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How we should Study the Bible.

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Not that the writer has anything novel to communicate in this direction, nevertheless, it is good to have our pure minds occasionally stirred up in way of remembering old lessons, however well we know them, and are established in them.

1. *Study the Bible personally.*—We must do our own investigating. I am not sure but that sometimes we are more hurt than helped by the immense amount of commentaries and "lesson helps." In all events, we must do our own thinking, evolving for ourselves what God has evolved in his own word. For the Bible is inexhaustible, having for the true student one meaning to-day, and another meaning to-morrow; and both meanings are true. In the Dresden gallery of royal gems there is a silver egg; touch a spring, and it opens, disclosing a golden chicken; touch the chicken, and it opens, disclosing a crown studded with gems, touch the crown, and it opens, disclosing a magnificent diamond ring. So it is with the Bible: as we study it, we touch successive springs, disclosing exhaustless treasures. For so Augustine says: *Habet Scriptura haustus primos, habet secundos, habet tertios.* Again: we must compare scripture with scripture; for the Bible is its own best commentator. We must study the gospels in light of each other, for they constitute a beautiful specimen of divine mosaic, completing and interpreting each other. So also the Acts of the Apostles often interpret in a striking way the Epistles of Paul. And we must study the Old Testament not less than the New; for both covenants form one divine unit or rather unity. As Augustine finely says: *Novum Testamentum in Veteri latet, Veter in Novo patet.* We must study Genesis in light of Revelation, Exodus in light of Gospels, Leviticus in light of Hebrews, Chronicles in light of Acts, Psalms in light of Epistles, Ezekiel in light of Apocalypse, and *vice versa.* Again: we ought to master the subtle principles which lie at the foundation of Hebrew poetry and prophecy, especially the principle of parallelism; for while our rhyme is the rhyme of sound, the Hebrew rhyme was the rhyme of thought, or, as Ewald beautifully expressed it, "The rapid stroke of alternate wings, the heaving and sinking as of the troubled heart." Again: we ought to become familiar with the geography and natural history as well as the chronicles of the various countries mentioned in the Bible; for the path of an argument or the beauty of a sentiment often lies buried in a dry archaeological fact. The discoveries of oriental travelers often strikingly illustrate some dark passage or confirm some disputed statement of Holy Writ. A true map is in a certain sense a part of the Scripture itself. No subject of attainable knowledge which can be made to shed light on the sacred volume should be allowed to intimidate us by the difficulties which environ it, or escape our vision in its seeming insignificance. Again: we must put forth all our mental powers; so that we shall be able to perceive acutely, conceive accurately, reason closely, and express clearly. We must learn how to detect and trace delicate analogies, and bring out the real points in parables and comparisons. In encountering a difficult doctrinal passage, we must not only strive to take in the outlines of the argument, but also to detect and supply the subtle and often unexpressed links of thoughts. Above all, in pondering some particular clause of a paragraph, we must observe the general drift. If we had written a letter to a friend on some important topic, we would not think it fair in him to isolate a clause, and present it unmodified by the context; we would say to him, "Quote the whole trend. Once more: we ought frequently to summarize the aid of the imagination; for this noble faculty of man, no less than reason, is the gift of God; and hence is intended for use. Our conceptions of Biblical heroes and scenes would often be far more vivid and truthful were we to avail ourselves of imagination in transporting ourselves among them. For example: In order to understand the creative week, we must stretch our wings for a prolonged flight through the ages of the past, resting not till we stand by the Hebrew seer on his mount of inspired vision, and gaze with him on the gliding panorama of emerging creation. To understand the Epistles of Paul, we must link our fortunes with his, sitting with him at the feet of Gamaliel, being arrested with him on his way to Damascus, accompanying him in his long and perilous journeys, toiling

with him in the workshops of Corinth and Ephesus, feeling with him the Pharisee's sting in Jerusalem and the philosopher's sneer on Mars Hill, suffering with him shipwreck in the Adriatic, wearing with him the chain in Rome. In short, we must become Hebrews ourselves, dwelling with Abraham and Isaac and Jacob as sojourners in the land of promise, ascending with Moses the mount of God, pacing with the watchmen on the walls of Zion, bending our bows with the archers of Ephraim, weeping with the exiles by the rivers of Babylon, feeding our flocks with the shepherds of Bethlehem, and casting our net with the fishermen of Galilee. But let us beware of the old sin of being devoted to the mere letter of the Scripture. For, in these days of numerous and elaborate exegetical helps, the temptation is even stronger with us than it was with the ancient rabbins, to take a microscopic study of the words of the Bible, and so magnify the letter, which by itself killeth, as to obscure and lose sight of the spirit, which alone giveth life. It was said by Edmund Burke: "No man comprehends less of the majesty of the English Constitution than the *Nisi Prius* lawyer, who is always dealing with technicalities and precedents." We may devote so much attention to the outward tabernacle itself, noting its materials and shape and arrangements, counting its curtains and loops and hooks and sockets and chapters and filets and pomgranates, as to have no time to enter within the veil, to behold the beauty of Jehovah, or to inquire within his temple. In undertaking to interpret the Bible, let us follow the example of the Mountain Teacher in his interpretation of the Mosaic statutes concerning murder and unchastity and oaths and retaliation. In other words: let us seek for the central under the superficial, the essential under the incidental, the eternal under the transient.

2. *Study the Bible humbly.*—This, of course, involves the point of docility. For every one of us carries an insidious bias toward himself. Our moral judgment in this world is like a loaded die; and the heavy side, whether we will or no, always tends to fall toward self. Accordingly, in studying the Bible, we are evermore tempted to put our own thoughts and wishes into the sacred text. Be it for us then, as we enlarge in Bible study, to strip ourselves, as far as possible of all preconceptions, searching, not for the confirmations of our opinions, but for the truth of God! Only the pure in heart—that is to say, only those of unmixt, pellicid motives—shall see God. We must also remember that the Bible opens to us a realm in whose measureless height and depth and breadth the mightiest of earth's intellects is lost, as an atom in the universe of matter. Here is a sense in which it is nobly true that the more we know, the less we know; the loftier the height the vaster the horizon. Sir William Hamilton never uttered a truer paradox than when he said: "The highest reach of human science is the scientific recognition of human ignorance." The secret of the Lord is with them that fear him, and the meek he will guide in judgment.

3. *Study the Bible prayerfully.*—In the vision of the apocalyptic book sealed with seven seals, one only out of all on earth or in heaven was able to break the seals and read the scroll: it was he who is like the Lion of Judah and the Lamb of God. And he is still the only one who is able to interpret his own volume. We must consult him, then, if we would understand his word. After all, scholarship is but a telescope: no matter how perfect the instrument is, it is useless until applied to the eye; and then, when properly adjusted, it opens a vision of majestic orbs. Even so the mental telescope be adjusted to the eye of faith, and then even those spiritual nebulae, whose faint lustre scarcely arrests the passing glance, will be resolved into majestic orbs and systems of truth. Let us ever remember that it is not till the Holy Spirit does his work within us that we can understand his word without us. Ah, my friend, you may be a most ardent student of scripture, you may be perfectly versed in all biblical lore, you may be able to expatiate with all the learning and eloquence of a Paul on the transcendent themes of Revelation; yet, in spite of all this, the Bible will be to you a sealed book, even wrested by you to your own destruction, until the day dawn and the day-star arise—where? In your own heart. Pray then that the Spirit of God may "shine inward, and the mind through all her powers irradiate; there plant eyes; all mist from thence purge and disperse."

In his light alone shall we see light. Let us ever study the Bible then as on our knees.

