

Alabama Baptist.

MONTGOMERY, ALA., MARCH 11, 1888.
JOS. SHACKLEFORD, D.D., Editor.
C. W. HARRIS, Manager.

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Office: Over Cotton Exchange, Corner Bibb and Commerce Streets.

OUR Bro. Benson, on reading the letter of a very angry brother who was demanding the discontinuance of his paper, remarked that he thought the writer was sadly in need of religious literature.

THANK YOU, Bro. C. S. Johnson, your "God bless you," accompanied by the cash, felt like sweet incense upon our heart. Yes, you are correct, "more people are taking the paper than ever before," all over the State, and we are glad to say seemed pleased.

We hope all our readers will read our premium offered in this issue. Now is the time to work for the paper, and we offer splendid inducements to our brethren and sisters to put in some good work for the next 60 days. Help us, brethren, to swell our list to 6,000.

REV. J. P. SHAFER, D.D., our indomitable financial secretary for Howard College, gave us a call last week. If we had ever doubted his fitness for

this position, the counts all took their flight before he left us. He is a wise man and we have every reason to believe that he will succeed, not only in building the handsome college in Alabama, but will furnish it with every needed comfort, and not only that, but will build an endowment that will, through coming generations, stand as a monument to his consecrated services for the Master. He is not going to ask money of the denomination at large to erect this college, but, brethren and sisters, he needs our money to help in its endowment. There is no time for us to ask "is it going to succeed?" for he is our servant, our agent, and it will be to our everlasting shame if we let him toil and suffer alone. Now for a good pull, and God will bless our labors.

A GENERAL assembly of evangelical missions in Mexico, was held in the city of Mexico, commencing January 31st, and closing February 3rd. Eleven denominations were represented. The Society of Friends, Congregationalists, Baptists Northern and Southern, Methodists (Northern and Southern), Presbyterians, (Northern and Southern, Cumberland and Reformed.) They adopted the following law in regard to the distribution of territory:

"In towns of less than 15,000 inhabitants where only one denomination has established work, we recommend that no other denominations enter. If two or more missions already exist in such towns, it is recommended that the field be to the undisputed possession of the first occupant, the questions being however referred to the vote of the congregations themselves and to a committee of arbitrators."

We see that Brethren D. A. Wilson and H. P. McCormick, represented the Southern Board. We cannot understand how any Baptist could agree to any such arrangement as the above. As a Baptist we protest against it. We cannot think that our Foreign Mission Board at Richmond will endorse anything of this kind. We are in favor of Baptists occupying any field in Mexico, whether there be one or a dozen Pedo-Baptist Missions there. We want the people to know the whole truth.

Rev. J. M. Fortune passed through Montgomery on the 15th inst. with the corpse of his only son, who died on the 14th, to Fort Deposit, for interment. This is a sad blow to our brother, and we extend to him and sister Fortune our heartfelt sympathy. Bro. F. has the consolation of knowing that his little boy, who was about twelve years old, had given his heart to Jesus just a few weeks before he was taken sick.

KIND WORDS PUBLICATIONS.

We have received from the Home Mission Board, at Atlanta, sample copies of its Sunday-school publications for the second quarter of 1888. These are *Kind Words Advanced Quarterly*, *Kind Words Primary and Intermediate Quarterly*, *Kind Words Teacher*, *Kind Words Lesson Papers*, *Kind Words*, and *The Child's Gem*. These publications we consider equal to any of the Sunday-school literature published. Our Sunday-schools in the South should buy these publications, because in doing so they help our Home Mission Board—as what is made by the Board on them, is appropriated to our Home Mission work. Rev. Samuel Boykin, D. D., is editor of the *Kind Words* paper. Dr. Basil Manly is editor of the *Kind Words Teacher*. Send to W. B. Crumpton, at Marion, and he will supply you with this Sunday-school literature at as low prices as you can get anywhere.

THE DISCIPLINE OF TRIALS.

