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Joy in Heaven over One Soul.

It has come to us with some freshness of late, how dear souls are to God. We are in the habit of measuring the Divine love for sinners by the sacrifice which came to its test on the cross. No doubt that is the true measure of the Divine love and the place rightly to estimate the value of a human soul in God's sight. Nevertheless when we read that there is "joy in heaven over one soul that repenteth," we get a new apprehension of how dear souls must be to God. We have known some pastors (and have had the experience ourselves not seldom) after a meeting in which special care and effort had been made to bring men to decision, to turn away discouraged and cast down because only one soul came forward to confess Christ as Savior and Lord. But if the repentance of that one soul was the occasion of joy in heaven, not among the angels, but "in presence of" the angels—joy in the very heart of God made manifest even in presence of angels—how ought we to rejoice over the conversion of souls, even over one soul.

We remember that Jesus got his disciples one by one; that he preached his most famous discourses to congregations of one; namely, to Nathaniel, to Nicodemus, and to the woman of Samaria. It was to one leper that he spoke a saving word; to one sinful woman that he declared forgiveness and life. One by one he gathered them. It was for one soul—the Eunuch—that Philip was taken away from the great crowds in Samaria and sent down, by the way of the desert, to preach Jesus. Let us not underrate the value of one soul. Surely when we were converted we were but one. That was a great day to us; a great joy to our loved ones, who had been longing and watching and praying for us. It was a great joy to God, who had given his Son to die for us, as really and as wholly as if we had been the only soul which had sinned and fallen away from him. Saul of Tarsus was but one soul; and yet was dear enough to God to warrant our Lord Jesus coming from heaven to the earth, in person, to win him to himself.

The tendency in our day is to seek after great things and large, immediate and aggregated results. We want to report accessions by hundreds and thousands, and are impatient of what has been called "hand-picking" for souls. It is true that the first great gatherings were by the hundreds; but after that, we judge, the work of saving men went on more after the fashion of winning them one by one.

If once we get an appreciation of the value of a single soul and remember that the conversion of one soul will set all heaven on fire with gladness, then, we think, there will be more individual workers for souls among the churches, and less disposition to depend on special seasons and special efforts. The pastor will not be relied on so much as the only authorized winner of souls; special seasons will not be waited for so long as the only means of winning men and women to Christ; and great combinations of religious forces will not be regarded as so essentially necessary for the success of the gospel with the unsaved. If we will, each one of us, ministers and laymen, every day call to mind that by winning one soul to Christ we may cause him and the Father great joy; we will not wait for great combinations, and special seasons, but will go at once, and in dead earnest, to work to win a soul, and thus help fulfill our Saviour's joy.

We have great admiration for the old pastor's application of the worth of one soul, to whom a committee of the church went with a recommendation that he resign his charge, on the ground that, during the twenty years of his ministry among them, there was certain knowledge of but one soul who had been converted under his preaching. "Has, there been one?" asked the good man, with surprised delight. "Yes, one," was the reply. "Then glory be to God! I will pluck up heart and courage. I will not resign, but by the grace of God give myself, with renewed consecration, for another twenty years of service." Carey was in India twenty years before his heart, and the whole church of God was thrilled by the news of the conversion of one heathen soul to Christ. What a vast army that one soul was the prophetic forerunner of.

What if throughout the whole church each real Christian, filled with a sense of the value of one soul, and stimulated with the thought of the joy in heaven over the conversion of that one soul, should give himself to the heavenly task of winning just one soul to Christ during the remaining months of this year? Who can measure the

joy that such an aggregate of saved souls would give occasion for, both in heaven and on earth? For there is also always great joy on earth as there was in Samaria, when sinners believed Philip's preaching Jesus Christ.

Shall we not each one of us accept the delightful task and privileged responsibility of putting at least one cup of joy to our Saviour's lips before we give ourselves up to vacation, rest and recuperation?

The Education of Clergymen.

The reports of the Commissioner of Education for the fourteen years from 1870 to 1884 show a somewhat curious fact about the education of preachers—namely, that while the number of preachers has steadily kept pace with our increase of population and with the growth of the churches, the number who are trained for pulpit work at the theological schools has scarcely increased at all. In 1870 there were of all the religious sects 43,000 preachers in the United States; in 1880 the number has increased to 64,000, and during the last five years a corresponding rate of addition has been maintained. The increase not only of church property and of the number of churches and their membership, also shows that the complaint so often made that the churches are losing ground is not supported by facts. They have kept pace with the growth of population, with the increase of the value of property, indeed with the volume of advancing civilization in every feature. Missionary work at home and abroad, the contribution of the churches to education, their contributions also to all the humane and elevative movements of our more complex life, to the relief of suffering, to the progress of education—to every good cause—have been extended commensurately with the widening of the field for usefulness. The progress of the churches is as indisputable as the progress of railroads or of manufacturing.

But while all this has been going on, the number of men who are trained for the pulpit at our theological schools has remained almost stationary. In 1870 there were 3,254 students at theological seminaries, and after falling back a few hundred on some years, the number in 1875 reached 5,234. Then there was another decrease for the two following years; and in 1884 (the latest year in which the statistics have been published) there were only 5,290—but 56 more than there were nine years earlier. Yet during this period from 1870 to 1884 the number of theological schools was almost doubled, having increased from 80 to 146; and the number of teachers of theology from 336 to 750.

The obvious conclusion from this showing is that the increase in the ministry is almost wholly of men who have not had special theological training. They come from the people by that religious impulse to which the pulpit of all times (except those of great spiritual liberty) has owed the most of its great names. This does not mean that the greater number of preachers are not educated; it means only that a small portion of the men who devote themselves to the ministry have chosen their calling in their youth and prepared themselves for it by special and uninterrupted training. The impulse, or "call," has come to them while preparing for or pursuing other vocations. We suspect that the smallness of the proportion of the clergy of all sects that is prepared for work at the theological schools is a surprise to the preachers themselves and to most church people. But it is an evidence of the genuineness of the impulse which the great mass of clergymen have felt and followed. It argues only that our preachers are not made by square and rule, and that most of them learn theology and the humanities alike directly from the great school of experience. Theology as a mere science appeals to no greater number of men than it did two decades ago; but religion, with its inspirations and its hopes, continues to widen its appeal and to extend its conquests. —*Frank Leslie's Illustrated Newspaper.*

Striving to be Rich.

The wish to be rich is natural, and within limits promotive of human progress in all directions. But what is it to be rich? To most people who have little or nothing \$10,000 would seem a fortune. To those who have \$10,000 the amount seems small, but \$100,000 looks like about the right figure. The man who has \$100,000 declines to be called a rich man and sighs for a million, while the millionaire thinks of the vast fortunes of the Astors and Vanderbilts, and deems

himself poor by comparison. Is any man ever rich? That is to say, is any man ever as rich as he wants to be?

The great mass of people who desire more wealth do so because they are now and then, if not continually, conscious of being pinched. Between their wants and their incomes they are in a strait, and only by the exercise of economy and ingenious management are they able to make both ends meet, to say nothing of laying up money for a rainy day. But the secret of happiness in such cases is not to be found by increasing the income. Wants grow as fast as the means of gratifying them, often faster. One who is constantly in debt on an income of \$1,000 will be as badly off on \$5,000. His scale of expenses will more than keep pace with the increase of his means. The root of the difficulty is in the fact that many persons will always live beyond their means, and will always fret because the means are not larger.

The secret of true riches is given by the Apostle: "Godliness with contentment is great gain," or as the original Greek word signifies, *money-getting*. This is the only kind of riches that endures the tests of life. It does not matter how much we have, if we are consumed by longing for more we are not rich. No matter how little we have, if we are content, therewith we are rich. If a man cannot increase his income perhaps he can decrease his desires, which will come to the same thing.

Contentment is a grace that may be cultivated largely by repeated efforts of the will, just as discontent may be nourished until it swallows up every innocent enjoyment, and makes life a dreary treadmill of irksome duties. Contentment does not imply that supine giving up to one's surroundings, that abject surrender to the difficulties of life, which prevents all improvement of one's lot. The laziness and improvidence of the savage, the shiftlessness of many poor people, is not good contentment, nor is true contentment incompatible with an aspiration after something higher, or some betterment of worldly fortune. It is equally removed from fatalistic surrender to opposing forces and to frantic efforts to overcome them. It is the golden mean between indifference to and eagerness for advancement. It is the philosopher's stone for which men so long searched in vain; for its touch transmutes everything into gold. —*Examiner.*

A Trip to Birmingham and Beyond.

Ruhamah church, situated above Birmingham, in a most lovely valley, is one of the best country churches in all the land. What a lot of young Christians are here for Dr. Cleveland to train. There are more Woods and high priced dirt around Ruhamah than can be found anywhere else. Just think of asking from \$40 to \$75 an acre for land in Alabama. I don't know how much is selling, but that is what they are asking. All up this valley for miles the farm houses are in sight of each other, and most of the folks are Baptists. There is a grand future for these people, but I think it is a little farther off than most of them think. The Ruhamah church dismissed a large colony of members to organize at

WOODLAWN.

four miles above Birmingham. If anybody wants to live in the best region about Birmingham, Woodlawn is the place. The brethren there have in hand a considerable sum to build with. By the way, there is a church building boom all over Alabama, and what is most gratifying about it, is the brethren generally want to build houses which look like churches. Heretofore we have put up any sort of a barn of a house, but now there is a disposition to put up neat, convenient houses. It is just as cheap to build a house with inclined floor and a baptistry under the pulpit, and I hope there will not be another Baptist church put up in Alabama without this.

I was in Birmingham, and tried to preach in that curious church of Bro. Purser's. Outside, it's all sorts of a house and inside it's all sorts, too. I can't describe it, but you just ought to see it. I went in Dr. Cleveland's South Side church. They have a good house, with a large, neat audience room, with inclined floor and baptistry, but the brethren are not satisfied; and have in hand a fine sum of money to build a splendid structure on a corner lot. The other two churches and pastors I did not see. I went out to

FRATT MINES.

a town of three or four thousand people, and a prospect of an increase of population in the near future. Here we have a Baptist church, with

preaching once a month. Brother Martin is pastor and lives thirty miles away in Bibb. The Methodist brethren have preaching here every Sabbath by a good pastor who lives here.

TALK UP YOUR TOWN.

On all my trip I did not go to a place where the people didn't have faith in their town or locality. How many places are dying for want of men who have faith in the future. Men with long, doleful faces, heavy deep sighs and drawl out the story of the past, and compare the present condition of affairs with by-gone days, their houses and palings rot down and go unpainted year after year, and they wonder why property don't increase in value, and why folks don't move in. Talk up your place, brother. It is refreshing for a man from South Alabama to circulate a little with these live people of Birmingham and vicinity.

TALK UP YOUR CHURCH AND PREACHER.

How many people are doing just the opposite. They can't understand why their church does not prosper, and why their preacher doesn't preach better and look better, all the while they are saying slighty things about both, and never uttered an honest word of encouragement for either. These people about Birmingham talk as if their church and their pastors were the biggest thing in the State. What a field is here for the

STATE MISSION BOARD.

If it just had the money! How many thousands are here who are never reached. As I rode out with brethren Cleveland and Purser, I heard them planning for yet another church in the city, and I doubt not before long we will hear of the establishment of another mission. Those two brethren are well suited to work together in such a place. Wholly unlike in their general make-up they have hearts for the same cause and work in perfect harmony. If we only had some system in our churches for taking regular collections how our contributions would grow, and what a grand work we could do. Dr. Cleveland says a Secretary ought not to have much heart or conscience or mind, but a strong body and a tough hide. I will not say he is correct, but I do know if a Secretary has a heart it will often bleed because of work he cannot do for the want of means. And now I have scribbled this off while the cars were in motion and while waiting at depots I have not said one word about the good people I met at Asheville, Springville and Trussville. I wish I had time, but these notes have been on hand two weeks already.

Warrant for Closing Churches.

[From the original Augustinian Version of the Scriptures.]

"I will come into thy house in the multitude of thy mercy,"—except in August.

"The Lord is in his holy temple,"—except in August.

"One thing I have desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life,"—except in August.

"Beautiful for situation, the joy of the whole world, is Mount Zion,"—except in August.

