

THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 13.

MONTGOMERY, ALA., THURSDAY, SEPTEMBER 23, 1886.

NUMBER 38.

The Force of Habit.

An essay read before the recent Sunday-school Convention of the Unit Association by Miss Mary J. Thornton, and published by request.

That all habits have a force, need not be questioned. We have only to observe human nature—how mankind act from habit—to verify this.

Habit results from the repetition of the same act, until we become so accustomed to it, that its performance requires no mental effort, and scarcely attracts our attention.

We cannot prevent the formation of habits, still we have much in our power as regards the kind of habit formed, and are highly accountable for the exercise of this power. Our minds are given us, but our habits are left for us to form. However, our object is not to go into the philosophy of the formation of habit, but to show their force and strength when formed.

By repetition, habits acquire strength, become deeply rooted in the mind, and give bent and inclination to its power. Dr. Paley says "that mankind act more from habit than reflection, hence," says he, "results a rule of considerable importance, viz., that many things are to be done and abstained from solely for the sake of habit."

A few years ago this whole continent rocked to its very center on the question as to whether human slavery should be permitted to endure on its soil; that was but the slavery of the body, a slavery for this life, which is bad enough, but the slavery into which one steps when he forms a bad habit is a slavery not only of the body, but of the soul and of the Spirit; a slavery not only for this life, but a slavery that goes beyond the gates of the tomb, and reaches out to an infinite eternity, for "we shall be judged according to the deeds done in the body."

One's happiness and usefulness depend very much on the character of his habits; they will either exalt him to the highest pinnacle of virtue, honor and happiness, or sink him to the lowest depths of vice, shame and misery.

Few people form bad habits deliberately or willfully; they glide into them by degrees, and before they are aware of it, a habit is formed which is more soul-wear and life-destroying than an Egyptian bondage.

A young man, for instance, visits the drinking saloon to spend his leisure time; takes a little beer, plays dominoes, checkers, or something of the kind, "just to kill time," as he says, without seemingly to realize that he is becoming a confirmed drunkard and a professional gambler. He does not intend to become either. He is merely playing for "innocent amusement," as it is termed, but to this so-called "innocent card playing" may be traced the grossest injuries resulting from gambling. The beer is soon exchanged for a stronger drink, and the "innocent" card playing for the regular gaming table. Or perhaps one may form this evil habit in the legalized lotteries or fancy stock brokers. Thousands who, at first, would shun gambling under any other form, pay a willing tribute to the tyrant at the shrine of lotteries. But this, like the "innocent" card play, is the vestibule to the labyrinth, and when once in he will find it difficult to get out.

The habit grows, the desire increases, until he rushes on regardless of danger and reckless of consequences. Friends may persuade, the wife beg, children cling and cry for bread; yet he heeds them not, for the habit, begun in cobwebs, has him now in iron chains.

He has become so steeped in sin and iniquity that he can look, without the least particle of sympathy, upon such scenes as the Roman persecutors and heathens formerly feasted upon, in which men and women were torn in pieces by wild beasts.

The voice of conscience is silenced and the feelings of humanity have lost their power. Yet when he began the "innocent amusement," as it is called, or the "lottery business," he had no thought of becoming thus uncivilized, or being thrown into a state of utter barbarism. Shun the monster in all his borrowed and deceptive forms if you wish to be free from his clutches.

For
"One step and then another,
And the longest walk is ended;
One stitch and then another,
And the longest rent is mended;
One brick and then another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.
So the little coral workers,
By their slow but constant motion,
Have built up those pretty islands
In the distant, dark blue ocean;
And the noblest undertakings,
Man's wisdom hath conceived
By oft repeated effort
Have been patiently achieved.

A little—is a little word,
But much may in it dwell;
Then let a warning voice be heard,
And learn the lesson well.
The way to ruin thus begins,
Down, down, like easy stairs;
If conscience suffers little sins,
Soon larger ones it bears.

A little theft, a small deceit,
Too often leads to more;
'Tis hard at first, but tempts the feet
As through an open door.
Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done
Have grown from little things.

Life is made up of little things, and the little habits of youth accumulate into character in old age, and lasting in eternity.

The atomic theory is the true one. This earth which we inhabit is but an infinite attrition of particles, yet all human power combined is not sufficient force to destroy it. So life is made up of many little habits, and the little combined form the great bulk. If we look well to each one formed, the sum total will be right. It is the minutes mispent that waste the day. It is the pennies wasted that squander the dollar. To many fractions are "vulgar" in more senses than the rule implies, yet all wholes are made up of fractions.

A spark of fire is a little thing, yet it often serves to bring the most magnificent building to ashes. One leak will sink a ship, and one broken link will sever a chain, so one mean, dishonorable habit will forever leave its impress and work its influence on the character. The habits we are forming may be very small, perhaps unlearned, but they will roll forward, growing wider and deeper and stronger with every passing hour, blighting or blessing as they roll.

Habits are not formed in a day. In youth, they make not much figure, in middle age they gain ground, and in old age govern without control. The more stock in trade a man possesses, the greater his facilities for adding to it. So it is with habits either good or bad. Every wrong act weakens that part of the mind which helps us to do right, until we can commit the worst of crimes without feeling a regret; but every good act strengthens that part of the mind, and the more easily can we perform another good deed.

Many commence a habit saying, "when I find it is injuring me I will give it up." Yet how many ever give it up? Ay, how many? Some may do so, but greater courage is required than has ever been exhibited on the field of battle, amid the thunders of the cannon, the roar of deadly conflict, the gleam of saber and the glitter of bayonet.

Coleridge, one of the subtlest intellects and finest poets of his time, battled for years before he could emancipate himself from the use of opium. He voluntarily went into prison, hired a man to watch him night and day that he might by force be kept from tasting the pernicious drug. Yet he had acquired the habit to such an extent that he broke resolution after resolution, wasted his substance and his health, neglected his family, and even laid plans to cheat the very man whom he had hired to keep the drug from him, and bribe the jailor to whom he had surrendered himself, and there are to-day many who are as completely under the dominion of some degrading habit as Coleridge was. Their despot may be opium or it may be something worse, but so completely are they under its control that they seem bound body, soul and spirit. Wife, children, home, relatives, honor, and the hope and prospect of heaven itself, all flee before the fell destroyer. Habit has much to do with the habit of drink. It has been said that some will be drunkards in spite of almost everything that can be done for their relief; while others, no matter how surrounded, never will drink, but solely because they abstain from touching the insidious poison, and we believe that those, having the strongest predispositions to drink, if steps were taken in time, would be saved from its inevitable end, which is madness and death.

Father, do you consider the force of the habit your child is forming? Mothers, do you realize that those small habits which the little one is now forming, will become slowly, almost imperceptibly, but at length decidedly formed, and that the individual will acquire those traits by which he is distinguished, and which bear directly upon his happiness and welfare? They may seem of but little consequence, yet the most powerful forces of nature are those which act silently and imperceptibly. Remember, "just as the twig is bent, the tree's inclined." Let a twig become crooked and remain so until it has acquired its growth, and all the rigging of a navy could not then straighten it; yet a bit of cord, applied in time, would have been sufficient to make it

grow up a tall, straight, beautiful tree. This only serves to illustrate the force of the habit that your child is forming. He will form habits of some kind, for "the youth, says Disraeli, 'who does not look up will look down, and the spirit that does not soar is destined, perhaps, to grovel.' Let him then be taught to look upward and press onward, to form pure, noble and upright habits, and at the end he shall stand a fair temple, honored by God and man."

MARY J. THORNTON.
Knoxville, Ala.

Revival Notes.

Dear Baptist: I desire to gladden your heart with some good news.

After the Convention at Birmingham I went to Wheeling, Minn. to finish a meeting commenced there by Bro. S. R. C. Adams. Several joined, some by letter and others by baptism. This church was organized in the spring, and although a small church it has fitted up a neat house of worship without any help outside of the community. Their efforts are worthy of imitation by more favored communities. I fear they are now without a pastor, as Bro. A. J. Waldrop then spoke very seriously of resigning. This field, it seems to me, is a very important and promising one.

From this place I went to Williamsburg church, which is without a pastor. Here I held a very interesting and profitable meeting of six days. There are very few people living in this community, but some of the best people in Jefferson county live here. Two interesting granddaughters of Calvary Williams, a faithful servant of God, followed our Savior in baptism. This church is two miles from where the Kansas City railroad crosses the Warrior, and may some day be an important point.