4. *Study the Bible executively.*—That is to say, let us do the truth as well as believe it; execute the lesson as well as learn it. In fact, doing the truth is the only way of really believing it. Let us study the Bible then with the sincere and ardent purpose of executing God's will as he shall reveal it to us. Then will our Heavenly Father station us on the Delectable Mountains of the immortal Dreamer; and ever and anon our ears will catch clearer echoes of the angelic music, and our eyes command a more magnificent sweep of the glories of the celestial Canaan.—*New Testament Student.*

The Fifth Sunday Meeting.

The fifth Sunday meeting of the Shelby Association met with Summerhill church, two and a half miles east of Shelby Springs, Saturday before the 5th Sunday in May, 1886.

After reading of 1st Psalm by Rev. W. H. Connell, and prayer by Rev. W. W. Armstrong, Bro. W. H. Allen was called to the chair and Bro. Thos. M. Fancher was elected clerk. The delegates were enrolled and the body was declared organized.

The subject, Individual responsibility, was taken up and discussed by brethren W. P. McKellar, C. W. O'Hara, Thos. M. Fancher, J. M. McCord and W. H. Allen. After which the following resolution was adopted:

Resolved, That individual responsibility in promoting the cause of Christ is too often lost sight of in all of our churches and that greater efforts should be put forth to render every church member a laborer in the vineyard.

Adjourned one hour for dinner.

After reassembling, one half hour was spent in miscellaneous business. On motion, a question box was opened.

Bro. W. P. McKellar was appointed on committee on programme to fill a vacancy caused by the death of Rev. I. U. Wilkes. On motion, brethren were appointed to prepare resolutions on the death of Bro. Wilkes for publication in the ALABAMA BAPTIST. The regular order of business was then resumed.

The next subject on the programme was then taken up. Is it scriptural, and therefore right, for a church in the call of a pastor to stipulate his salary, and if so, what are the best means of raising such salary? The brethren appointed to speak not being present, after the reading of an essay prepared by Dr. E. B. Teague the subject was laid over until next meeting.

The third subject was taken up, viz., What has the world a right to expect of a gospel church? After discussion by brethren J. M. McCord, W. P. McKellar, C. W. O'Hara, W. W. Kirkland, Thos. M. Fancher, W. E. B. Jones, and J. C. Lyon, the following resolution was adopted:

Resolved, That the world has a right to expect of Christian people a life consistent with their profession. The question box was opened and the following was read out: Should church buildings be used for shows, fairs, exhibitions, hot suppers, etc.? It was answered unanimously, No.

Sunday morning 9 o'clock, the fourth and last was taken up, viz., Woman's Work. Discussed by brethren J. M. McCord, C. W. O'Hara, W. P. McKellar, J. D. McElroy, W. W. Kirkland, and W. H. Allen.

The following resolution was adopted: Resolved, That woman's work in the Lord's vineyard is varied, most noble and powerful of all other agencies, and hence is invaluable and indispensable. Rev. J. M. McCord preached at 11 o'clock, and W. W. Armstrong at 2 o'clock, followed by Bro. Lyon. The congregations were large and much interest was manifested, and we believe that great good was the result. We cannot refrain from expressing our heartfelt thanks to the good people of Summerhill church, and especially the sisters, for the efforts put forth to make the occasion an enjoyable one. The next meeting will be held with Six Mile church the fifth Sunday in August.

THOS. M. FANCHER, Clerk.

"Be true at any cost, but if obliged to say what is true and disagreeable, express it as pleasantly as possible. Truth has been compared to a picture; the manner of expressing truth, to the frame which ornaments it. Do not unnecessarily say disagreeable things. Where truth is not involved, and you have nothing pleasant to say, keep silent."

Talking one way and Voting Another.

BY A. S. WORRELL.

I have never, perhaps, in all my past life, been made to feel so keenly the need of men who are willing to "vote as they pray." While some may feel an honest pride in being able to say that they have always "voted a straight ticket," I am sure that my pride is not less genuine, when I aver that I never yet, knowingly, voted for an unworthy man to fill any office, and it is a fixed resolve with me never to charge my present policy in this regard. That there may be no misunderstandings as to what I mean by a man "unworthy" of office, I will say that I regard a drunkard, a man who habitually uses liquors as a beverage, or one who is the friend of the saloon, as unworthy of public office. I would not maintain that there is no integrity, no trustworthiness, or no capability in some such men; but I do say that drunkenness, or a tendency in that direction, is an evil of such magnitude as to disqualify any man, however capable in other respects, for an office of public trust.

And, if such officer be a legislator, can any one, with even the slightest powers of ratiocination, suppose that he will legislate against the whisky interest, or work against his avowed principles?

For my own part, I cannot fail to think that the consequences logically resulting from a vote must, of necessity, attach to the voter. If I support a whisky man for the legislature, I ally myself to the whisky interest—whether I wish to do so or not; and thus the guilt resulting from the destruction of property, character, life, and the loss of men's souls in perdition, growing out of the liquor traffic, must be ultimately traced to the voter. He is one who cannot dodge the charge of guilt for having kept alive the ruinous traffic by voting for a man that supported it.

Moral responsibility is not divisible. The man who votes in harmony with

guilt of all the evil that results from that vote? He knows that the whisky traffic is annually killing many of his fellowmen! By his vote he says, "Let the destruction go on, let men continue to drink, fill drunkards' graves, and finally take up their eternal abodes in the drunkard's hell! I vote to have the system of murdering my fellowmen continued!" Tell me, oh tell me! is not such a voter a moral murderer of the deepest dye?

It seems to me that the wickedest advocate of the fell traffic would, on thinking of this matter in its true light, shrink back with horror from the idea of casting such a vote, and find his knees smiting each other with such violence as to forbid his walking to the place where such a death-dealing ballot is to be cast! And yet some Christian men have been known to cast just such votes! Can there be any "light" in such a ballot, except it be the light that flashes from the "infernal pit"?

Nay, more; even Christian prohibitionists have been known to vote for men who were committed to whisky! Heaven forgive such a Christian—a such prohibitionist! "Oh, Temporal! Oh, Moral!" I have even heard it said that prohibition, Christian ministers have been known to vote for whisky men, or favor their promotion to office! This charge, however, needs proof. I would not believe such an accusation against any minister of the gospel, without first-class proof.

The least that any conscientious prohibitionist, (as it seems to me,) could do, would be to vote according to his principles; and this would certainly forbid his voting in the interest of alcohol, and lead him to vote for men (or seek to have men run for office) who will promote the interest of prohibition.

Moral obligation will not be met, in the case of any Christian man, who does not vote for prohibition, and exert whatever influence may be legitimately within his power, to have prohibition established as a part of the organic law of the land. The accused traffic will continue, until the Christian men, alive to their Christian and moral obligations, have the courage to step right out, and work and vote for prohibition. If all the Christian voters in Alabama would work and vote thus, infinite curse would be excluded from our beloved State. And would not God and angels approve such a work? Would not all pure intelligences, who love the race of man, say, "Well done!" to every such laborer in the cause of God and humanity? And would not devils and all men in harmony with the satanic government curse and oppose these

righteous toilers that labor to put this dire curse away?

Christian brother, if you do not try to put this evil away, are you not chargeable with the circumstances growing out of the traffic which you do not try to break up? Would this question might echo in every voter's conscience, until he will feel it to be a great privilege and a most solemn duty to work earnestly to put away the evil!

Fourth District, Union Association.

The next meeting of the fourth district of the Union Baptist Association was held with the Grant's Creek church, beginning Friday before the first Lord's day in August, 1886. Introductory sermon by Eld. J. L. Ray; alternate, J. H. M. Anders. Missionary sermon by Eld. M. M. Wood; alternate, Eld. J. C. Foster. Queries: 1. Are the churches bound by the action of their delegates at the association? Opened by J. M. Smith and R. H. Foster. 2. What are the duties of church members to their pastors? Opened by N. Cobb, and I. W. Edwards. Essays: 1. Prayer meeting of vital importance to church prosperity, read by H. F. Hill. 2. Obligation of church members to contribute for the spread of the gospel, read by R. H. Foster.

