

# THE ALABAMA BAPTIST.

HARRIS & DAVIS, Editors and Proprietors.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 13.

MONTGOMERY, ALA., THURSDAY, APRIL 22, 1886.

NUMBER 16.

## The Principles on which the Final Judgment will Proceed.

[Substance of a sermon preached in the Northport Baptist church, on the fourth Lord's day in Feb., 1886, by the pastor, Rev. S. Henderson, D. D. Matt. 25:31-46.]

That there will be a day of general reckoning, is not only a matter of special revelation, but the very necessities of the case demand it. Those inequalities we see, under the providence of God, in the character and conduct of men, make it a kind of moral necessity. Oppressed innocence and prosperous guilt—righteousness borne down, imprisoned, martyred, and wickedness exalted and honored—the very excellent of the earth accounted as its "filth and off-scouring," and depravity careering and triumphing in crime—all these and such like inequalities demand a day of final retribution. The very existence of a righteous God, who governs the universe by law, and the existence in man of those moral and mental capacities to which this law appeals, indicate that a day of adjustment will come, when sin shall be made odious, and righteousness will be triumphantly vindicated. So that when it is said in God's word that "He has appointed a day in which he will judge the world in righteousness," we all feel that such a day is essential to meet all the requisitions of his moral administration.

"But who may abide the day of his coming, and who shall stand when he appeareth?" Let us try to answer these questions by suggesting the principles on which that judgment day will proceed. We are not left in doubt on this subject, for God has made them so plain in his word, that no man need mistake them.

1. And let me begin by stating a fact which we are all conscious, that every man has two characters—an internal and an external one. The external comes under the inspection of men, the internal comes under the inspection of God. The wicked seek to conceal their vices by a thousand pretenses, by brazen impudence from conscious depravity. The righteous seek to conceal their virtues by a veil of humility and conscious integrity.

The wicked assume their boasted virtues by a system of studied hypocrisy, while the righteous confess their infirmities and sins with transparent simplicity and candor. The one seeks to appear what he is not—the other seeks to appear what he is. And this suggests the first principle on which that august judgment will proceed—that it will reveal the internal character of every man. Not what he claims to be, but what he is. Iniquity covered up under a thousand shams and pretenses, will be exposed, righteousness weighed down, under a thousand calumnies, and concealed from very modesty, will be manifested and vindicated. The light of that day will reveal ourselves to ourselves. With the righteous, repentance does that work with the wicked, remorse will do it then. Many a man here knows most of other men and least of himself. He then will discover a thousand hidden monsters of iniquity lurking in his heart, of which he never dreamed. Motives that he never found the opportunity of carrying out, purposes of evil that he could not execute for the lack of agencies and means, but which were in his heart.

2. The authority of conscience will be vindicated. Long has its voice been hushed in the whirl of business and pleasure. Debauched, seared by a multitude of criminal indulgences, it suddenly rises in its majesty to assert its wondrous sway and divinely constituted authority. At its bidding, what numberless crimes will deploy, as from an ambush, to terrify and affright the trembling victim with the frightful memories of "the path shall disclose her blood, and no more cover her slain." While memory unfolds her long records, conscience points the trembling culprit to these sad memorials as witnesses he himself has summoned to the judgment bar to vindicate the justice of his own condemnation. So that as his doom is read out before an assembled universe, self-condemnation will seal his lips in silence, as he sinks into the abyss of woe! Of all the thousands of excuses with which he palliates his conscience, not one is remembered there. The man that had not on the wedding garment was speechless when confronted with his negligence. Let it be with every one on the left hand of the Judge. Conscience will respond its amen to the decisions of that day. Think, oh think, ungodly man, what you have caused others to do, thus storing up memories for the terrible recriminations of hell! Mercies abused, opportunities slighted, will be as so many accusing spirits returning, armed with seven-

fold vengeance to torment you!

3. Another principle is, that the good which the wicked are credited here will not be remembered or called up there. No matter what amenities may characterize a man—no matter how just, charitable, or virtuous—these are not the grounds of acceptance there. And for this obvious reason, no man can claim the benefit of a principle that never actuates him. The law of God, the claims of Christ, never dictated a single charity, never inspired a single virtue. He has now to do with a God whom he has ignored, with a Savior whom he has slighted, with a Holy Spirit whom he has grieved. And as the decisions of that day will all hinge on our relations to the Triune God, Father, Son and Spirit, no plea outside of these relations will be thought of there. What land of a plea would that be in a servant to his lawful master, who, charged with disobedience, should say that he had been very obedient and kind to all others, though he had never done one act of obedience to his own master? Desitute of all motives of love to God, what is the boasted morality of the world, but a "sounding brass and a tinkling cymbal"? It lacks the very element that can give it currency with God or man. So that saints and angels will join in the song of Moses and the Lamb, the law and gospel, saying, "Great and marvelous are thy works, Lord Almighty; just and true are thy ways, thou King of saints!"

4. Still another principle that shall mark the decisions of that day is, that wrong things done by the righteous will not be remembered. And the reason is obvious, "the blood of Jesus Christ his Son has cleansed them from all iniquity." Through the blood of the everlasting covenant, their sins have been separated from them as far as the east is from the west. Their sins are remanded to oblivion forever. They are viewed as "in Christ," who has been "made unto them wisdom, righteousness, sanctification and redemption," so that they "are complete in him," and treated as having done what Christ did for them. All that is left of their past iniquities is a stain on their consciences, which will be met by their agonizing prayer.

Again, the wrong things done by the righteous are punished in this life, as in the case of David. Their penitence, tribulations, sufferings, all these things anticipate the life to come, and fit them for its joys. Moses spoke adversely with his lips, and failed to reach the earthly Canaan, but who doubts that he entered the heavenly Canaan? And conversely, the wrongs done by the wicked are punished in the life to come, as in the case of Dives. How foolish then, for the Christian to envy the prosperity of the wicked! They are "treasuring up wrath against the day of wrath," and how terrible the penalty they pay. David once gave way to this weakness; but when God took him into the sanctuary and showed him their end, he seemed to go to the other extreme by saying, "Surely, thou didst set them in slippery places," etc., well high-intimating that earthly prosperity is the inevitable precursor of eternal ruin.

5. The award of eternal blessedness is within the reach of all, rich and poor, bond and free—all classes and conditions. Character, not means or talents, learning or ignorance, will be the stamp of final destiny. The "two mites" of the widow, the "cup of cold water" of the poorest disciple, will place all such on the same vantage ground with the most opulent, even where their wealth has been used for the most godlike purposes. The beggar here, may be more than the millionaire at the judgment seat, while the millionaire here may be far less than the beggar there. Alas, what a reversal of all the maxims of the world will be witnessed there! This our Lord teaches in the parable of the unlearned steward: "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust in much." I am aware of apparent exceptions to this rule. Ungodly men will often be true to a small trust and betray a greater, where the temptation is strong. What our Lord means, I suppose to be this, that the integrity that is the proper growth of godliness, will manifest itself alike in the little as in the much, and in the much as in the little.

6. Another important principle, a principle recognized everywhere in all departments of life, and which demands a day of reckoning is, that men's character and conduct, their influence and works, do not die with them. It is as true of all men as of Abel, that "though dead they yet speak" by their example. The power both of sin and righteousness to reproduce themselves in after years, is a fact in human history as well as a

revealed truth. "Whatsoever a man soweth, that shall he also reap." We are not, therefore, in a condition to be judged at death. Not until our influence, our works, all that we have done and said, shall have matured into their last results, can we receive either the just demerit of our sins, or the award of our righteousness. Think of Jeroboam "who caused Israel to sin." The consequences of his transgression ran down through centuries to the Babylonian captivity. Usually, when named in sacred story, his sin clings to him like his shadow, "Jeroboam, the son of Nebat, that caused Israel to sin." Or think of those hidden authors, whose works continue to educate men for perdition!

And then, on the other hand, take the apostles of Christ, who, amid persecution and martyrdom, established a religion that will only compass its last results amid the judgment scenes and the eternal awards of heaven. Paul, and his fellow apostles, are still preaching from tens of thousands of pulpits, though now bending before the eternal throne under an eternal weight of glory. Consider also those great men who projected and carried out the Reformation of the sixteenth century. They still live in our hearts. They sowed the seed of which we now enjoy the harvest in "freedom to worship God," and in all the grand benevolent enterprises that mark the age in which we live. Think, too, of the modern missionary enterprise that Carey, and a few collaborators started, about one century ago. How this has effloresced into a thousand practical charities which are now seeking to fill the whole earth with the divine glory. And so the process of reproduction will go on through centuries.

What is the 11th chapter of Hebrews, but a grand array of Godly examples throwing a living power into living hearts, to animate us to follow the footsteps of those who, "through faith and patience now inherit the promises?" We feel their power as they look down upon us from their high abodes of bliss as we are engaged in the thickest of the good fight of faith. The great men of the past, whose names are written in languages on earth, are now meeting in their spiritual city.

"He that soweth to the flesh shall of the flesh reap corruption." How true, both of the life that now is, and the life to come. The miserly churl and the genial benefactor even here are far differently estimated. And then the life to come! Will there be any other fire and brimstone, needed in perdition than the corrosions of guilt? Ungodly man, God has only to let you alone, and allow the seed you sow to produce its own harvest uncontracted, and you build your own hell. Indeed, the harvest of sin is hell!

Thus, a man's sinfulness here will be his punishment there. What he sows in this life he will reap in the life to come, only the harvest will be greater than the seed sown by how much a man reaps more than he sows. The reproductive power of sin will go on in an endless augmentation. If he sows to the wind he will reap the whirlwind. The difference is as between an ordinary current of wind and a cyclone. And observe, the harvest will be in kind with the sowing. Think of the passions and appetites stimulated here to their highest limits, to expand and rage there incessantly through eternity, with no power to gratify them! How significant the case of the rich man whose chief concern here was to gratify his animal appetites, but who could not command a drop of water to cool his tongue. He sowed to the flesh, he now reaps corruption. He stimulated his lusts here to experience the extremities of eternal woe there. He exchanged his gorgeous "purple and fine linen" here for the sheets of eternal burning there! Sin is its own punishment. The ruined sinner will need no other hell than the one he carries in his own bosom in perdition to make his condition intolerable.

7. The last principle I notice is the wonderful, and if you please, the mysterious identification of Christ with his saints in that day. "Inasmuch as ye did it to the least of these, my brethren, ye did it unto me" so vital is the union between him and his followers—vital as the union between the head and the body; for is it not written, "we are members of his flesh, and of his bones." This secures their acquittal beyond all peradventure. Christ will never uphold the bars of eternal death to his own

spiritual body, his soul's mythical bride. Our relations to Christ here will determine our destiny there. If "in Christ" here, no charge will ever be alleged against us there, because he has met and cancelled all our guilt. A minister of one government to another, embodies his government for the time, so that to maltreat him is to maltreat his government. So Christ is embodied in his saints here, especially his poor saints. They are a kind of second incarnation of their Lord, so that what is done to them, he accepts as done to himself. You meet a poor beggar "in tattered garments clad," he may be a prince in disguise, in treating him kindly, you may be summoning a witness to testify for you in that day!