One of the most touchingly, tenderly beautiful songs ever written is the one

"Nearer my God, to Thee."

by Sarah F. Adams. The first line all Christians can sing, breathing forth in deepest earnestness that it contains. But when we come to the second,

"'Tis though it be a cross that raiseth me,"

we falter. We desire the end—nearness of personal union with Jesus; but the means for its attainment—the cross, trials, sore, weighty—from these, through the infirmity of the flesh, we instinctively shrink. Yet God has ordained through the discipline of trial we are to be perfected. As the gold is to pass through the furnace that it may be separated from the baser metals, even so the child of God is to be put into the furnace of affliction that he may be separated from his dross. We are not to think it strange concerning the fiery trials that are to try us, as though some strange thing had happened unto us. "For if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "No trial for the present seemeth to be joyous, but rather grievous; nevertheless, in the end it yieldeth the peaceable fruits of righteousness in them who are exercised thereby." And just as our best and noblest men to-day, whose characters have been molded and shaped by parental discipline, which at times seemed rigorous, re-

fractured all the bath," come walk and carry the baby by swing

discipline; so the child of God amid the thrones on high, will eternally praise God for just the discipline that he received. "Our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." As the poet has it

"Trials unto us are given To prepare the soul for heaven."

To the inquiry of John on Patmos, as he stood wondering gazing on the garlanded, palm-bearing multitude before the throne, "Who are these?" the answering angel replies, "These are they who have come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb." Afflictions are to be endured, temptations are to be overcome, rough and stormy seas are to be plowed by all the saints. Every believer can sing,

"Sure I must fight if I would reign, Increase my courage, Lord; I'll bear the toil, endure the pain, Supported by thy Word."

The danger is that trials may prove a curse instead of a blessing. If we are impatient, murmur and complain under chastisement, then, indeed, the heart will grow harder, we will come forth from the furnace with the beauty of Christian character marred and blackened by the fires. But if, on the other hand, we sing,

"Nearer my God, to thee 'Tis though it be a cross that raiseth me,"

there, indeed, our dross will be merged away, and the divine image will shine out resplendently. Patience, then, under all afflictions. "Have we received good at the hand of the Lord, and shall we not receive evil?" Let sickness come; let death invade the quiet sanctuary of the home; let adverse waves of fortune bear us back from the pinnacle of affluence to the vale of penury, they shall, by God's grace, but tear away our natural imperfections and make us more and more like our Lord. Jesus suffered, so should we. The servant is not above his Lord. The pathway of suffering, as well as obedience, is sanctified by the touch of the blessed Redeemer's feet. "If we suffer with him we shall also reign with him." First the fellowship of suffering, then the fellowship of glory on high.

By special invitation, Maj. J. G. Harris laid the corner stone of the new Baptist church at Troy, on the 16th inst., on which occasion he delivered a splendid address. This is the new building being erected by the brethren at Troy, through the indefatigable labors of Rev. John F. Purser, their most worthy and efficient pastor. Soon they will have one of the handsomest church edifices in the South.

THE Y. M. C. A. AND THE DIME MUSEUM.

It seems that the Y. M. C. A. of Birmingham, recently allied itself with Prof. Chas. Schultz's Dime Museum, which assumed the name of "College of Anatomy." The terms of agreement, as we learn from the *Alabama Christian Advocate*, were that the Association was to take the so-called "College of Anatomy" under its protecting wing, and furnish its patronage. The proceeds to be divided between the Professor and the Association. The Y. M. C. A. employed three eminent physicians of Birmingham as lecturers. Friday, the 9th inst. was set for "Boy's Day," when boys between the ages of 12 and 18 years, were admitted to the "College of Anatomy" at the reduced price of 10 cents. The *Advocate* thus speaks of the exhibition:

"What was to be exhibited? Every one familiar with a Dime Museum knows exactly what was on exhibition. What was it? We answer: It was organized vulgarity of the basest sort. It was an exhibition in wax of all that was emotional and horrible in human nature. It was an exhibition of the human body without regard to sex or parts, in all stages of disease from cradle to the grave. It was a miniature world of licentiousness and corruption, such as the eyes of no innocent boy should ever be allowed to look upon. A rare collection of vulgar and disgusting audities, which were made to form the objective point of great moral lessons the Y. M. C. A. is teaching the twelve year old boys of this city." "Two of the physicians chosen to deliver a lecture, told us that they would not allow their sons to go to such a place."

The *Advocate* very strongly and justly condemns this kind of Moral Teaching by the Young Men's Christian Association.

This Association claims to be working in the interest of Christianity, and appeals for support to Christian churches. This mode of work does not strike us as adding much to the moral culture of our youth. This question has pressed itself upon our mind for a long time. Cannot young Christian men do far more effective work for Christianity by laboring in the church, and for the upbuilding of the church, than in a society outside of the church? If all their energies are expended in working for such a society, and their money is given for its support, they have but little time or means to give to the church. The church is God's appointed instrumentality for the conversion of the world, and we should let nothing usurp its place. We have nothing to say against the good that the Y. M. C. A. has done. Doubtless it has done much good, but if the same labor and money had been expended in the church

meeting of all the county and city superintendents of public schools, held in Montgomery on the 29th and 30th inst. The board of all the superintendents will be paid out of the Peabody fund. All are earnestly urged to attend.