"God is known in his palaces for a refuge,"—except in August.

"How amiable are thy tabernacles,"—except in August.

"My soul longeth, yea, even fainteth, for the courts of the Lord,"—except in August.

"Strength and beauty are in thy sanctuaries,"—except in August.

"I was glad," except in August, "when they said unto me, let us go unto the house of the Lord."

"Our feet shall stand within thy gates, O Jerusalem,"—except in August.

"We shall be satisfied with the goodness of thy house, even thy holy temple,"—except in August.

"Preach the gospel to every creature,"—except in August.

"Preach the word; be instant in season, out of season,"—except in August.

"Not forsaking the assembling of yourselves together,"—except in August.

"They continued steadfastly in the apostles doctrine and fellowship and in breaking of bread and in prayers,"—except in August.

Application. Well done, ye good and faithful sufferers, for ye have closed the house of God in August, and have taken away the key thereof; ye entered not in yourselves and them that were entering in ye hindered. —*Baptist Weekly.*

Spurious silver of speech is current, but base gold of silence is not unknown. A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips. —*Spurgeon.*

Not the True Reason.

The Examiner says: A favorite theme of the scoffer, and a stone of stumbling to the earnest-minded unbeliever, are the imperfections of Christians. Glaring as those imperfections often are, in the lives of those who are on the whole honest in endeavor to follow Christ, they are outshone by the lives of those who make no pretence of living a religious life. Is not the latter fact worthy of attention as well as the former? There is certainly significance in the fact—if it be a fact—that Christian people as a whole are better men and women than those who live for themselves and profess to do no more. That this is the fact, no Christian man has ever questioned.

It is worthy of note, also, as a companion fact, that nobody has ever charged that Christianity has made the world worse than it was before Christ came. No man was ever depraved by attempting to lead a Christian life. He may not be made especially better, or he may not be made so much better as other people think he ought to become, but he is certainly not made worse. A Christian profession encourages the growth of no vices; it affords no excuse for selfish indulgence or for dishonest conduct; it offers no opiates to relieve the stings of outraged conscience; it does not "debse the moral currency" by clothing sin in the garb of virtue, by speech or act. In short, so far as it has influence at all, a Christian profession braces no man's moral nature, makes his conscience more tender, elevates his standard of duty, and makes of him in every way a better man.

If a religious life never harms but always helps a man, if Christianity blesses not blights wherever it goes, the man who points to the imperfections and inconsistencies of Christians as his reason for not entering the service of Christ convicts himself of the very sin he reproaches in others—in sinfulness. For nothing can be plainer than the fact that he is not giving his true reason for refusal. He is bound to admit—he always will admit when pressed—that there are some Christians, and that some of them are good. It is a religious life, then, that is saving that life is a religious life, but it has no bearing whatever on his own duty. "You admit that genuine religion is good; very well, why not be genuinely religious?" you say to him. And his reply is, "Because Smith and Jones are hypocrites."

"The absurdity and irrelevance of his reason are evident—as evident to himself, one must think, as to anybody. So transparent a subterfuge cannot long impose upon any one, even on him who uses it to deceive himself. The man must wake up to the fact in brief time that his answer is not an honest one. His admission that genuine religion is admirable leaves him no escape from the duty to become himself an example of that admirable thing—no escape, that is to say, but a simple refusal to do what he acknowledges to be his duty. Ah! there we have it, at last, the true reason why men will not be Christians. Their reason is the essence of unreason; a stubborn refusal, grounded on nothing of which they can give account to themselves, or to others. Their 'way not' is a will not, nothing to follow. They do not decline to follow Christ because of the imperfections of Christians, but because of a settled unwillingness to submit themselves to a Master. Their wills are set against God. They it is of whom the Apostle wrote, 'The light has come into the world, and then loved the darkness rather than the light.'"

Mind Your Business.

BY WOLMAN, DIXON.

Nine-tenths of all that goes wrong in this world is because some one doesn't mind his own business. When a terrible accident occurs, the first cry is that the means of prevention were not sufficient. Everybody declares we must have a new patent fire-escape, an automatic engine switch, or a high-proof non-combustible sort of lamp oil. But a little investigation will usually show that all the contrivances were on hand, and in good order; the real trouble was that somebody didn't mind his business; he didn't obey orders; he thought he knew a better way than the way he was told; he said: "Just this once I'll take the risk," and in doing so he made other people take the risk too; and the risk was too great. At Toronto, Canada, not long ago, a conductor, against orders, ran his train on a certain siding, which resulted in the death of thirty or forty people. The engineer of a mill, at Rochester, N. Y., thought the engine would stand a higher pressure than the safety-valve

indicated, so he tied a few bricks to the valve to hold it down; result, four workmen killed, a number wounded, and mill blown to pieces. The City of Columbus, an iron vessel fitted out with all the means of preservation and escape in use on shipboard, was wrecked on the best known portion of the Atlantic coast, on a moonlit night, at the cost of one hundred lives, because the officer in command took it into his head to save a few ship-lengths in distance by lugging the shore, in direct disobedience of the captain's parting orders. The best ventilated mine in Colorado was turned into a death trap for half a hundred miners, because one of the number entered with a lighted lamp the gallery he had been warned against. Nobody survives to explain the explosion of the dynamite cartridge factory in Pennsylvania, but as that type of disaster is almost always due to heedlessness, it is probable that this instance is not an exception to the rule. What is most wanted in this world is people who will mind their business; all the devices, inventions, contrivances you can shake a stick at, won't insure safety; the real need is automatic obedience, patent honesty, non-combustible brains, high-proof character. Men that can furnish these are in demand. Be sure whatever your disadvantages, however humble your present position, your services will not long go a begging if you have that one faculty of minding your own business. —*Ex.*

Why Not?

Not long ago a young and aspiring business man said to a noble minister whose great church is thronged with eager congregations month after month and year after year, "I envy you your opportunities of doing good." "Why should you?" "Because you have such a great place." said the young man. "My friend," was the instant reply, "don't make that mistake. Your place is as good as mine; in some respects better."

It is a mistake which multitudes of men and women are constantly making, they underrate their opportunities and their sphere. No special gift, no special place in the world, are

needed that one has no professional duty to discharge in exerting such an influence is sometimes the strongest possible source of such a power over others. What the world needs pre-eminently is not genius, or culture, or great personal gifts of any kind, but character—the one result of living which lies within the reach of every human being. In small communities it is noticeable that there are often a few men and women whose decision seem to possess a kind of final authority; they are rarely brilliant persons, they are often deficient in education and lacking in any extended knowledge of the world; but the community has tested them and knows that they are true. It yields to their character a deference and accords to their lives an influence which it denies to their more gifted and accomplished neighbors. Such persons are rarely conscious of the regard in which they are held, rarely aware of the extent to which they modify the lives of those around them. Looking at their own narrow circumstances and limited opportunities, they often feel, no doubt, that they are of small account, and that it matters little what they do or say; and yet every one else sees that they are the most influential persons in the community. There is nothing comparable in beauty with a noble, unselfish character, gathering sweetness through patience and grace through self-forgetfulness. No man or woman, whatever their circumstances need miss this highest charm and noblest achievement of life; the lists are open to all, and there is no disability of fortune which makes the prize impossible to any combatant. But influence springs from character, and therefore influence lies within reach of all. There is no nobler thing in life, nothing which the strongest may long for more intensely, than the power to influence another for some high, beneficent end, and that sacred privilege may be yours. —*Christian Union.*

Joseph Cook in talking of a student who did not have time to go to prayer meeting, said that when he was in college he always took time for such things. "When a student becomes unspiritual," said he, "his mind is beclouded, but when he is lifted into a high spiritual atmosphere by the influence of an hour or two of prayer, he can swoop down upon his studies like an eagle on his prey."

The feelings and views which do not prompt us to virtuous conduct are no evidence of piety.

Those Honorary Members.

Nearly every society has two classes of members. One class is composed of those who have complied with all the conditions of membership, and are actually engaged in the work for which the body was organized. These are known as "active" members. The other class consists of those who have ceased, for one reason or another, to take an active part in work, or who have been elected members as a mark of respect for their character or attainments. They are known as "honorary," sometimes as "associate" members.

It does not require the exercise of an unduly vivid imagination to find these two classes in the churches of today. The active members are easily identified. They are those who bear the burden and heat of the day in all forms of church work, to whom their vow of consecration made in baptism had a real meaning, who count all that they have, and are not theirs but their Lord's. They are easily identified, we say, not merely because of their character, but because they are so small in number. How small a proportion of the membership of the average church can be depended upon for any real work that demands expenditure of time or money. How few of them are ready to make any sacrifice for a cause that they profess to have most deeply at heart.

What conception of obligation to the church these "honorary" members have it is difficult to tell. Judging from their words and actions is compelled to suppose that they imagine themselves to have conferred a favor on the church by joining it, that they are entitled to special deference on account of the consideration they have shown, that they are exempted from all burden-bearing and self-denial. The sense of duty to God and to his church is so feebly developed in them that it may be said for all practical purposes not to exist. They look on all forms of Christian work as disinterested spectatorship. Like all disinterested persons, they are ready to give advice, but they rarely give anything else. They are as candid critics of all that is attempted by others, and can throw a water on

members can kindle zeal for it. Their influence in the church is at least negatively good; it is often positively bad. —*Examiner.*

A Lost Chord.

"Touched by a loving hand, wakened by kindness, Chords that were broken will vibrate once more."

So runs the hymn, and some of us who seem so placed as to be able to contribute nothing to the harmonies of earth and heaven should carefully consider if it be in reality impossible for us—even us—to set immortal echoes afloat. There are so many ways of rendering life tuneless, so many opportunities that go by, lost. "I go regularly to that place of worship," said a workman. "When I chanced in they gave me a friendly word and a shake of the hand, and now I've settled down and feel at home."

The kind grasp and greeting cost little to the giver, but who knows where their influence may end?

"I will speak to her next time," thought a lady shyly, as a stranger of whom she had some slight knowledge a traveller from a far-off land—stood near her at the close of a communion service.

"Next time" the stranger was in the Father's House, and the friendly words unspoken must be mute till eternity.

"As we have opportunity," let us tread in his steps who went about doing good, whether the only service we can render be a look or tone of cordiality to a fellow worshiper, a letter or visit to the sick, or comfort and peace brought to a faithful child, perchance one of our own household.

Our very existence here is a proof that in some way or other we have a special work to perform. In one of his sermons, Rev. Mark Guy Pearce relates that a picnic player at a Handel rehearsal stopped playing, thinking his instrument would not be missed amid the crash of symbols, but Sir Michael Costa heard the music of the whole orchestra, missing him. So God may be waiting and listening now for music which is in our heart and within our power to waken. —*The Quiver.*

Christ's final promise of his presence with his people has for its one condition that they be engaged in making disciples. Then his unseen hand takes hold with man's weak grasp, and they are fellow-laborers with God. —*Central Baptist.*

Joking About Sacred Things.

The humorous stories whose point turns upon a sacred theme would fill many volumes. They are not confined to the privacy of ministerial circles, but are often heard upon the platform or in the pulpit, especially at the installation of a new pastor, or some similar occasion when the restraints of the Sabbath are set aside, and every one has come to feel the funny brethren who are invited because it is known an audience never goes to sleep under one of them upon such an occasion as is supposed. Runnige your mind, gentle reader, and recall all the funny stories you have heard ministers tell in public, and observe how many of them related to sacred things. It is true the good brethren mean no harm, and, perhaps, because the audience is perfectly accustomed to the shocking performance, do no harm. But law is inflexible, and the operation of the law spoken of above is perfectly apparent in every such instance.

I said "shocking performance," but that will depend. If the brethren who crack the jokes aforesaid really believe in heaven, hell, the angels, and the Bible, the performance is shocking. If they do not, there is nothing out of the way in it. That they do not believe in any of these sacred things is evident from the fact that they crack jokes about them. A man never makes a joke about that in which he, in his heart of hearts, believes. But they pretend to believe in these things, and perhaps have never discovered the truth about themselves in this particular.