My audience! you may make every day a judgment day, by applying these principles to your conduct, and thus anticipate, with reasonable certainty, what will be the final decision in your case. Thus much you may know, that when the decision is announced, the universe will respond amen to its equity and say with the poet—

"Time gone, the righteous saved, the wicked damned,  
And God's eternal government approved!"

## Prohibition in Politics.

I am sure I have no desire to bring any evil upon the country, by unseasonably pressing the claims of prohibition; nor to make myself conspicuous or notorious, by advocating, in an earnest and honest manner, the cause of prohibition. And as there seems to be a diversity of opinion among our own brethren in regard to the best method of advocating the cause of prohibition, I beg space in our Baptist paper to ask a few simple questions, to which I would be thankful to receive simple, categorical answers.

1. Will not prohibition become a political matter, when it enters legislation?

2. Is it probable that we will ever have suitable legislation on this subject, unless we have a majority of legislators who hate the whisky traffic more than they hate political parties?

3. Is it at all probable that prohibitory laws will be enacted or, if enacted, be properly executed, by the Democrats so long as this party avowedly holds itself in harmony with the liquor traffic?

4. If the Democratic legislature should fail to enact such a local option law as will enable the people to have a chance to free themselves from the greatest of all temporal evils, would it still be the duty of Christian prohibitionists to hold on to the political party that perpetuates these evils?

5. Is there anything in the nature of true Democracy to prevent it from putting a prohibition plank in its platform, and assuming to champion the rights of the people in the matter of prohibition? If the nature of Democracy is such as to make it necessary or expedient for the party permanently to hold on to the liquor traffic, can it be the duty of a Christian prohibitionist to remain permanently connected with this party? Or, if it be answered, "True Democracy may rid itself of all alliance with the whisky traffic," then it may be asked, "When ought Christian prohibitionists now voting the Democratic ticket in whole or in part, to begin to break up this alliance?"

6. Is it right for the Christian prohibitionist to vote for men to act as legislators who are known to be hostile to the interest of prohibition? If so, on what is this duty based?

7. Can we separate ourselves from the consequences of our votes? If our votes are such as to perpetuate the curses growing out of the liquor traffic, may not these curses be charged against us?

8. If the enemies of the liquor traffic, now acting with the Democratic party, would exert themselves earnestly and persistently to place the party on a prohibition platform, would it seriously imperil the proper government of the State? If so, then are we not in the condition of those who dare not do good, lest evil should come? And is such a position anywhere approved in the word of God?

The true answer to these questions would, I think, clear away much of the smoke and dust which politicians have thrown around this subject. I would like to see this subject cleared up in order that the Christian conscience may be brought to bear against this gigantic evil; at any rate, I assuredly think that Christian men ought to manage the great right of suffrage as not to foster and perpetuate the very evils which they wish to see destroyed.

A. S. WORRELL.

God holds the person of one talent just as responsible for its proper use as he does the man who has ten.

## Florida Notes.

Many communities in Florida are made up largely of Baptists from other States, and they almost invariably continue to take their former home paper. Here, besides our own *Baptist Witness*, perhaps not less than a dozen religious weeklies circulate in our congregation, each one claiming, for reasons more partial than logical, that his paper is the best. I tell them the ALABAMA BAPTIST is the best, because it comes from Alabama.

Bro. Chaudoin makes an exclamation at your question, "Why don't somebody find fault with the paper?" and says, "Wait." Well I hope he is mistaken, and that it may escape the ordeal of criticism.

Our State denominational affairs are going on smoothly, and no doubt successfully. The trustees of Deland College are holding frequent meetings preparatory to raising funds and erecting a dormitory building by the opening of next session. The State Mission Board is a portable institution in Florida. It met last at Hawthorne, now it is in session at Ocala. Our watchful Corresponding Secretary has his eye on something good in this moving it from town to town.

Your readers will hear with regret of the disastrous fire in our southernmost city, Key West. It originated in the San Carlos Theatre, on the morning of March 30th, prevailing with unchecked fury until two-thirds of the city, and that the most valuable, was reduced to ashes. The loss is estimated at \$2,500,000. The Baptist church, recently enlarged to accommodate the overflowing congregation, together with the parsonage were destroyed. This, to some, may seem fatal to Baptist interests there. But the pluck of Bro. Wood will bring it up from the ashes, alone through the latent forces of his congregation if he does not receive aid from other sources. Moreover, I predict that we shall soon see how God makes "all things work together for good to them that love him," in the fact that many of the Key West members being Cubans, now without home and means, will return temporarily to among the people whose doors are open and whose hearts are longing for the truth as it is in Jesus. God hears prayer, and maybe this is the answer to their oft repeated cry, "come over and help us."

By the way, do your readers keep up with the progress of the cause in Havana? Large, attentive congregations at about three stations, Sabbath schools that would do credit to many of our churches, and continual baptisms under protest of the priests and elusion of police are among the signs of the work. The young lady, some time ago imprisoned in a convent to prevent her joining the Baptist church, has made her escape and been baptized, whereupon she was expelled from home. But she found a home in the family of Bro. Diaz and is now to be a Baptist missionary among her persecutors. If possible these people should be strengthened at an early day with substantial school and church property to make them more independent of the laws of emity.

The Convention is drawing near and Florida will send her pro rata of delegates and may be more. Florida has now some half dozen or more Alabama preachers, some of whom are anxious for more than one reason to see the Convention that represents the largest religious constituency in the South assemble on Alabama soil.

P. C. DREW.  
Lake City, Fla.

## Literary Notes.

Cassell's National Library has touched a chord that a more pretentious series might fail to sound. Not only has the public at large proved its appreciation of these delightful little volumes but it is individually enthusiastic over them; and the publishers are in receipt of letters from distinguished men and women congratulating them on what they have done in this series. Edmund C. Stedman, the poet, writes: "That the masterpieces of standard literature, edited by Prof. Morley, printed with good paper and type, in handy volumes of two hundred pages, can now be obtained at the price of a dime for each work, is not only a matter of present congratulation, it is more—it is a convincing proof that a system of international copyright in new works will not deprive our people from enjoying all literature that has stood the test of time at a cost within the means of the lowliest reader." Such a series "must do good," exclaims Rev. Philip Brooks. "We are all your debtors, all those who love good books and recognize the importance of putting a wholesome literature

within the reach of the people," writes Bishop Potter. President Barnard, of Columbia College, is "delighted" and "astonished" at the appearance and the quality of the books. Sidney Howard Gay, the historian, regards the series as a happy thought, and so it is. Harriet Beecher Stowe, writes: "I think an effort like yours both a patriotic and a Christian one." And Miss Cleveland, writing from the White House, says: "I heartily admire and approve your enterprise, for the reason that it looks towards supplying to persons of limited means the best literature in a most convenient form." From England Prof. Tyndall writes: "You are doing your countrymen and countrywomen a beneficial service, by bringing the gems of English literature in this handy form within reach of the poorest among them." And Henry Irving, the great actor, adds: "The work is an admirable one, which reflects the greatest credit on its projectors, and cannot fail to have a far-reaching range of public usefulness." As for the press, however its opinions may be divided in the matter of politics, it is as a unit in its opinion of the National Library, which it regards as the marvel of the Nineteenth Century.

The Magazine of Art for May will contain Primrose Day, an article on Benjamin Disraeli, Earl of Beaconsfield, by George Saintsbury, with portraits of Sir John E. Millais, R.A., Edgar J. Boehm, R.A., Daniel Maclise, and Harry Furniss; and a page of Caricatures from Punch, by Richard Doyle, John Leech, Charles Keene, Linley Sambourne, and John Tenniel, selected and redrawn by Harry Furniss; and an American Collection, by Charles DeKay, with engravings after Constable, Corot, Albert Ryder, A. Dagnan-Bouveret, Eugene Delacroix, and J. F. Millet.

## A UNIQUE CYCLOPEDIA.

An extremely valuable Cyclopaedia, and of very popular interest is Alden's Cyclopaedia of Universal Literature, Volume II, of which is just published. Novel in plan, and novel in form, at once beautiful and convenient, it contains a series of 250 pages biographical sketches of one hundred and eleven prominent authors with characteristic selections from their writings. The following authors, among others, appear in this volume: Audubon, St. Augustine, D'Auvergne, Bacon, Balzac, Bancroft, Bannin, Barbauld, Beaumont, Beecher, (several of the name), Bentham, Bion, Bjornson, Black (William), Blackstone, Blessington (Countess of), Boccaccio; thus representing nearly all ages and all nations even in this volume—American, English, French, German, Italian, Greek, Latin, Swedish, Portuguese, Scotch, Dutch, Irish, Norwegian, and Danish authors—from the period 280 B.C. to A.D. 1886. The literary and mechanical workmanship are both of a high order. The work is really one that ought to find a place in every home library; it offers a fund of entertainment and instruction that will prove well-nigh inexhaustible. The price, only 60 cents a volume, makes its possession possible even to every school-boy. The work is published also in parts of two pages each (exchangeable at any time for bound volumes), which are sent post-paid for 15 cents each. Every reader of this notice ought to get at least a specimen part for examination. John E. Alden, Publisher, New York.

The St. Louis Baptist Publishing Co., has just issued another edition of the Infidel's Daughter, by A. C. Dayton. This book is a priceless volume. Its winning arguments have won many from infidelity. Let Christian people of every name circulate it. Price \$1, postpaid. St. Louis Baptist Publishing Co., 1108 Olive St., St. Louis, Mo.

IN FRANK LESLIE'S POPULAR MONTHLY, Lily Higgin under the title of Romance of a Court, gives a most interesting account of the late King Alfonso of Spain. F. C. Valente initiates us into the mysteries of Indian Sign Language in Central America. Lawrence Hutton revives recollections of Infant Phenomena who have pleased with their precocious talent our forefathers or ourselves from the days of young Betty, brilliant in boyhood, and dull in maturity. The story of the artist, Gustave Dore, is graphically told by H. Tyrell. Meals and Mealtimes is a subject certain to attract, while The Frenchwoman in the East tells of two recent French travellers of the fair sex. A very curious article by a naturalist on what are popularly called Inca's eyes solves all the mystery about these curious objects, concerning which so many absurd stories have been running the rounds.

## Temperance Column.

"The saloons and their influence are responsible for most of the drunkenness among laborers. Where one man gets drunk through the love of liquor, ten men do so through the associations that surround our drinking places."—E. J. Paiz, of Genoa, Ill., Delegate to last General Assembly of Knights of Labor, Address to The Voice.

