divine approbation does our Master put upon the great work of executing his last commission! What an appeal to the Christian world to multiply the means and agencies to carry forward this work. It seems as if we have just reached the point where the harvest of the world is ripe, and the command comes with a potency we cannot resist, "thrust in the sickle." Judged by results, (and this is the best criterion by which to interpret the providence of God over his own cause), we can scarcely think of an appeal so overwhelming to stir the spirit of missions among our churches. Only let us have an ear to hear, and a hand to do with our might what the Master so authoritatively commands. No work in which we are now engaged can compare with this in its far-reaching consequences on the destiny of the world. We are sowing the seed of which the harvest will be reaped through the coming centuries. For this is the seed time of nations. God by his providence has removed the barriers and broken up the fallow ground, and bids us scatter the "incomparable seed that liveth and abideth forever." Doing this in the fear of God, we shall make the closing years of this nineteenth century the grandest epoch of church history. We are living exactly in that conjuncture of events in history when the same means and agencies will go further and accomplish more than at any other period in the past of this world's history. Let us be wise to improve the great opportunity!

S. H.

"I NOW SWEEP UNDER THE MATS."

To some of our readers this may seem an odd heading, for a religious article. Odd sayings oftentimes rivet the attention and concentrate human thought upon great fundamental principles, and tell a story that carries weight and conviction to the hearts and consciences of men, that masterly theological arguments fail to do. Plain, simple truths possess forcefulness that is convincing, and profitable in results.

"I now sweep under the mats." What significance has this sentence? Where is the moral? What great truth or principle does it inculcate? These questions naturally arise in the mind of the reader. It does not require the consulting of the Hebrew or the Greek—it is a plain announcement of a new-born soul.

"I now sweep under the mats." It tells the story of a faithful adherence to principle, wrought out and espoused through the atonement of our Savior. It is the manifest result of conversion to the Christian religion—the acceptance of God's law, and turning from sin and wickedness. To sweep under the mats evidences a faithful discharge of duty. Lying in the do-way, unless often removed and swept under, the dust and dirt will accumulate, and the floor will become soiled and filthy, yet perhaps unseen and unknown to the passer-by.

A young girl, waiting in the family of one of Mr. Spurgeon's members in the capacity of a servant, came forward to join the church. Mr. Spurgeon asked what evidence she could give of her being a Christian. She meekly replied, "I now sweep under the mats." Turning to the conference, the great preacher said, "I think this is good evidence," and we most heartily agree with him. Genuine religion leads its possessor to work diligently in the performance of every duty, to avoid deception, to be candid, earnest, truthful, honest. This servant girl voiced the truly converted. Hitherto she had been slothful, neglectful, unfaithful, receiving wages not her due. Being transformed into a new life, through the merits of Christ Jesus. She uttered honest truth, keeping back nothing, telling the whole story.

My Christian brother do you sweep under the mats? Do you deal fairly, justly with your fellow-men in every transaction? Do you give good measure, "heaped up, running over, pressed down?" Do you pay your just debts, rendering unto every man his due? If ye do these things ye have evidence that God is with you.

The results emanating from an undeviating adherence to truth, to those elements and attributes that go to make up the true man, the devout Christian, are delightful to contemplate. An approving conscience carries with it contentment and lightens the burdens of life. There is nothing comparable in happiness to a well spent life, a faithful discharge of duty. When Washington and his companions came to the evening of their days, when their last sun was about to set in a cloudless sky, and for the last time they looked back upon the grandeur and glory of their achievements, and beheld a nation upon its knees in chains and slavery, but now redeemed, regenerated and disenthralled, no doubt an approving conscience made their last days their happiest days. So the Christian who has fought a good fight, who has kept the faith, "who has swept under the mats," goes down the declivity of life happy being and the only truly happy being.

PAY WHAT THOU OWEST.

Men oftentimes are scrupulously exacting from their debtors. To owe and not pay a debt, when able to do so, is criminal. It is simply a willful violation of all moral and divine law on this subject. There are good, Christian men who sometimes are the victims of misfortune or deception; these men would pay if they could. There is a class of men who could pay if they would apply themselves to their business attentively and prayerfully, but are too indolent, or call it by its common name, "lazy," to do so. This is criminal in the sight of God. There is no such thing as a lazy Christian, but plenty of lazy sinners. The above has reference to moneyed debts, but there are other debts of which we are too often forgetful, gratitude for instance. An ingrate is as mean as the man who has money and won't pay a just debt. If this be true, and who can deny it, how many are ungrateful to our God for his munificent blessings, ungrudgingly bestowed, the sun, the sunshine, the balmy air, the fruitful earth, the peaceful home, the kind neighbor, the devoted wife, affectionate children. What a debt of gratitude, and how sparingly liquidated!

The Envelope Plan.

We are working the envelope system in our church (First Montgomery) and find it eminently satisfactory. We think that every church should adopt it as the easiest way to raise money. But no plan will work by itself. It must be pushed by an energetic committee.

M. B. WHARTON.

FIELD NOTES.

Wanted.—The postoffice address of A. Grimes, A. T. Finney, and J. R. Gordon. Who can furnish ours?

The Baptist preachers were well represented in quantity and quality at the Moody and Sankey meeting in Selma.

Two of my churches have adopted Bro. Crumpton's envelope system. I think there is improvement all along the line.—S. M. Adams.

A gentleman of our acquaintance bought property for a home in a certain county in Alabama because it was a prohibition county.