FIELD NOTES.

Montevallo Baptist church is to be repaired. Glad to hear that Judge Bentley is improving.

The notice of our visit to Roanoke last Sabbath will be made next week. We have the promise of a club from Rev. J. A. McCauley, of Lafayette.

You are correct in your opinion, Bro. Bean. Thank you for your kindness. There will be a meeting of the State Mission Board in Selma Tuesday, April 10th, at 9:30 p. m.

Eld. W. B. Williams, formerly of Alabama, has moved to Louisville, Miss. He still loves his old home. Eld. S. P. Benbrook, recently pastor of our church at Northport, has become a Campbellite. We hope he feels safe now.

Correspondents will please note that Rev. A. L. Blizard has removed from Ozark to Haw Ridge. This puts him more in the centre of his field. We have received from the Secretary, W. Scott, Esq., the proceedings of the sixth annual meeting of the Baptist Congress, for which we return our thanks.

A good sister, sending us a remittance, closes by saying, "May God bless you and the Baptist and Howard College, and the old Judson, too." Such benedictions do us good, and cheer us in our work.

Brethren A. P., J. C. and T. G. Bush, D. P. Bestor, J. S. Knight and S. A. Barnett, of Mobile, contributed \$1,000 to the Jno. A. Broadus Professorship of the Southern Baptist Theological Seminary.

Father Plaster writes that the churches of the Alabama Association are in first rate condition. Their next fifth Sunday meeting will be held with the church at Rutledge.

GARDENERS, REMEMBER! The A. B. Cleveland Co., whose advertisement is in another column, will deliver to your nearest express or railroad station all seeds ordered from them. Write for catalogue.

A good brother suggests that we "drop all names as soon as time is out, that will be a reminder." We think that we shall be compelled to do this, though we are satisfied that in some cases it will give offense.

The whole number received for baptism as the result of the series of meetings held at the First church in this city, as we learn through the clerk of the church, was 88; by letter, 25; by restoration, 4. Total 117.

The Sunday-school convention of Talladega county will hold its next session with the Baptist church at Alabam. Something serious must be in the way or we will attend this gathering.

In the Mississippi Legislature there are 48 Methodists, 44 Baptists, 20 Presbyterians, 13 Disciples, 7 Episcopalians, 2 Catholics, 140 in all. Leaving 20 without any expressed church connections. This is a good record for Mississippi.

The Commencement sermon of Howard will be preached in June by Rev. J. A. Howard, now of Columbia, Ala. We have registered up to this time 148 students. Every thing is now going on smoothly in the college.—*Thos. J. Dill.*

The Mississippi Baptist Review comes out in favor of Dr. J. P. Boyce as the successor of Dr. Mell as President of the Southern Baptist Convention. He would make a good presiding officer. We still think Judge Haralson is the man.

The senior has returned to North Alabama and will, for the present, travel among the brethren along the L. & N., M. & C., G. P. and A. & S. R. R.'s. The junior holds the fort at the office, and will visit churches as opportunity presents.

Dr. J. Wm. Jones, Assistant Secretary of the Home Mission Society, preached at the First church last Sabbath at 11 a. m., and also at night. In the afternoon he delivered a lecture to the young people. We have heard his sermons spoken of very highly.

Bro. Geo. E. Brewer has our thanks for kind words and subscribers. This brother has placed about six dozen copies of "Our Country" in the hands of his people, and he says this was done with very little effort. The man who sells to a family a good book confers a mighty blessing.

Many of our pastors want to go to Richmond. Will not the churches help them. Twenty-five or thirty dollars will pay their expenses. It will help them and benefit their churches to go. Suppose you send them. We would like to hear of our Alabama churches moving in this direction.

Rev. H. Woodmell, agent of the American Home Mission Society for the past fifteen years, died at Memphis, Tenn., on the 27th of February. His death was sudden. It occurred while he was sitting in a chair conversing with a friend. Bro. Woodmell's work was principally with the colored people.