Leaving this place I came home, to find all things in readiness for a revival at Bethel church. We had here a gracious outpouring of the Holy Spirit. Twelve were baptized and two restored. This church is now in better working order than it has been for several years.

At 3 p. m. on the third Sunday I left for Forest church in Pickens county, sixteen miles away, and landed there in time to preach to a crowded house at night. The constant work of four weeks and the intensely hot weather had well nigh exhausted my strength, so that when I found that Bro. J. H. Curry would not be with us I felt like "giving up." But we continued to meet twice every day until the following Sunday, when I baptized one and received one by letter. This is a noble band of brethren and sisters, and the church is growing in its influence in the community.

Closing Sunday at 11 a. m. I left for home on Monday, hoping to spend this week resting, but on reaching home I found that I was wanted at New Hope church, where I went and assisted Bro. Jno. C. Foster until Thursday. He had a good meeting.

Friday, August 27th, I went to Bethel church, to find the "Baptist hosts" of the Union Association gathering in the annual Sunday-school Convention. The convention was organized by electing C. Richey moderator, and W. G. Robertson clerk. Every thing moved on smoothly, and the meeting was interesting and profitable. The regular appointee failing to put in an appearance, Bro. J. S. Dill, of Tuscaloosa, gave us a very fine sermon on Sunday at 11 o'clock. Sunday evening, in company with Bro. Dill, I went to Beulah church where we began a meeting of days. Bro. Dill did some of his best preaching here until Thursday, when a telegram called him to the open grave of one of his members. I closed this meeting Sunday with the 11 o'clock service. Eight joined by experience, and we expect three or four more at our next meeting. Bro. Dill won the affections of all who heard him.

Bethel, Forest, and Beulah, all in the Union Association, constitutes my present field of labor and it affords me pleasure to be able to say that they are all growing in interest in all of our benevolent work, and the spirit of "internal improvement" is very patent in all of them.

The great need of our country churches is pastors, men who will devote themselves purely to the interests of these churches. Lord give us more men with that faith which worketh by love!"

M. M. Wood.
Hickman, Ala.

Beautiful souls often get into plain bodies; but they cannot be hidden, and have a power all their own, the greater for the unconsciousness of the humility which gives it grace. (Louisa M. Alcott.)

An Appeal for Help for the Shattered Baptist Churches in Charleston, S. C.

The news of the terrible disaster which has befallen Charleston is known to your readers. The condition cannot be described, nor imagined. It is safe to say that every building in the city has sustained some damage, a great number of them are ruined beyond repair. The houses of worship did not escape, and among these the buildings of the Citadel Square Baptist, and the First Baptist church, were very seriously damaged. The north and west walls of the former are badly cracked, and out of plumb, portions of which will have to come down; the remainder of the steeple, left standing after last year's cyclone, is badly broken and must be taken down at once, as it endangers the body of the church and the neighboring houses; the plaster is badly broken and in a falling condition; the organ and furniture are badly damaged.

The portico of the First church is demolished and the hanging fragments are dangerous; the wall on the northeast corner is badly cracked, a portion of which must be taken down; most of the plaster is broken off and the remainder must be removed; the furniture and organ are damaged and broken; the lecture room will have to be torn down.

One of the best architects in the city has examined these buildings, and from his statements and estimates the cost of repair alone, at the ordinary price of labor, will be very heavy, far beyond our present means. We must take steps at once to repair, for it is impossible to obtain any house or suitable room in which to worship, as all the public halls are too badly damaged to be occupied. We will be compelled to appeal to the great Baptist brotherhood for assistance in this hour of sore distress. Our members have sustained heavy losses which they must meet—our own homes must be repaired, and in many instances this will be a considerable drain. Last year when both the churches were seriously damaged by the cyclone, our people bore the burden themselves without calling for outside assistance. We cannot do that now, the individual losses are too great.

At a joint conference of the two churches last night, it was decided that one of our pastors should take the field and visit some of our sister churches in the interest of both churches, to plead for our common cause, the other pastor remaining at home acting as pastor for both flocks. Bro. Stakely was commissioned to start at once. Of course it will be impossible for him to visit very many places. In the meantime, we must earnestly solicit the loving help of the many churches and individuals throughout the land. We beg the pastors to plead our cause before their people, and let the contributions be sent to Rev. A. J. S. Thomas, Charleston, S. C. The amount received and collected will be divided between the two churches according to the proportion unanimously agreed upon by the joint conference last night.

In appealing to our brethren and friends for assistance to repair these houses of the Lord we do not lose sight of the fact that there are people in our midst who may be suffering for the necessities of life. These are being cared for promptly, as contributions are coming in every day for their relief. But, as already stated, we must begin work on our churches at once, because they are dangerous, and the longer the work is delayed, the greater will be the cost in the end; and there is really no house at present for us to occupy.

Men and brethren, everywhere, please help us at once. And may God give you the means and the willing hearts.

CHAS. A. STAKELY,
Pastor Citadel Sq. Baptist Ch.
A. J. S. THOMAS,
Pastor First Baptist Church,
Charleston, S. C., Sept. 7th, '86.

Letter from Cate Smith.

I had a good meeting at Childersburg, thirty-eight united with the Baptist church, twenty-five by baptism. I learned of several others that expect to join. Six that were converted will join the Methodist church, one will go to the Presbyterians. All Christians cheerfully co-operated with me in the service and rendered most efficient help, and enjoyed the meeting. I received one old brother who had been a backslider for forty years. Several came to us from the Methodist church.

Our most esteemed Bro. Kidd, who lives near the place, was with me dur-

ing the services. I could not induce him to preach, but found in him a wise counsellor. His prayers and exhortations were so strong that I found myself leaning on them for support. How good it is to have a father in Israel to give such help. I wish we had more such men.

Bro. B. F. Giles dropped in, and gave me one sermon in his earnest way, at the commencement of the meeting. Bro. Wilkes also gave us three sermons, one a funeral service. The wife of Bro. John Colman died. This is the second wife that he has buried, and he is quite young yet. My wife went out after him in his bed and bereavement. I thank God for the meeting, and the people for their kindness.

The church had thirty-nine members when we commenced the service. They had promised to pay me \$200 for pastoral work this year. They are now encouraged to build a parsonage, and locate a pastor in their midst. A Presbyterian brother proposed to give them \$50 and shingles enough to cover the house, and a Methodist brother to give them a lot. To God be all and undivided praise.

CATE SMITH.
Goodwater.

The Alabama Association.

The Alabama Association meets with the Hopewell Baptist church, at Mount Willing, on the 8th of October. The brethren of the church at that place extend a hearty welcome to all brethren in the ministry, and especially to the editor, and proprietor of the ALABAMA BAPTIST. Conveyance will be furnished from Fort Deposit to those coming by railroad, and all delegates passing by Fort Deposit to the association are requested to call on R. M. Burt, Ernest Wright, M. Bishop, Fuller Goldsmith, or report themselves at the Baptist church at prayer meeting Thursday night, or at my home. They can reach the association in good time from Fort Deposit. Friday morning, where they will find a committee of entertainment awaiting them. Let all the churches of the Alabama Association send their full number of delegates, three for each church and one additional for every twenty-five members over one hundred.

Dr. Renfro will be on hand. Be sure to send a large delegation. It is very important. Educational and other interest will be before the association.

F. L. PLASTER.

The Duty of the Church.

BY REV. C. A. FIDDOCK, MIDDLETOWN.

What position ought the church to take on the temperance question? We do not hesitate to say that it is the duty of the church to boldly attack the vices of the age, not only the sin of intemperance, but all other vices. This is called an easy going age, and it is often said that the church winks at the sins of the day. The charge is made that there are members of our churches who are occasionally seen intoxicated on our streets, and whose master is not Christ, but alcohol. It is said that some who are the loudest in the responses and fervent in church services, are seen going in and out of the saloons. If this is the case, then all such persons are a shame and disgrace to the church, and ought to be either repented, or else be excluded from its membership. The formal assent to a creed is not enough, but men must, by their conduct, illustrate and adorn the Christian life. Let the church labor faithfully with the erring, but boldly denounce the vice of intemperance.

What is the duty of the church toward the open saloon, the gin-mill, and the grog-shop? I do not hesitate to say that Christians are called upon to oppose these avenues of ruin by all the powers that God has given them. It is the duty of all Christians, by the ballot and by personal influence, to oppose the sale of intoxicating drinks.