Hon. D. P. Bestor, of Mobile, will deliver the baccalaureate address at Howard College, Marion, on Commencement day, June 9th.

"I am nearly ninety-six years of age, and though I cannot read the paper myself, my children read it to me, to my great enjoyment."—S. D.

The Baptist church of Woodlawn has raised by subscription \$1,500 to build a new church. The new building will cost about \$3,000.—Age.

The Baptist brethren of the Alabama neighborhood, near Birmingham, are contemplating building a new church to accommodate their largely increasing membership.—Age.

Rev. R. H. Bullock preaches at Bethlehem every first Sabbath and Saturday before. He is an able minister and a good man. Long may he live to serve the Master.—La Fayette Sun.

Rev. T. F. Gwin preaches to us, at the Coldwater Baptist church, on the first Saturday and Sabbath in each month. The church is prospering under his pastoral charge.—Oxford News.

The Statistical Secretary lacks the minutes of only eight associations. Can you mail him either Clear Creek, Harmony (West), Macedonia, Mud Creek, Sandy Creek, Town Creek, Weogufka, or Yellow Creek?

Dr. Charles F. Deems, of New York, pastor of the Church of the Strangers, lectured on "Trifles" in First church, Montgomery, on 16th. His lecture was as interesting and instructive as any ever delivered in this city.

The omnibus prohibition bill affecting more than sixty localities in the State has been declared constitutional, at which happy result many good men and women will rejoice. The issue was on a case from Calera, Shelby county.

The mayor of Jacksonville informed me that the town had discharged the marshal fifteen months ago and had not closed the doors on a disorderly person in that length of time. The prohibition law has been and is being enforced as well if not better than other laws.—E. L.

W. W. Downs, of Boston, is again in the courts suing Geo. W. Bosworth, Secretary of the Massachusetts Baptist Convention for omitting his name from the Minutes, also on charges of libel. Some names are omitted down this way, too, but so far no suits are apprehended.

Today was observed in Union Springs as a day of fasting and prayer. All the business houses, including the saloons, were closed, and there was a large attendance at the Baptist church, where services were conducted by Revs. Chambliss, Roper and Webb.—Advertiser.

Our job office is prepared to do all kinds of printing at reasonable rates. Mr. H. writes us, "The letter heads have arrived and give satisfaction. I think it is the cheapest job I have ever had done," and after seeing the work Mr. C. writes: "I will take a thousand letter heads at same price."

One thousand people assembled in Court Square this evening to hear Dr. Lettwith preach. After the sermon Col. Denison and Jas. L. Tanner made interesting talks for Christ and his cause, and never before were such scenes witnessed. Religion has taken the town and everybody is rejoicing.—Gadsden Cor. Advertiser.

Our church is in the midst of a glorious meeting. Congregations large. Much interest is manifested. The meeting to-night was one of great power. I have no help except the church. Am looking for grand results. Readers of the ALABAMA BAPTIST will please pray for God's blessing upon his cause here.—J. L. Thompson, Columbus.

The members of the Prattville Baptist church have engaged the services of the Rev. L. G. Skipper, of Verbeia, who will hereafter occupy their pulpit on the second Sabbath of each month. He is said to be a young preacher of decided ability and talent, and the church is to be congratulated upon receiving his ministrations.—Advertiser.

To ask Christians to vote for demijohns and swill tubs is to insult them, and whatever they have done heretofore under the pressure of circumstances, then will not do that thing any more. Politicians may put that down as certain.—Exchange. We hear of some such announcing themselves in portions of Alabama. If nominated they will be scratched, perhaps by a sufficient number, to make temperance influence felt.

The building of a Baptist church at Mount Pleasant is being talked of and a subscription list is in circulation. Those interested say they intend to build it at all hazards, and they think that any one who has any principle or conscience will aid. Let it be done, the world is on fire with religion and temperance. May the flames sweep this way!—Montreal Journal.

Since Rev. T. F. Thomson's meetings, the interest in church affairs at Brewton has been unflagging. Prayer meetings are held weekly at the Methodist and Baptist churches. There are three splendid Sunday schools; also a mission school at the M. E. church, and a weekly teachers' meeting of Baptist Sunday-school teachers.—Star.

Rev. B. H. Crumpton is absent this week. While away he will visit Selma to hear Moody and Sankey, and will go from there to Marion, where he will deliver a lecture to the theological students of the college. These lectures are delivered regularly by the Baptist pastors of the State, who go to Marion at their own expenses for that purpose.—Evergreen Star.

If you can take but one paper let it be the paper of your own church. You are more intimately associated with your own denomination than with any other; your Christian life and work must be mainly in the circle of its labors whether at home or abroad. Hence you cannot afford to be ignorant of what it is attempting and what it is accomplishing. Whatever may be the merits of other papers, and many of them are filled each week with articles from the ablest living writers, yet for you the best paper is your own church paper.—Asso. Ref. Presbyterian.

Birmingham correspondent of the Atlanta Constitution says: Rev. D. I. Purser, pastor of the First Baptist church, is doing a wonderful work among the laboring class in the city. He is called sensational because he has introduced some novel ideas in his service. He was asked if his intent was sensational. He said: "It is to make people come to hear me preach that I can get them in the church, and pour sound religious doctrines into their ears. I believe in what the Bible teaches, and some people must be caught to lend their ear. I am going to have the largest church and congregation in the city, and I pray God to help me do it."