JOHN C. FOSTER,
Pastor Grant's Creek Church,
Fosters, Ala.

Judson Institute.

The exercises of the closing week of the Judson and Howard began with the sermon by Dr. John A. Broadus Sunday morning, June 6th. A large congregation of people, many of whom were strangers from a distance, came to hear the great preacher, and surely they were all well repaid.

The art lecture on Monday evening, and the recitals on Monday and Tuesday evenings, were well attended, and we hope were much enjoyed by those present.

CERTIFICATES OF PROFICIENCY.

It is a custom of the Judson to award certificates of proficiency in various branches of knowledge to young ladies who complete the course and passes successfully all the examinations therein. The following young ladies received these certificates on Wednesday, June 6th.

Mathematics—Misses M. Flowers, M. Givhan, M. Jones, G. Dawson, S. Hendricks, S. Rainer, W. Cunningham, M. J. Wyatt, E. Dawson, and A. Underwood. Latin—Misses G. Dawson, E. Bowen, M. E. Moore, M. Hain, Carrie Brown, and Inez Love. French—Misses L. Ward, A. Dyer, Inez Love, and M. J. Wyatt. German—Misses C. Brown, S. Rainer, and E. Dawson. English language and literature—Misses M. Munmerlyn and Maggie Lewis.

Thursday was commencement day of the Judson. After the reading of four of the essays written by the graduating class, the following young ladies received diplomas, as graduates in the Eclectic course: Miss Mollie Booles, of La., Miss Berta Davis, of Ala., Miss Mary L. Harwood, of Ala., Miss Mabel C. Kirver, of Ala., Miss Salla Redding, of Ala.

As graduates in the full course diplomas were received by Miss Olive Booth, of Ala., and Miss Salla Byrd, of Ala.

The essay of Miss Byrd deserves special mention as it was a production of unusual excellence. Rev. D. J. Purser delivered the address to the graduating class, and his words were earnest and well-timed. Let us hope that not only these graduates, but all who heard him may profit by his words of wisdom.

A year of great prosperity has just closed, and the friends of the Judson look forward to the future with bright anticipations. Pray that God's blessing may continue to be with us.

The Point.

Sunday-school lessons should be studied with an end in view. And that end ought not to be an attempt to please and entertain, merely. It is a good thing to create and maintain an attractive way of putting a lesson before a class, but what shall the profit be, if the teacher aims no higher than the art of being interesting, and the scholar gets no further than an appreciation of it? It were foolish, yes, exceedingly so, for any sensible man or woman, to spend the most lovely part of a Sabbath in catching butterflies. Yet their folly would amount to no more than that of those teachers who are aimless in their presentation of God's word. Spurgeon says that the best way to get up a good sermon was to "ascertain the end from the beginning." In other words, have in view a cardinal point and make every thought, desire, prayer and study converge on that point.

Sunday School Convention.

Pursuant to appointment of the Sunday-school Executive Committee, of the New River Baptist Association, a Sunday-school convention was held at the Baptist church at Fayette C. H., Fayette county, Ala., on Sunday, 30th day of May, 1886.

By 10 o'clock a.m., the hour for beginning services a large crowd of delegates and visitors, of both sexes, had almost filled the large and commodious building; and were pleasantly chatting and fanning and changing seats and greeting and hand shaking, when all at once, the Methodist Sunday-school, like a little army, officered and caparisoned, came filing in at the two great doors, and literally packed the house to its utmost seating capacity.

The Convention was called to order by J. H. McGuire, superintendent of the Fayette Sunday-school and chairman of the S. S. committee, and upon his motion, the proceedings were begun with devotional exercises, conducted by Eld. J. W. Rogers.

A committee on programme and order of business was then appointed, who afterwards reported the following subjects for discussion, viz:

1st. "Design of the Sabbath-school." and "On whom does the responsibility for the success of the Sunday-school depend?"

2d. "The lesson helps—their uses and abuses."

All except the last, were discussed at great length and with unusual ability and earnestness by the convention; and while it is impossible, and would not be desirable, to note separately what each speaker said, or his manner of saying it, yet we deem it a duty and we are certain it is a pleasure, to mention specially the beautiful, eloquent and touching speech of the Rev. I. Q. Melton on the first subject above laid down, and the learned and charming essay that was read before the convention by Bro. Robert S. Cox, of North Port, on the second.

An attempted outline of either of these efforts would do injustice to that to hear either of them was worth all the time and trouble of the convention.

At the close of discussion according to report of committee, the time and place for the next Sunday-school convention was fixed at Concord church, 12 miles southeast of Fayette C. H., on Saturday and Sunday the 24th and 25th of July, 1886.

The convention, though in session only about four hours, was a complete success. Everything conspired to add to the pleasure and enjoyment of the occasion.

J. H. MCGUIRE, Secy.

"We Went Forward Blindly."

A short time since I met the words which stand at the head of this article, in an account given by a Christian of a severe struggle and great trial of faith on some occasion of religious duty, where the course to be pursued was not plain, and yet some action had to be taken. It was, I think, in some case of missionary experience. Providential indications gave no clue to the best course, and no such answer to prayer was received, as made the dark question plain. In this emergency the only thing to be done was to exercise the best judgment which could be commanded, and do the best that could be done, leaving the result to a wiser than human direction. "And we went forward blindly," said the narrator.

These words impressed me at the time as indicating a not uncommon experience of Christian life. There are many occasions when one must go forward blindly, or not go forward at all. For, while some seem specially favored with light in dark places, the great majority of Christians are not at times at least, certainly at the time they most desire it, and think they most need it. Some indeed, appear always to have such answers to their prayers for divine direction as to leave them in little uncertainty as to what their course should be. And there is no doubt that all of God's people, were they in more constant communion with the source of all wisdom, and more walking in the Spirit, and therefore more open to his ministrations, would be more satisfactorily directed in times of perplexing doubt.

And yet, after all this shall be allowed, some of the best, most prayerful and most devout, like the one mentioned above, have to go forward blindly, and wait till afterward to know the result. There is a sea of service or of conflict before them, and the pressure of necessity, or a sense of duty, seems to direct them simply to go forward, and nothing more. With no assurance that the sea shall be part

ed for them, they must go, blindly obeying what they conceive to be the will of God.

But, after all, is not the blindly going forward in what we honestly desire to be the right way—is it not walking by faith? He who seems to see clearly, either by an outward or an inward light, walks, in a sense, by sight. It is when he is called to go "through regions dark as night," that he most completely trusts the divine over-ruling. Only, if he be shut up in the conviction that what he is about to do is right, that it is laid upon him, that, so far as he can see, it is the best and therefore is right. So far, it seems to me, an honest mind, sincerely desiring to know the right and to do the best, will seldom have occasion afterwards to regret its course. Doubtless there are occasions where action may be delayed, and where no immediate necessity presses, where it is wiser to wait—wait till the mists of uncertainty have been dissipated and the fogs of doubt have disappeared, and the way seems clear. Light is to be welcomed if light can be had. But many a deed of duty, and many a service in common life have to be performed in thick darkness. Why may not some deeds of confidence and of the Christian's higher life be attempted, though invested with something uncertain, as to some of their conditions, and wait for the solution till afterwards?

There is, however, a going forward blindly which is by no means to be commended. A sort of impetuous rush, without reason or consideration, either as to the circumstances or the results. And this pertains, with certain constitutions and habits of thought and action, both to sacred and to secular affairs, both to spiritual and to temporal concerns. No one is justified in undertaking any duty, especially if it be important—and all duty is important—without giving to it the best consideration of which the mind is capable, and obtaining all the light which prayer for divine illumination can secure. Nothing headlong, hasty, ill-considered should be acted, where action is needed, even though blindly acting, trusting the result with him who can over-ride all to his own purpose and to his praise.—*E. T. H., in Standard.*

"Happy Places."