The saloon could not exist to-day in this city if it were not for the votes and influence of those who are nominally members of churches. Then let all lovers of God and humanity vote for the prohibition of the traffic. It has been said that ministers should let this subject of temperance alone. We shall be very glad to let it alone when it is willing to let us alone; but when it stands blocking the way to heaven, and keeping multitudes away from Christ, we dare not let it alone; for God will require this blood at our hands. There are, in this city, many young men who are in great peril, shall the pastors and churches fail to warn them before they become bound hand and foot by a terrible appetite? The church is not aroused to the extent and enormity of this evil. It is said that the mouths of many ministers are now closed on this subject,

because contributions are made by persons who are interested in the traffic, or because some wealthy pew-holders will be offended. If this is so, let the ministry shake off all such unworth shackles and stand up squarely for the right. I shall be slow to believe anything contrary to the faithfulness of any minister of Christ, but it seems as though the lukewarmness of the ministry in general is a source of great regret. I trust the time is not far distant when all Christians will array themselves against every form of vice.

What shall be the attitude of the church toward the liquor dealer? We have nothing against him, as a man, but our warfare is against his business. We claim that his business is a damage to society, and an unmitigated evil; a business that no human being should be engaged in; a business that is the wreck of millions of souls and the ruin of thousands of homes. The church of God can never have any sympathy with the saloon; but it calls upon all dealers to give up this soul-destroying business and come out on the side of sobriety.

What shall be the attitude of the church toward the drunkard? The inebriate is to blame for being such. No man has any right or excuse for becoming a drunkard. With the terrible examples we have about us, with the beleaguered wretches that daily walk our streets, the man is to blame who will, in any way, tamper with strong drink. It is the duty of the church to call upon all such to repent and leave their wicked ways and show them the beauty of a Christian life. I presume there is not a church in this city that is not caring for the families of drunkards. Much missionary work is being done in this way. There are doubtless many children in these families that should be taken away from their drunken parents and provided with suitable homes. I have a great work could be done by the Young Men's Christian Association among the tried and tempted in our city. The churches are not doing the work that is needed among our young men. Some of us are trying to do it, but still much remains undone. The Young Men's Christian Association is calculated to do this work.

I believe it is the duty of all Christians to declare themselves against the present license law, and to vote only for men who are pledged to prohibition. The time is not far distant when all true temperance people will join the ranks of the prohibitionists. We are fighting a winning battle, and are sure of victory.—Sardary.

What Think Ye of Christ?

The great heart of the world is just, and, turning from the ignorant and rancorous men, who fight with the poisoned weapons of savages or slaves, I cry across the ages to the mighty spirits of the Christian centuries, "What think ye of Christ?" The poets, led by the great Florentine, the man of sad, lone spirit, of face so beautiful, yet so full of wondrous thought, who imagined the strange circles of the *Inferno*, and yet saw as in open vision the celestial "Mount of Light," while Chaucer, in his quaint English guise, and Shakespeare, "Fancy's sweetest child," and Milton, whose voice had a sound as of the sea, and Cowper, and Coleridge, and Wordsworth, and many other bright spirits follow in his train—make answer, "He was the soul of our poetry, our inspiration and our joy." "What think ye of Christ?" We ask the men of thought, and out of the middle ages rise the schoolmen, whose mighty intellects have made in his darkness the founders of modern philosophy, Descartes, and Bacon, and Locke, the foremost minds of the eighteenth century, the century of unbelief, Leibnitz, and Newton, and Berkeley, and Kant; the thinkers, too, that in sheer intellectual force transcend all the other men of this century of conscious wisdom, Schelling and Hegel, and they altogether confess and acknowledge "the Christ stands alone, pre-eminent, only Son of God among men." "What think ye of Christ?" we ask the great Iliad, the men who have made our law kinder, while more just to the criminal, our prisons more wholesome while more deterrent of crime, who have accomplished the liberation of the slave, who have made us conscious of our duties to savage peoples abroad and to our lapsed at home; the men who in these centuries have been foremost in doing good and in guiding to nobleness the mind of man, and Bernard and Francis of Assisi, John Howard and Mrs. Fry, Wilberforce and Livingstone, surrounded by the noble band of all our good samaritans, answer with one accord, "Without him we should have been without our

inspiration and our strength, the love of man and the hatred of wrong that have constrained us to our work." "What think ye of Christ?" we cry to the great masters of music and song, who have woven for us the divine speech of the "Oratorio" and filled the ear with harmonies grander than any nature has known, and they for answer bid us read the names of their supreme works, "Messiah," "St. Paul," "Redemption," and know that but for Christ, the one art in which the modern has far transcended the ancient world had never been.

"What think ye of Christ?" we ask the painters who have made the canvas live with their ideals of love and holiness, pity and suffering, the sculptors who have chiseled the shapeless marble into forms so noble as to need only speech to be the living man made perfect; and their great leaders, from famed Giotta through Fra Angelico to Angelo and Raphael, to Rembrandt and Rubens, send forth the response, "He has been the soul of our art, our dream by night, our joy by day, to paint him worthily were the highest, though, alas, most, hopeless feat of man." O, yes, thou Christ the Redeemer, Son of God yet Son of Man, stand forth in thy serene and glorious power, leader of our progress, author of all our good ideal and inspiration of all our right and righteousness, and reign over the hearts and in the lives of men.—Principal Fairbairn.

Literary Notes.

WHAT BAPTISTS BELIEVE AND WHY THEY BELIEVE IT.

Messrs. H. M. Wharton & Co., Baltimore announce that they have in press and will publish at an early date in book form, the Discourses on Baptist Doctrines, by J. L. Burrows, D. D., recently published in the *Religious Herald*. These sermons attracted wide attention, and received the highest praise and commendation from eminent divines and laymen in the Baptist denomination, on account of the exhaustive and lucid presentation of the doctrine, policy and practice held and believed by Baptists. The work will also contain some other sermons by Dr. Burrows, making a book of 300 pages, 16mo., cloth \$1.50.

Outlines of Universal History designed as a text book, and for public reading, by George Park Fisher, D. D., LL. D., professor in Yale College, is a handsome book of 674 pp., from the press of Ivson, Blake-man, Taylor, & Co. Thirty-two maps are scattered through the work, covering all the points alluded to in the letter-press. In writing the book the author has aimed to provide a text-book suited to more advanced pupils, presenting the essential facts of history in due order, and in conformity to the best and latest researches, pointing out clearly the connection of events and of successive eras with one another, relieving the work of the dryness as a mere summary, and limiting himself to well established judgments and conclusions. By the use of different sorts of type, it has been practicable to introduce a considerable amount of detail without marring the main current of the narrative, or making it too long. A very valuable feature is the appendix of lists of books at the close of the several periods, to aid the reader who would pursue the study further.

Nancy Hartshorn, and her Doin's, an account of Nancy's trip to Chattanooga, is a most entertaining book. Fascinating throughout its 212 pp., one would wish to read it, at a single sitting. It will prove a very charming book to any reader and is well worth the 25 cents for which it is sold by J. S. Ogilvie & Co., 31 Rose St., New York.

English Hymns: Funk and Wagnalls, New York.

This is an excellent history of hymns and should find a place in every Christian library. It is an interesting and useful study to look into the history of hymns and learn the circumstances under which they were written. To the Christian no study save only of the Bible itself should prove so fascinating. The book is the work of Samuel Wifoughby Duffield, and his success proves his talent in this line. The indexes are especially complete and at once a very great aid and delight to the student. They comprise a chronological table, index of authors, index of hymns, and a topical index. By all means we advise you to buy this book.

"Frames and feelings" have an inherent tendency to subside into flatness, dullness, staleness. There is only one unfailing source of unfailing freshness—Christ himself!

Temperance Column.

The truest advocate of total abstinence is not the one who seeks to show from the Bible that there is a sort of wine which every person can drink with safety; but is the one who recognizes the truth that the Bible justifies any person in letting alone utterly and unqualifiedly all "the fruit of the vine," including anything "that is made of the grape-vine, from the kernels even to husk."

IN former years, during such intense cold weather as we have just passed through, the Cartersville authorities were taxed to their utmost in hunting up and providing for the destitute of the town. And many times, citizens were appointed to act as a relief committee to do like work. All concede that this has been the worst winter we have had for many years, and not a single case of destitution has been brought to the attention of the authorities, and not a case is known by our citizens.

In the past where a case of destitution was found it was found: also that the man of the house spent nearly all of his wages, when he was fortunate enough to make them, for whisky and allowed his family to take care of themselves. The truth is prohibition has been a blessing to the poorer class of Bartow county. The poorer class of women and children look like they have plenty to eat and wear, and wear contented faces, a state of affairs never known while whiskey was in reach of the honest but weak laborer.—Cartersville Courier.