Eld. Jno. F. Bledsoe, a venerable and able divine of the Baptist church, visited our town last week and filled the pulpit of the Baptist church on Sunday.—His sermon was of a high order and was well received. Rev. Mr. Bledsoe is evangelist and colporteur for the East Liberty and Tuskegee Associations by appointment of the Baptist State Board of Missions. We understand that Eld. Bledsoe is succeeding well in his work. It is no wonder that he should, as he is a literary man as well as a preacher. He is one of the ripest scholars in the State, as well as an able and sound theologian. During the palmist days of the LaFayette Female College, he was its president. He now resides in a quiet country home surrounded by his books. He will ever be welcome in our town.—LaFayette Sun.

Items from Gallatin, Tenn.

Dear Baptist: It is time for me to renew my subscription for the ALABAMA BAPTIST. I cannot afford to have the paper stop. I am deeply interested for our cause in the dear old State. The most of my labors in the ministry have been spent in Alabama. I have tried to preach in more than one hundred pulpits in that State, scores of school houses and residences and under many shade trees. I have preached all over more than ten counties in the State. In my travels I formed hosts of acquaintances and many warm friends. I rejoice in all the good news I hear from Alabama Baptists. I felt glad for the cause where there were the services of that good man, W. B. Crumpton, were secured as Corresponding Secretary, upon the resignation of Dr. Bailey. W. B. Crumpton is a strong man, a wise man, a "wise master builder," and as J. P. Shaffer says, "is a broad gauge man." He is equal to the great work committed to his hands if he and the brethren will bear him and heed what he says.

It may be my old friends all over that State would like to know my whereabouts. I am now pastor of the church at Gallatin, Tenn. Gallatin is situated on the L. & N. railroad, twenty-six miles north of Nashville.

The future prospects for Baptists in Tennessee are brightening every day. Our efficient Corresponding Secretary, Dr. C. C. Brown is doing a fine work, gradually organizing the Baptist forces here and there for a vigorous and effective prosecution of the work. The brethren in Alabama remember how slowly the work progressed there in the first years of its organization, and how much patience was required to bear some things. Tennessee is passing that stage now.

F. C. DAVID.

Gallatin, Tenn., March 16th.

"Religion is simply the way home to the Father."

The Southern Baptist Convention.

The Southern Baptist Convention will meet with the First Baptist church, Montgomery, Ala., on Friday, May 7th, 1886, at 10 o'clock a. m. I respectfully and earnestly request all properly accredited delegates who propose coming to send their names at once by postal card to Wm. A. Davis, Secretary of Committee on Hospitality, in order that homes may be provided for them. A card will be returned to each in due time giving the name and residence of the host, which will be the only introduction needed. Our abilities will enable us to entertain only the delegates, but we propose to provide a cordial and ample entertainment for all these. The work of the Committee on Hospitality will be greatly advanced by a prompt attention to this request.

The hotels have made the following special rates for delegates and visitors to the Convention, to-wit: Exchange, \$2.00 per day; Windsor, \$2.00; Central, \$1.50; and Merchants, \$1.50. Numerous private boarding houses will entertain at \$1.00 per day.

M. B. WHARTON, Pastor.

First Baptist Church, Montgomery, Ala.

The Baptist Press throughout the South will please publish this notice.

Quarterly Meeting of the Tennessee River Association.

The fourth quarterly meeting of the third division of the Tennessee River Association will be held with the Scottsboro church, on Friday before the first Sunday in April, next.

PROGRAMME.

Friday: The meeting to be called to order by the moderator at 10 o'clock a. m.

Introductory sermon by Eld. J. B. Beeson at 11 a. m., Eld. M. Isbell, alternate. Afternoon services at 2 o'clock.

"What is covetousness," and "What shall be done with covetous members of a church?" Jesse W. Isbell, writer; H. H. Horton and G. W. Morris, speakers.

"What shall be done with a member of a church who does not contribute for church work?" H. H. Horton, writer; S. O. Howard and Mike Hill, speakers.

Night Session: "What is heresy, and what should be done with the heretic?" L. C. Coulson, writer; Miller Isbell and A. J. Nunnally, speakers.

Saturday Morning: "Can church members dance and be exemplary members?" G. W. Morris, writer; G. A. Beard and John Berry, speakers.

"What are private and what are public offenses, and how are each to be treated by the churches?" A. J. Nunnally, writer; L. C. Coulson and J. A. Dicus, speakers.

Afternoon: "What is to keep ourselves 'unsponsored from the world?'" S. O. Howard, writer; G. D. Campbell and S. Thorp, speakers.

"Is it the duty of the members to attend social parties and dances?" W. H. Ryan, writer; Mike Hill and Charles Flowers, speakers.

A good attendance is expected, and we hope that each church will send at least four delegates, who will remain during the meeting. The citizens are invited to attend and hear the discussions. The brethren who are appointed to speak and read are expected to come prepared to perform their part in this meeting. What is the use of a meeting unless we expect to accomplish something? And this we cannot hope to do unless we come, prepared to work. Come, brethren, wake up, and let us make this an interesting meeting.

A. J. NUNNALLY, Moderator.

L. C. COULSON, Clerk.

March 8th.

Letter from Goodwater.

Eds. Ala. Baptist: Probably a few dots from this place and my field of labor, would not be amiss!

Our church here is having some severe trials. When I came to them as pastor, I found that they had never been tested on the question of discipline, although the church greatly needed to be purged. I also found that a number of members were highly in favor of Gospel order. So it was not much trouble to introduce the subject to the consideration of the church. However, disorder, such as drunkenness, drinking at the bar, pool playing, raffish, and such like, had reigned so long, that some thought best not to tackle it. But we did so, and upon some the effect has been good, upon others the effect has been different, though there have been few exclusions. Whiskey drinking has given us more trouble than any other one evil. Since my resignation the church has adopted some very pointed resolutions. Some are seeing the evil, and turn to help condemn it, but others appear almost defiant.