The following photograph is not likely to have come in the way of our readers, but it expresses so skillfully and so well a point of great importance in relation to our school life, that we give it in preference to words of our own: "I would mention the importance of doing all that can rightly be done to make our Sunday-schools happy places. Order, discipline, drill, attention to the superintendent's bell, and so forth, are doubtless necessary; so also is the well prepared lesson. But the tone, the moral atmosphere of the school, let not these be overlooked. Let love rule all; let it shine in the teacher's face; let it speak in the tones of his voice. Let the child who is neglected and ill-treated at home, who comes from a wretched home where the father drinks and swears, and the mother is cross and fretful, turn to his Sunday-school as to a true place of rest, and to an oasis in the desert; let him turn to his Sunday-school teacher as to his best friend. It is related of Whitfield that a child heard him preach on the love of God to men, as displayed in the work of redemption. Soon after the child sickened and died, and when dying he said: 'I want to go to Mr. Whitfield's God.' The more our Sunday-school teaching succeeds in winning the hearts of the young, the more abiding will be its results."

In the Everlasting Arms.

As a child weaned with play nestles in his mother's arms, and without one lingering fear of danger, sweetly sleeps, so does the weary believer when called to die nestle with fearless confidence in the Everlasting Arms. What mother-love is to the confiding child, the all-embracing love of the Infinite One is to the dying Christian man whose faith recognizes the Father, in the gracious face of the glorified Jesus. It is because Stephen's eyes were fixed on that divine face while he lay bleeding on the rough bed of martyrdom, that inspiration did not say he died—even that was too harsh a term—but that "he fell asleep!" O beautiful conception of death! Going to a soft sweet sleep which ends the sorrows and the toils of earth, and is followed by awaking amidst the music, the bliss, the glory of heaven; and a beholding of the beauty and love of God in the face of him who is the altogether lovely, the Son of man, the Son of God—this is death.—*Fort Herald.*

Retribution.

Wisdom would seem to direct that we approach this subject with a docile spirit and with our own philosophy in subordination to the teachings of our Lord. Retribution, a future state of rewards and punishments, formed a background of motive and warning in every discourse of Christ. He came that "whosoever believeth in him should not perish, but have eternal life;" implying that they who would not believe, must perish; more than this, it is directly declared that "he that believeth not is condemned already." Thus, as one has said, "The contrast that is pointedly stated at the beginning of the gospel, runs through our Lord's discourses and parables to the close; and is there drawn out in the form of results that are positive, visible, and unchangeable."

The idea of a coming judgment, at which a direct recompense from God shall be rendered to men individually according to character, is not an invention of a theology. It was the constant teaching of Christ and distinguished Christianity as a moral system with positive awards, from systems that refer all evils to purely natural causes. The late Rev. Dr. J. P. Thompson says in his "Theology of Christ from his own words," that penal consequences which follow the transgression of physical laws are intended to have a moral effect in restraining transgression, is written in the whole constitution of nature and man. Christ taught that the punishment of sin will embody the additional element of a positive retribution from his hand as the righteous Judge of the world; that he himself will reward every man according to his works, and that these awards will be final and everlasting.

Man in his philosophy may sometimes take exceptions to this view, but it is made prominent in the gospel; it is emphatically declared by Jesus Christ and cannot be set aside without setting aside Christianity itself.

It has been said that much that is said concerning eternal retribution, or parable, but these metaphors and parables were used to convey important truths and have a basis of fact. But Christ did not always speak of these things in metaphor. In closing his description of the last judgment, he uses the plain directness of a judicial sentence. "These shall go away into everlasting punishment, but the righteous into life eternal."

It is said by some that the punishment of the ungodly at the last will be merely disciplinary in its nature, having in view only the reformation and final restoration of the wicked. But this view is precluded by the terms used by Christ in presenting the two states. "These shall go away into *aionios*, everlasting punishment; but the righteous into life *aionios*, eternal!" If we limit in the one case we must in the other. If we believe that the life promised by Christ to the righteous shall last forever, then must we take the literal meaning of his alternative words. And to go away from Christ is described—to go away from his presence, his love, his blessedness—to go away under his condemnation in this wide moral universe with all the evil that is in man, out of Christ and under the displeasure of God, is to make real all the fearful imagery of woe in which the future of the wicked is presented by Christ.—*Christian Secretary.*

Devising Liberal Things.

The church is awakening to the great necessity and privilege of planning on a more generous scale than hitherto, for the preaching of the gospel to the outlying population of all Christian lands and to the heathen in every land. Surely these plans should not only be followed but be accompanied with prayers for larger blessings, for the conversion of millions of souls, for such an outpouring of the spirit that a "nation should be born unto God in a day." God is waiting for these liberal prayers. His word is pledged to answer such prayers. Else, what means the promise? "Open thy mouth wide and I will fill it!" If systems of false religion in every land are tottering to their fall, the hosts of the Lord should not only muster all their forces for an immediate and persistent attack upon the crumbling edifices, but many earnest, important and world-embracing prayers should ascend to Him who only can give the victory; and whose words are "Not by might nor by power but by My Spirit saith the Lord of Hosts." Not only millions of dollars for the treasury, but millions of souls for the Redeemer's crown.—*Pulpit Treasury.*

What ought not to be done, do not even think of doing.

Alabama Baptist.

MONTGOMERY, ALA., JUNE 24, 1886.

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

BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.

Special terms will be made with agents soliciting subscriptions.

Extra copies of a single issue, which will be ordered in advance, are worth five cents each. Remit with order.

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

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

Obituary of one hundred words will be inserted free. For each word over one hundred, two cents will be charged. Remit with order for publication. Count the words and see just what the bill will be; also, include money for extra copies at five cents each if more than ten are wanted, otherwise six cents each. If money is not enclosed, we reserve the right to condense to one hundred words.

Advertising rates quoted on application. You will confer a favor by mentioning this paper when you answer an advertisement.

Write only on one side of the paper. Always give your post office. Anonymous communications go to the waste basket.

We are not responsible for the return of rejected manuscripts nor for the opinions expressed by correspondents.

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

PROHIBITION.

The late contest for candidates for our State legislature in Tuscaloosa county at the "primary election," as it is called, presented one phase of the temperance question quite hopeful.

There were four worthy men before the people for our two members, every one of whom was a prohibitionist. Two of them were for a direct prohibitory law for the county to be passed by the legislature, the other two were for what is known as "local option." The question was, not whether we shall have prohibition, but in what form shall it come. We took no part in that primary contest, because we felt easy either way. Our judgment was that "local option" was the best policy, because it is most likely to stay when it comes in that way, though we are ready for it, come when or how it may. The local option side of the question prevailed, and we shall have two good men to represent us. The other two men would be a credit to any party.

DISCORD.

If one note in the organ be out of key, or harsh of tone, it mars the whole tune. All the other keys may be in harmony; but the defective one destroys the sweetness of all the rest. So in the church, one member who is always looking for trouble and disappointed if he does not find it, destroys the sweetness of brotherly union and communion. In our associational meetings it does seem that some members strive to get up a discord, a controversy, and are never so happy as when they can array two parties against each other.

The Athenians struck from their calendar the second day of their month, Boedromion, because they had a story, that on that day their gods, Neptune and Minerva, quarreled. It is well to blot out of memory those disagreeable things that only affect the soul and cast a black shadow over life. But some men glory in feeding the flame of discord and adding thereto more fuel. They cherish revenge for imaginary wrongs, and will not hesitate to throw a fire-brand into the camp of even their own people, to satisfy selfish motives or personal ambition.