## EXTRACT FROM THE DECREES OF THE CATHOLIC PLenary COUNCIL OF BALTIMORE.

263. "Lastly, we warn our faithful people who sell intoxicating liquors to consider seriously how many and how great dangers and occasions of sin their business, although not unlawful in itself, is surrounded. If they can, let them choose a more honorable way of making a living; but if they cannot, let them study by all means to remove from themselves and others the occasions of sin. Let them not sell drink to the young, that is, to those who are not of age, nor to those whom they foresee will abuse drink. Let them keep their saloons closed on Sunday and at no time let them allow blasphemy, cursing, or obscene language within the walls of their taverns. If through their culpable neglect or co-operation religion is brought into contempt and souls ruined they must know that in heaven there is an Avenger who will surely exact the severest punishment for them."

## AN OLD FABLE IN A NEW DRESS.

There was a brood of sly saloon-keepers, who held annual meetings to discuss the temperance movement. At the first gathering it was reported that the temperance people had put the business of suppressing the liquor traffic into the hands of the Moral-Suasionists. "Then," said the President, "we can safely adjourn. If they trust to this means, we shall not be disturbed in a hurry."

At the next meeting of saloon-keepers it was shown that the temperance men, finding drunkenness increasing and the saloons more aggressive, had called loudly on their friends, the old parties, to help them destroy the traffic. At which demonstration some of the younger members of the saloon do not be frightened. The politicians have several jobs of their own to attend to, which they will not risk missing for the sake of this temperance business." And he forthwith adjourned the meeting.

At the next assembly all reports showed that the temperance people, tired of waiting for the Moral-Suasionists and old parties, had joined hands and determined to do the work of exterminating the traffic themselves. Whereupon the President of the saloon-keepers said: "My dears, it is high time for us to stand up from under, for when a man takes up his business himself, instead of leaving it to others to do, you may be sure the work will be done." "We had better flee to the High License, woods, or the hills of Compensation."

## GENERAL MASTER WORKMAN POWELL ON THE TEMPERANCE QUESTION.

"The temperance question is an important one, and sometimes think it is the main issue. The large number of applications during the past year to grant dispensations to allow the initiation of rum-sellers was alarming. I have persistently refused them, and will enjoy my successor, if he values the future success of the order, to shut the doors with triple bars against the admission of the liquor-dealer. His path and that of the honest, industrious workman lie in opposite directions. The rum-seller who seeks admission into a labor society does so with the object that he may entice its members into his saloon after the meetings close. Every question of interest to labor has ever been satisfactorily settled over a bar in a rum-hole. No labor society ever admitted a rum-seller that did not die a drunkard's death. No workman ever drank a glass of rum who did not rob his family of the price of it, and in so doing committed a double crime, murder and theft. He murders the intellect with which the Maker hath endowed him. He steals from his family the means of sustenance he has earned for them. Turn to the annals of every dead labor society and you will see whole pages blotted and destroyed by the accursed footprints of rum. Scan the records of a meeting at which a disturbance took place, and you will hear echoing through the hall the maudlin, fiendish grint of the drunken brute who disturbed the harmony of the meeting."

"In the whole English language I can find no word that strikes more terror to my soul than the word, 'Rum.' It was then in hell ere the fiat of 'no redemption' had gone forth. Its life on earth has been one of ruin

to the hopes of youth and the peace of old age. It has robbed childhood of its delights. It has stolen the laugh from the cheeks of manhood. It has touched the heart of old age like the tip of a poisoned arrow. Its sound, as it gurgles from the neck of a bottle, echoes through many a desolate household as the hissing of a thousand serpents. You may deem me too radical on this point. Yet I never interfere with the rights of a man to drink if he so elects. I hold I have a right to and do shun rum as I would an enraged tiger, neither meddling with it nor allowing it to meddle with me. So long as it keeps its distance I am content to leave it alone, but the moment it attempts to interfere with my rights by coming into the Knights of Labor then my soul rises in arms against it, and I can find no words too bitter, no denunciation too scathing to hurl against it."—Speech before the last General Assembly of Knights of Labor.

## The Evil of Mormonism.

It is often said that Mormonism, as a religious belief, would be harmless except for polygamy. Nothing could be more untrue than to admit that. It is Mormonism itself, the union of the church and state, the implied treason that will not rush to arms while it is allowed to flourish in a little feudal despotism of its own, the secret power which cares nothing for polygamy except as it believes polygamy may be a weapon in its hands,—it is Mormonism itself that is to be hated, to be feared, to be crushed. Show the Mormon that the other, deeper, subtler aims he has at heart cannot, must not, shall not be endured, and he will drop his polygamy before you ask him to. Horrible as they are, Mormonism and polygamy have their supremely ridiculous aspects, and it is part of the supremely ridiculous that no man can possibly enjoy polygamy. If he practices it, it is to further other aims. In a community where he is bound to "cherish" all his wives, outwardly at least, and to provide for them all, where he cannot take refuge from the scold in the arms of the favorite, where he must appear on the other day at the table of an excellent cook, it may safely be presumed that polygamy brings its own penalties with it and would only be endured to secure another object. It has been wittily said that, with a railway through Utah, and Gentile ladies in Salt Lake City, the milliner and dress-maker can be trusted to work the much desired reform; and there is judgment, as well as wit, in the saying. Few men can afford to have a dozen wives and forty children to be supported in equal comfort and luxury.—*Alice Walington Rollins, in Lippincott's Magazine for April.*

## The Ministry.

The ministry has as many pleasant relations, as many earthly rewards of the highest description attached to it, as any other calling in this world. It is, at any rate, the most ennobling and satisfying sphere of activity in which fallen men can engage. It calls out one's highest spiritual faculties into harmonious and blessed development, and addresses itself to all that is truest, purest, most exalted and exalting in society. But even if it did not afford these incomparable joys—and there is no joy like that which springs from the consciousness of striving to do good, the ministry ought to be held up before the boy in the household, as the grandest place in the world in which to exercise a hardy, self-sacrificing and splendid Christian manhood. Why should not parents picture the noblest ideal of struggle and worthy performance as the chief end to be obtained by their children? Why not inspire our boys with a willingness to be heroic and grand, in the endeavor to regenerate a lost race? Why not consecrate more of them to the calling where, if mental and spiritual qualifications are present, they can most bless their fellow-men, and glorify their God? When a little more of this old-time spirit is shown around the family altar, the pulpit will not lack the men it needs, and we shall no longer hear the minor-keyed wail going up to the heavens, that the harvest is increasing while the reapers are growing fewer.—*Christian at Home.*

Error does not belong to a long-lived species. It carries in its bosom a momentum towards decay.

Pain and pleasure, like light and darkness, succeed each other, and he only that knows how to accommodate himself to their periodical returns, and can wisely extract the good from the evil, knows how to live.



# Alabama Baptist.

MONTGOMERY, ALA., APRIL 20, 1886.

J. G. HARRIS, Editors and Proprietors.  
W. A. DAVIS, Editor.  
S. HENDERSON, D. D., Associate Editor.

## BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.

Special terms will be made with agents soliciting subscriptions.

Extra copies of a single issue, which should be ordered in advance, are worth five cents each; if more than ten are ordered, five cents each.

Remit with order. Remittance should be made in money or by check on Montgomery, or bank check on Montgomery or New York. When neither of these can be procured, send the money in a registered letter.

The date against your name on the margin of the paper shows when your subscription expires. It serves both as a receipt and a request for payment. If proper credit has not been given within two weeks, notify us at once. All subscribers who do not send express notice to the contrary, will be regarded as wishing to continue their subscription. Notice to discontinue should be given at least a week before and not after the subscription has expired. Both the new and old post office should be given when your address is changed.

Obtain one of one hundred words will be inserted free. For each word over one hundred, two cents will be charged. Remit with order for publication. Count the words and see that they do not exceed the limit. We are not responsible for the return of rejected manuscript nor for the opinions expressed by correspondents.

All communications on business or for publication should be addressed, and all checks and money orders made payable to THE ALABAMA BAPTIST, Montgomery, Ala.

## "HE SPOKE AS NEVER MAN SPOKE."

There is one peculiarity about the teachings of our Lord that strike every reader of the New Testament. It is the perfect consciousness with which he uttered truths that would live through all the ages—a consciousness that all his teachings would go down through the centuries with ever augmenting power to the very end of time, culminating in the conversion of all this world to the religion he taught. There is something really sublime says a great preacher, in contemplating him as standing at the head of a new dispensation, and speaking to all coming generations with as much consciousness that he would be heard as that he was then heard by an immediate Jewish assemblage around him. When prophets and apostles wrote and spoke it was as they were commissioned to deliver messages from God. "The Lord spake unto Moses, saying," etc. "The Spirit said unto the churches," says John; and so say substantially all the inspired writers of the New Testament. But when Jesus speaks it is with undelimited authority. His language is "Verily, verily, I say unto you." "The words that I speak they are spirit and they are life." And in working miracles he did it in his own name. "Lazarus, come forth," were words of omnipotence. Fixing his eye upon the judgment scenes, he uttered words which were destined to roll down through the corridors of time until they should reach their last results amid the solemn decisions of that day. All this he did with the calmness of conscious truth. He spoke of eternal realities, such as would have overwhelmed a more human mind with the most startling amazement, and stirred it to its deepest depths, as in case of Isaiah and John, without the slightest perturbation, because these things were as familiar to him as are the every day incidents of this world to us. Life and death, heaven and hell, "the glory he had with the Father before the world was," all such things were referred to by him as the most familiar topics. So that we can sing those sweet strains: "How sweetly flowed the gospel sound, From lips of gentleness and grace, While listening thousands gathered round, And joy and gladness filled the place. From heaven he came, of heaven he spoke, To heaven he led his followers' way, Dark clouds of gloomy night he broke, Unveiling an immortal day."

And "He ever liveth" not only "to make intercession for us," but to vitalize his own everlasting gospel, giving it an ever-recurring freshness and power by his Spirit, so that it is as much the "power of God unto salvation" today as it was eighteen centuries ago. Indeed, the everlasting life of Jesus Christ in heaven is the guarantee that this gospel of the grace of God shall possess an ever augmenting power until it shall conquer every principality on earth, and men and angels shall join in the anthem psalm, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ."