Well, these things bring trouble. Sometimes the waves rise mighty high in front of us, especially so when we have toiled hard to win God's hosts over to a proper standard of Christian morals, and done what we could to rescue the people from whiskey and its baneful effects, then behold our brethren in the ranks of the enemy,

with their names on the petitions for license. It remains to be seen whether or not this little band of faithful ones will have the backbone necessary for the emergency.

Having resigned the pastoral care of this flock, I was feeling considerably exercised, although I had agreed to fill their pulpit one Sabbath in each month, but just let me tell you a good joke. Capt. Chenoweth has been in business long enough to learn how to utilize all the material he could get his hands on. Well, of our last conference day he made a motion to have me elected deacon of the church, the church was behind a little on salary for last year, so you just ought to have seen me submitting, and about the time I submitted he rose and stated that it was not to be understood that I was to have anything to do with the finances of the church. Well, I am glad you were not here then to see me submitting. I am not feeling so much exercised just now. May God help us through.

Our Sunday-school is doing better since we received the library. We are hoping for better things.

Another feature of interest at this place is the school. Professor L. M. Bruce has about urged the community on this question, upon which has heretofore been quite a division. He has for his assistants in this work employed Miss Lula Wilkes, of Sylacauga, in the literary department. She is known to your readers and comment is not necessary. For the music department he has secured the services of Miss Mary Driver, of Opelika, and by her accomplished manners, sweet music, and good teaching, she is adding much to the interest of the school and community. The professor has undertaken, with the help of the community, to build a good house. It will soon be ready for use. He has about one hundred students. Miss Ida Richardson, of this place, has a small school also. Success to all that is laudable in this cause.

Bra. Editors, say to those enquiring for me, that I am at Goodwater. Besides my work here, I have charge of the following churches: Childersburg, Tallasseechatchie, and Jackson's Gap, where I have been preaching two years previous to this. The last named church is in good condition, and up with the times, but excessive sickness in my family has prevented me from much contact with the other two, but I am hopeful. Say to them that I am at work for the Master. When I was a small boy, plowing made me tired, and with my limbs aching, I appreciated the opportunity to lie down upon a pallet and rest. I desire to labor here until my limbs are tired, my joints stiff, I wish to appreciate the little space of Heaven that I shall occupy. How will it be with those who do not, or refuse to work? What will they cease from when they die? How are they to rest who have no conflict?

Tell Bro. R. M. Musgrove, that I had not read my Bible before reading his article on questions of Ordination and Baptism, appearing in the ALABAMA BAPTIST of Feb. 18th. I would have decided that a Baptist church on this earth, must necessarily be a small thing, but having read my Bible first, I am of the opinion that such a church is about the largest thing I can imagine in matters of ecclesiastical authority and power.

CATT SMITH.

Goodwater, March 6th.

Contentment, with Godliness, is Great Gain.

We find in the writings of Epictetus the following passage, which we reproduce as appropos to these days of so much dissatisfaction and discontent incident upon the ups and downs of life's experiences. He says: "If you cannot frame your circumstances in accordance with your wishes, frame your will into harmony with your circumstances. When you lose the best gifts of life, consider them as not lost but only resigned to him who gave them. You have a remedy in your own heart against all trials—conscience as a bulwark against passion, patience against opposition, fortitude against pain. Begin with trifles if you are robbed, remind yourself that your peace of mind is of more value and importance than the thing which has been stolen from you. Follow the guidance of nature, that is the great thing; regret nothing, desire nothing which can disturb that end. Behave as at a banquet: take with gratitude and in moderation what is set before you, and seek for nothing more. A higher and diviner set will be, to be ready and able to forego even that which is given you, or which you might easily obtain. Sympathize with others, at least externally, when they are in sorrow and misfortune; but remember if your own heart that to the brave, rise and true there is really no such thing as misfortune; it is but an ugly semblance; the croak of the raven can portend no harm to such a man, he is elevated above its power."

Thus writes a philosopher who lived in the faint twilight of Christianity, and for whom was written the memorable epitaph, "I was Epictetus, a slave, and mastered in body, and a beggar for poverty, and dear to the immortals."

Basin of Representation in Southern Baptist Convention.

The third article of the constitution reads as follows:

"The Convention shall consist of brethren who contribute funds, or are delegated by religious bodies contributing funds, on the basis of one delegate for every one hundred dollars contributed to our funds at any time within the twelve months preceding the meeting of the body."

More than one hundred names have been sent in, and still they come. The Board will have trouble to decide about who shall be the delegates. Preference will be given of course to brethren whose churches or associations have contributed one hundred dollars to Home or Foreign Missions.

The list of delegates from Alabama will be published at once, after the Board meeting, in the ALABAMA BAPTIST, and no other credentials will be required.

W. B. CRUMPTON.

"To Every One that Believeth."