AMBITION.

Ambition. Write it down, brother, then pause and analyze it, view it, consider it in all its bearings, and then ask, is it insatiable? Does it overshadow the Cross? Does it lose sight of my duty to my denomination? Is it driving me beyond sound discussion? Spurgeon says ambition is like the sea, which swallows all the rivers and is none the fuller; or like the grave, whose insatiable maw forever craves for the bodies of men. It is not like an amphora, which being full receives no more; but its fullness swells it till a still greater vacuum is formed. In all probability Napoleon never longed for a sceptre till he had gained the baton, nor dreamed of being emperor of Europe, till he had gained the crown of France. Caligula, with the world at his feet, was mad with a longing for the moon, and could he have gained it, the imperial lunatic would have coveted the sun. Could we know the secret heart-breakings and weariness of ambitious men we would need no Wolsey's voice crying, "I charge thee, fling away ambition," but we should flee from it as from the most accursed blood-sucking vampire which ever uprose from the caverns of hell. Let the ambitious man, in Church or State, take heed, lest he overleap himself.

PASTORAL VISITS AND PREACHING.

There are those in some of our churches who seem to think that a pastor must be always on the gad—that he is called to tread out so much cow leather annually—and that with all this, he must be thoroughly prepared every Sabbath for his pulpit ministrations. Indeed, there are members in some churches who seem to count visits with him as often as he visits them; they will attend his preaching. They are like spoiled children who have to be petted and nursed with perpetual care.

Now, there is a great deal of humbug in much of this spinning of street yarn. Pastoral visits, properly so called, are quite essential to the prosperity of our churches. But to tramp round simply to have it said that so many visits have been made in a given time, such calls are not worthy to be recorded in a pastor's work. Where bereavement, sickness, distress, and the like, call for sympathy the pastor cannot be too faithful to his duty in this respect. But to take the time that ought to be devoted to his studies, and fritter it away in mere social calls, is no excuse for stupidity, loosely thought out, disjointed sermons. The pulpit is where the minister is mostly felt, and nothing can compensate for the frothy discourses, where a few commonplace thoughts are spread out so thin that they are forgotten in an hour. When a minister promises to meet a congregation, and that congregation assembles, he engages to have something to say, and they meet to hear something that shall profit them. A minister cannot be too busy in going from house to house when he sees the people interested on their soul's salvation.

Please address all communications whether on business or for publication, to not either editor, but to THE ALABAMA BAPTIST.

We wish some brother would give us the postoffice address of J. R. Gordon, S. Graner, C. W. Sanders, J. B. Burson, and J. M. Williams.

The board of trustees of the University of Alabama have conferred the degree of Doctor of Divinity upon Rev. S. Hecht, the Jewish rabbi of this city.

The Southwestern Baptist University conferred the degree of Doctor of Divinity on Eld. W. D. Powell, our Mexican missionary, at its late commencement.

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Adams street church on last Sunday night. The people are delighted with the ministrations of Rev. E. A. Stone, who may accept a call to be their pastor.

An "ardent admirer" of the paper sends four dollars for two years' subscription. Such an evidence of appreciation is highly valued at this office. We want a good many more just such.

The Second Baptist church of Troy, at its conference last Saturday, voted on the question of using the organ in its Sunday-school services. The vote stood 38 in favor of, to 16 in opposition to it.—Enquirer.

I have quite an interesting meeting in progress at Selma church. Twelve have united—eight for baptism, four by letter. The interest seems to be deepening and widening. Many inquiring souls.—J. Spence, Herbert, Ala.

"Children's Day" was celebrated at the Baptist church in Auburn Sunday night, with music and recitations by the Sunday-school scholars. The performances were very entertaining and instructive, and a collection was taken up for the cause of missions.

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"Children's Day," the 13th of June, was celebrated at the Baptist church in Grove Hill by our Sunday-schools, in interesting and appropriate exercises. The children and young people acquitted themselves very creditably, considering the brief period of preparation and the unfavorable weather which interfered with rehearsals.—Democrat.

During the meetings at the Baptist church in Clayton this week, under the influence of the Rev. N. C. Underwood, seven have connected themselves with the church. These are pleasant meetings, and we hope they will continue to add to the religious and spiritual improvement of our town. The above named parties will receive the rights of baptism on Sunday night.—Courier.

DUTY.

One of our most renowned statesmen whose life was devoted to his country, declared that there is no evil we cannot either face or fly from, but the consciousness of duty disregarded. A sense of duty pursues us ever. It is omnipresent like the deity. If we take to ourselves the wings of the morning, and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us—in the darkness as yet in the light, our obligations are yet with us. We cannot escape their power, nor fly from their presence. They are with us in this life, will be with us at its close, and in that scene of inconceivable solemnity which yet lies further onward, we shall still find ourselves surrounded by the consciousness of duty, to pain us wherever it has been violated, and to console us so far as God may have given us grace to perform it. Duty performed will bear a rich reward. The labor of the faithful is never in vain. The fruits will be gathered in the sky, and the watchword at the beautiful gate will be duty performed—demonstrating the truth that the path of duty is the path of safety.

FIELD NOTES.

See the notice in another column from B. B. Davis, Secretary, about railroad tickets to State Convention.

We have received numerous renewals during the past week, for each of which the sender will accept thanks.

Rev. J. M. McCord administered the ordinance of baptism to one candidate at Rock Institute on Sunday last.

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The Gadaden Meeting.

Eds. Alabama Baptist: For several years past the city of Gadaden has been regarded from a religious standpoint as a hard place. Until very recently there had been no special season of revival, except upon a very small scale, in any of the churches of the community. But this year we have been wonderfully blessed with revival meetings.

In April last, Dr. Bryan, of the Presbyterian church held a series of meetings here lasting about ten days. He succeeded in getting the ear of the community and successfully prepared the way for Dr. Lettich, of the M. E. Church, who came in a short time afterwards. The meeting at the Methodist church was a grand success. The whole community became interested, and a large number of persons made a profession of religion and large accessions were made to all the churches. After two such meetings as these it was thought by many that the clouds of blessing had emptied their contents and passed away; that there would be no more to another effort on the part of the Baptist church at present. But not so. In about six weeks from the close of Dr. Lettich's meeting, Rev. Tresvant Thomason came to Gadaden upon invitation of Rev. C. K. Henderson. He came here an entire stranger, known to us only through the columns of your paper. In a quiet, unostentatious manner he began his work, and from the first service the meetings grew in interest from day to day. The first week the services were more than interfered with by rain. But notwithstanding this, the Bible readings in the afternoon were largely attended, and at night the house was packed, and at several services many persons were turned away.

Every night until the closing services, the front seats were filled with enquirers, and every time the doors of the church were opened, there was some one to join. Up to this time there have been between seventy-five and eighty accessions to the Baptist church—from forty-five to fifty of these by experience. There were accessions made to other churches, but cannot state the number. The interest in the services was maintained to the last, and that great good has been done there can be no doubt.

Our church is much encouraged, and we verily believe a new impetus has been given to the cause here that will result in developing a much stronger and more useful body of Baptists here than we have had heretofore. Dr. Thomason's methods are new to us, some of them, but they are very successful and liable to a little objection as the methods of any modern evangelist that we know. The sad story of his early life, plainly and simply told by himself has the effect of putting him into immediate sympathy with a class of persons that are ordinarily hard to reach. He is characterized in all his efforts by an abiding confidence in God and thorough consecration to his work. He leaves our community with the good will of all, and with the prayers and benedictions of a large number of people that they have been specially benefited. Bro. Henderson co-operated with Bro. T. in his work and has had his hands full. He is striving earnestly to make the most of this opportunity, and we trust he may be successful, and that the revival wave will continue to roll on.