THE CORRECT VIEW.
Let it be distinctly understood that in the discussion of the local option question, we propose to avoid personalities. Facts and arguments may and will often antagonize individual opinions, but opinions are matters of legitimate controversy. In presenting and defending prohibition, it is desired to keep entirely clear of personal reflections and to cast obliquely upon any for conscientious convictions.

IS THE PICTURE TOO DARK?
The Toledo Blade has this to say of the liquor and the drunkard maker: "Here is a trade which can only be profitable by ruining boys and men, a trade based on moral physical death. The drunkard maker is the maker of disease and death, the promoter of crime, and the fountain head of misery and beggary. Every dollar that goes into his till is food taken from the mouths and clothing from the backs of women and children." He is the corrupter of youth and the destroyer of men. He is opposed to good morals, and the source of all corruption in the government. He is the only conscienceless being on earth, the one pitiless foe to everything that is decent and good.

As he is a passive nuisance—he is an agreeable evil. He does not wait for victims to come into his net, but goes out to seek them. He entraps men and boys into his toils, knowing that once in they will stay, and his profit be secured until death releases them. Have the people no refuge against this iniquitous traffic? Have the wives and children no shield against this most damnable traffic? Are these wretches to prowl among men and boys unchecked and unrestrained? Has the world no right to protect itself against this worse than plague?

There is one way, and one way only. Prohibition of the sale of intoxicants is the world's only hope. All other plans have failed. This alone has succeeded. Prohibition rightly enforced is the only way to pulverize the rum power."

WORK UP THE TEMPERANCE.

Now, while there is no great political issue before the people, is the time to push your temperance work. In this temperance reform we are like a company of men who want to build a bridge across a great river. They have first to build a coffer-dam, to get a solid foundation on which to build. So, in dealing with this great whiskey traffic, we have first to build up a strong public sentiment against it. We have to create in the minds of the people of all classes, a hatred for the accursed thing—a disgust for the whole business. We must make the people feel that to sell whiskey is a crime against God, against society, and against the seller. In a great exciting political campaign we can't well do that. Men are then concerned for their party, and the great mass of men will go for party, right or wrong. But now, while there is no great party issue dividing the people, is a good time to work. You can now appeal to the better feelings of men, get them to consider, to see the evils growing out of this nefarious traffic, and to set themselves against the advance of this common enemy. To the front!—Western Recorder.

Alabama Baptist.

MONTGOMERY, ALA., SEPT. 23, 1886.
J. G. HARRIS, Proprietor and Editor.
J. D. KENNEDY, D.D., Ed. & Manager.
A. HENDERSON, D.D., Associate Editor.

BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.
Special terms will be made with agents so
that they may be made with agents so
that they may be made with agents so

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

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

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

Obituaries and funeral notices will be
inserted free. For each word over one hun-
dred, two cents will be charged. Remit with
order for publication. Count the words and
send 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 re-
serve 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. Al-
ways give your post office. Anonymous com-
munications go to the waste basket.

We are not responsible for the return of
rejected manuscripts nor for the opinions ex-
pressed 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.

There are very many brethren and
sisters who feel kindly toward our
paper, who could secure some sub-
scribers by a little effort. The time
is at hand for this work to be done,
and we earnestly solicit the co-opera-
tion of our friends. Send names and
money to the ALABAMA BAPTIST at
Montgomery.

ORDINATION.

We spent Saturday and Sun-
day, the 17th and 18th, at Ruhamah,
now the "city" of "East Lake," six
miles from Birmingham, with Dr.
Cleveland, to redeem a promise made
two months since, to assist in the or-
dination of our young brother W. H.
Smith to the office of an elder. The
Presbytery was composed of the Rev.
D. I. Purser, Dr. W. C. Cleveland,
and the writer. Bro. Smith is a gradu-
ate of Howard College, and has
two years in the Seminary, and re-
turns to Louisville to complete
the course. The examination was
thorough and entirely satisfactory.
We heard two sermons from Bro.
Smith. He is already an "able min-
ister of the New Testament." He
has spent the summer as a most ac-
ceptable evangelist in the Tallassee
hatchie and Ten Islands Associations,
where sixty-three persons have been
baptized in connection with his work,
and he is to hold two other protract-
ed meetings with them before he
leaves. For thirty years we have oc-
casionally visited Ruhamah, and have
always had a pleasant time with them.
The congregation on this visit were
very large. The meeting was pro-
tracted, with Bro. Purser to assist the
pastor.

REGENERATION.

An esteemed minister, who is also
a teacher, writes us for a statement of
our views of the doctrine of regenera-
tion, and informs us that in this re-
quest he represents a number of oth-
ers in his community. This is not
only a doctrine of the very greatest
importance; it is both difficult and
controversial, and an editorial of or-
dinary length is not sufficient space
for intelligent answer; nor could we
at the greatest length render an an-
swer satisfactory to the capacious mind,
nor solve all the difficulties of the
most trusting. Neither the tongue of
an angel, nor the pen of a ready
writer, can expound that great change
in the soul of a sinner, which makes
him "a partaker of the divine nature."
—"A partaker of God's holiness."

The soul is dead in sin, and the best
that we can say is, that regeneration
is consequent on the contact of di-
vine life with the soul—the implanta-
tion of the life of Christ in the soul of
man under the direct agency of the
Holy Spirit; and this is a mystery not
less profound than the generation and
pro-creation of a human being in nat-
ural life.

But our friend informs us that it is
not an exposition of the meaning of
the word regeneration, nor the nat-
ure of the fact, after which he in-
quires, but the time when it occurs in
the process of the soul's salvation.
Then let it be conceded that regenera-
tion is the work of the Spirit of God,
and therefore an act of the sovereign
pleasure of God; so that whatever
else the sinner can do, he can do
nothing affecting the great transaction
which makes him a new creature in
Christ Jesus, or which forms Christ in
him the hope of glory. Granted that
he hears the word of God and is be-
gotten of the gospel, but the word is
spirit and it is life, and life and im-
mortality are brought to light in the
gospel. Granted that he repents and
believes, but Christ is "exalted to
give repentance," "the goodness of

God leads to repentance," and Jesus
is "the Author and finisher of our
faith;" and it must surely be then
that that godly sorrow which works a
genuine repentance flows from a godly
principle planted in the heart. And
therefore we have not been able to re-
sist the belief that regeneration is the
first principle, the first thing as to
time in the process of applying salva-
tion to the soul of a sinner. All the
development of the plant had its be-
ginning in the germinating seed under
natural conditions. All the growth of
the child, whatever the agencies,
blessings, and trials attendant on its
full development, was antedated by
conception or generation; and thus
we maintain that however sublime the
Christian life and the Christian char-
acter, that life and character were be-
ginning in the regeneration of the soul.
And hence it seems to us quite ab-
surd to assume that any ordinance or
ceremony is essential to regeneration,
and that regeneration as to time must
occur under the administration of any
act within the power of man. Such
an idea places the regeneration of the
soul both as to time and fact under
the control of man, and a second party
at that, to be administered or with-
held at the pleasure of the priest; and
it matters not how generally the priest
or minister may be willing to perform
the acts of his saving rites, it never-
theless puts God's regenerating agency
at the option of a man, and thus
rules the Spirit and grace of God out
of the process of giving life to a soul.
God's seal is not water, nor bread and
wine, nor imposition of hands, but
the Holy Ghost by which we are sealed
under redemption. This sealing is the
first work and the completed redemp-
tion is certain to follow.

SHELBY ASSOCIATION.