The gospel is "the power of God unto salvation." But the gospel produces this effect not upon all, only on those who receive it. Here is a loaf of bread; it will not nourish you, hungry as you may be, except you take and eat it. Here is a bottle of medicine; you may be dangerously ill, but you will derive no benefit unless you use it. Here is a fountain of bright, sparkling water, and you may be dying of thirst; but if you only look and do not drink, what will it profit you? Here is a book, it contains treasures of wisdom; but those treasures cannot be yours, unless you open and read and study the volume. Here is a document giving you possession of ample means, of a large property, of a magnificent revenue; but unless you put the document to a right use, the property will never be yours. It is just so with the gospel. Why are men not profited by it? Because they do not come into actual contact with it. Because they talk about it, preach about it, hear about it, read about it, sing about it, argue about it, know a good deal about it, and perhaps are zealous about it, but stand outside of it after all and never come within the sacred precincts. Christ at a distance does not help us, does not mould and fashion our conduct. It is Christ near at hand, Christ in the heart and in the life who helps us, by giving us inward peace and by imparting to us a constant supply of spiritual strength to fulfill all the will of God concerning us. The gospel of Christ is the power of God unto salvation, but unto every one that believeth, to him and to nobody else. Nowhere is this power more distinctly seen than in the records of missionary enterprise.—Gordon Colthrop.

ROBBING GOD. Mal. iii, 8.—"Ye have robbed me," is a terrible charge for God to lay against his children, on whom he has lavished his bounties and bestowed the offer of everlasting life. It is said that the late noble philanthropist, Lord Shaftesbury, was once robbed of his watch. He advertised it and offered a reward. At his door a bag was found containing the thief with the watch suspended around his neck. Even the thieves of London regarded it as such an outrage to rob so generous a friend of the outcasts as Shaftesbury that they "bagged" their own fellow-scoundrel and handed him and his plunder over to their benefactor.—Cuyler.

THIS PLEASURE OF SIN. Heb. xi, 25.—It is said that where the most beautiful cacti grow there the venomous serpents are to be found at the root of every plant. And so it is with sin. Your fairest pleasures will harbor your grossest sins. Take care of your pleasures. Cleopatra's asp was introduced in a basket of flowers; so are our sins often brought to us in the flowers of our pleasure.—Spurgeon.

What does this Mean?

All over the State there are brethren who owe the Board for books. I have written them time and again, calling their attention to the matter, and have received responses from only a few. The colporteur work has suffered for the want of the money due it. Now, my brethren, when you read this, think a moment, and if you owe the Board forward it at once.

W. B. CRUMPTON.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and can be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in Cans. ROYAL BAKING POWDER CO., 106 Wall Street, N. Y.

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Of Standard American Watches, Ladies and Gents' Rings, Gold and Silver at cost to Agents. For terms send stamp to WM. A. MUNICH, Wholesale and Retail Jeweler, Marion, Perry county, Ala.

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NERVOUS

DEBILITATED MEN.

You are allowed a trial of three days of the use of the famous "Colossal" Pills. They will restore the system to its normal condition, and give you the strength and energy of youth. No other medicine can do this. Complete restoration of the system. No risk in trial. Illustrated pamphlet in sealed envelope mailed free.

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ROBT. FRAZER, LL. D., PRESIDENT.

A school of high standard in the department of Letters, Sciences, and Arts, as well as in things pertaining to moral and aesthetic training. The boarding patronage has more than doubled in two years, now numbering over one hundred. Notwithstanding that a large addition was made to the buildings last summer, the school is still full; so inquiry should always be sent in advance.

Catalogues sent on application.

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For Quartet Chorus.

Dove's Responses and Sentences. Sects. Strachter's Church Music. \$1.00. Shepard Church Collection. \$1.00. Hainbach's Sacred Songs. \$2.00. Hainbach's New Collection. \$2.00. Hainbach's Sacred Songs. \$2.00. Hainbach's New Collection. \$2.00. Hainbach's Sacred Songs. \$2.00. Hainbach's New Collection. \$2.00.

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Choice Vocal Duets. \$1.00. Hainbach's Sacred Songs. \$2.00. Hainbach's New Collection. \$2.00. Hainbach's Sacred Songs. \$2.00. Hainbach's New Collection. \$2.00.

Ritter's Students History of Music. \$2.50. The most condensed and practical history extant.

Any book mailed for retail price.

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FARMER'S PILLS

FOR

Chills and all Malarial Complaints.

We publish a few certificates which show a little light upon the merits of the FARMER'S PILLS. They can be seen in any of our medicine stores, or by mail. They are a true, tried, and tested remedy for all malarial diseases, whether they be in the blood, or in the system, or in the organs. They are a true, tried, and tested remedy for all malarial diseases, whether they be in the blood, or in the system, or in the organs. They are a true, tried, and tested remedy for all malarial diseases, whether they be in the blood, or in the system, or in the organs.

Send me one dozen boxes Farmer's Pills by mail at once. They are all that is claimed for them. J. E. LACY, Collins, Ark.

Alabama Baptist.

MONTGOMERY, ALA., MAR. 25, 1886.

A Confederate Story.

At a political gathering in Tusculum, Ala., Gen. Cullen A. Battle related the following touching story in the course of his speech:

During the winter of 1863-64 it was my fortune to be president of one of the court martials of the army of northern Virginia. One bleak December morning, while the snow covered the ground and the winds howled around our camp, I left my bivouac fire to attend the session of the court.

Winding for miles along uncertain paths, I at length arrived at the court ground at Round Oak church. Day after day it had been my duty to try the gallant soldiers of the army charged with violations of military law; but never had I on any previous occasion been greeted by such anxious spectators as on that morning awaited the opening of the court. Case after case was disposed of, and at length the case of "The Confederate States vs. Edward Cooper" was called—charge, desertion. A low murmur arose spontaneously from the battle scarred spectators, as a young artilleryman rose from the prisoners' bench, and in response to the question, "Guilty, or not guilty?" answered, "Not guilty."