Friend, before you dismiss this subject from your mind as being a splenic evil concerning a very small matter, study it a little further, and decide if there be not a profound truth in here somewhere. Do you ever propound puns or crack jokes concerning your sainted mother or translated child? If you believe in God, hope for heaven, fear hell, reverence the Bible as God's word, you will never be found using any of these things for the purpose of raising a laugh. Laughing is a part of religion, but not laughing at the things

as Oliver Wendell Holmes says that we never quite highly respect the man who habitually makes us laugh, it is also true that we shall soon cease to reverence the Divine Persons and sacred subjects which are the constant themes of jocularity. —*Dr. Hugh O. Pentecost, in Words and Weapons.*

A Mother's Character.

Coming home from years of study abroad a young man, one evening, in conversation with his only surviving parent, shocked him with a sneer against the religion of Christ. Not a word of reproach came from the lips of the griefed father. He took his little lamp and went to his chamber. All night that young skeptic heard the tramp of the feet of his sleepless father, and the sound was a knell of sorrow, the cause of which he well knew. In the morning the father brought to his son the well-known Bible of a sainted mother, and desired him to read and compare its teachings with the memories of her life. He read, and found a tear-stained and deeply underscored verse, "By their fruits ye shall know them." Conviction seized him. The beauty of her character, the patience, purity and fidelity she had shown, were convincing evidences of the unspeakable superiority of Christian character over the hollow fruits of skepticism. He cast away the toils of the tempter, knelt and consecrated his life and his splendid talents to his Saviour, whose voice then, and there seemed to say, "This is the way, walk in it." —*Presbyterian.*

Faith's Motive Power.

"Walter," said a gentleman on a ferry boat to a poor, helpless cripple, "How is it when you cannot walk, that your shoes get worn?" A blush came over the boy's pale face, but, after hesitating a moment, he said: "My mother has young children, sir, and while she is out washing, I amuse them by creeping about on the floor and playing." "Poor boy!" said a lady standing near, not loud enough, as she thought, to be overheard. "What a life to lead! What has he in all the future to look forward to?" The tear started in his eye, and the bright smile that chased it away showed that he did hear her. As she passed by him to step on shore, he said in a low voice, but with a smile: "I am looking forward to having wings some day, lady." Poor, crippled thing, dependent on charity, yet performing his mission! Doing, in his measure, the Master's will, patiently waiting for the future, he shall be by "mount up with wings as eagles; shall run and not be weary, shall walk and not be faint."

Alabama Baptist.

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Montgomery, Ala.

"BAPTIST CONGRESS."

We are indebted to the "Century Co." for a copy of the "proceedings of the Fourth Baptist Congress," held in the city of New York, in November, 1885. "The object of the Congress is to promote a healthy sentiment among Baptists through free and courteous discussion of current questions by suitable persons." The "current questions" discussed at the above meeting were: 1st, "The Indian Question," 2d, "The Mormon Question," 3d, "Socialism: False and True," 4th, "Tenure of Church Property," 5th, "Current Expenses and Benevolence," 6th, "Christian Art in Relation to Baptism," 7th, "Liturgy in Baptist Churches," 8th, "The Revised Version of the Scriptures," 9th, "Tests of Admission to the Church," 10th, "The Spiritual Life as Affected by Intellectual Problems," 11th, "The Spiritual Life as Affected by Social Conditions." Papers were read on each of these topics, and free and courteous discussions were indulged, which made the occasion one of pleasing and profitable interest.

There is nothing in the etymology of the word "Congress" to interdict its use for such a gathering; but common usage has applied it so long to the greatest body of Legislators on this globe, that we have come to regard it by as right belonging to that grand body. And to attach it to a voluntary assemblage of humble Christian men, simply to discuss "current questions," is not, to our seeming, exactly in taste. It savors somewhat of an attempt to place such assemblages upon a pedestal. To apply such high sounding titles to the conferences of Godly men has something in it repulsive to modest piety. And who knows that by the application of a name that belongs by common consent to the highest law making power on this continent, it may gradually begin to assume the thing signified by the name? We cannot be too zealous in guarding our nomenclature in this respect, for this is the very door through which all those incursions of error have entered which have corrupted the ancient faith and practice of the Christian world.

But this by the way. We have dipped into this little volume of 112 pages just enough to stimulate our appetite for its contents. Dr. Armitage, in summing up the results of the meeting, which embraced three days, says it was "delightful to an observant eye to see the dignity and gentility and Christian kindness which controlled the speakers on all subjects." We may only observe that the Congress, (we mean the New York Congress, not the Congress that meets in Washington), handled the Mormon question with marked ability. We only wish that the Washington Congress would adopt one of the suggestions offered at the New York Congress by Dr. Armitage as a cure for this cancer on our body politic. It is to the effect that every one of these "latter day saints" who has more wives than one, be disfranchised until he reforms. So long as they can wield the ballot, the government concedes to them the right of perpetuating this iniquity upon the territory of Utah, as long as they can. Take that from them, and the whole thing would collapse directly. What more right have they to vote than any criminal in our jails and penitentiaries, convicted of the very offence in which they glory? S. H.

The proud hath no God; the envious man hath no neighbor; the angry man hath not himself. What good, then, in being a man, if one hath neither himself, nor a neighbor, nor God? —Bishop Hall.

HOME BOARD OF THE SOUTHERN BAPTIST CONVENTION.

We wrote a hasty article on the late Convention amid the embarrassments of its last hours, and we are sure our readers will excuse us for recurring to the subject again with the view of saying some things that need to be said, on some of the aspects of the work we are prosecuting in these Southern States.

There are times when it is wise to pause and recall the past that we may avail ourselves of its rich stores of experience, as well as to look forward to the future to gather inspiration from its auspicious omens.

Forty-one years ago the Southern Baptist Convention was organized to meet what our fathers regarded as an imperative necessity for that day. We make no allusion to the causes which led to its organization, further than to say that the alternative was between that movement and nothing. We were then in the first years of our ministry, and were the first appointed agent of the Home Board for Alabama. Perhaps this episode in our life may account in part for our uniform fidelity to the Board in its varied struggles to meet the great responsibilities committed to it. That year's labor fixed upon our hearts the conviction that our Home Mission operations lay at the very foundation of all the work of that Convention. And while no man is before us in devotion to Foreign Missions or Ministerial Education, we say deliberately that Home Missions, as prosecuted by our Home Board, is the foundation of all the operations of our Southern Baptist Convention. It is the driving wheel of the whole machinery of our benevolent enterprises. So our fathers thought, and so their successors have found. Except the period covered by our late civil war, in which the Home Board did a noble work, the maximum of its receipts and disbursements in any given year has marked the maximum of our efficiency in every other department of our work.

And is not this in accordance with the law of Christ? The great commission under which we act commands us to "begin at Jerusalem," at home. Nor less is it the dictate of consanguinity and patriotism. So far from destroying, Christianity intensifies and sanctifies the higher claims of kindred and country. If there be one sentiment above all others in every new born soul, it is that sentiment of Andrew when he found the Messiah who went and brought his brother Peter to him. If there be one impulse of Christian patriotism above all others, it is that which animated Paul when he said, "My heart's desire and prayer to God for Israel is that they might be saved." No amount of persecution to which he was ever subjected could extinguish this undying passion of his soul. And it is only as we catch and reproduce this spirit that we can hope for the most enlarged success in every field of labor. We know what our State Boards are doing, but after all they have done and can do, how much remains to be done! Louisiana, for instance, has only eighteen or twenty thousand white Baptists, and yet what a work needs to be done in the bounds of that State, not only in their great city, New Orleans, but in the country. Bro. Penick from that State, brought out some facts at our late Convention, as to the destitution of vast portions of the interior of that State, that impressed the body profoundly. Then there are Texas, Florida, Arkansas, indeed the destitution of our home field in our great cities and country, it seems to us, appeals to us with all the emphasis that Christian patriotism can supply to largely increase the resources of that Board to meet these demands.

We shall reserve for another article the claims of the Foreign Board to our enlarged liberality, only remarking that the Convention has committed to our Home Board, for good reasons, the Cuban Mission, with its unparalleled promise of good results.

HAPPY REFLECTION.

The great object of all men is to be happy. It is sought in wealth, in fame, in material things. Ambition is the motive power to human action. Nine-tenths of the world, regardless of the surroundings, are pushing on in the hope of securing ultimate happiness in this life. When the supposed object is attained they are no nearer the coveted prize than before. A distinguished statesman who had sought for honors and had them heaped upon him, said to a friend: "I obtained my highest wishes, but was surprised to find that I had grasped a shadow." A shadow—such is the honor of this life and such the wealth. The words of the preacher are "Vanity of vanities, all is vanity." All the gold and the plaudits of every people cannot make a sinful soul happy. Like the heathen monarch—that soul would mourn because there were not other gifts to be added. Happiness can be secured in only one way—a full, and free, and unconditional surrender of one's self to Divine authority; strict obedience to God's law. Happy reflections begin right where genuine conversion begins, because a life of piety begins

here, for piety begets happy contemplations. While a devoted, sincere adherence to the religion of Christ carries with it a corresponding degree of happy reflections, it by no means works a forgetfulness of our sins on our part. They will rise up now and then not only to trouble, but to remind us of dangers. Over the doorway of an old Spanish monastery are inscribed these words: "If we forget our sins God will remember them; if we remember our sins God will forget them." The teachings contained in these words, we infer, have reference to continued supplication and prayer for the forgiveness of all our offenses. The child of God cannot forget the sins he has committed, and every prayer he utters has reference to past violations of the sacred law.

PARTIAL VIEWS OF DIVINE TRUTH.

In the long ago, even before we entered the ministry, we remember to have attended a meeting of our old association, the Coosa River, and heard what we thought to be then, and what we think now was a sermon of unusual ability by a visiting brother, whom we had never met before nor since—his name was Muse—on the text, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his own good pleasure." The old preacher opened his sermon about in this strain: "My brethren, the 'do and live' party, the Arminian, has wrenched the first part of this text, and carried so far in one direction that it has lost all connection with the great central truth of all theology, the ever living, ever working, sovereign God; so that their system of theology collapses into a harvest of spiritual abortions which they call 'falling from grace.' The 'do nothing' party, the Antinomians, have seized the latter part, and carried it so far in the opposite direction as to turn the grace of God into lasciviousness. They do nothing, as they say, for fear they will trench on God's prerogative, when the fact is they have no animating principle within them to impel them. Thus by divorcing what God has joined together each party perverts the word of God, and dooms itself to ignominious disaster." Such, in substance, was the introductory to a sermon which has lingered in our memory for over forty years. It fixed in our mind at that early day a conviction that we could not depend too much upon God for everything we need, temporal and spiritual, and we could not do too much for him as expressing our gratitude for his benefits.

Divine truth has suffered more from what may be called half statements than perhaps from any other cause. The indulgence of a controversial spirit is in great part responsible for this. The fierce contests to which many Bible doctrines and duties have been subjected have had the tendency to warp these great truths from their proper connections, imparting a kind of denominational coloring to them. Your real religious partisan is quite apt to square the book to the creed instead of the creed to the book. He sees truth in a line instead of a sphere. Fixing his eye upon the one thing he has made a specialty, he sees nothing but that one thing. He never pauses where the truth pauses to connect it with other truths and duties, to throw around itself a grand sphere of Christian attainment, privilege and duty; but like one who has said of an American Buffalo, he sees only the objective point at which he is aiming, and would not perceive a legion of angels or devils ten feet from his path on either side. The truth is, the full force of any great doctrine or duty taught in the Word of God can only be appreciated by the manner in which each is linked with kindred doctrines or duties, as well as by an unbiased application of each to its appropriate objects. Take the text quoted in the first part of this article. See how each part of it involves the "Work, for God works—you have the co-operation of Almightyness to encourage you; but work with fear and trembling, for God works as a sovereign, and may leave the poor wayward sinner any moment to perish!" God would have us to know that a withdrawal of his agency in our salvation is the prelude to our ruin, therefore when he works it is at our peril to be idle.

A profound and able minister once said to us that the two most intensely orthodox men that had lived in these latter days were John Gill and John Wesley—the one representing the divine side, the other the human side of the plan of salvation. The one saw divine grace in every process of the great work from its inception to the completion—the other saw human agency from the first admonition to repent to the very last duty the matured Christian owed to his God; and it was only by combining the most perfect reliance on divine grace with the result with the very last forth-putting of our activity that the full conditions of salvation could be met. Of one thing we may be assured: never can we do too much in subduing sin and practicing righteousness, nor rely too implicitly in God's grace for the final result.