This, brethren, is our hope of final success. The captain of our salvation has undertaken to "lead many sons unto glory," and we bless God that he is able to do it. He wields all power in heaven and on earth, and "he shall not fail, nor be discouraged, until he has brought forth judgment unto victory." No obstacles, no impediments, that earth and hell can invent can overcome his illimitable resources. If seas interpose to defeat his purpose they must divide to save his chosen people and drown his enemies. If the fire is appealed to to consume them

he rebukes the flames, and they pass the terrible ordeal "without the smell of fire on their garments." If a storm at sea imperils the ship that carries the hope of the world, a syllable from his lips calms the elemental strife, "and there is a great calm." If the "kings of the earth set themselves against \* \* \* the Lord and against his anointed \* \* \* he that sitteth in the heavens shall laugh; the Lord shall have them in derision." This, we say, is the Rock of our defense, and surely the faith of that disciple must be weak who supposes that a cause can fail, to the success of which the honor and all the resources of the Godhead are pledged, to the defense of which every angel in glory, if need be, would be summoned. Let us, therefore, feel, dear reader, that if there be a cause on earth which enlists our instrumentalities that cannot fail, it is the cause of Jesus Christ; if there be a work which involves mortal agency that will stand forever, it is the work of saving souls. Ten thousand years hence it will matter little whether we lived in a palace or a hovel; whether success or disaster attended our earthly enterprises; whether fame or obscurity was our heritage here; but, oh, sir, it will matter then whether we are saved or lost; whether we wrote our name and fame on immortal souls whom we led to Christ, or dreamed away our grand opportunities in inglorious ease and indolence!

To conclude, nothing short of a divine Christ can meet the demands of our helpless, groaning humanity.

Nothing short of a human Christ can conciliate our sympathies. "Nothing short of an omnipotent Christ can guarantee final success to the whole redemptive plan. And nothing short of a forgiving Christ can inspire the hope of immortality. In a word, nothing short of a Christ in whom "the fullness of the Godhead dwelt bodily," and in whom all of our human nature was enshrined, except our sin, can meet the events of our fallen nature."

S. H.

## A STORY WITH A MORAL TO IT.

Until some system shall be established that will reach our churches generally, the calls of our Boards on the comparatively few churches that do pretty much all that is done to sustain them are obliged to be frequent and urgent. Fresh demands by the opening of new fields must either meet a flat refusal, or an earnest effort must be made to meet them. And to whom can these Boards appeal but to those who are in hearty sympathy with their work? These churches who

quell calls. They must be made to meet them pleasantly and fruitfully. There is not much danger of any of us doing too much in such a cause as this. We remember some years ago we made an appeal through the columns of the old *Southwestern Baptist* for means to meet one of these special emergencies, and a worthy brother, now deceased, among many others, responded by sending fifty dollars, accompanying it with a good humored letter in which he detailed this story: "An old country farmer, who had to send his cotton some distance to market had a team of horses of average reliability, but there was one whom he called 'old whitey' that he always relied upon in the last extremity to move the whole team, and he instructed his son when passing through the worst places of the road to whip 'old whitey,' and he would pull through. Now," said the old man in closing his letter, "whenever you come to a place that you must have means for the good work 'whip old whitey.' I am ready to respond again." We have thought of the story many a time since, and we mention it here to emphasize what we say, that our Boards know not what else to do in the direst extremity than to "whip old whitey"—appeal to those who have stood in their so uniformly in the past in all extremities as to inspire their confidence for all future exigencies. The Master has always had "a few names," as he had in Sardis, to whom his appeals will never be in vain. Dear reader, can you afford to be one of these "few names"? Is it not an honor to be coveted?

S. H.

## OUR SEMINARY.

It is with no ordinary emotions of gratitude to God, and to those good brethren in New York, that we chronicle one of the most important events in the history of our Theological Seminary. The perplexing question as to the erection of suitable buildings for the Seminary is at length solved. The site for the buildings was purchased and partly paid for some time ago, and is said to be one of the most eligible in the city of Louisville. There the matter has stood for a time, swinging between hope and fear. Whence were the means to come to build, and to pay the balance, \$26,000 on the 1st? This was the troublesome question when God sent that grand man, Dr. Edward Judson, son of the sainted missionary, Adoniram Judson, to Louisville, where he preached with great efficiency for some days, meaningly acquainting and asked the professors how much it would take to place the buildings on the lot. He

was answered, not less than \$60,000. He then asked Dr. Broadus to visit his church in New York, and he believed he could raise the money. Of course Dr. Broadus accepted the invitation. On arriving in that city, he had an interview with a few brethren there, who asked if the lot was paid for? He answered that there was yet \$26,000 due on it. They told him if that debt could be canceled they would contribute the means to put the buildings on it. He telegraphed to Dr. Boyce the facts, and he and the pastor of Broadway Baptist church set to work, raised the \$26,000, and telegraphed the result to Dr. Broadus before the sun went down. Whereupon Dr. Broadus secured the amount at once, and returned with the joyful tidings. This adequate buildings will soon be on the ground, and there will be the saving of those heavy rents that have absorbed several thousand dollars every year, that should have gone to pay adequate salaries to the professors, as well as other expenses that had to be provided for outside of the endowment fund. These dear Northern brethren have touched a chord that will send a thrill of delighted sensibility through the whole brotherhood of their Southern brethren. In the name of our common Master we thank them. S. H.

## LABOR STRIKES.

From the telegrams daily flashing across the wires we are impressed with the fact that both America and Europe are being greatly exercised over the conflict of labor and capital. Heroic and combined effort on the part of organized societies of working men is zealously being made to force corporations to increase their wages, or reduce the hours of labor. This conflict has assumed frightful proportions, and from present indications is destined to thrust its claims into the policy of governments. There are two sides to these troubles. Capital has its legitimate rights and should be protected; labor also has its rights, and should receive unqualified protection. The encroachment of the one upon the constitutional rights of the other is subversive of the good of society and detrimental to the progress of civilization. There is a golden mean, the observance of which will redound to the good of both parties and the settlement of this vexed problem. Passion, nor force, nor lawlessness, nor greed for gain will ever reconcile the conflict. There is a rule, however, if observed, will put a quietus to these troubles, "Render unto every man his due." "Do unto others as you would have others do unto you." We are very much interested in the question now before your antagonist's standpoint. The moneyed corporations must abandon their capital, so to speak, and take the place of the laborer, and the laborer the place of the capitalist, and consider the problem from these positions. So long as each party looks at only one side, judgment will never be imparted. If there be two sides to this problem there must be rights belonging to each, the violation of which will continue the feud.

We sympathize with the working man, who, from morning till night, strives with all his energy and manhood to make an honest living for his loved ones at home. Our kindly feeling is aroused in his behalf, and our appreciation goes out to nerve him for still greater efforts in a discharge of duty. We would beckon him on in his zealous, honest efforts to lift himself and family into ease and competency. But let us not forget this is a free government, thrown open to capital as well as labor, and the man with his millions has the same legal and moral right to double them honestly as the man with his few dollars to double them. Our sympathy should not be recklessly precipitated into sentiment, so as to override justice and judgment. When organized associations assume to destroy property, disturb the peace of communities, discommodate the public, and take the law into their own hands, they put themselves outside the pale of public justice and public sympathy. They lose all moral support, and rightly so. Every laborer, when he has complied with his contract, is at liberty to contract no more. The courts, unless corrupt, will force every solvent corporation to carry out its obligations. Hence, under our form of government, and our recognized code of morals, to say nothing of the religion of the land, there is a full redress for every grievance. There is no involuntary slavery or serfdom in this broad land of ours. Every man is the director of his own destiny. If he fails and falls, oftener than otherwise he falls by his own hands, the victim of a misguided judgment, or the result of unbridled passion. We have no commendation for those who strike regardless of law, ignoring the rights of others, trusting thereby to swim on the current of force. There is, however, a marked difference between legitimate capital and moneyed monopolies. The one is an absolute necessity in business, while the other is a tyrant, autocratic in every relation. The one we detest, the other we celebrate. One is a ruthless oppressor, the other a generous benefactor. Honest capital is the

friend of labor, and honest labor the friend of capital. The two are so intimately connected that they cannot be divorced. One cannot succeed without the other—there is no conflict between the two. Even-handed justice, when invoked as an arbitrator, will settle all conflicts, and a rigid adherence to the scriptural rule, in money and labor, "Pay what thou owest," will vindicate the right and allay the strife.

## FIELD NOTES.

Rev. J. Gunn has accepted the call to Tusculum. He also preaches at Sheffield.

Dr. T. E. Skinner has resigned at Raleigh, N. C., and says that this time it is irrevocable.

Bro. Balber has commenced a meeting at Benton and will be aided by Bro. B. H. Crumpton.

The ALABAMA BAPTIST is much improved since it took up its quarters in the capital city, says the *Troy Messenger*.

Twenty-one candidates were baptized at Siloam Baptist church Sunday morning, the 11th, by Dr. A. C. Davidson.

Rev. J. L. Sampey has removed to Buck Creek, Mississippi. The good wishes of his friends here go with him. —Chilton View.

One hundred and eleven dollars was the amount of the "thank offering" of the congregation at the Baptist church in Union Springs on a recent Sunday. —Herald.

Rev. S. J. Knowles occupied the pulpit of the Baptist church in Headland on Sunday last. Notwithstanding the rain he had a great many interested listeners. —Progress.

Rev. John F. Purser has been aiding Dr. Hawthorne in a meeting, and was expected back in Troy on Saturday last to continue the meeting begun by Bro. Porter and Ryder.

Rhode Island follows the recent example set in Georgia by the city of Atlanta, and has adopted a prohibitory liquor amendment of the State's constitution by a heavy majority.

I like the paper very much. It has improved, and is still improving every issue. May you have abundant success. I especially admire your position on the prohibition question. —S.

Bro. J. J. Porter called at our office on Monday on his way from Troy. The Baptists there received additions of seventy-three to their membership. He says they will receive many more.

We hope the brethren will call at our office when they are in Montgomery. We are very much interested in the question now before your antagonist's standpoint. The moneyed corporations must abandon their capital, so to speak, and take the place of the laborer, and the laborer the place of the capitalist, and consider the problem from these positions. So long as each party looks at only one side, judgment will never be imparted. If there be two sides to this problem there must be rights belonging to each, the violation of which will continue the feud.

We sympathize with the working man, who, from morning till night, strives with all his energy and manhood to make an honest living for his loved ones at home. Our kindly feeling is aroused in his behalf, and our appreciation goes out to nerve him for still greater efforts in a discharge of duty. We would beckon him on in his zealous, honest efforts to lift himself and family into ease and competency. But let us not forget this is a free government, thrown open to capital as well as labor, and the man with his millions has the same legal and moral right to double them honestly as the man with his few dollars to double them. Our sympathy should not be recklessly precipitated into sentiment, so as to override justice and judgment. When organized associations assume to destroy property, disturb the peace of communities, discommodate the public, and take the law into their own hands, they put themselves outside the pale of public justice and public sympathy. They lose all moral support, and rightly so. Every laborer, when he has complied with his contract, is at liberty to contract no more. The courts, unless corrupt, will force every solvent corporation to carry out its obligations. Hence, under our form of government, and our recognized code of morals, to say nothing of the religion of the land, there is a full redress for every grievance. There is no involuntary slavery or serfdom in this broad land of ours. Every man is the director of his own destiny. If he fails and falls, oftener than otherwise he falls by his own hands, the victim of a misguided judgment, or the result of unbridled passion. We have no commendation for those who strike regardless of law, ignoring the rights of others, trusting thereby to swim on the current of force. There is, however, a marked difference between legitimate capital and moneyed monopolies. The one is an absolute necessity in business, while the other is a tyrant, autocratic in every relation. The one we detest, the other we celebrate. One is a ruthless oppressor, the other a generous benefactor. Honest capital is the

friend of labor, and honest labor the friend of capital. The two are so intimately connected that they cannot be divorced. One cannot succeed without the other—there is no conflict between the two. Even-handed justice, when invoked as an arbitrator, will settle all conflicts, and a rigid adherence to the scriptural rule, in money and labor, "Pay what thou owest," will vindicate the right and allay the strife.