The judge advocate was proceeding to open the prosecution, when the court, observing that the prisoner was unattended by counsel, interposed and inquired of the accused, "Who is your counsel?" Supposing it was his purpose to represent himself before the court, the judge advocate was instructed to proceed. Every charge and specification against the prisoner was sustained. "The prisoner was then told to introduce his witnesses. He replied, I have no witnesses. Astonished at the calmness with which he seemed to be submitting to what he regarded as inevitable fate, I said to him: Have you no defense? Is it possible that you abandoned your comrades and deserted your colors in the presence of the enemy without any reason? He replied: There was a reason but it will not avail me before a military court. I said: Perhaps you are mistaken, you are charged with the highest crime known to military law, and it is your duty to make known the cause that influenced your actions. For the first time his manly form trembled, and his blue eyes swam in tears. Approaching the president of the court he presented a letter, saying as he did so, there, general, is what did it.

I opened the letter and in a moment my eyes filled with tears. It was passed from one to another of the court until all had seen it, and these stern warriors who had passed with Stonewall Jackson through a hundred battles wept like children. Soon as I sufficiently recovered my self-possession, I read the letter as the defense of the prisoner. It was in these words:

"My dear Edward: I have always been proud of you, and since your connection with the Confederate army I have been prouder of you than ever before. I would not have you to do anything wrong for the world; but before God, Edward, unless you come home we must die. Last night I was aroused by little Eddie's crying. I called and said, what's the matter, Eddie? and he said: O, mamma, I am so hungry. And Lucy, Edward, your darling Lucy, she never complains, but she is growing thinner every day. And before God, Edward, unless you come home we must die. YOUR MAM."

Turning to the prisoner, I asked: What did you do when you received this letter? He replied: I made application for furlough, and it was rejected, again I made application, and it was rejected, and that night as I wandered backward and forward in the camp, thinking of my home, with the mild eyes of Lucy looking up to me, and the burning words of Mary sinking in my brain, I was no longer the Confederate soldier, but I was the father of Lucy and the husband of Mary, and I would have passed those idle days in the battery had I been fired upon me. I went to my home. Mary ran out to meet me, her angel arms embraced me, and she whispered, "O, Edward, I am so happy. I am so glad you got your furlough. She must have felt me shudder, for she turned as pale as death, and catching breath at every word, she said, have you come without your furlough? O, Edward, Edward, go back, go back. Let me and my children go down together to the grave, but O, for heaven's sake, save the honor of our name. And here I am, gentleman, not brought here by military power, but in obedience to the command of Mary to abide the sentence of your court."

Every officer of the court-martial felt the force of the prisoner's words. Before them stood, the beauteous vision, the eloquent pleader for a husband's and a father's wrong, but they had been trained by their great leader, Robert E. Lee, to tread the path of duty, though the lightning's flash scorched the ground beneath their feet, and each in his turn pronounced the verdict guilty. Fortunately for humanity, fortunately for the Confederacy, the proceedings of the court were reviewed by the commanding general and upon the record was written:

Headquarters A. N. V. The finding of the court is approved. The prisoner is pardoned and will report to his company.

R. E. LEE, General.

During the second battle of Cold Harbor, when shot and shell were falling like torrents from the mountain cloud, my attention was directed to the fact that one of our batteries was being silenced by the concentrated fire of the enemy. When I reached the battery every gun but one had been dismantled, and by it stood a solitary Confederate soldier, with the blood streaming from his side. As he recognized me he elevated his

voice above the roar of the battle and said:

General, I have one shell left. Tell me, have I saved the honor of Mary and Lucy?

I raised my hat. Once more a Confederate shell went crashing through the ranks of the enemy, and the hero sank by his gun to rise no more.

The Author of "Book of Ages."

In the pleasant country of Devon, in England, and in one of its sequestered valleys or passes, in which were cottages and farm houses, scattered here and there, lived Augustus Montague Toplady, who was the author of that noble hymn which is known and sung in every land, "Rock of Ages, cleft for me." He was born in 1740, educated at Trinity college, Dublin, and preached in London from 1775, till his death in 1778.

When he was a lad of sixteen, on a visit to Ireland he strolled into a barn where an unlearned, but earnest man was preaching, but plainly and faithfully preaching the need of repentance and faith, and so of reconciliation to God through the atoning death of Christ. The homely sermon took effect, and from that time on to his death, Toplady gave to the work of the gospel all the powers of his brilliant and active mind, and was eminently useful as a faithful minister of the cross, and in preaching he was greatly blessed.

In his last illness, he seemed to lie, as a friend said, "in the very vestibule of glory." To an inquiry as to his views and feelings in the near approach of death, he said: "Oh, my dear sir, I cannot tell the comfort I feel in my soul—they are past expression. The consolations of God are so abundant that he leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already within my soul. And within an hour of dying he called his friends and asked if they could give him up, and when they replied in the affirmative tears of joy ran down his cheeks as he added: "Oh, what a blessing to the hands of my dear Redeemer and dear wife, for no mortal can live after having seen the glories which God has manifested in my soul!" And thus died the writer of the beautiful hymn, "Rock of Ages, cleft for me."—Secretary.

What A Boy Accomplished.

A boy who attends our Sunday-school went out in the country the past summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help his father harvest. One of the men with an inveterate swearer. The boy, having stood it as long as he could, said to the man,

"Well I guess I will go home tomorrow."