S. H.

CHURCH COVENANT.

One of the characteristics of Baptists in the early days of the church in America was that of a church covenant. Articles of union were drawn up, approved and signed by every member, and as new members were received into the church the covenant was read over to them and they fixed their names thereto. This practice was not meaningless, it possessed solemn vows, which were taken with a full knowledge of their binding force. It meant something, it possessed solemn obligations, and the sacredness with which these vows were voluntarily assumed made a lasting impression. We honor the old way, and have a deep reverence for the customs of our venerable fathers. Some times we fear we are too lax in requirement and discipline—take too much for granted.

From the proceedings of one of the first Baptist churches organized in North Carolina nearly a century and a half ago we take the following church covenant adopted, from which we can judge the spirit and belief controlling those pious, devout Christians: FORASMUCH as Almighty God, by his grace, has been pleased to call us (whose names are underneath subscribed) out of darkness into his marvellous light, and all of us have been regularly baptized upon a profession of faith in Christ Jesus, and have given up ourselves to the Lord, and to one another, in a gospel church, way, to be governed and guided by a majority of the members agreeable to the word of God: We do therefore, in the name of our Lord Jesus, and by his assistance, covenant and agree to keep up the discipline of the church we are members of, in the most brotherly affection towards each other, while we endeavor punctually to observe the following rules, viz:

1st. In brotherly love to pray for each other, to watch over one another, and if need be, in the most tender and affectionate manner to reprove one another. That is, if we discover anything amiss in a brother, to go to him in the love of truth, and to tell him his fault according to the direction given by our Lord in the 18th of Saint Matthew's gospel, and not to be whispering and back-biting. We also agree, with God's assistance, to pray for our families, attend our church meetings, observe the Lord's supper without a lawful excuse; to be ready to communicate to the defraying the church's expenses, and for the support of the ministry; not irregularly to depart from the fellowship of the church, nor remove to distant churches without a regular dismission.

These things we do covenant and agree to observe and keep sacred, in the name of, and by the assistance of, the Holy Trinity. Amen. Signed by the mutual consent of the members whose names are underneath subscribed.

FIELD NOTES.

The ladies of the Baptist church in Camden have organized an Aid Society. —Home Ruler.

Rev. D. W. Gwin, D.D., LL.D., has been called to the care of the Baptist church in Mount Sterling, Ky.

While there are 18,000 white Baptists in Louisiana, there are twenty-six parishes in which there is no Baptist church. What a field for the Home Mission Board!

There are now in Japan one hundred and twenty protestant churches, eight thousand communicants, and not less than two hundred and fifty native preachers.

Rev. Dr. Ramsey, of Pine Apple, will hold a few days meeting with the Baptist church in Camden, beginning Friday night before the fifth Sabbath in May. —Home Ruler.

The ordinance of baptism was administered to five applicants for membership in the Baptist church of Clinton, on Tuesday, by Rev. L. G. Skipper, the pastor. —View.

Rev. A. L. Blizard will preach at Shortville the fifth Sabbath in this month, being the 30th day. We hope the people through that community will give publicity to the appointment.

We can easily manage if we will only take each day the burden appointed for it. But the load will be too heavy for us if we add to its weight the burden of to-morrow before we are called to bear it.

Rev. J. J. Porter is holding a meeting in the Burkham warehouse in this city. His audience on Sunday night was probably larger than three thousand. He draws immense crowds to hear him, and his meetings will, we hope, do much good. He has just closed a meeting in Tuskegee and goes hence to Decatur.

Rev. Dr. C. H. Strickland: "The editor of the Nashville Christian Advocate told me that he had 25,600 bona fide subscribers. The Methodists can control this thing, and hence they have put but one paper in Tennessee, and this one does five times as much for them as five, and all as good as the one." —Religious Herald.

A pleasant service was held at the Baptist church last Sabbath. It being the first communion service since the recent revival meeting the right hand of church fellowship was extended to sixteen members recently baptized. The church finds itself upon a higher plane of spiritual life than for some years past. —Tuscaloosa Gazette.

Rev. B. F. Riley, of Alabama, reported the proceedings of the Southern Baptist Convention for the Montgomery Advertiser and made the best report yet presented. Bro. Riley knows what to do with a number 2 pencil and was born to the work. We thank him and the Advertiser for the splendid showing they gave the Convention. —Biblical Recorder.

"Do you know why you are a Baptist? If not, it would be in order for you to look seriously into the question and find out. People who join a Baptist church as a matter of course and without any serious consideration of the points which divide us from other denominations, are not apt to be of very much account as Baptists—indeed, it may be questioned if they are Baptists." —Dr. J. C. Hiden.

Dr. Renfro went up to Ironagon last Sunday afternoon and preached for the people there, and constituted a church with eighteen members, which is to be known as the Ironagon Baptist church. The church has a deacon, a clerk, and a licensed minister in its organization. The Rev. Mr. Pope, of Eastaboga, who has been preaching at Ironagon, now becomes their supply. —Mountain Home.

In the death of Alfred Lawson the public has lost a strong man, the Baptist cause a faithful supporter and his family a true, noble, home-loving man. His fervent piety has been the earnest attention of many a Sunday-school class composed of Judson girls, and all these will join with us in our sincere sympathy with the bereaved mother. We know he heard the plaudit "Well done." —Judson Echoes.

The wife of Rev. E. V. Vanhoose, a Baptist minister residing near Troy, was found dead in her bed on the morning of the 18th. On rising at an early hour, Mr. Vanhoose had instructed the servant not to call her mistress until breakfast should be ready. Going himself to arouse his wife at the appointed time, he found that life had been extinct for many hours. Apoplexy is supposed to have been the cause of her death. —Age.

The evangelist, Rev. T. F. Thompson, began a series of meetings in the Baptist church last Sabbath, which is to be continued indefinitely, perhaps as long as circumstances promise success. Mr. T. has been very successful at many other places in the State, and we know of no reason why we may not expect great good from his meeting in our town. We feel assured that our people, of all denominations, will give him a hearty co-operation. —Gadsden Times.

Broadway Baptist church of this city, during the pastoral year, which has just closed, expended \$34,500 for church expenses and benevolent purposes; built a beautiful mission church; supported four mission schools in different parts of the city; and received about two hundred new members, not including quite a number who were converted at two of the mission schools, who united with other Baptist churches in the neighborhood. Pastor Turner enters hopefully upon his third pastoral year at Broadway. —Western Recorder.

I like Bro. Crumpton's envelope plan. There is no question of more importance to our denomination than systematic beneficence. The envelope plan is a step in the right direction. I have introduced it in our Sunday-school, and our first collection, though small, \$2.25, was a small contribution from all. I think it will help to awaken the sense of personal responsibility. I mean to distribute the envelopes and take up collections at the end of each quarter. How many Sunday-schools in Alabama will do likewise? —Superintendent Ashland Sunday-school.

The Ladies' Missionary Society of the Evergreen Baptist church gave their supper last Friday night. That it was a complete success it is useless to say. The tables were liberally patronized, and about \$100 net were realized. The ladies know no such word as fail and when they undertake to do anything they always succeed. The object of the supper was a praise-worthy one, and we are truly glad to chronicle the fact that the ladies re-

ceived so much encouragement. Twenty-five dollars to State mission within Bethlehem Association, \$25 to Cuban mission, Havana, \$50 to Home Missions to aid in building a church in San Angelo, Tex. —Star.

On account of ill health from bronchitis and catarrh, Rev. C. W. Hare has temporarily retired from the ministry and becomes associate editor of the Camden Home Ruler. In his salutatory he says: "To no one is this step more painful than myself. I entered the ministry under protest, feeling the solemnity of the calling, and my weakness, but the Lord blessed my efforts in the conversion and strengthening of a few souls. Never have I loved a work as I have this, and only the apparent necessity of rest could induce me to withdraw from it. To the members of my two churches I am warmly united because of their love for me, their sympathy and aid tendered in so many delicate ways, and I pray the Great Head to bless them by sending one who can do more for them than I have done." We hope that ere long his health will be fully restored and he will re-enter the ministry.

Rev. R. T. Hanks fills a column and a little more of the last Texas Herald in airing his views of the newspaper muddle. He tells the Texas Baptists that Prof. Chas. L. Cocke is "one of the wisest leaders in the Virginia General Association," and then quotes the professor as saying that "a newspaper quarrel and rival papers" would ruin everything in Virginia, and then Bishop Hanks adds: "If a newspaper quarrel in Virginia, where the Baptists have been at peace for time immemorial, would likely do such harm, what might we not expect from the discussion our newspaper brethren are proposing to get our first General Convention into?" Bro. Hanks is right about that. Many Baptists wish something for their unemployed energies, and they enjoy nothing more than a newspaper duel—enjoy it as much as some others enjoy going to the circus—"just to see the animals." —Religious Herald.

Ordination of Deacons.

In pursuance of the arrangements previously made, the ordination of the newly elected deacons, Bro. E. H. Caines, Wm. E. Pierce, and B. T. Eley, took place this evening after the ordination sermon by Rev. C. A. Stakeley, of Charleston, S. C. Text: 1st clause, 13th verse, 5th chapter of Matthew, "Ye are the salt of the earth." The charge to the deacons was given by the pastor, Rev. J. E. Chambliss, charge to the church by Rev. C. A. Stakeley, and the ordination prayer by Rev. J. E. Chambliss, and after giving the hand by the church, as a pledge of hearty co-operation and support, the benediction was pronounced by Rev. C. A. Stakeley. —Church Clerk.

How to Develop a Church.

In some respects a church is like a garden or a farm; it will yield in proportion to what you put on it. The farmer who never puts anything on his farm to fertilize and renew it, but is content to get all out of it he possibly can, will, in a few years, see his farm become barren and hard to cultivate. But the man who is careful to fertilize his land, to return to the earth the elements which have been exhausted by cultivation, will be rewarded with increasing crops and the improvement of his land. Just so a pastor who puts but little labor on a church, and is content with what he can get out of it, will soon come to see the benevolence and spiritual life of the church drying up. You must fertilize your church, "feed the flock with knowledge and understanding," if you would see the members grow and become "strong in the Lord and in the power of his might." Study the wants of your people and give to each member his portion of instruction in due season. Preach to them "publicly and from house to house," "all the words of this life," and faithfully instruct them in all their duties to God and to men. Organize them; see that the church is properly officered, and that every officer thoroughly understands the nature of his office and the duties pertaining thereto. Then divide your church into committees, giving each and all something to do, and then see to it that they do it. Tell them what needs to be done and urge them from the highest considerations of love to Christ and the souls of men to do the work assigned them. Do not scold, do not fret, but be yourself all the time about the Master's business, and let your brethren see in you an example worthy of their imitation. Be ever ready and able to say to your flock, "Follow me as I follow Christ." Treat your church thus, and it will be neither barren nor unfruitful, but will flourish and blossom as the rose, and bring forth an abundant harvest to the honor and glory of God. —Western Recorder.

A Good Offer.

Those who intend to go to heaven with a cheap religion are likely to fail of heaven.

Christian Obligations.

The whole duty of the Christian is far from being discharged by simply joining the church. It is not joining the church that makes the Christian; but faith in the Lord Jesus Christ, and obedience to his Word. Joining the church is the result of being a Christian, the natural outgrowth of conversion, as being the earthly home of the children of God. There must necessarily follow a consistent Christian life, which requires not only abstinence from evil, but doing good. Christianity is an active principle; aggressive in its very nature and positive in its demands. A mere nominal Christianity is the contempt of the world and a hindrance to the cause.

Christians are "the light of the world" and are commanded "not to put their light under a bushel," but to let them "so shine that others glory in their good words, may glorify our Father in heaven." The light must not only be seen, but should be shining on good works. Having accepted the invitation to "Come" to Christ, the injunction to "teach," etc., becomes an obligation. And the Word is not silent as to where, nor as to what is to be done. The Great Teacher not only says; but he gave example, and the disciple in following his Lord should be able to say "this is the way, walk in it." Hence the obligation to study the Scriptures—they are the supreme and only rule of faith and practice.