Pressed for time as we were, we
could only spend one day in the re-
cent session of the Shelby Association
at Columbiana. Reaching their de-
pot at midnight of the 8th we were
delighted to find Deacon Parker with
horse and top buggy waiting for us,
and in a few minutes we were resting
in a most comfortable room and bed.
We need only add that we fell in love
with that family whom we had not
met before. Thursday was a day of
all work in that association. The
subjects of family religion, Sunday-
schools, and ministerial education re-
ceived earnest and spirited attention.
The discussions of these subjects were
quite able. Young brother Hubbard,
of Verbera, was adopted as the min-
isterial student of the body, and one
hundred dollars was pledged to sus-
tain him in Howard College. We
had considerable conversation with
him, and believe him to be a first rate
candidate for the greatest of all work,
and all that we heard from others
about him was entirely favorable.
The hour of 11 o'clock a. m. was as-
signed to Dr. Nunnally, who presented
the claims of the Howard Endow-
ment in an able speech, which was
received with hearty good will by the
association. Bro. Nunnally is a capital
agent. He received at the Shelby
in cash and bonds something over
seven hundred dollars, which was re-
garded as quite a success. We had
an opportunity to present the claims
of our paper, and obtained a very
good list of subscribers, and got many
promises of assistance in the early fu-
ture. After preaching for them
Thursday night we left on the mid-
night train, to visit our family in Tal-
ladesha. The Rev. G. T. Lee was
moderator, and Rev. W. C. O'Hara,
clerk. Our "side notes" will give
some farther insight into the char-
acter of the meeting. While at Colum-
biana we were greatly astonished to
receive a telegram re-sent from Mont-
gomery, calling us to Talladesha to at-
tend the funeral of Hon. S. W.
Bowden, and were much pained and
troubled that we received it twenty-
five minutes too late to board the
train. His death is a universal afflict-
ion to his county and city, and a per-
sonal bereavement to the writer. We
were with our family only about five
hours, and then left for the meeting
at Ruhamah in Jefferson county.

DEATH.

Solomon says, "Better is the day of
one's death than the day of one's
birth." This of course refers to the
death of the righteous. To be born
and to die are two events that always
awaken a most lively interest. At our
birth we enter upon a scene of moral
probation which is to decide the des-
tiny of a deathless spirit forever. At
our death, presuming that we have
honourably met our obligations, and
acquired those dispositions and habits
to which God has affixed the bliss of
heaven, we pass from a world of sin
and death into one of holiness, peace,
and unending blessedness. By how
much then a state of holiness and
eternal happiness is preferable to a
state of turmoil, suffering, and a per-
petual warfare with innumerable foes,
by so much is "the day of one's death"
better than the day of one's birth.

How impressive and suggestive is the
admonition, "Let not him that gird-
eth on his harness boast himself as he
that putteth it off."

Never does the Christian appear so
grand as in the hour when he lays
aside an armor that bears the traces

of constant use, and exclaims in holy
rapture, "I have fought a good fight,
I have finished my course, I have
kept the faith, and henceforth there is
laid up for me a crown of righteous-
ness, which the Lord, the righteous
judge will give me at that day." It
is the hour that witnesses his last vic-
tory, and when he is on eve of realiz-
ing all that Christianity can mean, and
infinitely more than imagination can
compass.

Still, with all the abatements that
faith and piety can supply, death is
an "enemy." It is so represented in
God's word. And then its dread ac-
companiments invent with additional
awe and solemnity. Lord Bacon says
that men fear death as children fear to
go into the dark; and as that natural
fear in children is increased with tales,
so is the other. A finger may be tor-
tured until the pain is well nigh intol-
erable, and we some times think of
death of death as if that pain were
diffused through the whole body, when
the fact is, our sensibilities to pain are
mostly placed on the surface of the
body for our protection. The most
vital organs are the least sensitive to
pain, the very organs involved in the
last struggle. And moreover, when
one dies of disease, this very disease
has so blunted our sensibilities that
the article of death may be as painless
as falling asleep, for is not this the fa-
vorite expression of God's word to
indicate the death of the righteous?

The old Latins, pagans though they
were, had a proverb to this effect,
"that the pomp of death was more
terrible than death itself." ("Pomp
mors magis terret, quam mors ipsa.")
Yes, they are the accompaniments of
death that give so much terror; the
midnight vigils, the silent tread of at-
tending friends, the suppressed sobs
of loved ones, and the parting mo-
ment—then the funeral obsequies, and
the cold dark grave to which the
body is consigned—all these, we re-
peat, show death in its most terrific
form. The poor beggar that falls by
the highway, whose death is not wit-
nessed by a single mortal, is so differ-
ent from all this. It scarcely pro-
duces a single emotion when his body
is found; and yet he may have been a
"prince in disguise." His death, like
that of another Lazarus, may have
brought angels from the skies to wit-
ness his last agony, and bear his em-
anated spirit to his home in heaven,
where circling saints and angels wel-
come him to their companionship.

There is not a passion, or emotion,
or an earnest conviction of which man
is capable, but what has been, in
many instances, more than a match
for death. Patriotism, how often has
it summoned its votaries to the point
of danger, and sacrificed whole hae-
toms of victims to defend the sanc-
tities of home Love, what dangers has
it not dared, what terrific forms of
death has it not encountered and fell
in the struggle to vindicate its cher-
ished object Anger, fierce, rampant,
vindictive anger—what death has it
not dared to gratify its malignity!

Honor, how many thousands have
bared their bosoms to the deadly mis-
sile to preserve it And more than all,
Christianity—what scores of millions
of martyrs has it not enrolled on its
sublime registry! So that, not only in
the estimation of Christians, but of
men of the world, there are things far
more to be dreaded than death.

So sum up all, let us say that a man
may so live that when the last sum-
mons comes, he may say with old
Simon, "Now, Lord, lettest thou thy
servant depart in peace, for mine eyes
have seen thy salvation!" For it is in
the death hour and around the tomb
that Christianity pours its sweetest
beams and marshals its most precious
promises. "Precious in the sight of
the Lord is the death of his saints."
"This mortal shall put on immor-
tality." S. H.

"JESUS WEPT."

There is something of mystery in
this expression of John, recorded of
Jesus at the grave of Lazarus. He
knew what he was about to do. He
knew that those sad hearts around
him would soon be made glad by the
resurrection of their brother and
friend. Why, in the prospect of such
a happy change in their feelings, is it
said that "Jesus wept?" Perhaps those
tears of Christ came from a deeper
source than were suspected by those
who witnessed them. For it is not
difficult to suppose that to his com-
prehensive soul there were heights
and depths connected with this mir-
acle far beyond their capacity. The
miracle was as necessary as the crown-
ing evidence of his divine nature. It
was the miracle of his life, and hence
it had to be operated. Why, then,
in the immediate prospect of making
those sad hearts rejoice over their
risen brother and friend, did Jesus
weep? Well, it may have been that he
was about to call back a happy spirit
from the abodes of the blest, and once
more imprison it in its house of clay,
subjecting the good man not only to
the temptations, trials, sufferings, &c.,
of this life, but also to the pains of
another death. In his view, it is not
unreasonable to suppose, it would be
a calamity to call back a spirit from
that world of ineffable blessedness,
to a world where the spiritual warfare
would have to be renewed. So that,
although there was a divine necessity
for the miracle to be wrought, yet
Lazarus would be the sufferer by it.
S. H.

TUSCALOOSA ASSOCIATION.

On Tuesday, the 7th of September,
the old Tuscaloosa Association met at
Pleasant Hill church, ten miles north-
east of Tuscaloosa. Bro. J. T. Yerby
preached the introductory sermon
from 1 Thess. 3: 1. It was a clear,
forcible, earnest presentation of pray-
ing in its connection with Christian
growth and activity. Surely all who
heard it must have formed the reso-
lution, "I must pray more!" The
body was organized by the election
of our brother, Rev. T. M. Barbour,
as moderator, Bro. J. T. Yerby being
"stated clerk." All but two or three
churches were represented, and they
sent their letters. We are sorry to
say that the letters from the churches
indicated very little, if any, growth,
either in numbers or contributions to
our benevolent enterprises. The sub-
jects of missions, temperance, educa-
tion, and periodical literature were all
ably discussed. The presence of Bro.
Crumpton, Corresponding Secretary
of our State Board, and Bro. Giles,
of Howard College, gave a lively in-
terest to the objects they represented.
Bro. G. G. Glover, of the Central
Female College, was also present,
and spoke a few timely words for
that institution. The missionary sermon
was preached on Wednesday at 11
o'clock by the moderator, Bro. Bar-
bour. Text: 2 Tim. 2: 10. The aim
of the sermon was to show that Chris-
tian activity in publishing the gospel
all originates in God's purpose of sal-
vation for his elect. The speaker
was happy in combining the divine
and human agency in the great work
of publishing the gospel to all the
world.

It was decided to memorialize our
next legislature to secure the passage
of a general "local option" law on the
liquor traffic. This was the outcome
of the discussion of the temperance
question. On the matter of missions,
the "envelope system" was adopted,
and we must think that this is an ad-
vanced step. If the pastors will only
see to it that their churches are fur-
nished with them, and see that quar-
terly collections are taken up, we
shall double any previous year in our
contributions. Something over a hun-
dred dollars was pledged to sustain
one young man at the Howard hav-
ing the ministry in view.