The swearer, who had taken a great liking to him, said—

"I thought you were going to stay all summer?"

"I was," said the boy, "but I can't stay where anybody swears so one of us must go, so I will leave."

The man felt the rebuke, and said,—"If you will stay, I won't swear," and he kept his word.

We Tell You Plainly

that Simmonds Liver Regulator will rid you of dyspepsia, purify your system, enable you to sleep well, prevent malarial diseases and give you a brisk and vigorous feeling. It acts directly upon the liver and kidneys, cleansing, purifying, invigorating and fortifying the system against disease. It will break up chills and fever and prevent their return, and is a complete antidote to all malarial poison—yet entirely free from quinine or calomel.

A Wise Captain.

A Nantucket steamboat captain was once asked by a passenger on his boat how much ardent spirits he used. He replied,

"I never drank a teaspoonful of rum, brandy, gin, cider, wine, or beer. I never smoked nor took snuff, and I never drank tea nor coffee."

"But," said the passenger, "what do you drink with your breakfast?"

"Cold water," was the answer.

"And what with your dinner?"

"Cold water."

"And for your supper?"

"Cold water."

"Well," said the passenger, but what do you take when you are sick?"

"I never was sick in my life," was the ready and ready reply. He was a wise captain. He was accustomed to exposure in all sorts of bad weather, wind, and storm, and never believed in the foolish notion that he must take a drop of spirits to "keep out the cold."—S. Litch.

Dr. Pierce's "Favorite Prescription"

is not extolled as a "cure-all," but admirably fulfills a singleness of purpose, being a most potent specific in those chronic weaknesses peculiar to women.

Not only is it true that personal character shows itself in the face and figure of its possessor, but there is a sense in which it may be said that character shapes and transforms the face and figure, so that gradually and surely one becomes an embodiment, as well as a reflection, of his innermost self. This is it that a beautiful character gives beauty to the outer being, and that a growth of nobleness of soul results in a nobleness of expression and of bearing. Dryden, with a poet's insight, uttered a truth of wide-reaching application, when he wrote of a lovely personality:

"So faultless was the frame, as if the whole had been an emanation of the soul, which her own inward symmetry revealed; And like a picture shone, in glass arrayed."

No trouble to swallow Dr. Pierce's Pills.

The Seven Wonders of the World.

"Grandpa," said Irwin, as they were sitting by the open grate one winter evening, "grandpa will you please tell me about the 'Seven Wonders of the World?' Our teacher told us to-day that we ought to know all about them."

THE HANGING GARDENS.

"Well, one of the ancient wonders was the Hanging Gardens at Babylon," "Did they hang in the air like the Brooklyn bridge?" inquired Irwin.

"Oh, no," they were connected with the royal palace, and were about four hundred feet square at the bottom, being supported by several tiers of open arches, built one over the other, and the top, which was about seventy-five feet high, was covered with a large mass of earth from which grew flowers, shrubs, and even large trees."

"How did the people water the gardens?" inquired Irwin.

"There are fountains and a large reservoir on the top, supplied from the river Euphrates. This river ran through the city of Babylon, and the two portions were connected by a strong bridge. The high gates and broad walls are mentioned in the Bible, and the walls were noted for their height, thickness and strength."

THE PHAROS.

"What was another of the wonders, grandpa?"

"Well, the Pharos at Alexandria was the first light-bearing tower that we have any record of. It was built of white stone, and stood upon a craggy rock on the island of Pharos, near Alexandria, in Egypt. It was three hundred feet high, and its light could be seen for many miles. Josephus states that its burning summit might be seen for 'three hundred stadia' or forty English miles."

"Who built the Pharos?"

"It was twelve years in building. Sostratus was the artisan, and he immortalized his name by inscribing it upon the Pharos; but it was erected under the reign of Ptolemy Philadelphus, B. C. 322, the same king who commanded the Septuagint of the Old Testament to be undertaken in the Hellenic version. The Pharos, or light-house, was illuminated by huge wood fires. Before this time mariners were warned at night of their approach by land by wood fires that were built on prominent headlands."

THE STATUE OF JUPITER.

"Well, grandpa, what was the next of the wonders?"

"The Olympian Zeus, or the colossal statue of Jupiter at Olympia, which was the last great work of Phidias. It was a seated statue, made of ivory and gold, and including the throne was fifty feet in height. Its temple was built on the model of the Parthenon at Athens. Jupiter was considered the king and father of the gods, and supposed to have universal power in the earth and air. He gave the rain, the thunder and lightning, and the storm and the calm were supposed to be under his control. The statue was erected between B. C. 438 and 432, and in A. D. 361 it continued to receive the homage of Greece. Epiphanius says that it was considered a misfortune for any one to die without having seen this masterpiece of Phidias."

"The worship of Jupiter was universal, though his name was varied with the country that sacrificed to him. You perhaps remember that when Paul went to Lystra he found a temple of Jupiter before that city. Jupiter was generally represented as seated on a throne holding thunderbolts in one raised hand, a scepter in the other, with an eagle at his feet."

TEMPLE OF DIANA AT EPHESUS.

"Irwin, do you remember that when Paul was at Ephesus, a riot was created by Demetrius among the craftsmen?"

"Yes, grandpa, he was afraid the people would believe Paul's words, and then his trade of making silver shrines would be gone."

"And what did they cry?"

"The mob cried, 'Great is Diana of the Ephesians!'"