Dr. T. E. Skinner has resigned at Raleigh, N. C., and says that this time it is irrevocable.

Bro. Balber has commenced a meeting at Benton and will be aided by Bro. B. H. Crumpton.

The ALABAMA BAPTIST is much improved since it took up its quarters in the capital city, says the *Troy Messenger*.

Twenty-one candidates were baptized at Siloam Baptist church Sunday morning, the 11th, by Dr. A. C. Davidson.

Rev. J. L. Sampey has removed to Buck Creek, Mississippi. The good wishes of his friends here go with him. —Chilton View.

One hundred and eleven dollars was the amount of the "thank offering" of the congregation at the Baptist church in Union Springs on a recent Sunday. —Herald.

Rev. S. J. Knowles occupied the pulpit of the Baptist church in Headland on Sunday last. Notwithstanding the rain he had a great many interested listeners. —Progress.

Rev. John F. Purser has been aiding Dr. Hawthorne in a meeting, and was expected back in Troy on Saturday last to continue the meeting begun by Bro. Porter and Ryder.

Rhode Island follows the recent example set in Georgia by the city of Atlanta, and has adopted a prohibitory liquor amendment of the State's constitution by a heavy majority.

I like the paper very much. It has improved, and is still improving every issue. May you have abundant success. I especially admire your position on the prohibition question. —S.

Bro. J. J. Porter called at our office on Monday on his way from Troy. The Baptists there received additions of seventy-three to their membership. He says they will receive many more.

We hope the brethren will call at our office when they are in Montgomery. We are very much interested in the question now before your antagonist's standpoint. The moneyed corporations must abandon their capital, so to speak, and take the place of the laborer, and the laborer the place of the capitalist, and consider the problem from these positions. So long as each party looks at only one side, judgment will never be imparted. If there be two sides to this problem there must be rights belonging to each, the violation of which will continue the feud.

We sympathize with the working man, who, from morning till night, strives with all his energy and manhood to make an honest living for his loved ones at home. Our kindly feeling is aroused in his behalf, and our appreciation goes out to nerve him for still greater efforts in a discharge of duty. We would beckon him on in his zealous, honest efforts to lift himself and family into ease and competency. But let us not forget this is a free government, thrown open to capital as well as labor, and the man with his millions has the same legal and moral right to double them honestly as the man with his few dollars to double them. Our sympathy should not be recklessly precipitated into sentiment, so as to override justice and judgment. When organized associations assume to destroy property, disturb the peace of communities, discommodate the public, and take the law into their own hands, they put themselves outside the pale of public justice and public sympathy. They lose all moral support, and rightly so. Every laborer, when he has complied with his contract, is at liberty to contract no more. The courts, unless corrupt, will force every solvent corporation to carry out its obligations. Hence, under our form of government, and our recognized code of morals, to say nothing of the religion of the land, there is a full redress for every grievance. There is no involuntary slavery or serfdom in this broad land of ours. Every man is the director of his own destiny. If he fails and falls, oftener than otherwise he falls by his own hands, the victim of a misguided judgment, or the result of unbridled passion. We have no commendation for those who strike regardless of law, ignoring the rights of others, trusting thereby to swim on the current of force. There is, however, a marked difference between legitimate capital and moneyed monopolies. The one is an absolute necessity in business, while the other is a tyrant, autocratic in every relation. The one we detest, the other we celebrate. One is a ruthless oppressor, the other a generous benefactor. Honest capital is the

friend of labor, and honest labor the friend of capital. The two are so intimately connected that they cannot be divorced. One cannot succeed without the other—there is no conflict between the two. Even-handed justice, when invoked as an arbitrator, will settle all conflicts, and a rigid adherence to the scriptural rule, in money and labor, "Pay what thou owest," will vindicate the right and allay the strife.

Dr. T. E. Skinner has resigned at Raleigh, N. C., and says that this time it is irrevocable.

Bro. Balber has commenced a meeting at Benton and will be aided by Bro. B. H. Crumpton.

The ALABAMA BAPTIST is much improved since it took up its quarters in the capital city, says the *Troy Messenger*.

Twenty-one candidates were baptized at Siloam Baptist church Sunday morning, the 11th, by Dr. A. C. Davidson.

Rev. J. L. Sampey has removed to Buck Creek, Mississippi. The good wishes of his friends here go with him. —Chilton View.

One hundred and eleven dollars was the amount of the "thank offering" of the congregation at the Baptist church in Union Springs on a recent Sunday. —Herald.

Rev. S. J. Knowles occupied the pulpit of the Baptist church in Headland on Sunday last. Notwithstanding the rain he had a great many interested listeners. —Progress.

Rev. John F. Purser has been aiding Dr. Hawthorne in a meeting, and was expected back in Troy on Saturday last to continue the meeting begun by Bro. Porter and Ryder.

Rhode Island follows the recent example set in Georgia by the city of Atlanta, and has adopted a prohibitory liquor amendment of the State's constitution by a heavy majority.

I like the paper very much. It has improved, and is still improving every issue. May you have abundant success. I especially admire your position on the prohibition question. —S.

Bro. J. J. Porter called at our office on Monday on his way from Troy. The Baptists there received additions of seventy-three to their membership. He says they will receive many more.

We hope the brethren will call at our office when they are in Montgomery. We are very much interested in the question now before your antagonist's standpoint. The moneyed corporations must abandon their capital, so to speak, and take the place of the laborer, and the laborer the place of the capitalist, and consider the problem from these positions. So long as each party looks at only one side, judgment will never be imparted. If there be two sides to this problem there must be rights belonging to each, the violation of which will continue the feud.

We sympathize with the working man, who, from morning till night, strives with all his energy and manhood to make an honest living for his loved ones at home. Our kindly feeling is aroused in his behalf, and our appreciation goes out to nerve him for still greater efforts in a discharge of duty. We would beckon him on in his zealous, honest efforts to lift himself and family into ease and competency. But let us not forget this is a free government, thrown open to capital as well as labor, and the man with his millions has the same legal and moral right to double them honestly as the man with his few dollars to double them. Our sympathy should not be recklessly precipitated into sentiment, so as to override justice and judgment. When organized associations assume to destroy property, disturb the peace of communities, discommodate the public, and take the law into their own hands, they put themselves outside the pale of public justice and public sympathy. They lose all moral support, and rightly so. Every laborer, when he has complied with his contract, is at liberty to contract no more. The courts, unless corrupt, will force every solvent corporation to carry out its obligations. Hence, under our form of government, and our recognized code of morals, to say nothing of the religion of the land, there is a full redress for every grievance. There is no involuntary slavery or serfdom in this broad land of ours. Every man is the director of his own destiny. If he fails and falls, oftener than otherwise he falls by his own hands, the victim of a misguided judgment, or the result of unbridled passion. We have no commendation for those who strike regardless of law, ignoring the rights of others, trusting thereby to swim on the current of force. There is, however, a marked difference between legitimate capital and moneyed monopolies. The one is an absolute necessity in business, while the other is a tyrant, autocratic in every relation. The one we detest, the other we celebrate. One is a ruthless oppressor, the other a generous benefactor. Honest capital is the

friend of labor, and honest labor the friend of capital. The two are so intimately connected that they cannot be divorced. One cannot succeed without the other—there is no conflict between the two. Even-handed justice, when invoked as an arbitrator, will settle all conflicts, and a rigid adherence to the scriptural rule, in money and labor, "Pay what thou owest," will vindicate the right and allay the strife.

Dr. T. E. Skinner has resigned at Raleigh, N. C., and says that this time it is irrevocable.

Bro. Balber has commenced a meeting at Benton and will be aided by Bro. B. H. Crumpton.

The ALABAMA BAPTIST is much improved since it took up its quarters in the capital city, says the *Troy Messenger*.

Twenty-one candidates were baptized at Siloam Baptist church Sunday morning, the 11th, by Dr. A. C. Davidson.

Rev. J. L. Sampey has removed to Buck Creek, Mississippi. The good wishes of his friends here go with him. —Chilton View.

One hundred and eleven dollars was the amount of the "thank offering" of the congregation at the Baptist church in Union Springs on a recent Sunday. —Herald.

Rev. S. J. Knowles occupied the pulpit of the Baptist church in Headland on Sunday last. Notwithstanding the rain he had a great many interested listeners. —Progress.

Rev. John F. Purser has been aiding Dr. Hawthorne in a meeting, and was expected back in Troy on Saturday last to continue the meeting begun by Bro. Porter and Ryder.

Rhode Island follows the recent example set in Georgia by the city of Atlanta, and has adopted a prohibitory liquor amendment of the State's constitution by a heavy majority.

I like the paper very much. It has improved, and is still improving every issue. May you have abundant success. I especially admire your position on the prohibition question. —S.

Bro. J. J. Porter called at our office on Monday on his way from Troy. The Baptists there received additions of seventy-three to their membership. He says they will receive many more.

We hope the brethren will call at our office when they are in Montgomery. We are very much interested in the question now before your antagonist's standpoint. The moneyed corporations must abandon their capital, so to speak, and take the place of the laborer, and the laborer the place of the capitalist, and consider the problem from these positions. So long as each party looks at only one side, judgment will never be imparted. If there be two sides to this problem there must be rights belonging to each, the violation of which will continue the feud.

We sympathize with the working man, who, from morning till night, strives with all his energy and manhood to make an honest living for his loved ones at home. Our kindly feeling is aroused in his behalf, and our appreciation goes out to nerve him for still greater efforts in a discharge of duty. We would beckon him on in his zealous, honest efforts to lift himself and family into ease and competency. But let us not forget this is a free government, thrown open to capital as well as labor, and the man with his millions has the same legal and moral right to double them honestly as the man with his few dollars to double them. Our sympathy should not be recklessly precipitated into sentiment, so as to override justice and judgment. When organized associations assume to destroy property, disturb the peace of communities, discommodate the public, and take the law into their own hands, they put themselves outside the pale of public justice and public sympathy. They lose all moral support, and rightly so. Every laborer, when he has complied with his contract, is at liberty to contract no more. The courts, unless corrupt, will force every solvent corporation to carry out its obligations. Hence, under our form of government, and our recognized code of morals, to say nothing of the religion of the land, there is a full redress for every grievance. There is no involuntary slavery or serfdom in this broad land of ours. Every man is the director of his own destiny. If he fails and falls, oftener than otherwise he falls by his own hands, the victim of a misguided judgment, or the result of unbridled passion. We have no commendation for those who strike regardless of law, ignoring the rights of others, trusting thereby to swim on the current of force. There is, however, a marked difference between legitimate capital and moneyed monopolies. The one is an absolute necessity in business, while the other is a tyrant, autocratic in every relation. The one we detest, the other we celebrate. One is a ruthless oppressor, the other a generous benefactor. Honest capital is the

friend of labor, and honest labor the friend of capital. The two are so intimately connected that they cannot be divorced. One cannot succeed without the other—there is no conflict between the two. Even-handed justice, when invoked as an arbitrator, will settle all conflicts, and a rigid adherence to the scriptural rule, in money and labor, "Pay what thou owest," will vindicate the right and allay the strife.