On the whole we had a most pleas-
ant and profitable meeting. The
neighborhood and church gave the
delegates a most royal welcome. The
next meeting will be held with the
Tuscaloosa church, when and where
we shall hope to have a number of our
brethren from other bodies.

S. H.

FIELD NOTES.

During a series of meetings at We-
tumpka, fifty-two converts united with
the church by experience, and were
baptized by Bro. J. J. Cloud, evan-
gelist Thomasdon doing the preaching.

In the Baptist church at Talladesha,
on the evening of the 16th inst., Prof.
J. R. Sampey, of the Southern Bapt-
ist Theological Seminary and Miss
Annie Renfro, daughter of our ed-
itor.

The new edifice of the First Baptist
church at Lynchburg, Va., one of
the finest in the South, costing \$80,
000, was dedicated on Sunday, Sept.
12th, Rev. John A. Broadus, of
Louisville, Kentucky, preaching the
dedication sermon.

On the fifth Sunday in August Bro.
J. D. Hughes was ordained to the
gospel ministry by a presbytery com-
posed of elders L. H. Hastie and J.
T. Nelson at Salem church. Bro.
Hughes is a young man with a good
mind and deep piety.—Z. S. B.

Bro. B. M. Bean writes, Summer
Revival Meetings At Montgomery
Association, Pine Level church, 16
by baptism, 2 by letter and 2 restored;
Centennial Association, Macedonia,
12 by baptism; Liberty, 6 by baptism;
Perote, 1 by baptism; Mt. Pleasant,
3 by baptism, 5 by letter. Total, 60.
—Post Oak, Ala., Sept. 15th.

Have just closed a meeting at Sa-
lem church, Coosa county, which
lasted seven days. Pastor J. D.
Hughes was aided by Bro. Nelson two
days; Bro. Hasty also preached for
us. The church was much revived,
and twenty-one were, on profession
of their faith, received for baptism,
and one restored to fellowship.—W.
R. Miller, Coosa county, Ala.

Commenced a meeting with Mt.
Gilead church, Bibb county, on Sat-
urday before second Sabbath in Au-
gust and closed on the following
Thursday; result was 6 additions to
the church by baptism. Also held
an eight day meeting with Friendship
church, Perry county, resulting in
22 accessions, of whom 21 were by
baptism, and one restored.—S. M.
Adams, Oakmulgee Sept. 9th.

We closed an interesting meeting
at Dry Hill school house, in Bibb
county, on Sunday, 5th inst. Ten
were added to Siloam church by bap-
tism, four by letter, and four by
voucher, and one restored, and others
will join at the next meeting; Men
who had not attended church for the
years came under the influence of the
meeting and were baptized. I was
assisted by elder N. H. Williams and
Rev. R. H. Blake. To God be all
the glory.—John A. Lowery, Bibbville,
Ala.

We have just closed a very inter-
esting protracted meeting at Spring
Hill church; the hearts of Christians
were greatly revived. There were
five accessions to the church. Elder
J. M. Chisom is the pastor, and is an
able and zealous worker in the vine-
yard of the Lord.—J. E. Wilson,
Moore's Bridge.

Have just closed a good meeting of
interest, had assistance of Bro. J. L.
Revel, J. A. Howard, and Dr. S. W.
Harris. Bro. Howard did most of
the preaching. There were fifteen
accessions to the church, thirteen by
experience and baptism. Bro. How-
ard has won our hearts; he is earnest
and able in the Master's cause.—G.
D. Burton, Cranford, Sept. 10.

I have just closed a meeting of seven
days with Bethlehem church, in
which I was assisted by Rev. C. R.
McCord. The result of the meeting
was a general revival among the mem-
bership of the church, two additions
by letter, one by restoration and six-
teen willing converts were baptized
by the writer. The Lord be praised!
—Rev. J. W. Rogers, Julian, Sept. 10.

Bro. J. N. Webb, of Mt. Bethel
church, Broomtown, writes: Our as-
sociation closed on Sunday, and we
continued the meetings, and a most
gracious revival followed. Twelve
were added by baptism and four by
letter, and two more joined at the last
hour of service, making eighteen in
all. Among them are young men of
fine intellect, whom he hopes soon to
see enter Howard College.

"We have a season of rejoicing at
Rockwest. The pastor was aided by
brethren Stewart and Lennaway.
These two young men did faithful and
earnest work. The Lord blessed us
in giving us six precious souls as a re-
ward, who were baptized yesterday;
one was an old lady of about sixty
years of age, who up to this time had
lived in a Peto-baptist church.—Robt.
M. Hunter, Camden, Sept. 13.

A very interesting revival meeting
has been in progress at the Midway
Baptist church for the past two weeks,
conducted by the pastor, Rev. W. H.
Patterson. Up to Sept. 20th there
have been 14 additions by experience,
3 by letter, and one by restoration.
The church is greatly revived, and
the interest unabated. Rev. J. E.
Chambliss assisted the pastor about
three days.—Wm. C. Jordan, Mid-
way.

One of the neatest papers in the
State is the ALABAMA BAPTIST. Dr.
Renfro, one of the ablest divines of
the denomination has just assumed
the co-editorial and managers depart-
ment and there are few more bro-
therly writers. Our friend J. Gid
Harris is the proprietor and editor,
he is also a gifted writer and a fine
orator. Success to the ALABAMA
BAPTIST.—Tuscaloosa [Gazette, Septem-
ber 16th.

Bro. John P. Shaffer writes: At our
regular monthly meeting at County
Line on Sept. 11th and 12th, eight
were received by baptism. Also he
says: Embracing first Sunday, held a
six days meeting with Mt. Pleasant;
sixteen were baptized. Elders Jno.
F. Bledsoe and Ora Dawson were
with me from first to last. Bro. Daw-
son, after a little rest, goes to S. B.
T. Seminary. May the Lord bless
the young man and make him emi-
nently useful.

During a meeting of days, which
began on the 4th inst. and closed on
the 13th inst. We had a gracious
outpouring of the Holy Spirit, and
twenty-five were added to the church
by baptism. S. R. C. Adams,
of Danville, Ala., preached for us.
We had the earnest sympathy and co-
operation of our brethren of other de-
nominations. A subscription in cash
and pledges was made for our new
church building. Brethren pray for
us, that God, who has so graciously
began a good work among us, may
continue the same until the day of
Jesus Christ.—Rev. E. G. Musgrove,
Warrior, Ala.

Bro. W. J. Elliott, of Brieffield,
Baptist church, sends us the fol-
lowing names as having contributed to
aid in building their new house of
worship, and as more help is needed
many others, it is hoped, will send in
their contributions: Six Mile church
\$9.05, Jemison church \$4.40, Shelby
Association \$6.05, Church supper at
Brieffield \$76.20, James Bryant, Ben-
ton, \$1.00, Miss Alice Alay, Ashby,
\$1.00, Rev. W. W. Kidd, Childers-
burg, \$1.00, T. J. Martin, Harpers-
ville, \$2.50, also C. H. Florey \$2.00,
Dan'l. McCrae \$2.00, C. F. Elliott,
\$3.00, E. N. Caldwell, \$1.50, W. H.
Kidd \$0.50, J. S. Elliott \$0.50, C.
M. Elliott \$0.50; total \$110.20.
Brieffield, Sept. 17th.

Bro. J. A. Glenn writes from Ash-
ville, Ala., and says: We have had a
most pleasant and I hope profitable
session of the Cahaba Association.
Brethren Burton, Waldrop, Inzer and
Branham were present from the Can-
aan Association, and done some
good work; also, Bro. Crumpton,
who did effective work. On the Sab-
bath we had rain, which caused our
collections to be small, some confu-
sion occurring. On the following
Monday we had a fine meeting. Bro.
Crumpton's presence was much ap-
preciated, and his plans were adopted
with great unanimity, and all the pas-

tors present pledged themselves to
carry out the envelope system. May
the Spirit of the Lord lead us and
crown our efforts with success.

During a meeting at Hopewell
church in Cullman county, near
Hanesville, commencing Aug. 21st
last and closing at the water on the
morning of the 27th. There were
five baptized, and three more were
approved for baptism. The church
was much revived, and many seemed
deeply concerned about the way of
salvation. Elds. Wm. Whaley and
A. Adams did good service in the
meeting. In these meetings no one
was invited up to a mourners' bench,
or anxious seat, for prayer; a few
times invitations were extended to
those who were anxious to become
Christians to come and give us their
hand and return to their seats. This
was without singing, and at each time
quite a number came forward.—P.
M. Musgrove, Pastor, Cullman.