"Yes, the Temple of Diana was built at the common charge of all the Asiatic states. It was 425 feet long, 225 feet broad, and was supported by 127 columns of Persian marble; each column was ninety feet high, and each furnished by a different king. This temple was burned on the night of Alexander's nativity, and was then rebuilt. Diana was believed to have fallen down from heaven, and the public games were connected with her worship. Especially was the month of May sacred to her, and a large manufacturing grew up at Ephesus of portable shrines of Diana, which were sold to strangers and carried with them on journeys, or set up to worship in their homes."

"You have now told me about four of the wonders, grandpa, and if you are not too tired I would like to hear about the rest of them."

THE COLOSSUS OF RHODES.

"I am only too glad to see you interested in your studies, and will speak of the Colossus of Rhodes. This was a gigantic brass statue of Apollo, or the sun-god. It rested on mules on each side of the beautiful harbor of Rhodes, and vessels passed between its brazen legs. It was over one hundred feet in height, and there were winding stairs by which it was ascended. The statue held in one hand a light for the direction of mariners, and it was completed 280 years before Christ. It was thrown down, presumably by an earthquake, and never rebuilt; but the fragments of the statue remained 900 years. At the present time the harbor of Rhodes is nearly spoiled, and this island has many times suffered severely from earthquakes."

THE MAUSOLEUM.

"Do you know, my son, what the word mausoleum came from?"

"I do not," replied Irwin.

"Well, Mausolus was king of Caria, and after his death, his widow, Articia, erected a magnificent tomb to his memory. It was so wonderful, and surpassed all other structures so much in its appearance and grandeur, that the name mausoleum came to be the term for a costly tomb. It remained standing for a number of

centuries, and was destroyed by an earthquake. In 1464 the Knights of Rhodes built a castle from fragments of the mausoleum, and as late as 1866, Mr. Newton, an Englishman, found the outline of the ancient tomb, and the outlines of the building. According to tradition, Artemia mingled the ashes of Mausolus with her wine and died of grief."

THE PYRAMIDS.

"There is but one more wonder, grandpa, to tell me about, and I know that must be the pyramids, for our teacher said that they were the most marvelous of the 'seven wonders,' and you have not spoken of them yet."

"Yes, you are right. The Pyramids required the labor of thousands of men for many years. It is supposed they were the sepulchers of the kings. They are in several groups, some distance from each other, on the banks of the Nile. There are about forty of them, many being small and in a ruined condition. The great pyramid of Gizeh, Jeezeh, is 450 feet high and covers an area of thirteen acres.—New York Observer.

Mark Twain's Tribute to His Wife.

The mother of my children adores them—there is no milder term for it, and they worship her; they even worship anything which the touch of her hand has made sacred. They know her for the best and truest friend they ever had or ever shall have; they know her for one who never did them a wrong, and cannot do them a wrong; who never told them a lie, nor the shadow of one; who never deceived them by even an ambiguous gesture, who never gave them an unreasonable command, nor even contented herself with anything short of a perfect obedience; who has always treated them as politely and considerately as she would the best and oldest in the land, and has always required of them gentle speech and courteous conduct toward all of whatsoever degree, with whom they chanced to come in contact. They know her for one whose promise, whether of reward or punishment, is good, and always worth its face to the uttermost farthing. In a word, they know her, and I know her, for the best and dearest mother that lives—and by a long, long way the wisest. In all my life I have never made a single reference to my wife in print before, as far as I can remember, except once in the dedication of a book, and so, after these fifteen years of silence, perhaps I may unuseful my lips this one time without impropriety or indecency. I will institute one other novelty. I will send this manuscript to the press without her knowledge and without asking her to edit it. This will save it from getting edited in the store.—Babyhood.

If thou art faithful, thou mayest be mocked by some, but thou wilt be revered by many; yea, they that wag their heads at thee carry that in their conscience which will make them fear thee. They are flattering preachers that become base before the people. (Mal. 2:9) At any rate it is not wise to provoke the judge by flattering the prisoner.—Gurnall.

When John Bunyan was once asked a question concerning heaven, which he was unable to answer, he showed the inquirer to live a godly life and go and see for himself.—Ex.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Prepared with special regard to health. No Ammonia, Lime or Alum.

PRICE BAKING POWDER CO., CHICAGO, ST. LOUIS.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS

MOST PERFECT MADE

Pure and strongest Natural Fruit Flavors. Vanilla, Lemon, Orange, Cherry, Peach, Apple, etc.

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SIMMONS' INFALLIBLE SPECIFIC FOR LIVER COMPLAINT.

SYMPTOMS OF TORPID LIVER

It is a bitter or bad taste in the mouth; pain in the back, sides, or joints—often mistaken for rheumatism; a yellowish or jaundiced face; a heavy, coated tongue; a headache; loss of memory; a feeling of fullness in the stomach; a feeling of heat in the face; a feeling of heat in the head; a feeling of heat in the feet; a feeling of heat in the hands; a feeling of heat in the chest; a feeling of heat in the back; a feeling of heat in the neck; a feeling of heat in the throat; a feeling of heat in the mouth; a feeling of heat in the nose; a feeling of heat in the ears; a feeling of heat in the eyes; a feeling of heat in the hair; a feeling of heat in the skin; a feeling of heat in the nails; a feeling of heat in the teeth; a feeling of heat in the bones; a feeling of heat in the marrow; a feeling of heat in the blood; a feeling of heat in the nerves; a feeling of heat in the muscles; a feeling of heat in the tendons; a feeling of heat in the ligaments; a feeling of heat in the cartilages; 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