Dr. T. E. Skinner has resigned at Raleigh, N. C., and says that this time it is irrevocable.

Bro. Balber has commenced a meeting at Benton and will be aided by Bro. B. H. Crumpton.

The ALABAMA BAPTIST is much improved since it took up its quarters in the capital city, says the *Troy Messenger*.

Twenty-one candidates were baptized at Siloam Baptist church Sunday morning, the 11th, by Dr. A. C. Davidson.

Rev. J. L. Sampey has removed to Buck Creek, Mississippi. The good wishes of his friends here go with him. —Chilton View.

One hundred and eleven dollars was the amount of the "thank offering" of the congregation at the Baptist church in Union Springs on a recent Sunday. —Herald.

Rev. S. J. Knowles occupied the pulpit of the Baptist church in Headland on Sunday last. Notwithstanding the rain he had a great many interested listeners. —Progress.

Rev. John F. Purser has been aiding Dr. Hawthorne in a meeting, and was expected back in Troy on Saturday last to continue the meeting begun by Bro. Porter and Ryder.

Rhode Island follows the recent example set in Georgia by the city of Atlanta, and has adopted a prohibitory liquor amendment of the State's constitution by a heavy majority.

I like the paper very much. It has improved, and is still improving every issue. May you have abundant success. I especially admire your position on the prohibition question. —S.

Bro. J. J. Porter called at our office on Monday on his way from Troy. The Baptists there received additions of seventy-three to their membership. He says they will receive many more.

We hope the brethren will call at our office when they are in Montgomery. We are very much interested in the question now before your antagonist's standpoint. The moneyed corporations must abandon their capital, so to speak, and take the place of the laborer, and the laborer the place of the capitalist, and consider the problem from these positions. So long as each party looks at only one side, judgment will never be imparted. If there be two sides to this problem there must be rights belonging to each, the violation of which will continue the feud.

We sympathize with the working man, who, from morning till night, strives with all his energy and manhood to make an honest living for his loved ones at home. Our kindly feeling is aroused in his behalf, and our appreciation goes out to nerve him for still greater efforts in a discharge of duty. We would beckon him on in his zealous, honest efforts to lift himself and family into ease and competency. But let us not forget this is a free government, thrown open to capital as well as labor, and the man with his millions has the same legal and moral right to double them honestly as the man with his few dollars to double them. Our sympathy should not be recklessly precipitated into sentiment, so as to override justice and judgment. When organized associations assume to destroy property, disturb the peace of communities, discommodate the public, and take the law into their own hands, they put themselves outside the pale of public justice and public sympathy. They lose all moral support, and rightly so. Every laborer, when he has complied with his contract, is at liberty to contract no more. The courts, unless corrupt, will force every solvent corporation to carry out its obligations. Hence, under our form of government, and our recognized code of morals, to say nothing of the religion of the land, there is a full redress for every grievance. There is no involuntary slavery or serfdom in this broad land of ours. Every man is the director of his own destiny. If he fails and falls, oftener than otherwise he falls by his own hands, the victim of a misguided judgment, or the result of unbridled passion. We have no commendation for those who strike regardless of law, ignoring the rights of others, trusting thereby to swim on the current of force. There is, however, a marked difference between legitimate capital and moneyed monopolies. The one is an absolute necessity in business, while the other is a tyrant, autocratic in every relation. The one we detest, the other we celebrate. One is a ruthless oppressor, the other a generous benefactor. Honest capital is the

friend of labor, and honest labor the friend of capital. The two are so intimately connected that they cannot be divorced. One cannot succeed without the other—there is no conflict between the two. Even-handed justice, when invoked as an arbitrator, will settle all conflicts, and a rigid adherence to the scriptural rule, in money and labor, "Pay what thou owest," will vindicate the right and allay the strife.

Dr. T. E. Skinner has resigned at Raleigh, N. C., and says that this time it is irrevocable.

Bro. Balber has commenced a meeting at Benton and will be aided by Bro. B. H. Crumpton.

The ALABAMA BAPTIST is much improved since it took up its quarters in the capital city, says the *Troy Messenger*.

Twenty-one candidates were baptized at Siloam Baptist church Sunday morning, the 11th, by Dr. A. C. Davidson.

Rev. J. L. Sampey has removed to Buck Creek, Mississippi. The good wishes of his friends here go with him. —Chilton View.

One hundred and eleven dollars was the amount of the "thank offering" of the congregation at the Baptist church in Union Springs on a recent Sunday. —Herald.

Rev. S. J. Knowles occupied the pulpit of the Baptist church in Headland on Sunday last. Notwithstanding the rain he had a great many interested listeners. —Progress.

Rev. John F. Purser has been aiding Dr. Hawthorne in a meeting, and was expected back in Troy on Saturday last to continue the meeting begun by Bro. Porter and Ryder.

Rhode Island follows the recent example set in Georgia by the city of Atlanta, and has adopted a prohibitory liquor amendment of the State's constitution by a heavy majority.

I like the paper very much. It has improved, and is still improving every issue. May you have abundant success. I especially admire your position on the prohibition question. —S.

Bro. J. J. Porter called at our office on Monday on his way from Troy. The Baptists there received additions of seventy-three to their membership. He says they will receive many more.







# 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 multi-tude of low test, short weight, alum or phosphate powder. Sold Only in Cans. ROYAL BAKING POWDER CO., 105 Wall Street, N. Y.

# NERVOUS DEBILITATED MEN.

You are allowed a free trial of thirty days of the Electro-Sensory Apparatus for the cure of Nervous Debility, Neuritis, and all other ailments of the Nervous System. The Electro-Sensory Apparatus is a complete and perfect remedy for all the above ailments. It is a simple and easy to use, and gives instant relief. It is a complete and perfect remedy for all the above ailments. It is a simple and easy to use, and gives instant relief. It is a complete and perfect remedy for all the above ailments. It is a simple and easy to use, and gives instant relief.

# TRESSLAR, Artistic Photographer

to Fountain Square, Montgomery, Ala. LIFE-SIZE PHOTOGRAPHS. A SPECIALTY! Old pictures copied and enlarged. All sittings made instantaneously. Correspondence solicited.

# JUDSON Female INSTITUTE

Marion, Ala. ROBT. FRAZER, LL. D., PRESIDENT. A school of high standards in the departments 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 building last summer, the school is still full; so inquiry should always be made in advance. Catalogues sent on application.

# YUNG'S, THE BEST Restaurant

IN THE SOUTH! Open DAY AND NIGHT. Ladies' Dining Parlors Up-Stairs. D. FLEMING, Prop'r. Oldest Dry Goods House in Baltimore. CHAS. SIMON & Sons, 62 North Howard Street. ESTABLISHED 1846.

# IMPORTERS AND DEALERS IN

Silk Dress Goods, Woolen Dress Goods, Cotton Dress Goods, Linen Dress Goods, English Cape Shawls, White Goods, Domestic Cotton Goods, Lace Curtains, Linen Goods, Quilts, Blankets, Comforts, Furniture Coverings, Table Cloths, Merino Underwear, Hosiery, Gloves, Handkerchiefs, Laces, Embroideries, Flannels, &c. Orders of samples solicited and sent by mail free of charge. Orders for goods amounting to \$20 or over, sent free of freight charges by express.

# DRESSMAKING DEPARTMENT.

Rules for self-measurement, samples of material with estimate of cost, sent upon application. Descriptive catalogue of our stock sent free when desired.

# Terms Cash. FARMERS' PILLS

Children and all Material Complaints. We publish a few certificates which show a little light upon the merits of the Pills. They are not a faint light, it is true, but they may serve to attract attention towards the most remarkable medicine that is put up in this or any other country. Many men, women, and children are now lying in their graves who would be alive and well if they only had known the power of this great remedy. Where malaria causes disease the FARMERS' PILLS are the power of life over death. No tonic can restore the system to strength while there is malaria in the system, and the FARMERS' PILLS are the only preparation which while driving out malaria, poison fills the blood with the phosphates and the finest preparation of iron. Weakly people, men or women or children, can be made strong by this remedy.

# WILLIAMS' PINK PILLS

Sole Manufacturers, Eufaula, Ala. For sale by Irvine, Garside & Alexander, and Dent & Harvey, Montgomery, Ala. I used a box of the Farmers' Pills and am well pleased with them. G. C. WILLIAMS, Stage Pond, Fla. Please send half dozen boxes Farmers' Pills by conductor. I got one-half dozen boxes from you last September and cannot do without them. P. V. WESSON, Andersonville, Ga. What is your price of one dozen boxes Farmers' Pills? I have used your Farmers' Pills myself and know their value. J. E. MITCHELL, Quitman, Ga. Send me one dozen boxes Farmers' Pills by mail at once. They are all that is claimed for them. J. E. LACY, Collins, Ark. Send me more dozen boxes Farmers' Pills. They sell well and do the work I need. W. B. JONES, Monticello, Drew Co., Ark.

# Alabama Baptist.

MONTGOMERY, ALA., APRIL 22, 1886.

Some-Time.

"Some-time's come! Hurry up! Some-time's come!"

"Some-time! What do you mean? Where are you, any way? and who's speaking to me? I don't see any one," and Rose Murray rubbed her eyes, shrugged her shoulders, and pinched her hand a little, just to find out if she were awake, or if she were dreaming. She wasn't dreaming, that she knew; for the same voice, with no apparent owner, kept on talking, and such queer things it said in that unpleasant way!

"Some-time! That's next door to in-a-minute, a close neighbor to after-while and going-to-do-it. Pretty-soon, to-morrow, one-of-these-days, they can all be found together. And you can't know where some-time is! Well, I never heard any girl of your age talk more about it. But come along; you'll soon find out where it is."

"Come along! Where? How can I go anywhere with only a voice?"

"How did you go to Paris last week, and to that strange party the other night, where the girls all wore their school dresses, and the boys forgot to stand by themselves on one side of the room?"