It is Curious how Give.

It's curious how give. There's Squire Wood, he put down \$2; his farm's worth \$10,000, and he's money at interest. And there's Mrs. Brown, she's put down \$5; and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for awhile, but she'll pay it. She just loves the cause; that's why she gives.

These were the utterances of Deacon Daniel after we got home from church the day pledges were taken for contributions to Foreign Missions. He was reading them off, and I was taking down the items, to find the aggregate. He went on: "There's Maria Hill, she put down \$5; she teaches in the North District, and don't have but \$20 a month, and pays her board; and she has to help support her mother. But when she told her experience, the time she joined the church, I knew the Lord had done a work in her soul; and where He works, you'll generally see the fruit is giving. And there's John Baker, he's put down one dollar; and he'll chew more than that worth of tobacco in a fortnight." Cyrus Dunning \$4. Well, he'll have to do some extra painting with that cripple hand, but he'll do it, and sing the Lord's songs while he's at work. C. Williams \$10. Good for him. He said the other night at prayer meeting that he'd been reading his Bible more than usual lately. Maybe he read about the rich young man who went away sorrowful, and didn't want to be in his company."—Adelma.

"Forgiveness is the perfume which flowers give forth when crushed."

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 name 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 made to some one else.—[Eds.]

From the Bigbee Association.

In compliance with your call for more news, I will give you a few dots from this portion of the State.

The district meeting of the Bigbee Association was held with Pushmataha Baptist church, on June 4th, 5th, and 6th. The subjects were taken up according to programme. Bro. A. K. Scarbrough, J. R. Larkin, and J. E. Herring, failed to put in their appearance from some cause unknown to the writer.

Each of the subjects was discussed by all the ministers present, with more than usual interest, and I feel that we are all benefited by thus coming together. The church and community were well pleased with the meeting, and feel that they were more than repaid for what they did in entertaining the meeting. Bro. B. F. Riley, D.D., preached on Sunday at 11 o'clock, to a large congregation, after which we took up a collection for State missions, which amounted to \$3.25, which will be spent in the bounds of the Bigbee Association where there are two evangelists at work, and whose destitution they cannot near supply, but we hope that this lack of Baptist preaching will not continue. We feel that if our district and associational meetings were attended by more of our brethren, both ministers and laymen, that they would be more like working Christians than we now have in the Lord's vineyard.

Our churches in some respects are improving in this section of the State. Some have monthly collections, others quarterly. By this plan we feel that our Bigbee Association will retain their position as one of the best working associations in the State.

We are all in sympathy with the prohibition movement of the State, and promise to set well our part when the time comes to vote.

F. A. FREEMAN, Pastor Pushmataha church.

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—10 a. m. to 1 p. m.

System essential to financial success in the work of the church. Opening address, 30 minutes, by G. R. Nunnally.

Evening—8 to 10 p. m.

Mutual obligations of the church and community. Opening address, 30 minutes, by J. B. Hamberlin.

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—8 to 10 o'clock.

1. Opening Exercises.

2. Election of officers.

3. Address of 15 minutes by pastor, D. J. Purser, and response by former President.

4. 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.

8. Appoint committees on: 1. Religious exercises. 2. Finance. 3. Nominating delegates to Southern Baptist Convention.

9. Miscellaneous business.

Evening Session—8 to 10 o'clock.

Convention session by A. C. Davidson. Alternate B. F. Riley.

SATURDAY, JULY 17th.

Morning Session—8 to 10 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.) 10-10:30. Opening address, of 30 minutes, by J. J. D. Renfro.

Evening Session—8 to 10 o'clock.

1. Devotional exercises 8-8:30.

2. Report on Ministerial Education 8:30-9. Opening address, 30 minutes, by J. D. 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 10-10:30. Opening address, 30 minutes, by B. F. Riley.

Report on Western Work.

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—8 to 10 o'clock.

1. Devotional exercises 9-9:30.

2. Report on Temperance 9:30-11. Opening address, 30 minutes, F. S. Moody.

3. Denominations: Education 11:30-12:30. 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 this limitation. Chairmen of committees are expected to have their respective reports in the Convention at the time specified for them.

D. J. PURSER, Chairman of Committee.

J. S. DILL, Secretary.

Rail Road Rates.

The following Railroads, to-wit: Alabama Great Southern, Cincinnati, Selma, and Mobile, Columbus & Western, E. T. V., & G. System, Eufaula & Clayton, Louisville & Nashville System, Memphis & Charleston, Montgomery & Eufaula, Nashville, Chattanooga & St. Louis, Western.

Have adopted a rate of one full fare (limited or unlimited) going and one-third of the limited fare returning, on the certificate plan for delegates and their families attending the Baptist State Convention of Alabama.

In order to make the rate available, each delegate, and members of his family (when accompanying him) must be supplied with a certificate of the Southern Passenger Committee before starting to Birmingham.

Delegates residing at points where no through tickets are sold should purchase local tickets to the nearest point at which through tickets are sold and have their certificate filled up by the agent from whom the through ticket is purchased.

VERY IMPORTANT!

Send to B. B. Davis, Eufaula, with a stamped envelope enclosed, and the certificate will be returned to you. This rule is made by the railroads and must be observed to secure reduced rates. Write without delay.

Other Railroads make rates as follows:

Mobile & Grand Gulf fare going, one cent returning (on certificate of attendance).

East Alabama—\$4.00 round trip.

LaFayette to Opelika—

Montgomery Southern—Full fare going, return free on certificate.

New Orleans & Selma—

Rail Road Certificates.

To avoid trouble and delay, before you write for a certificate enquire at your railroad ticket office and learn whether you can get a through ticket to Birmingham. If you can do so, you need no certificate. If you can only buy a ticket to some point where you get another ticket to Birmingham, then you will need two certificates, and please so state when writing to me for them. Again, when you write, give the name and post office of every one for whom you wish certificates, as I am requested to insert the name in the certificate before I send it, and to keep a record of the same. Some brethren write for five or more certificates for others, but fail to give the names, so I cannot send them until I have first secured this information.

Fraternally,

BENJ. B. DAVIS, Sec'y.

Eufaula, Ala.

Receipts of State Mission Board.

from May 1st, to June 1st, 1886.

State Missions.

Concord church, J. J. Finkler, \$4.00

Nashville church, A. G. Westbrook, 2.00

Lowndesboro church, R. Meadows, 6.00

Shelby church, E. F. Baker, 4.00

Oswatch church, J. A. Howard, 12.00

Rock West church, C. W. Hare, 7.00

Kanah church, B. A. Jackson, 4.75

St. Louis church, J. M. Berry, 5.00

Hatcheburgh church, J. P. Cheney, 5.20

New Hope church, J. A. Glenn, 5.00

Center Ridge, W. G. Curry, 5.70

Mt. Moriah church, 5.70

Womans Missionary society, 3.25

Young People's missionary society, 8.10

Union Springs ch, Lell Dix, 1.00

S. S. Tallapoosa ch, J. M. Berry, 1.00

A sister, Friendship church, D. W. Ramsey, 4.00

Benton church, 2.40

Bethany church, J. M. Fortune, 1.35

North Bethel church, 6.05

Hickory church, J. A. Hearn, 1.00

Deep Creek church, 8.55

Shortville church, D. Rogers, 2.00

Brownsville S. S. A. N. White, 2.50

Concord church, F. H. McGill, 1.00

Hill's church, W. A. Barker, 2.30

Burnsville church, 3.95

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Alabama Baptist.

MONTGOMERY, ALA., JUNE 24, 1886.

Family Observance of Birthdays.