If the Christian's light is hid, or shines in the wrong way, he either becomes a stumbling block or leads others astray. He cannot live in seclusion, or so conform to the world as to make it uncertain where he belongs; and do "no harm." Seclusion is selfishness, and the spirit of Christianity is the sacrifice of selfishness for the good of others. Conformity to the world is practically "crucifying the Lord afresh, and putting him to open shame." Can a true Christian do this willingly and set up a defence? This is a matter for serious thought; it is no light affair. God's ancient people thus transgressed, and after repeated warnings were punished. The cry of the prophet was, "my people do not consider."

Thoughtlessness will not avert calamity. In the day of final accounts, the sentence of "depart" will be pronounced not only upon transgressors, but also upon those who neglect their obligations. The duty to teach others "the way, the truth and the life" can not be shirked, nor be done entirely by proxy. These words may come ringing in the ears; this oughtest thou to have done and not to have left the other undone. Every Christian has something to do—each has a gift and must exercise it for Christ. It was the servant who had the one talent that "buried it," and he was "cast into outer darkness," because he had done nothing.

The chief obligation of a Christian is to glorify God. Can he do this by visiting saloons or indulging in home? Is it done in the merry dance or around the card table? Are smoking, chewing and snuffing done to the glory of God? We may eat and drink to the glory; but in these as well as other things the injunction "to be followed," "let your moderation be known unto all men." But there is no such thing as moderation in evil; for the Word says, "abstain from every appearance of evil." —L., in the Southern Baptist.

Sin and its Penalty.

There is no secret religion nor school in philosophy of which we are aware that does not recognize the fact that sin incurs penalty. Those who reject the idea of any punishment after death argue that sin receives its whole penalty through the evils of its present life, or that Christ makes full satisfaction for all. Others while admitting future retribution argue that it will ultimately satisfy itself or work a reformation and secure a final restoration.

That a penalty is affixed to the laws of nature no one can doubt. Every one knows that a disregard of the laws of health must subject him to suffering, that he who puts his hand in the fire must be burned. Those who regard all suffering as simply the consequence of violating natural law, do not accuse nature of injustice or cruelty because of the sufferings that follow disobedience. But the benevolence of God might just as reasonably be impeached because of the penalties of natural law, as for a positive retribution. Thus whichever way we turn in our moral or natural world retribution for sin committed, for law broken, must be met. Why then not avail ourselves of the rich provisions of God's mercy and grace and welcome the free and complete deliverance from the penalty of guilt? Why complain of the mode of deliverance when the results are all that can be desired? —Christian Teacher.

A Good Offer.

Ministers and others desiring to purchase a writing machine will do well to accept promptly the offer made in advertisement elsewhere. We know personally that it is a reliable one.

State Convention.

Delegates who expect to attend the Baptist State Convention, which convenes in the First Baptist church at Birmingham, Ala., on July 16th, will please send in their names at the earliest convenience, so that the Committee on Hospitality can better facilitate their work in providing homes. Send names on a postal card to G. G. MILES, Chairman of Committee, Birmingham, Ala.

In order that the work of the committee may be accomplished with the greatest ease (and as it is a labor of love, we should make it as light as possible) we suggest:

1. That delegates from churches be elected at June conference and names forwarded at once, so that all names shall be reported by July 1st, if possible.
2. All delegates will be entertained. Hotels will make special rates for visitors.
3. Send your name on a postal card (do not write a letter) to Mr. G. G. Miles, and not to pastor of the church; and, if after writing you find that you cannot go, drop another postal card to Bro. Miles, so that your home may be given to some one else. —Elys.

State Convention Programme.

Suggestions by the Committee on Order of Business, appointed by the Convention, for a Ministers' Meeting to be held with the First Baptist church of Birmingham, on the day preceding the sixty-third session of the Baptist State Convention of Alabama.

THURSDAY, JULY 15th, 1886.
Morning Session—10 A. M. to 1 P. M.
System essential to financial success in the work of the church. Opening address, 30 minutes, by G. A. Nunnally.

Evening—8 to 10 P. M.
Mutual obligations of the church and community. Opening address, 30 minutes, by J. B. Hamblen.

Order of Business, suggested by the Committee on Programme, for the Sixty-third Session of the Baptist State Convention of Alabama, to be held in the First Baptist Church of Birmingham, beginning July 16th, 1886.

FRIDAY, JULY 16th.

Morning Session—9 to 1 o'clock.
1. Opening Exercises.
2. Enrollment of delegates.
3. Election of officers.
4. Address of 10 minutes by pastor, D. J. Purser, and response by former President.

5. Receive correspondents and visitors.
6. Appoint correspondents to other bodies.

7. Hear reports from: 1. State Mission Board. 2. Committee on Evangelization of Colored Race. 3. Committee on Sunday Schools. 4. Board of Ministerial Education. 5. Trustees of Howard College. 6. Trustees of Judson Institute. 7. Any other college. 8. Directors of the Convention. 9. Treasurer of the Convention. 10. Appoint committees on: 1. Religious exercises. 2. Finance. 3. Nominating delegates to Southern Baptist Convention.

Evening Session—8 to 10 o'clock.

Convention sermon by A. C. Davidson. Alternate, B. F. Riley.

SATURDAY, JULY 17th.

Morning Session—9 to 1 o'clock.
1. Devotional exercises 9-9:30.
2. Miscellaneous business 9:30-10.
3. Report on State Missions. (This includes Sunday Schools, Colportage, and Evangelization of the Colored Race.) 10 to 11. Opening address, 30 minutes, by J. J. D. Kenfroe.

Evening Session—8 to 10 o'clock.

1. Devotional exercises 8-8:30.
2. Report on Ministerial Education 8:30-9. Opening address, 35 minutes, by J. P. Shaffer.

SUNDAY, JULY 18th.

Missionary sermon, 11 o'clock, a. m. by M. B. Wharton. Alternate B. H. Crumpton.

MONDAY, JULY 19th.

1. Devotional exercises 9-9:30.
2. Miscellaneous business 9:30-10.
3. Report on Home Missions 10-12. Opening address, 30 minutes, by B. F. Riley.
4. Report on Woman's Work 12-1. Opening address, 30 minutes, by A. W. McGaha.

Evening Session—8 to 10 o'clock.

1. Devotional exercises 8-8:30.
2. Report on Foreign Missions 8:30 to 10. Opening address, 30 minutes, by John F. Purser.

TUESDAY, JULY 20th.

Morning Session—9 to 1 o'clock.
1. Devotional exercises 9-9:30.
2. Report on Temperance 9:30-11. Opening address, 30 minutes, R. S. Moody.

3. Denominational Education 11-12:30. Opening address, 30 minutes, W. E. Lloyd.

4. Miscellaneous business, 12:30-1.

NOTE.—The President will require those making the opening addresses, to observe the Half Hour limit, this programme having been arranged with special reference to such limitation. Chairmen of committees are expected to have their respective reports in the Convention at the time specified for them.

Chairman Committee.

J. S. DILL, Secretary.

Association Minutes Wanted.

I need the following Minutes for 1885, to-wit:

Clear Creek,	Town Creek,
Harmony, West,	Weogufka,
Macedonia,	Yellow Creek,
Will send brother in each association please favor me with a copy of Minutes at once! Don't wait for somebody else.	
WM. A. DAVIS,	
Statistical Secretary,	
Montgomery, Ala.	

Bro. W. B. Crumpton needs the following Minutes for 1885 to complete his file

Alabama Baptist.

MONTGOMERY, ALA., MAY 27, 1886.

Speakers' Sure Threat.

Public speakers and pulpit orators are constant sufferers from throat trouble. For such the best remedy that has yet been found is Dr. Starkey's Compound Oxygen, as made by them at their laboratory, No. 1529 Arch street, Philadelphia, Pa. The Rev. S. J. May, of Alabama, writes: "Well, I must confess, and I do it gladly, that your Compound Oxygen is, I think, the most wonderful remedy, at least, for all diseases of the throat and lungs that I ever heard of, or believe to be in existence. This endorsement is equalled by many hundreds of others. Write for a pamphlet on the subject, which will be sent free of postage."

Anything which makes religion its second object makes religion no object. God will put up with great many things in the human heart, but there is one thing he will not put up with in a second place. He who offers God a second place, offers him no place.

The President of the Cambridge, Mass., First Cong. Soc. recommends Hood's Sarsaparilla as a building up and strengthening remedy.

There is no valid reason why we should postpone faith in the oracles of God until every vexatious dispute about their literary vehicle has been terminated. (T. Vincent Ryan.)

Prompt success in curing disease depends upon finding and removing the cause. In the case of the patient, Dr. Starkey's Compound Oxygen, Ague, etc., are only so many names for Malaria in the system. This must be destroyed before a cure can be effected. (Shallenberger's Pills do this, and one day will prove the assertion after all other remedies have failed.)

Use your gentlest voice at home. A kind word is a joy to the dear ones around the family hearth. Treat to sweet tones now, and it will keep in tone through the year.

The Root of the Evil. To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving no vestige of scrofula in the vital fluids. Thousands who have been cured of scrofula by Hood's Sarsaparilla, testify to its wonderful blood-purifying qualities. Sold by all druggists.

Dr. Talnage says: "A man in the club is usually as genial, but as shy as a cat at home; he is at the club, but stings about his wife's dress and children's shoes."

Relief is immediate, and a sure cure. Piss's Remedy for Catarrh. 50 cents.

Satan selects his disciples when they are idle, and Christ chose his while they were busy at work, either mending their nets or casting them into the sea. (Farndon.)

ADVICE TO MOTHERS.

Mrs. Winslow's SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

Faith brings the life which makes us new men, and then we can keep the commandments. If we have faith, and are new men, and do God's will, we need no rites but his love. Without these all rites are nothing. (Dr. A. Maclean.)

COUGHING, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. (For sale by all Druggists at 25c., 50c., and \$1.)

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 be assured that he who hath helped will help, and that he who hath loved will love unto the end. (Thomas Erskine.)

GIENNA'S Sarsaparilla cleanses and beautifies the skin, cures Eczema, Eruptions, Itch, Corns, Scalds, Sores, Ringworms, and all skin diseases. It is the best remedy for all skin diseases. (For sale by all Druggists at 25c., 50c., and \$1.)

The way of every man is declarative of the end of every man. (Cecil.)

Recreation.

An eminent English writer, commenting upon the desirability of recreation, says:

"There are people in the world who would, if they had the power, hang the heavens about with crapes; throw a shroud over the beautiful and life-giving bosom of the planet; pick the bright stars from the sky; veil the sun with clouds; pluck the silver moon from her place in the firmament; shut up our gardens and fields, and all the flowers with which they are bedecked, and doom the world to an atmosphere of gloom and cheerlessness. There is no reason or morality in this, and there is still less religion."

"A benevolent Creator has endowed man with an eminent capacity for enjoyment—has set him in a fair and lovely world, surrounded him with things good and beautiful, and given him the disposition to love, to sympathize, to help, to produce, to enjoy; and thus to become an honorable and happy being, bringing God's work to perfection, and enjoying the divine creation in the midst of which he lives."

"Make a man happy, and his actions will be happy too; doom him to dismal thoughts and miserable circumstances and you will make him gloomy, discontented, morose, and probably vicious. Hence coarseness and crime are almost invariably found among those who have never been accustomed to cheerful, whose hearts have been shut against the purifying influences of a happy communion with nature, or an enlightened and cheerful intercourse with man."

Thou art seeking thy life in the dispersion of the cloud, and all the time thy light is in the cloud. Thou art like the old patriarch of Uz, Thou art asking God for an explanation of the darkness and thou art expecting an answer from all quarters but one—the darkness itself. (George Matheson.)

Announcement. To the Democratic and Conservative Voters of Montgomery county: I respectfully announce myself a candidate for re-nomination to the office of Judge of Probate before approaching convention.

F. C. RANDOLPH.

The Book of God.

The Bible is the best book in the world. (John Adams.)

There is a book worth all other books which were ever printed. (Patrick Henry.)

The Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe. (O. M. Mitchell.)