"Those places! I didn't go to either of them. I was only dreaming then. But I am not asleep now—am I?" and Rose squeezed her left-hand little finger very hard, and rubbed the heel of her boot carefully on the sensitive side of her right foot. "No, I'm not asleep. Where are you going to take me?"

"Never mind, just come," replied the voice; and added, as Rose moved slowly in the direction from which it came, "Now you are in some-time, and I hope you'll enjoy yourself. I'll come back for you one-of-these-days, one-of-these-days, and the voice died away as it repeated these words in a malicious tone.

"What a queer dream I've had!" thought Rose. "This is my own room, and it's almost dinner-time by the clock. I'd better go and make the dinner I told mother I would after a while."

"No, no! McFirst! McFirst! Me first!" called out voices all around her, some close by her, some far away, some loud, some so faint she could just catch the words, but so many! The room was full of them; and each one belonged to something. The loudest of all came from the algebra at her feet, which had fallen from her lap as she looked over the last St. Nicholas, saying, "I'll do that old problem in a couple of minutes."

The problem spoke now. "You can't get away, you must do me first."

"Very well," answered Rose. "You're a great bother to me, but I'll soon settle you," and she took a pencil from the table in preparation for hard work.

"No, no! Give me back to my owner. You said you would in an hour or so, when you borrowed this morning."

"I want to be sewed up," demanded a great rent in her dress. "You promised to do me some-time, and its some-time now."

"Put me in order, then," came from the work-basket.

"Find me first," cried out the thimble from where?

Poor Rose looked around despairingly. It was her own room truly, but it was so full of voices, so crowded with things that ought to be done, and so many there were pushing in through the doors and windows! What should she do? Books wanted to be returned to their owners, the newspaper must be read to her grandmother, pictures must be hung straight, the table drawer must be put in order, even the dust on the furniture insisted that it should be taken off immediately.

Where should she begin? Be done they must; and she went to work in good earnest, trying to quiet some of the voices nearest her. But what was the use? For everything done, a dozen others crowded around her, promising she had made long ago her promise to her, and, worst of all, little still voices in her heart reminded her of her broken promise to amuse the baby while her mother took a nap before dinner, of the visit she had meant to make a sick friend, of the bundle of warm clothes she had promised to give Tommy Brown, the washer-woman's son, early in the winter.

Rose had been called a little procrastinator long before she knew what the big word meant; and only last week one of her best friends had written to her, and begun the letter, "My dear Rose—do you know what was to be done? something must. She never could do all those things. It seemed as if everything she had meant to do and didn't do, since the time she was five years old, was here now, pushing against her, and crying to her in tormenting voices: "It's some-time now, Rose. O Rose! it's some-time."

What did she do? Well, what any other fifteen-year old girl would have done. She said, "I can't, I can't, I can't!" and then sat down and burst into tears. Still came the dreadful chorus: "Some-time, some-time!"

"Why, Rose, it's dinner-time! Don't you hear the bell?" and some one touched her shoulder.

Rose started, opened her eyes, and there stood her little brother, laughing and ringing the bell in her ears. "How funny you look when you're asleep!" he said. "I almost thought you were going to cry before I shook you."

They wondered at dinner that evening, why rose looked so solemn; and when dessert-time came, and her mother asked, "Rose, dear, did you forget again?" something very like tears filled her eyes as she answered, and she felt her face grow red and hot when grandma said, "No one ever expects Rose to do as she says she will."

But for a month, or for a year, or longer, even yet—she remem-

# The Sailor's Odd Boot.

There was no smarter frigate than the *Arcturion* in the whole British navy during the old fighting days of Admiral Nelson, and there was no better officer than the stout captain, Sir Richard Oakley, or, as he was generally called, "Dashing Dick." Strict though he always was, Sir Richard was a great favorite both with his officers and his crew, who were well aware that he never punished any one without good reason. The sailors never forgot how Dashing Dick had once torn his own shirt into bandages for the wounded after a hard fight; and if he had taken it into his head to steer right into the middle of a French fleet, there was not a man on board who would not have followed him to the death.

One morning Captain Oakley was pacing the deck as usual, the very picture of an old sea dog, when a "topman," with a face as brown and hard as the Captain's own, came up and touched his forehead in salute.

"Well, my man, what is it?" asked Sir Richard, recognizing Bill Hawkins, one of his smartest seamen who had saved his life from the stroke of a French cutlass only a few months before.

"Please your honor, some chap's been and stole a lot of my things," answered Bill, as hesitatingly as if he had been confessing the theft himself.

"Dashing Dick's bold brow" face darkened, for a theft aboard his ship was something new to him.

"Stolen!" echoed he, through his clenched teeth. "Are you quite sure of what you say, my lad? It's a very awkward thing, remember, to charge any one of your mess-mates with being a thief."

But Bill was quite certain that he could not be mistaken. On the eve of their departure from England, a few days before, he had bought himself a new kit, and had then, as he said, "stowed it away for safe."

Next day several of the smaller articles were missing, and no one seemed to know anything about them.

As the Captain listened, his eyes glowed as they were wont to do when an enemy's ship appeared in the offing. In a trice his hands were on the deck at the call of the boatswain's whistle; and Sir Richard, bidding them look him full in the face and listen to what he was going to say, addressed them as follows:

"My lads, I'm very sorry to find that there's some one among us mean enough to steal from his messmates—a thing which I never could have expected of British seamen. Now I don't choose to have that sort of thing going on aboard any ship that I command, and I'm going to stop it, once for all. I've got my eye upon the thief at this moment."

Here he paused, and shot a glance at the wondering crew which (as one of the men said afterward) "seemed to go right through you and out at the other side."

"I hope your honor don't think it's me," said a gray-haired covey in the front rank.

"Or me," "Or me," echoed several voices at once.

"I don't say it's anybody yet," answered the Captain, with a grim emphasis on the last word; "but I do say that the thief is looking me full in the face at this moment, and that I am looking at him, and he knows it as well as I do."

This, after all, was hardly surprising, inasmuch as the whole ship's company were looking straight at him in obedience to his own orders; but the announcement and the solemn tone in which it was made caused a visible sensation among the crew.

"Now," pursued Dashing Dick, "I'll give him till to-night to bring back what he has taken; but if all the things stolen from William Hawkins are not restored this very night, to-morrow morning the man who stole them shall have the best flogging that I ever gave any man."

When the sun rose next morning, all the missing articles were in their place again, no one knew how.

This detective feat earned for Captain Oakley the unbounded admiration of the simple Jack Tars, some of whom could only explain it by saying, the Captain must have stolen the things himself in order to have a chance of giving his crew a lesson. But apparently the lesson was not altogether effectual, for scarcely had the *Arcturion* been three days at anchor in Portsmouth Harbor, after her cruise up and down the Channel, when a shoemaker, whose ship lay close to the anchorage, came on board with a charge of theft against our friend Bill Hawkins himself!

At this sudden change of the robbed man into the robber, Captain Oakley hardly knew what to think, for he had always had a very high opinion of Bill. However, he repressed his astonishment, and ordered the shoemaker to tell his story.

It was soon told. He had been making a pair of sabots a few days before, and, having finished one, had just gone to work upon the other, when the completed boot suddenly disappeared, and the shoemaker—a crabbed, suspicious, old fellow—set down the theft to one of those very sailors out of whom he made his money.

"Whoever took that boot," muttered he, "knows that the other one's no use by itself, and means to come back presently; and by it, then, and so make up the pair; but when he does come, I'll be ready for him, or my name's not Timothy Tompkins."

Sure enough, three days later, Bill Hawkins, after looking hard at the odd boot in the window, stepped into the shop and called out:

"Hello, my hearty! I've sold odd boots? How much for that one?"

What more proof could any man want? Mr. Tompkins pounced upon him at once, and brought him before Captain Oakley as the thief.

"Well, Hawkins," asked Sir Richard, "what have you to say to all this?"

"Please your honor," answered Bill, undauntedly, "I didn't take 'other boot, and I don't know nothing about it; and as for that 'un as I wanted to buy, I only meant to give it to my old chum, Sam Stokes, the pensioner."

"But what on earth could he do with one boot?"

"Why, your honor, he's only got one leg."

Sir Richard glanced toward the shoemaker; but all that could be seen of him was the skirt of a coat vanishing like lightning through the doorway.—*Harper's Young People.*

# Gladstone as a Boy.

John Gladstone, the father of the present Premier of Great Britain, liked that his children should exercise their judgment by stating the why and wherefore of every opinion they offered, and a college friend of William, who visited him during the summer of 1820, furnishes amusing pictures of the family customs in that house, "where the children and their parents argued upon everything."

They would debate as to whether the trout should be boiled or broiled, whether a window should be opened, and whether it was likely to be fine or wet next day. It was always perfectly good-humored, but curious to a stranger because of the care which all of the disputes took to advance no propositions, even to the prospects of a rain, rashly.

One day Thomas Gladstone knocked down a wasp with his handkerchief, and was about to crush it on the table, when the father started the question as to whether he had the right to kill the insect; and this point was discussed with as much seriousness as if a human life had been at stake. When at last it was adjudged that death was deserved because it was a trespasser in the drawing-room; a common enemy and a danger there, it was found that the insect had crawled from under the handkerchief, and was flying away with a sniggering sort of buzz, as if to mock them all.

On another occasion William Gladstone and his sister Mary disputed as to where a certain picture ought to be hung. A Scotch servant, came in with a ladder, and stood irresolute while the argument progressed; but as Miss Mary would not yield, William gallantly ceased from speech, though unconvinced, of course. The servant then hung up the picture where the young lady ordered; but when he had done this he crossed the room and hammered a nail into the opposite wall. He was asked why he did this. "Awel, Miss, that'll do to hang the picture on when ye'll have come round to Master Willie's opinion, for the resources of his tongue-fencing were wonderful, and his father, who admired a clever feint as much as a straight thrust, never failed to encourage him in his saying 'Hear, hear!'"

Well said William Gladstone, if the young debator bore himself well in the encounter.—*Golden Days.*

# Prophylactic in Sickness.

The Typhoid Fever, his broken out here again, but wherever Darby's Prophylactic Fluid has been freely used there has been no fever.—M. B. LANCASTER, P.M., Ed. Central Alabama.

"The Fluid is not a deodorizer, merely, but a disinfectant—a destroyer of the insalubrious element in an atmosphere which cannot be breathed without danger. New York Evening Post."

No Time to Read.

The woman who has no time to read generally has no inclination to do so. The true book lover will make time. I once knew one of these women who never took a book to her hands because she was too busy. She spent days in ruffling, tucking and embroidery, and had no spare moments in which to inform herself of the most ordinary topics of the day. I doubt if she knew how some of the most common words were spelled, judging from her pronunciation of them. In speaking of her lace curtains she invariably called them curtains; and once we asked her if she intended to remain in the city through the summer, and she replied, "Certainly not, we shall go to the mountains in August." She had very fine taste in the matter of dress, and was called "very stylish," but if she had spent part of the time in reading and study which she devoted to dress, what a different influence she might have exerted upon her children, as well as upon the society in which they moved. But the mistaken woman thought it of more importance to adorn her person than to improve her mind. Cultivate a habit of reading if you have not. We all need a little mental food daily. We need it as we need air, sunshine, sleep and food. Now refreshing to be able to lose ourselves, even for a short time, in the page before us. Let a volume lie beside your work-basket, and if you have any minutes to spare, improve them by a peep at its contents.