We are convinced that the average American household should make far more of the birthdays of its members than it does, and that if this were done, the result would be a large increase in the attractiveness of our family life. In the large majority of households these occasions pass by unnoticed, and a rare opportunity of relief from the monotonous routine of daily existence, of increasing our love for each other, and for the practice of those gentle courtesies upon which the joy of living so much depends, is thoughtlessly sacrificed.

We are apt at times to have a feeling that we are of little significance in the family life, and that we would not be much missed if we were gone. It is true that this is generally a mistake. If we go away to a distance upon a lengthy visit the frequent letters soon undeceive us. Or if a member of the family dies, a vast store of latent affection is poured forth in vain regrets, and lavished in kind offices upon lifeless remains. But why should we not utilize these treasures of affection to brighten each other's daily pathway at home while we live? Why should not the tired husband be made to forget his load of care in a festive observance of his natal day, which ought surely to be as joyous an occasion to his family as the birthday of Washington to his country, and as worthy of being made a holiday? Or the weary mother—should not the meal this once be prepared by other hands than her own—and the bouquet be laid beside her plate, and made bright and beautiful to her by tender offices of affection? Or should not each child, even down to the smallest tottler, be made to feel that the occasion of his coming into the family is a red-letter day of gladness in its calendar? Hard knocks and rough words enough does this world give us, good friends; why should we not recompense ourselves a little for them by making more of life, within the sacred walls of home?

Let there then be a reformation in this respect in our households. The exactions of business, and the necessary demands of church and outside social engagements do so strain the cords of American family life that we greatly need to strengthen them by every means within our power. Let the birthday of father, or mother, or children be noted and planned for in advance; all the better if the one most concerned has forgotten it. Such a custom might help many a forgetful father to remember the birthdays of his children. What if there are festive every month in the year; is that too much time to give for the sake of a dear husband or wife or little one? And if there are twins in the family, let it be a high day indeed. Let the stealthily purchased or slightly manufactured present be not too costly, but cunningly provided. As far as possible let the daily round of toil be stopped, at least for a brief space. Perhaps it might be well to invite in some close friends. Above all, let there be a holiday in the tones of the voices of the household, in the glance of the kindly eye, and the hearty wish for many returns of the happy day. Over the lengthened vista of years such an occasion will shed a rosy light. These festive days will be resting places of gladness beside life's duty paths, where we can turn aside to be cheered by the ministries of those we love, and refreshed by the tenderness of true affection.—*Christian Advocate.*

Table Manners.

"Yes, he is a fine fellow but it is surprising, considering the families he belongs to, that he hasn't better table manners."

The frank comment concerning a young friend for whom we had been expressing our admiration, set us to wondering why it is that in so many families of genuine refinement the table manners of children receive so small a share of attention. Many parents seem to forget that the habits formed at the table are likely to follow one through life. The child that at home is allowed to "sup" his soup audibly, to "bolt" his meat and vegetables like a hungry brute, to take a quarter of a slice of bread at a mouthful, sitting meanwhile perhaps either lolling against the chair-back or with his elbow on the table, will inevitably mortify himself and his friends when he comes to "dine out."

Sometimes it happens that at breakfast the pressure of business and of household cares leads to undue haste on the parents' part, thus giving additional license to the children. The mother's attention is confined to the pouring of coffee, and the father is too impatient to be at his office to take time to serve the steak and potatoes with the gracious mien that distinguishes him when guests are present; and children are quick to note the difference. Mrs. Nathaniel Hawthorne, in a letter to her mother, recalls this reminiscence of her childhood:

"At table what an impression of elegance and spirituality you made upon my mind by never being preoccupied with your own plate and food, so that I used to think that mothers lived without eating as well as without sleeping! I saw that you were taken up with supplying others with what they wished for, before they had time to find out themselves. 'What elegant manners,' I used to feel, and resolved to do so, too."

Children's minds are like sensitized plates, and those about them little realize the ineffable impressions they are constantly receiving. Happy is the child who can find in his own loved home-circle pure and lofty ideas exemplified of every-day living.—*Good Housekeeping.*

The growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, if we had faithfully a hidden life and rest in unvisited tombs.—(George Eliot)

A True Story of a Scotch Collie.

I think most children love to hear stories about dogs, so I am going to tell the readers of the young folk's corner what my little boy calls a real true story, by which the little fellow means a story which has come within the range of my own experience or that of some intimate friend.

Sixty-five years ago when my little boy's grandfather was about ten years of age, a farmer gave him a little collie pup for a pet. Johnnie was a very delicate lad and not able to play much with the rough, strong boys of the village, where he lived. He was very fond of animals, but especially of dogs. He trained his little pet to be a servant as well as playmate. When he was out in the field looking after his mother's cow, he sometimes felt hungry and then doggie was sent home for a lunch, which he brought back wrapped up in a towel or perhaps in a basket. But sometimes doggie would appear before his master with a piece of bread in his mouth and a pleading look in his eyes, as much as to say, "Master, you are forgetting yourself; I am sure you must be hungry. What would you do without me to look after you?" On these occasions doggie and the hens shared the bread between them. Johnnie had him about two years, when his cousin who was a cattle dealer, saw him and asked to get him. Johnnie, pressed by his mother, parted with him, but very reluctantly. As he grew older he grew stronger, and some few years after went to Glasgow college. One day while walking along Argyle street, I think it was, he was surprised by a dog rushing across the street and jumping about him as if it were in a delirium of joy. He could not understand it until he saw his cousin crossing the street to speak to him, and then he knew that it was his old pet and playmate that had greeted him so effusively. But doggie was to show still another proof of his affection, for while the cousins were talking he rushed into a baker's shop and made off with a roll which he laid with an air of triumph at his master's feet. For once doggie had not mistaken his master's condition, for the poor student felt far more hungry than he had felt while tending his mother's cow in his far away Highland home. But it would not do to eat stolen bread, so matters were explained to the baker, who gave doggie the roll as a reward. When the friends parted, was ever dog so distressed, or so divided between duty and inclination? He first ran after one master and then after the other, until he was likely to get lost between them. At last the cattle dealer settled the matter by taking him up in his arms and carrying him.

And now I will tell those of my young friends who happen to live in Glasgow, a secret. If they will go along the Glasgow road until they come to a butcher shop in which is a pleasant faced old man they can hear the story over again, for he was the cattle dealer who was the faithful dog's last master.

Mortified.

"Be ye careful to entertain strangers," was a wise command teaching courtesy and hospitality, for thereby some have entertained angels unawares. The woman of this incident was unmindful of this obligation, and but little sympathy can be felt for her chagrin and discomfiture at the result. The Duke of Wellington once walked from Walmer Castle to Deal to attend Trinity church. Not finding the sexton to show him a seat, he entered a roomy-looking pew in front of the pulpit, and sat down. Soon after a fashionably dressed, haughty woman entered, and by both her manner and expression of face showed that she felt his presence an intrusion. As the stranger bore her indignant glances without moving, she said, bluntly:

"Sir, you will find free seats in the rear, or in some other pew."

"I beg your pardon, madam, for intruding," said the duke, coldly, as he arose and left the pew.

At the close of the service a friend said to the woman, "My dear madam—you were honored to-day; but why did the duke leave you so abruptly?"

Madam, construing the remark as a sarcasm on the impudence of the stranger, replied:

"The presumptuous fellow! Then you saw him in my pew? I had to tell him there were seats for strangers in."

"Why, surely," interrupted the friend, with almost horror in her tone, "you knew that the man was the Duke of Wellington!"

The woman's mortification over her rudeness to the man she would have honored, caused her a fit of sickness.

How Old Must I be?

"Mother, a little child once said: 'Mother, how old must I be before I can be a Christian?'"

"And the wise mother answered, 'How old will you have to be, darling, before you can love me?'"

"Why, mother, I always loved you. I do now, and always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be?"