The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word. (Prof. Dana.)

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truth contained in the sacred Scriptures. (Sir John Herschel.)

In my investigation of natural science, I have always found that when ever I can meet with anything in the Bible on my subjects, it always affords me a firm platform on which to stand. (Lieutenant Maury.)

It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation. (George Washington.)

If the God of love is most appropriately worshipped in the temple of religion, the God of nature may be equally honored in the temple of science. Even from his lofty minarets the philosopher may summon the faithful to prayer, and the priest and sage exchange altar without the compromise of faith or knowledge. (Sir David Brewster.)

The more one studies methods of spiritual usefulness and their comparative results, the more he is convinced of the value of promptness and directness. Here is a Sunday-school scholar, for example, who has seemed to be solemnized by some truth suggested by the lesson. He ought not to be neglected, until the impression made by that truth has passed away, for want of being encouraged and strengthened.

That great gift "grace," will come in continuous bestowment to all saints in Christ; wave upon wave as the ripples press shoreward, and each in turn pours its tribute on the beach, or as pulsation after pulsation makes one golden beam of unbroken light, strong-winged enough to come all the way from the sun, gentle enough to fall on the sensitive eye ball without pain. (Maclean.)

You that are little ones when the Lord speaks to you, cry to him. "Speak, Lord, for thy servant heareth;" and when, in the class or in the house of God, the word is preached to sinners, remember it is preached to you quite as much as to men who are six feet high. (C. H. Spurgeon.)

Appointments.

Rev. H. B. Ralls, missionary of Cahaba Valley Association, will fill the following appointments:

Greensport church, Tuesday, 11 a. m., and 8 p. m., June 8th.

Providence church, Thursday, 11 a. m., and 8 p. m., June 9th.

Broken Arrow Station, Saturday, 8 p. m. and Sunday, 11 a. m., June 12th and 13th.

Refuge church, Tuesday, 11 a. m., and 8 p. m., 15th.

Pleasant Grove church, Wednesday, 11 a. m. and 8 p. m., 16th.

New Hope church, Friday, 11 a. m. and 8 p. m., 18th.

Mt. Pleasant, Wolf creek, Saturday and Sunday, 11 a. m., 19 and 20.

Mt. Pisgah church, Tuesday, 11 a. m. and 8 p. m., 22nd.

Beulah church, Thursday, 11 a. m. and 8 p. m., 24th.

Pleasant Grove, Shelby county, Friday, 11 a. m. and 8 p. m., 25th.

New Prospect church, Saturday and Sunday, 11 a. m., 26th and 27th.

The following week to be spent as thought best by Bro. Ralls.

N. A. Hood, For Com. Ashville, Ala., May 20th.

Literary Notes.

The English Pulpit of To-day continues to improve with each issue. The May number contains sermons by Canon Farrar, George Macdonald, Alexander Maclean, Mark Guy Pearse and Dr. Westcott, together with Prayer Meeting talk, Sermonic Framework, Reviews of New Books, etc. The Pulpit occupies an entirely new field, covered by no other periodical in this country. Yearly, \$1.50; Clergymen, 1.00; specimen number, 15 cents. A. E. Rose, Publisher, Westfield, N. Y.

D. Lothrop & Co., issued in April a new book for girls, by Annie H. Ryder. Its easy style, and its tender regard for the young will quickly win the interest of girls between the ages of fifteen and twenty. Its practical nature will appeal to them in the chapters on How to Talk, How to be Acquainted with Nature, What to Study, Girls and their Friends, Moods, The Commonplace, Youths and Maidens, etc. "Hold up your heads girls!" or helps for girls, in school and out.

The Magic of a Voice, a novel by Margaret Russell Macfarlane, which

Messrs. Cassell & Company have in press, is a story of country life among the higher classes of Mecklenburg. It is a musical novel and the characters are drawn from life. The author's style is simple and direct, and the story has a special interest on account of the information it gives in regard to the manners and customs of a type of German society rarely presented to the novel reader.

FRANK LESLIE'S POPULAR MONTHLY for June, 1886, opens with a very vivid sketch of the statesman who at this moment rivets public attention—William Ewart Gladstone—grappling boldly with a problem which for a century has taxed the intellectual powers of the leading men in power in England—a government for Ireland which shall insure the well-being of the people, and retain the island as a contented part of the British Empire. We see him here, drawn with pen and pencil, in public life and in his loved home at Hawarden. A. S. Rawson, well known as an authority on Oriental matters, carries us, with his description and drawings, into the tents of the Arabs to hear A Bedouin Tribal Poetess.

The volume of Representative Poems of Living Poets, which has been going through the press of Messrs. Cassell & Company for some months past, will be ready for publication on the 14th of this month. There have been some delays in the publication of this volume, but they were delays that the public will profit by as they arose from the great care that has been taken in the making of the book. There are eighty poets, English and American, represented and there are two hundred and ninety-eight poems. These cover seven hundred and twelve pages, exclusive of Introduction, Preface and Indexes.

THE MAGAZINE OF ART FOR JUNE. The frontispiece of the Magazine of Art for June is Constable's Hay-Wain, a picture for which the original owner gave about £70, and which was recently purchased for a fabulous sum and presented to the national gallery by a Mr. Vaughn. Guilford, is the subject for a most enticing pen and pencil study. Guilford is not mentioned with any enthusiasm in guide-books, yet it is filled with fine examples of early English architecture. Besides old houses it has a Norman castle, two fine churches, a ruined chapel with a town hall and hospital that are sufficient attractions of themselves for the lovers of the picturesque. This paper is followed by one on Alexander Cabanel, who, though we may not personally care for his art, has many and enthusiastic admirers. A portrait of the painter is given, also a reproduction of his famous "Desdemona."

Demorest's Magazine for June is filled with an unusual array of articles. Jenny Fenimore contributes The American Drama and its Typical Stars. W. Jennings Demorest, the Signs of the Times, and Katharine Armstrong, Art Work in Medal. Other good articles are Emanuel Geibel, Rose Hartwick Thorpe, and China Painting at Home. That Other Person, is continued and the shorter stories are of interest. The department, including that devoted to the cause of prohibition, are quite full. The frontispiece is a steel engraving, The Love Story.

Secular Notes.

We clip the following complimentary notice of Col. S. S. Scott, of Russell, from the Los Vegas Gazette, New Mexico: "Col. Scott, agent of the government to investigate claims for Indian depredations, has removed his office from the Optic block to the extreme southern room in the Exchange hotel. Col. Scott is one of the most laborious and faithful servants of the people whom this writer has ever known. He seems to give every energy of his body and mind, during every hour of the day, to the work he has in hand. He is rapidly completing his work and soon will leave our city—all too soon for those who have the pleasure of his acquaintance."

There are over 300,000 Knights of Labor in the United States.

Francis M. Taylor, Probate Judge of Winston county, against whom impeachment proceedings were had on the 16th inst. before the supreme court, pleaded guilty to wilfully neglecting to forward reports of licenses issued by him in 1884 and 1885 to the Auditor. The court deposed him from office.

The government of Switzerland is taking active measures to put an end in that country to the propagation of the doctrines of the Mormon church. Numerous arrests of Mormon missionaries have been made and it is probable that more will follow.

The director of the mint has prepared a statement in regard to the present money circulation in thirty-nine countries of the world as compared with the circulation as reported a year ago, which shows a decrease in the gold circulation of about \$52,000,000, an increase in the silver circulation of \$42,000,000, an increase in paper circulation of \$112,000,000. He attributes the loss in gold circulation to a reduced production, and to

the increased use of that metal in ornamentation and the arts.

On the 19th inst., Judge Mallory, in his charge to the grand jury, which will investigate the labor riots, created a sensation. It is very severe on the anarchists. The judge declared that boycotting is an indictable offense, and advised the grand jury to investigate character and nature of the labor organizations in Milwaukee. In conclusion he said: "Every citizen must be protected in the exercise of his rights, or we must admit that we have no government. Mob law should be tolerated no longer."

Wm. E. Weber, a socialist, says he was present at a socialist meeting in Chicago the day before the Haymarket riot, and that lots were drawn as to who should use bombs at the meeting the next night. Twenty men drew the fatal ballots and twenty bombs were provided. None but spies knew to whom the bombs were given. The reason only one was thrown may be that the police arrived very late, when many of the organizers of the meeting had gone home.

Labor strikes continue all over the country. It has not been so prevalent in the South, but in all the Northern and Western cities, operatives in every business have rebelled against the old systems, and hence there is trouble all the while. Where and when it will end can't be told.

The Ninth New York Regiment proposes to equip, transport and maintain in the field 10,000 men to support home rule in Ulster, Ireland, against all Loyalist opposition.

Gov. Foraker, of Ohio, has transmitted to the Senate an engrossed copy of the resolution passed by the house of representatives of the legislature of that State preferring formal charges against United States Senator H. B. Payne, in connection with his election, and it was presented to the Senate and referred to the committee on privileges and elections.

Georgia politics is at red heat and heating. The two candidates for governor are saying bad things. Maj. Bacon tells Gen. Gordon that he sold out to Joe Brown; Gordon retorts by telling Bacon that he fled from Yankee bullets. Politics has much of the dirtiness in it.

Fifteen lottery shops were closed in one day by the police in Mobile.

The last census showed a total of 17,392,000 persons engaged in labor in the whole country, and these figures may be fairly accepted as representing the aggregate strength of the workers of America in 1880. Since that time the army of toilers have greatly increased. At present there are, it is estimated, 8,000,000 engaged in agriculture, 4,500,000 in "professional and personal service," 2,000,000 in trade and transportation, and 4,250,000 in mechanics, manufactures and mining. It may be set down that, although the hardest physical toil in the shop, factory and shop falls to the lot of less than 6,000,000 in all, the designation of workmen properly applies to fully 12,000,000, as more than three-fifths of the whole are really dependent for their daily bread on the exercise of their muscles as well as their brains.

The Housekeeper, Minneapolis, Minn., was burned out for the second time in six years, April 12th, and a part of its large subscription list destroyed. Several of the ladies employed barely escaped with their lives. Such of our readers as do not receive the May number promptly, should write to the publishers, giving full address, time when subscription was made, and length of time paid for. The May number will then be forwarded and the name restored to the list.

100 Doses. Hood's Sarsaparilla is the only medicine of which this can be truly said; and it is an unshakable argument as to the strength and positive economy of this great medicine. Hood's Sarsaparilla is made of roots, herbs, bark, etc., long and favorably known for their power in purifying the blood; and in combination, proportion, and process, Hood's Sarsaparilla is peculiar to itself.

"For economy and comfort we use Hood's Sarsaparilla." Mrs. C. BREWSTER, Buffalo. "Hood's Sarsaparilla takes less time and quantity to show its effect than any other preparation I ever heard of. I would not be without it in the house." Mrs. C. A. M. HERRING, North Chili, N. Y. 100 Doses.

One Dollar. Hood's Sarsaparilla cures scrofula, salt rheum, all humors, boils, pimples, general debility, dyspepsia, biliousness, sick headache, catarrh, rheumatism, kidney and liver complaints, and all affections caused by impure blood or low condition of the system. Try it. "I was severely afflicted with scrofula, and for over a year had two running sores on my neck. I took five bottles of Hood's Sarsaparilla, and consider myself entirely cured." C. E. LOVELL, Lowell, Mass.

"Hood's Sarsaparilla did me an immense amount of good. My whole system has been built up and strengthened, my digestion improved, and my head relieved of the bad feeling. I consider it the best medicine I have ever used, and should not know how to do without it." MARY L. PERLLE, Salem, Mass.

Hood's Sarsaparilla. Sold by all druggists. 50c. per bottle. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

PRAISE THE LORD, A SERVICE FOR CHILDREN'S DAY.

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WEATHER BULLETIN.

You read it. You note the indications for the day, then prepare for the weather. That indicates wisdom. It's more important to you to observe the

HEALTH BULLETIN.

Don't neglect its indications. They are personal to you. Study them carefully, understand them thoroughly, act upon them promptly.

INDICATION! Headache. It's a disordered Stomach. Most likely accompanied by Constipation. Brown's Iron Bitters will cure the Headache and Constipation too.