Pastor Curry was assisted last week
in a meeting of days here by our
young brother, McCollum, of Marion
Junction. Thirteen were added to
the church by baptism. Bro. McC.
has made a lasting impression upon
this people by his earnest, consecrat-
ed manner, and the great prominence
he gives to Christ in all his sermons.
A rather remarkable state exists in this
church. Of the thirty-four or five
baptized into our fellowship during
the last thirteen months not more
than six are adults, the remainder
ranging in age from ten to fifteen
years. These young converts are al-
ways found at our weekly prayer
meetings, our Sunday-school, and our
Saturday and Sunday service. Can
any one doubt but that they will be
pillars in Gods church in the near
future?—C. C. Jones, Furman, Sept.
16th.

On Saturday before first Sabbath in
September I commenced a meeting
with Concord Baptist church. The
meetings were held in a large saw
mill, as the church building was too
small to seat the people. The results
of the meeting were nineteen acces-
sions, sixteen by baptism and three
by restoration, and many others will
soon join. I made an appeal for
means to build a new house, and the
mill owners, one a Presbyterian and
the other a Catholic, gave us all the
lumber wanted and twenty dollars in
money besides, so the house will soon
be built, and we will have a nice or-
gan in it. Concord was pastorless
and almost extinct prior to this meet-
ing. My labor as an evangelist in
Elim Association will soon close. I
am trying to find pastors for churches.
Need one now at Milton, Fla., also
at Concord. Will not some brother
write to me, or to G. W. Curtis, Mil-
ton, Fla.—S. W. Jones, Elim Asso-
ciation, Wilson Sta., Ala.

A Great Revival.

This has been a glorious day with
the Baptist church at Wetumpka.
This morning at nine o'clock I had
the pleasure of baptizing thirty-six
happy converts in the limpid waters
of the Coosa river. And to-night,
after a sermon on the Lord's supper,
all these new converts united with the
church in the holy communion. It
was a most lovely and soul-rejoicing
service. "The Lord has done great
things for us whereof we are glad."
We have had a wonderful meeting.
The church has been greatly revived.
Every church in the city has been
greatly benefited. I suppose there
has been about eighty-five or ninety
conversions. Out of this number
forty-seven united with our church.
There has never been such an out-
pouring of God's spirit upon this city
before. Our dear Bro. Thomasdon
did the preaching. He is the prince
of evangelists. May God bless him
wherever he goes.

I forgot to say above that at the
close of our meeting to-night we re-
ceived five more for baptism.

J. J. Cloud.
Wetumpka, Sept. 12th.

Our Envelope Plan.

An envelope is a small thing, but
it can accomplish wonders, especially
in church collections.

It amounts to but little to have the
envelopes distributed among the
members of the church unless they
are followed up and closely attended
to. Pastors are going to be disap-
pointed if they think this plan is go-
ing to run itself. It won't do it. The
church must be gotten into the habit
of contributing in this way. If all do
not contribute through the envelope
find out the reason of it. Usually the
pastor will find that the envelopes
have been taken home and carefully
laid away, and not thought of when
the time comes to use them. Follow
the matter up and after a while the
whole church will wheel into line and
it will do the heart of the pastor good
to see how regularly and cheerfully
the people contribute. But don't rely
upon the system, let the system rely
upon you. If grasped now with a
determined hand the winter will not
have passed before you will have
made large collections. Dear brethren,
let us press this matter. It is a
quiet, profitable work for the Lord.

It is a great deal better to live holy
than to talk about it.—Moody.

District Meeting.

We the committee appointed by the
moderator on programme, beg leave
to report as follows:

1. The duties of churches to pastors
and pastors to churches, by Bro. Geo.
Parker and W. B. Jackson.

2. The importance of prayer-meet-
ings and Sabbath-schools, by J. A.
Huckabee, S. T. Jackson, and A.
Autry.

W. A. Parker to preach the intro-
ductory sermon; Bro. Daniels, alter-
nate. The next district meeting to
convene with Shiloh Baptist church,
Saturday before the fifth Sabbath in
October, 1886.

W. V. Vies, Chairman.

Unity Baptist Association.

To the delegates to the Unity Baptist As-
sociation to be held at Clanton, Ala.,
Oct. 2, 1886:

I am authorized to say that the L.
& N. railroad will sell tickets to dele-
gates to Clanton, Ala., at full fare
going and one-third fare returning,
provided there are twenty-five or
more delegates in attendance. Dele-
gates should purchase regular tickets
to Clanton from the agent at the start-
ing point, and at the same time pro-
cure from him a certificate (to be fur-
nished by the agent) showing that a
regular ticket has been sold. This
certificate will be endorsed by the
clerk to the effect that the party was a
delegate and in attendance. Upon
the presentation of this certificate
within twenty-four hours after ad-
journing of the association to the
agent at Clanton, he will sell special
return ticket at one-third fare. Be
sure to get the certificate from your
agent at your starting point.

The E. T. V. & G. railroad de-
clines to make any reduction.

T. M. HENRY, Clerk U. B. A.
September 14th.

Scottdale, Ala.

Ala. Baptist: We have had some
very good meetings in the bounds of
our association. Many have been
converted to the Lord and joined the
church. At Mt. Zion, Mt. Pisgah,
and other churches, the Lord has
greatly blessed: We had a good
meeting at Scottdale church, not-
withstanding there were no conver-
sions. Bro. Enoch Windes, of Win-
chester, Tenn., did most of the preach-
ing, and he is a good, sound gospel
minister. His manner of presenta-
tion of truth is very unique. When
you have heard him you have heard
that that will do you good for the
days to come. I will send you some-
thing after our association, which
meets at Mt. Nebo

ROYAL



BAKING POWDER

Absolutely Pure.

It is the powder never varies. A marvel of purity, strength and wholesomeness. It cannot be sold in competition with the adulterated of low test, light weight, cheap and inferior. Sold only in cans. ROYAL Baking Powder Co., 110 Wall St., N. Y.

Lactated Food

FOR NEW-BORN INFANTS.

It is the food which is the most perfect for the mother's milk. It is a safe substitute for mother's milk. No other food answers so perfectly in such cases. It causes no disturbance of digestion, and will be relied upon by the child.

IN CHOLERA INFANTUM.

This prodigious and easily assimilated food

will prevent fatal results.

It is a valuable substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

It is a safe substitute for mother's milk.

Alabama Baptist.

MONTGOMERY, ALA., SEPT. 25, 1886.

An Article for the Boys.

BY C. H. PARKHEUS, D.D.

There is only one time to begin to be a man, and that is before you get to be a man. You will be and do after you get grown up, just what you begin to be and do before you get grown up. An apple tree does not suddenly begin to be an apple tree after it is a dozen or fifteen years old, but it is an apple tree after that time because it has begun to be one before that time, and all the way from the start. A young fellow whom his companion was trying to draw into some scrape or other, answered him, "No, I won't, what you do as a boy you will do as a man. No, I won't."

There is a good deal said about turning over new leaves, but I notice that after all not a great many new leaves really ever get turned. The little crook that you see in the twig, you will find years after in the tree, and only grows larger. As the boy once gets fairly started he will probably go through life. If he begins truly, he will die like a man. If he is silly the first fifteen years, he will be silly the last fifteen.

Now I do want that these lads should get started right. You understand I am not asking you to give up the fun and jollity of life, but there are a great many things in life as well as fun, and you must begin to be getting on the earnest and manly side of them. You cannot afford to live only on the surface of things. On the surface you will get what is sunny, and you want that, but you want not only what is sunny and funny, but you want to be to grow strong and manly, you have got to have it fed also out of the things that lie a little deeper.

A plant needs sunshine. If you know it won't live on an acorn sprout after it is planted, you have noticed that when the sprout has grown a little way it divides, and part of it grows up into the air and sunshine and becomes the tree, and the other half grows down into the ground and becomes the root. Now it is that down there that I want for you; you call it root, or call it strength, or call it manliness, or call it Christian character, or whatever name you like, it is what is going to make a success of you if you succeed; it is what is going to build you up into handsome manhood little by little, as the root builds up the tree; it is what is going to keep you from being tripped over by temptation, just as the root keeps the tree from being blown down by the wind. When you stand by the river on a bright, breezy day, you see the little waves flashing and playing in the bright sun, and you do amid the happy, jolly things of life; but don't forget, my young friend, that down beneath those sportive, flashing waves, there is a deep, solid, quiet current setting toward the sea.

A "Holy of Holies."