If love be in thee, it will survive all things. Memory may fade, fancy may droop, judgment may waver, perception may languish, but the eye of the heart shall grow brighter toward the close.—*Rev. G. Malvern.*

Economy wisely directed is not only not stingy nor mean, but the thing that makes benevolence and generous giving possible.

Before we can really lift up other hands, our own must have been lifted up by his good Spirit, and our own feeble knees must have been confirmed by much bowing at his foot-stool.—[F. K. Haverall.]

Our Lord doeth work like a printer, who setteth the letters backward; we see and feel well his setting, but we shall see his print yonder—in the life to come.—[Luther.]

# A Beautiful Example.

It is rarely that we read anything more touchingly beautiful than the way in which Catharine Tait, wife of the Archbishop of Canterbury, tried to comfort her own heart and the heart of her husband, after they were suddenly deprived, by death, of "five blessed little daughters." Other parents, and desolate places at the bedside, may be strengthened by their example. Mrs. Tait writes:

"Now, constantly, with our daily prayers for them, we say the thanksgiving and commemoration."

"Lord, thou hast let thy little ones depart in peace."

"Lord Jesus, thou hast received their spirits, and hast opened to them the gate of everlasting glory."

"Thy loving Spirit leads them forth into the land of righteousness, into thy holy hill, into thy heavenly kingdom."

"Thou didst send thy angel to meet them, and to carry them into Abraham's bosom."

"Thou hast placed them in the habitation of light and peace—of joy and gladness."

"Thou hast received them into the arms of thy mercy, and given them an inheritance with thy saints in light."

"Thou hast reigned with their elect angels and thy blessed saints departed, thy holy prophets and apostles in all joy, glory, felicity and blessedness, forever and ever. Amen."

The Bible tells us of the streams that it may allure us to the fountain; it tells of the past acts of God's faithful love that we may be led to set our hope on God; and to feel assured that he who hath helped will help, and who hath loved will love unto the end.—[Thos. Erskine.]

# To Consumptives.

Reader, can you believe that the Creator afflicts one third of mankind with a disease for which there is no remedy? Dr. R. V. Pierce's "Golden Medical Discovery" has cured hundreds of cases of consumption, and men are living to-day—healthy, robust, men—whom physicians pronounced incurable, because one lung was almost gone. Send to cents in stamps for Dr. Pierce's book on consumption and kindred affections. Address, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

Men's lives should be like the days, more beautiful in the evening; or like the seasons, glow with promise; and the autumn rich with golden sheaves, where good words and deeds have ripened on the field.

\*\*\* Stricture of the urethra, however inveterate or complicated, from previous bad treatment, speedily and permanently cured by our new and improved method. Book, references and terms sent for to cents in stamps. World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

Men talk about what unbeliever is doing to kill and destroy Christianity. No indifference is doing vastly more to tie its hands and smother it and make it powerless.

When worthy men quarrel, only one of them may be faulty at first; but, if strife continue long, commonly both become guilty.—[T. Fuller.]

Every boundary-line looks a cross to the unbounded, and every pulse of life takes hint of the life everlasting.

# ANNISTON & ATLANTIC R. R.

Taking effect Wednesday, Oct. 21, 1885.

Going South.	Going North.
Daily Daily	Daily Daily
Mail, Pass.	Mail, Pass.
No. 4, No. 2, No. 6	No. 5, No. 3, No. 1
6:30 2:00 2:00	10:41 10:41 4:20
6:50 2:10 2:10	10:51 10:51 4:30
7:10 2:30 2:30	11:01 11:01 4:40
7:30 2:50 2:50	11:11 11:11 4:50
7:50 3:10 3:10	11:21 11:21 5:00
8:10 3:30 3:30	11:31 11:31 5:10
8:30 3:50 3:50	11:41 11:41 5:20
8:50 4:10 4:10	11:51 11:51 5:30
9:10 4:30 4:30	12:01 12:01 5:40
9:30 4:50 4:50	12:11 12:11 5:50
9:50 5:10 5:10	12:21 12:21 6:00
10:10 5:30 5:30	12:31 12:31 6:10
10:30 5:50 5:50	12:41 12:41 6:20
10:50 6:10 6:10	12:51 12:51 6:30
11:10 6:30 6:30	1:01 1:01 6:40
11:30 6:50 6:50	1:11 1:11 6:50
11:50 7:10 7:10	1:21 1:21 7:00
12:10 7:30 7:30	1:31 1:31 7:10
12:30 7:50 7:50	1:41 1:41 7:20
12:50 8:10 8:10	1:51 1:51 7:30
1:10 8:30 8:30	2:01 2:01 7:40
1:30 8:50 8:50	2:11 2:11 7:50
1:50 9:10 9:10	2:21 2:21 8:00
2:10 9:30 9:30	2:31 2:31 8:10
2:30 9:50 9:50	2:41 2:41 8:20
2:50 10:10 10:10	2:51 2:51 8:30
3:10 10:30 10:30	3:01 3:01 8:40
3:30 10:50 10:50	3:11 3:11 8:50
3:50 11:10 11:10	3:21 3:21 9:00
4:10 11:30 11:30	3:31 3:31 9:10
4:30 11:50 11:50	3:41 3:41 9:20
4:50 12:10 12:10	3:51 3:51 9:30
5:10 12:30 12:30	4:01 4:01 9:40
5:30 12:50 12:50	4:11 4:11 9:50
5:50 1:10 1:10	4:21 4:21 10:00
6:10 1:30 1:30	4:31 4:31 10:10
6:30 1:50 1:50	4:41 4:41 10:20
6:50 2:10 2:10	4:51 4:51 10:30
7:10 2:30 2:30	5:01 5:01 10:40
7:30 2:50 2:50	5:11 5:11 10:50
7:50 3:10 3:10	5:21 5:21 11:00
8:10 3:30 3:30	5:31 5:31 11:10
8:30 3:50 3:50	5:41 5:41 11:20
8:50 4:10 4:10	5:51 5:51 11:30
9:10 4:30 4:30	6:01 6:01 11:40
9:30 4:50 4:50	6:11 6:11 11:50
9:50 5:10 5:10	6:21 6:21 12:00
10:10 5:30 5:30	6:31 6:31 12:10
10:30 5:50 5:50	6:41 6:41 12:20
10:50 6:10 6:10	6:51 6:51 12:30
11:10 6:30 6:30	7:01 7:01 12:40
11:30 6:50 6:50	7:11 7:11 12:50
11:50 7:10 7:10	7:21 7:21 1:00
12:10 7:30 7:30	7:31 7:31 1:10
12:30 7:50 7:50	7:41 7:41 1:20
12:50 8:10 8:10	7:51 7:51 1:30
1:10 8:30 8:30	8:01 8:01 1:40
1:30 8:50 8:50	8:11 8:11 1:50
1:50 9:10 9:10	8:21 8:21 2:00
2:10 9:30 9:30	8:31 8:31 2:10
2:30 9:50 9:50	8:41 8:41 2:20
2:50 10:10 10:10	8:51 8:51 2:30
3:10 10:30 10:30	9:01 9:01 2:40
3:30 10:50 10:50	9:11 9:11 2:50
3:50 11:10 11:10	9:21 9:21 3:00
4:10 11:30 11:30	9:31 9:31 3:10
4:30 11:50 11:50	9:41 9:41 3:20
4:50 12:10 12:10	9:51 9:51 3:30
5:10 12:30 12:30	10:01 10:01 3:40
5:30 12:50 12:50	10:11 10:11 3:50
5:50 1:10 1:10	10:21 10:21 4:00
6:10 1:30 1:30	10:31 10:31 4:10
6:30 1:50 1:50	10:41 10:41 4:20
6:50 2:10 2:10	10:51 10:51 4:30
7:10 2:30 2:30	11:01 11:01 4:40
7:30 2:50 2:50	11:11 11:11 4:50
7:50 3:10 3:10	11:21 11:21 5:00
8:10 3:30 3:30	11:31 11:31 5:10
8:30 3:50 3:50	11:41 11:41 5:20
8:50 4:10 4:10	11:51 11:51 5:30
9:10 4:30 4:30	12:01 12:01 5:40
9:30 4:50 4:50	12:11 12:11 5:50
9:50 5:10 5:10	12:21 12:21 6:00
10:10 5:30 5:30	12:31 12:31 6:10
10:30 5:50 5:50	12:41 12:41 6:20
10:50 6:10 6:10	12:51 12:51 6:30
11:10 6:30 6:30	1:01 1:01 6:40
11:30 6:50 6:50	1:11 1:11 6:50
11:50 7:10 7:10	1:21 1:21 7:00
12:10 7:30 7:30	1:31 1:31 7:10
12:30 7:50 7:50	1:41 1:41 7:20
12:50 8:10 8:10	1:51 1:51 7:30
1:10 8:30 8:30	2:01 2:01 7:40
1:30 8:50 8:50	2:11 2:11 7:50
1:50 9:10 9:10	2:21 2:21 8:00
2:10 9:30 9:30	2:31 2:31 8:10
2:30 9:50 9:50	2:41 2:41 8:20
2:50 10:10 10:10	2:51 2:51 8:30
3:10 10:30 10:30	3:01 3:01 8:40
3:30 10:50 10:50	3:11 3:11 8:50
3:50 11:10 11:10	3:21 3:21 9:00
4:10 11:30 11:30	3:31 3:31 9:10
4:30 11:50 11:50	3:41 3:41 9:20
4:50 12:10 12:10	3:51 3:51 9:30
5:10 12:30 12:30	4:01 4:01 9:40
5:30 12:50 12:50	4:11 4:11 9:50
5:50 1:10 1:10	4:21 4:21 10:00
6:10 1:30 1:30	4:31 4:31 10:10
6:30 1:50 1:50	4:41 4:41 10:20
6:50 2:10 2:10	4:51 4:51 10:30
7:10 2:30 2:30	5:01 5:01 10:40
7:30 2:50 2:50	5:11 5:11 10:50
7:50 3:10 3:10	5:21 5:21 11:00
8:10 3:30 3:30	5:31 5:31 11:10
8:30 3:50 3:50	5:41 5:41 11:20
8:50 4:10 4:10	5:51 5:51 11:30
9:10 4:30 4:30	6:01 6:01 11:40
9:30 4:50 4:50	6:11 6:11 11:50
9:50 5:10 5:10	6:21 6:21 12:00