INDICATION! Nervous Headache. This means Weak Nerves, Excited Nerves, Nervous Prostration. All nervous troubles cured by the strengthening qualities of Brown's Iron Bitters.

INDICATION! Dyspepsia and Indigestion. Be careful of your diet. Look well to your habits. Give aid to these by using Brown's Iron Bitters. It will cure.

INDICATION! Biliousness. Brown's Iron Bitters is what you need. It will remove the cause and cure the disease.

INDICATION! Impure Blood. Causes no end of physical disturbances. Purify and enrich your blood and remove the cause of many diseases by using Brown's Iron Bitters.

INDICATION! That Tired Feeling. Don't neglect this. It's a storm signal. It's not a cause but the result of physical derangement. Get rid of it at once. It means an exhausted body, an overworked brain. Give both the aid of Brown's Iron Bitters. It will restore the body and rest the brain.

INDICATION! General Debility. Results from inattention to the preceeding indications. Those complaints have produced this condition. Even now you can obtain relief and be cured by Brown's Iron Bitters.

INDICATIONS! Kidney and Liver Troubles. Danger threatens. Can only be successfully treated and completely cured by Brown's Iron Bitters.

LOCAL INDICATIONS! Chills and Fevers. Spring Fevers. You will find a certain remedy in Brown's Iron Bitters. It supercedes the use of Quinine and produces better and permanent results.

It won't hurt your teeth. It won't discolor them. You can have all the testimony you want of the value of Brown's Iron Bitters. Write to BROWN'S IRON BITTERS, CHEMICAL CO., Baltimore, Md. SPECIAL INDICATIONS! Throughout the Southern Atlantic and Gulf States. Spring Fever will prevail for sometime.

It's in the Weather. It's on the Health Bulletin. Don't overlook it. Brown's Iron Bitters is a specific for its cure.

A BARGAIN. —ON A— Writing Machine.

A single case Caligraph, admirably adapted to private use by a minister, is offered for sale at \$45.00—regular price, \$70.00. It has been used but little, and is warranted to be in excellent condition. Address promptly.

J. M. L., Care ALABAMA BAPTIST, Montgomery, Ala. may27-41.

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Brown's Iron Bitters So Effectively cured Mr. J. L. Quatterman, Broad St., Selma, Ala., of pain he had endured from kidney affection that he has had no return of it.

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A MONTH & BORED for 3 live Young Men or Ladies, in each county. Address P. W. ZIGLER & Co., Phila.

McShane Bell Foundry. Finest Grade of Bells. Casts and Re-casts Bells. Address McSHANE BELL FOUNDRY, 101 N. 3rd St., Philadelphia, Pa.

Brown's Iron Bitters Greatly benefited Mrs. M. V. B. Jordan, Montgomery, Ala., who used it for kidney affection. He recommends it to all sufferers from the same ailment.

STEEL ALLEY CHURCH AND SCHOOL BELLS. Address C. S. BELL & CO., NASHVILLE, TENN.

SHOW CASES, CEDAR CHESTS, ASK FOR ILLUSTRATED PAMPHLET. TERRY SHOW CASE CO. NASHVILLE, TENN.

Brown's Iron Bitters Cured Mrs. Wm. S. Smyth, Montgomery, Ala., of dyspepsia after she had suffered ten years. She says she believes it an unfailing remedy for this distressing malady.

I CURE FITS! Write I say now I do not mean to stop them for a time and then have them return again. I mean a radical cure. I have cured the disease of FITS, EPILEPSY or FALLING SICKNESS, a distressing study. I cannot say enough for you the worst case. As these cases have failed to be cured for years, and you have been told to use for a remedy, and I have cured many of them, and I will refund your money. It costs you nothing for a trial. Address DR. M. R. BOWDY, 301 Paul St., New York.

Brown's Iron Bitters Cured Mrs. Wm. S. Smyth, Montgomery, Ala., of dyspepsia after she had suffered ten years. She says she believes it an unfailing remedy for this distressing malady.

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Brown's Iron Bitters Cured Mrs. Odette Roberts, 111 Dexter av., Montgomery, Ala., of nervousness and headache and gave her a good appetite. She advised many of her friends to use it and they received benefit.

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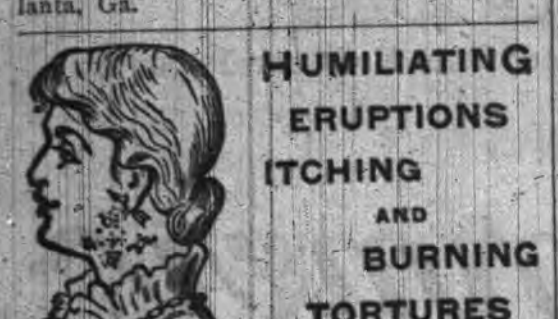
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Alabama Baptist.

MONTGOMERY, ALA., MAY 27, 1886.

Maggie's Adventure.

BY M. F. BUTTS.

Little Maggie Armstrong was out in the bitterest rainstorm of the season. It was a wild no-theater that lasted all day long till the world seemed drenched and chilled to its heart. Maggie was only ten years old, but she was the sister-mother of three little motherless children. It was wonderful how the child grew womanly all at once when her mother died, and the boy and the twins were left to her care.

"I'll do my best," she said, while the tears ran down her cheeks and her bosom was shaken with sobs. "I'll do my best, mamma. But must you leave us—oh, mother, mother!"

This was Mrs. Armstrong lay on her sick bed, and the good old doctor had told her that she could not live.

And Maggie did her best, as every one said. She cooked, and washed, and sewed, and amused the children, doing everything in the house for her father was not able to hire help indoors or out. The family lived on a corner of a seaside farm, and Mr. Armstrong did a little farming on his own account, but worked mainly for his neighbor whose tenant he was. Once in a while some friend came in for a day to help Maggie, and in this way she had put up quite a collection of winter stores. She had picked many quarts of beach plums, and selling half of them to the rich farmer's wife, Mrs. Mudge, she had got enough sugar to preserve the rest. Mrs. Mudge told her that she might have all the apples she could pick up on the ground under the trees; these apples she cut and strung for drying. Her father helped her in the evening about the cutting, but the stringing was "nothing but fun," she said, and it pleased Bob, the baby, and Dot and Daisy the twins.

When Maggie went after beach plums she took the three little ones with her, for, of course, it wouldn't do to leave them at home alone. They played in the sand, digging little wells or making cakes, while Maggie filled her baskets and pails, and then all went home, and Maggie stewed some of the plums for supper to eat with the short-cake that she baked on the "griddle."

Maggie had learned to row, child as she was, and her father had made her a pair of light oars for the boat. But it was understood that she would never take the children out in the boat for fear "something might happen." And something did happen, as I am going to tell you.

Mr. Mudge had told Maggie that she might have half of all the cranberries that she would pick, and after his pickers had left the bog, he allowed her to have all that were left. So she went gleefully like Ruth in the Bible story. Maggie's ambition was to pick cranberries enough to buy Dot and Daisy some Mother Hubbard cloaks for winter. She knew that Mr. Penniwise would let her have blue flannel in exchange for cranberries; and perhaps she could work a day for Mrs. Penniwise if there were not cranberries enough, to pay for the linings and buttons, etc. For Maggie really went out to work once in a while, taking baby Bob, Dot and Daisy along with her. She could do a good deal to help Mrs. Penniwise, for that lady had a baby and had no nurse, and Maggie could take care of the four children together.

Mrs. Penniwise used to pay Maggie ten cents a day for her services. But I began with telling you that storm. Maggie had earned a dollar by taking care of three quarts to sell that she thought would bring fifteen cents per quart. She left Bob and the twins with her cousin, Nat Nelson, and with her little fortune started for the village two miles away, to buy the flannel for the Mother Hubbards. Before she was half way there the rain came pouring down; but Maggie did not think of turning back, though the wind nearly took her off her feet. While she was gone a party of sportsmen with guns and dogs stopped at the little farmhouse and asked for shelter. They spent their time walking up and down impatiently, and making the dogs show off their tricks to amuse the baby and the twins; whenever there was a lull in the storm they would go out and throw sticks into the salt pond, an inlet of which came up close to the house, and send Spot and Smut to swim after them, and bring them back. Maggie went to the store, and Mr. Penniwise went to the store, and gave her good measure, even throwing in half a yard extra, because the piece of flannel that Maggie brought happened to be a remnant. Cranberries had risen, he said, and Maggie's were very fine ones, so he gave her thread and buttons; and he said he was sure his wife could pick up something that would do nicely for lining. Maggie was delighted with her bargain, and started for home in high spirits. She didn't feel the rain at all for the first half mile, but her hands began to get blue and uncomfortable, and her feet were soaked, and she shivered with cold before she got nearly home. By a cross-cut she could bring herself to the edge of the pond, and as her father would probably be at home, she would signal him to come after her with the boat. That would save nearly a mile, and bring her home in a very short time. When she reached the pond, after leaving the road and crossing the pasture, she found her boat lying on the marshy shore, held by a large stone to keep it from slipping out with the tide. Her father had crossed the cove, and gone to do an afternoon's husking for Mr. Mudge in his big barn.

"I can cross over and then keep watch for father, and send Nat for him," she said; as she pushed off the boat and threw the stone inside, stepping in lightly herself just in time. She took up the oars and paddled out into the pond, but she soon saw that she had run a great risk. The cove was covered with waves that rocked her boat like a cradle, the tide was

against her, and the wind swept her little flat-bottomed skiff out of its course in spite of all Maggie could do. In trying to make way against wind and tide, she soon grew very tired; and when at last an oar slipped from her trembling hand, and she reached far out to regain it, the little boat careened and she fell into the water. She immediately caught the boat, and holding it with all her might with her little chilled hands, she began to drift away from her home, which she could plainly see across the cove. She screamed loudly for help, but the wind carried her childish voice away over the waves, and she soon saw that there was no chance of her being heard. She knew that she must soon let go the boat, and even if her cousin Nat should happen to see her, he could do nothing. How bitterly she regretted taking the boat. If she had kept in the road, she might soon have been safely at home.

"Oh, baby, what will become of you?" she sobbed. "And I promised mother never to leave the children. What will she say to me?" And then her stiff hands left her hold, and the skiff floated away from her.

Just then she heard the loud barking of a dog; but the waves were already closing over her, and she said good-by to her heart and to her father and her children. But she soon rose to the surface, and the moment she appeared her dress was caught, and she went trailing through the water to the shore. Poor Maggie, she knew nothing of her rescue. She lost consciousness when she first went down, and but for the skill of the sportsmen would never have come to life again. When at last her eyes opened she was in her own room, with the strange men, the children, her cousin Nat, and a beautiful coal-black dog.

She looked at Nat, and her first words were "You must watch for father, and take the boat over." Then she remembered all, and said, "How did I come here?" Smut stood by her bed, and as she spoke he licked her hand. Nat and the twins pressed up to her and all spoke together, while Smut added to the confusion by saying in dog language, "I saved you."

When Mr. Penniwise heard of the accident he gave Maggie flannel enough to make up for her loss, and Mrs. Penniwise came over and made the Mother Hubbards, and Mrs. Mudge brought over a basket of mince-pies and hard ginger-bread, and kept the family in nice white loaves of bread till Maggie was quite well again. By that time she had become so much interested in the family, that she mothered them all winter.

"It paid very well to fall into the pond this time," said Maggie's father, "But don't try it again."

How Postage Stamps are Made.

The design of the stamp is engraved on steel, and, in the printing, plates are used on which 200 stamps have been engraved. Two men are kept busy at work covering these with colored inks and passing them to a man and a girl who are equally busy printing them with large rolling hand presses. Three of these little squads are employed all the time. After the small sheets of paper containing 200 printed stamps have dried enough they are sent into another room and gummed. The gum used for this purpose is a peculiar composition, made of the powder of dried potatoes and other vegetables mixed with water. After having been again dried, these small sheets of paper are put between sheets of pasteboard and pressed in hydraulic presses capable of applying a weight of 2,000 tons. The next thing is to cut the sheets in two, each sheet, of course, when cut, containing 100 stamps. This is done by a girl, with a large pair of shears, cutting by hand being preferred to that done by machinery, which would destroy too many stamps. They are then passed to another squad of workers, who perforate the paper between the stamps. Next, they are pressed once more, and then packed and labeled and stowed away to be sent out to the various offices when ordered. If a single stamp is torn away the whole sheet of 100 stamps is burned. Not less than 500,000 are said to be burned every week from this cause. The greatest care is taken in counting the sheets of stamps to guard against pilfering by the employees, and it is said during the past twenty years not a single sheet has been lost in this way. During the process of manufacturing the sheets are counted eleven times.—Inter-Ocean.