The Rev. Dr. J. H. Vincent, in a delightful contribution to *The Independent*, describing "A Sunday-school at Home" in his childhood, mentions the evening song and prayer service, and then beautifully and tenderly says:

"Beyond the 'Holy Place' was the 'Holy of Holies.' For fifteen years that I can remember, it was the mother's invariable custom to take the children into her own room after the regular Sabbath evening song and prayer I have described. In the darkness, in the twilight, or in the moonlight, we followed her, and there, seated together without a light, she would talk in a tender way, about eternity and duty, about our faults as children, her anxiety about us, her intense desire for our salvation, how we ought to be more patient with each other, more gentle to each other, more cheerfully obedient to father, more guarded in our speech, etc. Then we knelt together, and she prayed, and how she could pray! Living with God seven days, and through all the nights when she brought us her children to the mercy seat on the Sabbath evening, was not heaven opened, and did not the place seem holy ground, since can any one wonder that scenes without a thrill and flood of tears, and a vow of renewed consecration?"

Let us add one to the questions: Who shall say that the tremendous power and usefulness of the Bishop of Chautauque is not due principally to these holy hours with the sainted mother? Other mothers and other children may profit by their example.

A Great Victory

A Terrible Case of Scrofula Cured by Hood's Sarsaparilla

"In the winter of 1879 I was attacked by Scrofula in one of the most aggravating forms. In one time I had no less than thirteen large abscesses over and around my neck and throat, continually exuding an offensive mass of bloody matter disgusting to behold, and almost intolerable to endure. It is impossible to fully describe my sufferings, as the case was complicated with Chronic Catarrh. After three years of misery, having been treated by three physicians, I was worse than ever. Finally, on the recommendation of W. J. Huntley, druggist of Lockport, I was induced to try Hood's Sarsaparilla. And now, after having taken twelve bottles, within the last twelve months, the scrofulous eruptions have entirely ceased, and my throat is all disengaged, except the unsightly scars, which are daily fading away. I do not know what I may have done for others, but I do know that I have done for myself. I am ready to verify the authenticity of this cure, by personal correspondence with any one who doubts it." CHARLES A. ROBERTS, Esq., Lockport, N. Y.

This statement is confirmed by W. J. Huntley, druggist of Lockport, N. Y., who calls the cure a great victory for Hood's Sarsaparilla. Send for book giving statements of many cures.

Hood's Sarsaparilla
Sold by all druggists. 81 cents per bottle. Made by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

The Mission Band Entertained.

BY L.

Anna and Grace sitting, reading. Enter Nelly and Clara.

Anna, "Why girls, how do you do? I am so glad to see you."

Grace, "And so am I, (kissing them). When did you get back?"

Nelly, "Last night, and I told ma we must come over to see you girls this afternoon, the very first thing we did."

Grace, "Well we are so glad you have come. Had a delightful time I suppose?"

Clara, "Oh yes, indeed; but it seems so good to be at home again."

Anna, "Well now what is the latest and best thing you have to tell us about your visit?"

Nelly, "Oh the latest and surely one of the best things to tell you of, was the mission band entertainment, given last Sunday night, at the church Anna Mary's folks attend."

Grace, "Tell us about it. Do?"

Nelly, "Well to begin at the beginning, Last winter one of the ladies there, a teacher in the Sunday-school, said she didn't see why they couldn't have a boy's and girl's mission band there, just as well as in some other places. And she invited the boys and girls to meet at her house on Saturday afternoon, to talk the matter over. About a dozen of them came and organized a band sure enough."

They all agreed to try to earn all the money they could for it, for the next six months.

And Aunt Mary was there, and she told them about the different ways, the Little Helper, a little missionary paper, told of boys and girls earning money.

They elected Mrs. Brown, president, and one of the larger girls treasurer, and one of the boys secretary.

Then the president gave them little barrels, the cutest looking affairs, to save their money in. The six months were up last week, and Sunday evening they had some very nice recitations, and singing and a short address by the pastor, all were something about missions. And then they had the barrel opening.

There were about twenty boys and girls who took their barrels up to the table in front. Nobody gave their names, but just the way in which the money was earned was written on a slip of paper, and tucked into the top of the barrel.

Clara, "O, weren't some of those too comical?"

Nelly, "Yes, one slip read, 'taking good care of baby one whole afternoon, five cents. Saved candy money five cents. Sold rag rags, planted, raised and sold potatoes, two dollars.' One said, 'picked and sold blackberries so much.' And one little tot not more than six or seven, had hemmed a dozen towels for a lady."

Anna, "Well wasn't that cute?"

Clara, "Yes, and one boy had saved and split stove wood and earned a dollar, and a girl had made some edging and sold it, and another had earned ten cents for a week."

Nelly, "Dear me, if I had asked any pay for such work I'd want more than that. Maybe though it was not for a large family."

Clara, "Well how much do you think they had all together?"

Grace, "Can't guess. About six or eight dollars?"

Clara, "No, sir! Fifteen dollars and a half! One of the larger girls had helped a gathered strawberries and another had gathered strawberries for some one and some boys had carried water for harvest hands and had earned money. And he knew who each one was, who had gotten their money in these different ways. Several five cents were saved from candy money."

Grace, "Oh dear, I wish we had a band here too. But I don't suppose anybody would think we could. They would say that it is all foolishness for children to undertake such things, or that we are too much scattered. I know just about what they would say. I suppose everybody helped that mission band along."

Clara, "Well you needn't suppose any such things. Auntie told me that only a few encouraged them when they first started. One lady said her girls didn't have time to let her girls around and read the *New York Ledger*, and such papers as that. And another one said she didn't think it was ladylike for young girls to hold meetings of that kind, and that very woman has been sending her girl off to town to take lessons of an elocutionist so that she can learn to recite in public."

One old gentleman with a big farm and house and fine carriage, said he didn't want his grand-daughter (an orphan who lives with them) to have anything to do with such nonsense. Said it would learn her to be wasteful. Just think of that, a man who goes around with tobacco in his mouth half of his time, talking about giving a little to the missionary cause making her wasteful."

Well Nannie is kind of an independent girl and she asked him, "Grandpa, do you know what the last two verses of the last chapter of Matthew says?" He said, "I don't know that I exactly do," and she handed him the Bible opened at that place. He read the verses and said, "Oh well, I wish the Savior talking to the disciples there, and not to folks who live now."

She told him "Well grandpa, he said 'Lo, I am with you always even unto the end of the world.' The world hasn't ended yet, and if those disciples are living yet, they must be getting pretty old by this time. Then he lectured her about being so flippancy in talking about things in the Bible in that way, and then got up and went out to look after his cattle, before she got time to say anything more."

Nelly, "Yes, and they had one or two there who thought charity ought to begin at home and say there too. There were plenty of objections raised, but these boys and girls made up their minds to go to work in a band, and they did it too."

Anna, "Well do you suppose we could get up anything of the kind here? I would be so glad if we could."

Tempt not the Weak.

James Dinton, arrested for drunkenness and disorderly conduct. Fined five dollars. In default of payment sent to jail for thirty days.

"This item in the morning papers met my eye, and I read it again, for the name seemed familiar. Could it be possible that this was my old schoolmate? And my mind turned back to the time when James stood among the brightest of his class. True he was a little wild, and soon after he left school he commenced drinking, and would occasionally become intoxicated. Then he joined the temperance organization, and seemed so deeply in earnest that I had really thought him safe from all further temptation."

Such was the condition of things when I moved to a distant city in the West. I had been absent for ten years, and was now on a visit to the old home. I had heard nothing of James Dinton during my absence, and supposed him still working in the temperance ranks.

Could it be possible that this was the same man? On inquiry I found it to be true. James Dinton had become a victim of intemperance after abstaining for three years. He had simply gone back to his old way, but had fallen far lower, until the chances of his ever reforming seemed almost hopeless. I called on him, and learned the story of his fall.

I had tasted no kind of liquor for more than three years, and had conquered the old habit so far that it had little or no temptation for me. One evening I attended a party celebrating the birthday of a lady friend. Wine and other liquors were used quite freely. I had twice refused to drink, when the hostess approached, and offered me a glass of wine. I begged her to excuse me from accepting it, but she answered somewhat petulantly:

"I should think you might drink once with me in honor of this occasion."

As I said something about the principle involved, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."

This stab at my pride, in the presence of others who had no scruples about an occasional glass, and the possibility of a single glass leading to further indulgence, she retorted rather sneeringly:

"Oh, I beg your pardon. I had supposed that Mr. Dinton was man enough to drink a harmless glass of wine without fear of becoming a drunkard."