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

"I always did," she answered, and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms about her neck.

The mother asked again, "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her dear mother meant, "I can now, without growing any older."

Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust and obey the one who says, 'Let the little ones come unto me.' Don't you want to begin now?"

The child whispered, "Yes."

Then they both knelt down, and the mother prayed, and in her prayer she gave to Christ her little one who wanted to be His.

How it Begins.

"Give me a halfpenny and you may pitch one of these rings, and if it catches over a nail, I'll give you threepence." That seemed fair enough so the boy handed him a halfpenny and took the ring. He stepped back to the stake, tossed the ring, and it caught on one of the nails.

"Will you take six rings to pitch again, or threepence?"

"Threepence," was the answer, and the money was put in his hand. He stepped off, well satisfied with what he had done, and probably not having an idea that he had done wrong. A gentleman standing near him watched him, and now, before he had time to look about and rejoin his companions, laid his hand on his shoulder.

"My lad, this is your first lesson in gambling."

"Gambling, sir?"

"You staked your halfpenny and won six halfpence, did you not?"

"Yes, I did."

"You did not earn them, and they were not given to you, you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it, and you can see the end. Now, I advise you to go away, and stop your bad habit, and ask him for your halfpenny, and then stand square with the world, an honest boy."

He had hung his head down, but raised it very quickly, and his bright, open look, as he said, "I'll do it," will not soon be forgotten. He ran back, and soon emerged from the ring, looking happier than ever. He touched his cap and bowed pleasantly, as he ran away to join his companions. This was an honest boy, and doubtless made an honorable man.—*Morning Star.*

He did not Think.

Down in the fire-room of a big steamer that was lying recently at the wharf in New York, a young man was told to do a certain piece of work in connection with the pumps. There were two pumps close together in the room; one was for feeding the boiler, the other to use in case the ship should take fire. This latter one was capable of throwing a volume of water as large as a man's body.

The young man, who had been employed on the ship for three years, and had always proved himself efficient and reliable, was the only person left in charge of the fire and engine-rooms. After the order was given to attend to the work necessary for the engine-pump, he removed the cap from the fire-pump. In a moment he discovered his error, but the force of the water was so great that he could not replace the cap on the pump. Without a word, he ran to the deck, jumped ashore and took the cars for his home in another State.

The water soon filled the hold of the vessel and in spite of every effort the steamer sunk. Thousands of dollars of damage was done to the engine and furniture of the cabin and state-rooms and the vessel was prevented from sailing on the usual date, thus causing another loss to the owners, and great inconvenience to the public.

What do you suppose was the man's answer to the questions as to the cause of the accident? "I did not think."

Well, he had not learned, when a little boy, to give his whole attention to the work in hand. "Whatever thy hand findeth to do, do it with thy might." And to do with all the power of which a man or woman is capable, it is necessary to learn to give full attention when a child, whether it be work or play; if it is worth doing at all, it is worthy of the whole attention. Never make "I did not think" an excuse for a stupid action.—*Christian Union.*

A Poor Boy's Fortune.

The boy was Albert Doyer. His mother had just died, and he had been turned out in the streets of London to shift for himself. There are many such outcasts in London, and in fact, even in our American cities. One morning young Doyer felt so hungry and lonesome that he leaned against a wall and cried as if broken hearted, which, indeed, he nearly was. While he thus sobbed, a man passed, and addressing him, asked a few questions as to why he had fallen into such a distressing condition. The answers being satisfactory, the stranger said: "How would you like to go to sea in a first-rate man-of-war?"

"The boy's face brightened, and he answered he would like it very well. The stranger took from his pocket a slip of paper, wrote a few words on it, and gave it to the boy, with a silver coin. "Go down to the docks," he said, "and with this shilling you will hire a boatman to carry you off to the Pegasus. When you get on board, you will give this paper to the officer whom you will find in charge of the deck, and he will take charge of you. Cheer up, my lad. Show me that you have a true heart, and you will find a true friend." The boy did as he had been instructed. That afternoon his benefactor, none other than Prince William, boarded the Pegasus, and when the ship sailed for America, a few hours later, the lad found himself rated as midshipman. Time passed. The Prince became Prince William IV. One day a commission was brought to him to sign. It was a paper making Albert Doyer rear-admiral. There said the king, as he signed the commission, "If I had ever done a good deed for England, it was when I saved to her service that true and worthy man."

"Heaven on the Shelf."

As John Eliot, the "Apostle of the Indians," was once calling on a merchant, he saw in his counting-room ledgers and account books on the table, while some religious and devotional works were laid up on the shelf, and remarked to his friend:

"Sir, here is earth on the table, and heaven on the shelf. Pray, do not think so much of the table as to altogether forget the shelf."

We are too prone to put heaven on the shelf, and so busy ourselves with

this world that we forget the next. But the things that are seen are temporal; and how soon they may pass away. A little while, and every earthly delight and possession will have passed forever beyond our reach; and there will be nothing left for us except the unseen and the eternal.

Let us then occupy ourselves much with the things that are enduring. Let us lay up our treasures where they cannot be stolen or destroyed; and let us seek first the kingdom of God and his righteousness, knowing that all needed things will be added unto us.

Cling to the Rock.

At the ocean-side, where cliffs jut out to the waves, certain mollusks may be found sucking tightly to the rocks. Each mollusk clings so tenaciously that the concussion of the waves cannot snuff it off. The secret of its hold is that the mollusk is empty. If it were filled with flesh or with air, it would drop off immediately. This beautifully illustrates the condition of every sincere, humble, conscientious believer, who has been emptied of self, and therefore clings, by a divine law of adhesion, closely to the Rock of Ages. If he should become puffed with pride and self-conceit, or gorged with fleshly indulgence, he would yield to the waves of temptation and be swept away.

Missionary Tomatoes.

Let all do as well for home missions as the boy in Copetropolis, California, did with his tomatoes, and the treasury of the society would be overflowing every month in the year. At the convention in Murphy's, Calaveras county, a lad came to the superintendent and said, "I've got some home missionary money for you."

"Who gave it to you?"

"O, I earned it all myself," was the reply, and his bright eyes shone with joy.

"How did you earn it?"

"Well, last spring my mother had more tomatoes than she wanted and I asked her to give me some. I planted them, and when the tomatoes were ripe I peddled them and got my money."

"What did you get for them?"

"Sometimes three cents, two cents, and by and by one cent a pound. Here it is, one dollar and a half. I want it all to go to home missions."

"But, Herbert, who told you to do this?"

"I told myself."

"Are you perfectly willing that this money should go to home missions, and none of it for marbles, toys and such things?"

"Yes, sir."

"How long are you going to keep this?"

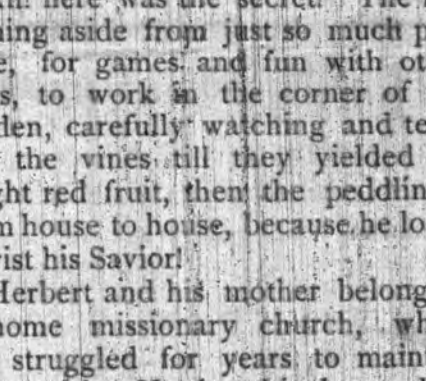
"I guess as long as I live."

"But, my dear boy, do you love Jesus? Have you given your heart to him?"

With a modest and serious expression of his soul coming out in his face, he replied, "Yes, I have."

And here was the secret! The boy turning aside from just so much play time, for games and fun with other boys to work in the corner of the garden, carefully watching and tending the vines till they yielded the bright red fruit, then the peddling it from house to house, because he loved Christ his Savior!

Herbert and his mother belong to a home missionary church, which has struggled for years to maintain the gospel. He does his duty. Will you do yours?—*Day Star.*



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