The Sun and the Earth.

The volume of the sun is about 1,330,000 times that of the earth. To give some idea of this difference let us make a few comparisons of familiar objects.

For instance, let the sun be represented by a man weighing 150 lbs. There are 7,000 grains in a pound avoirdupois, and this multiplied into 150 gives us 1,330,000. Now a grain of wheat, which was in fact the original of the grain weight. So you have on the one hand the sun represented by a large man, and on the other the earth by a grain of wheat.

If the sun were vain of his complexion he might wear a little black patch on his chin, a little larger perhaps than the earth. Or the earth might be a very small house-flying sitting on his bald pate. The earth would not be half large enough to make the sun a collar button.

A man may gain in weight under some circumstances three to five pounds a week. Should the sun take a notion to increase his weight in like ratio, it would take a hundred such bodies as our earth to supply him a breakfast. The earth would be so small a morsel for the sun he could scarcely taste it.

If he were taking medicine, the earth, sugar-coated, would be only a very small pill.

Take a pumpkin and put a mustard seed by it, or an apple and prick it with a needle point, and you will have further illustrations of what those figures mean. And yet we think we live on a great, big world!—Dr. Newbirk.

The Fisherman's Story.

A few years ago I was on a fair island which lies off our northern coast; and one Sunday noon, as I returned from the little church where I had spoken in the Good Shepherd's name to a few scattered sheep, I went into a fisherman's cottage to rest. It was a plain room where I waited; but there hung on the wall a little picture which was very precious to the old man and his wife. There were two vessels, and one was upon the rocks. Between the vessels was a small boat with two young men. The sea was very rough; but the boat was struggling desperately toward the wreck. The old fisherman pointed to the boat, and said "That's my boy." Then he told me the story. I wish I could tell it to you. A vessel had driven on the rocks in a storm, and was hopelessly lost. It was the old story—not "the old, old story"—the story of death, not of life. The other vessel had gone out in a blind desire to do something. A long way off from the wreck she stopped and watched. That was all; and it wasn't very much. But the men dared venture no further. It would be life for life; and they were not great enough for that. My boy said, "Cap'n, I'm going to try and save those men." And the Cap'n said, "Nelson, if you do, you'll be drowned." And my boy said, "Cap'n, I'm not thinking of being drowned; I'm thinking of saving those men." So he and a shipmate took the boat and went to the wreck. And they saved every man who was there. And my boy said, "It seemed to me as if the sea was smoother where the boat went than it was all around it." And I said, "Nelson, that was God." And he said, "I think you're father."

I wish I could tell you the story as I heard it from that lonely, gray-haired fisherman, that Sunday noon—the tale of his boy's heroism, sanctified by the boy's death not long after, when he was lost at sea and there was none save him. But I ask you now, if you were one of those same men, and Nelson Mitchell should tell you anything, would you not believe him? If he should make you a promise, would you not trust him? If he should ask your thought, your love, your service, would he not receive them? If he brought you a message from your father, would you not hear it? If you had wandered from your father, and he came through death to tell you that your father was waiting, longing to have you come home, would you not come? And if Nelson Mitchell promised to take you home in the boat which had saved you, you would go.

The Son of God has come for us. He sought us and died for us. He has found us. We will believe in him and rest in his love, and love him while, with rejoicing, he carries us home.—Independent.

The Unseen Hand.

"Thank you very much, that was such a help to me," said a sick woman as she dropped exhausted on her pillow, after her bed had been made for her.

The friend to whom she had looked up in surprise. She had not touched the invalid, for she had feared to give pain, even by laying a hand upon her. She knew that the worn body was so racked with many pains, and had become so tender and sensitive, that the sick woman could not bear to be lifted or supported in any way. All that her friends could do was to stand quietly by.

"I did nothing to help you, dear. I wished to be of use, but I only stood behind, without touching you at all. I was afraid of hurting you."

"That was just it," said the invalid with a bright smile; "I knew you were there, and that if I slipped I could not fall, and the thought gave me confidence. It was of no consequence that I could neither see, hear nor feel you. I knew I was safe all the time, because you were ready to receive me into your arms if needful."

The sufferer paused a moment, and then, with a still brighter smile on her face, she added: "What a sweet thought this has brought to my mind! It is just the same with my Heavenly Friend. 'Fear not, for I will be with thee,' is the promise, and thanks be to God, I know he is faithful that promised. I can neither see, hear nor touch Him with the mortal senses; but just as I knew you were behind, with loving arms extended, so I know that beneath me are the everlasting arms."—The Cottager and Artisan.

Carlo.

How well we all remember Carlo! He was a dear old dog, and belonged to Mr. Rhodes, the constable of our town. Carlo always made a point of attending all the fires in the town. He could mount a ladder like a fireman, and well do I recollect the last of his adventures.

It was toward evening on a holiday, and few people were in the place, as most of the citizens of the town were absent on a popular excursion. I remember feeling sadly disappointed at having to miss the excursion myself. At about five o'clock the bells in the churches began to ring very loud and fast; and Carlo, who had been lazily sleeping and watching the place, started up, and with two or three expressive growls that summoned his master, ran with all speed for the fire.

The dog was very busy and intelligent all the time, dragging down the stairs, with great speed and care, things of every description. As the fire was burning, the cry of a child was heard in the upper story.

Of course it was out of the question for any one to go up and expect to most of the citizens of the town were absent on a popular excursion. I remember feeling sadly disappointed at having to miss the excursion myself. At about five o'clock the bells in the churches began to ring very loud and fast; and Carlo, who had been lazily sleeping and watching the place, started up, and with two or three expressive growls that summoned his master, ran with all speed for the fire.

turn had been given up, a loud shout announced his arrival. He was terribly burned, and fell before he reached the ground; still holding with wonderful firmness a little babe.

The child did not prove to be greatly harmed; but poor Carlo's injuries were fatal. The brave dog received every care, but he died the next day.—Eagle Square, in "Dog Stories," St. Nicholas.

Training Fleas.

A flea circus, composed of about two hundred of the most distinguished and intelligent fleas in the entire family, was exhibited a few years ago.

Who first discovered that the flea was susceptible to education and kind treatment is not known; but the fact remains that on their small heads there is a thinking cap capable of accomplishing great results. In the selection of fleas for training, however, the same care must be taken as with human beings, as the greatest difference is found in them. Some are exceedingly apt scholars, while others can never learn, and so it is that great numbers of fleas are experimented with before a troupe is accepted.

One of the first lessons taught the flea is to control its jumping powers, for if its great leaps should be taken in the middle of a performance there would be a sudden ending of the circus. To insure against such misfortune, the student flea is first placed in a glass phial, and encouraged to jump as much as possible. Every leap here made brings the polished head of the flea against the glass, having the insect back, and throwing it this way and that, until, after a long and sore experience, and perhaps many headaches, it makes up its mind never to unfold its legs suddenly again.

When it has proved this, by jumping to jump in the open air, the first and most important lesson is complete, and it joins the troupe, and is daily harnessed and trained, until, finally, it is pronounced ready to go on the stage or in the ring.—From "The Smallest Circus in the World," by C. F. Holder, in St. Nicholas.

Sunny and Bright.

A visitor went one cold day to see a poor girl, kept at home by a lame hip. The room was on the north side of a bleak house. It was not pleasant without, and was certainly cheerless within. Poor girl, she seemed to have very little cheer, and as you entered the room the first thought was "If she only had a sunny room on the south side of the house." Thinking of this her visitor said: "You never have any sun, not a ray comes into these windows. Sunshine is everything; I wish you could have a little." "O," the young girl answered, "my sun pours in at every window, and even through the cracks. All the light I want is Jesus. He shines in here and makes everything bright to me." And no one could doubt her who saw the sweet smile of happiness on her upturned face. Yes, Jesus, "the Sun of Righteousness," shining in, can make any spot beautiful and any home happy. Let Jesus shine in all the little hearts, and make them little rays of light, shining in dark places, lighting up home, school, and playground.

If a man would sympathize with trouble and sorrow, he must have sorrowed and been troubled himself. It is that which has made the heart of Jesus the refuge of the sorrows of the world.

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Daily Daily Sun.	Daily Daily Sun.
Mixed Pass. Pass.	Mixed Pass. Pass.
No. 4. No. 2. No. 6. Stations. No. 4. No. 2. No. 6.	No. 4. No. 2. No. 6. Stations. No. 4. No. 2. No. 6.
6:30 2:00 2:00 Anniston 10:24 11:00 4:29	6:30 2:00 2:00 Anniston 10:24 11:00 4:29
6:50 2:16 2:16 Fords 10:13 10:40 4:09	6:50 2:16 2:16 Fords 10:13 10:40 4:09
7:10 2:30 2:30 Coldwater 10:00 10:20 3:48	7:10 2:30 2:30 Coldwater 10:00 10:20 3:48
7:35 2:47 2:47 Jonestown 9:48 9:51 3:23	7:35 2:47 2:47 Jonestown 9:48 9:51 3:23
8:03 2:57 2:58 Maunford 9:40 9:51 2:55	8:03 2:57 2:58 Maunford 9:40 9:51 2:55
8:23 3:07 3:07 M. Elder's 9:30 9:30 2:10	8:23 3:07 3:07 M. Elder's 9:30 9:30 2:10
9:33 3:27 3:27 Ironation 9:17 9:18 1:00	9:33 3:27 3:27 Ironation 9:17 9:18 1:00
9:52 3:42 3:42 Bowersville 9:05 9:05 12:30	9:52 3:42 3:42 Bowersville 9:05 9:05 12:30
10:10 3:48 3:47 Bergins 8:59 8:57 12:20	10:10 3:48 3:47 Bergins 8:59 8:57 12:20
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4:30 4:15 3:38 Talladega 8:50 8:30 12:20	4:30 4:15 3:38 Talladega 8:50 8:30 12:20
4:21 3:46 TACKEYS 8:39 8:19	4:21 3:46 TACKEYS 8:39 8:19
4:41 3:59 Chickasaw 8:26 8:04	4:41 3:59 Chickasaw 8:26 8:04
4:47 4:03 Berners 8:23 7:58	4:47 4:03 Berners 8:23 7:58
4:55 4:10 Reynolds 8:17 7:43	4:55 4:10 Reynolds 8:17 7:43
5:00 4:13 Weoka 8:14 7:33	5:00 4:13 Weoka 8:14 7:33
5:07 4:21 Adams 8:06 7:07	5:07 4:21 Adams 8:06 7:07
4:45 4:13 Sycamore 8:00 7:00	4:45 4:13 Sycamore 8:00 7:00



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Lv. Atlanta 6:00 pm 8:40 am

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Singer Sewing Machine 15 cents per dozen; two dozen for 25 cents. "Shuttles" 25 cents. Old 5 cents per bottle. Postage Extra.

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The Singer Manufacturing Co., 102 Dexter Ave., Montgomery, Ala.

THE CITY NATIONAL BANK, Of Selma, Alabama.

Statement to Stockholders, January 11, 1886.

RESOURCES: Loans and discounts, \$489,002.53; U.S. Bonds to secure circulation, 400,000.00; Other Stocks and Bonds, 160,252.56; Real Estate and Fixtures, 11,000.00; Expenses and Taxes, 2,426.65; Premiums, 12,000.00; Due from Banks, 138,449.11; Due from U.S. Treasury, 15,995.83; Cash in Vault, 194,274.87; \$1,423,401.70.

LIABILITIES: Capital Stock, \$400,000.00; Surplus and Profits, 165,122.68; Circulation, 358,550.00; Deposits, 499,729.02; \$1,423,401.70.

WM. P. ARMSTRONG, President. A. G. PARRISH, Cashier.

Fowlkes & Stollenwerck, General Hardware Dealers.

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