Superintendent Baker has been

trust in Christ for salvation, and our death to the world and sin. No one who has felt the pardoning power of God ought to be ashamed to publicly acknowledge it. If he is ashamed thus to do, he is unworthy, and not a fit subject for baptism. If it is a cross to do so, it should be borne, nevertheless, for Jesus' sake. No Baptist minister should countenance such notions and whims. No church should consent for a pastor to privately baptize any one who applies for membership and makes this request. A church will be better off without such members.

The Boston Post thus speaks of the course of lectures on Ancient Assyrian Life, by Bro. D. G. Lyon, of Harvard University. Prof. Lyon will be remembered as an Alabama boy, and was once connected with the ALABAMA BAPTIST. We are pleased to learn of the reputation he has gained as a scholar and a teacher of Babylonian-Assyrian literature. "Ancient Assyrian Life," which Professor Lyon, of Harvard University, has been giving in this city, and which closed last night, have been listened to by interested audiences that far exceeded in numbers the expectation of those who most cared for the success of the lectures. Not only persons who were present, but those who have read in the Post the reports of Professor Lyon's very valuable discourses, will like to hear that in Philadelphia a large sum has just been given to the University of Pennsylvania to be used in digging up the ancient temples and palaces of Babylon. We here in Boston ought not to be found lagging behind Philadelphia in the liberal encouragement of learning and original research."

Ordination. Dear Baptist: A presbytery, composed of Elds. E. F. Baber and H. C. Saunders, met with Society Hill Baptist church on Sunday, 19th inst., for the purpose of ordaining brother Stephen R. Grimes to the work of the ministry. The examination, as to Christian experience, call to the ministry, and views of doctrine, was conducted publicly, and pronounced satisfactory. Bro. Baber preached the ordination sermon, and Bro. Saunders presented the Bible and delivered the charge to the candidate. The sermon was the first delivered by Bro. Baber since accepting the pastorate of our church. The members were well pleased with their new pastor, and anticipate a brighter future for the church under his care.

A. H. RUTHERFORD.

Howard College. In the ALABAMA BAPTIST of the 8th inst., Dr. Lofton spoke very wisely about the interests of Howard College.

We have no time to waste in aggravating each other. It is neither wise nor manly to do so. The question of location, "in the woods" or out of the woods, is not debatable now; it is not before us.

The college has been located, by the denomination, at East Lake; and whether wisely or unwisely does, is not the question before us now; but, the life of the school.

Every thoughtful man must realize that our college without endowment must fail. Can the Baptists of Alabama afford to let their college die? This is the question! It is not whether you Love Marion, Anniston or East Lake; but, whether you love the Baptist cause enough to preserve the college. I would not ask any man to love his chosen location less, but the college more.

We had as well look the facts in the face; they are cold and unalterable. It is *either or die!* No matter what sort of buildings we have, never imposing, however elegant, we still need endowment, and must have it or die.

Are we able for the task? Surely not, if we are divided; then, to be divided is death. Can we endow Howard College and remain indifferent? Certainly not. Then, to remain indifferent is death. Will our Baptist brotherhood ever become enthused about the endowment of our school if our pastors are indifferent? Never! Then, for our pastors to remain indifferent is death. Dear brethren, dear pastors, my heart and head are troubled about this question.

Let me pray you to endow your college. We are able to do it. What do we wait for? I am sure that we intend to endow. We cannot afford not to. We will do it, and why not at once.

JNO. P. SHAFER, Birmingham, Ala., Box 840.

P. S. I append my address to my name, because parties forget where I am, and do not know where to send funds. Write me at once that I will give \$10,000, \$5,000, \$1,000, \$500, \$100, or whatever you will, and let us all know that the mind of the Lord is with his people. J. P. S. Birmingham, Ala., March 8th, 1888.

What the Howard Boys are Doing. It is surprising to find in the well known town of Clayton, where the county seat once stood, that there has not been a Baptist sermon preached for twenty five years. Other denominations have long since raised their

church spires, and the tolling of the bells gather a band of worshippers into their synagogues to sing God's praises, while the Baptists have been unknown as a church.

The State Mission Board, feeling the importance of having some one to look after the interest of the Baptists in this little town, to search out the lost sheep and gather them into the fold, selected Bro. W. W. Harris, a true hearted Christian, and an earnest worker for the Lord, to do the work.

After several visits from house to house, with Bible in hand, talking, praying with the people, and with the aid of a few faithful sisters who joined him in the work, they got a small crowd to meet him in the old academy which crowns the top of a knoll near the center of the town.

He often visited families who did not ask him into their parlor, or to take a seat, while he talked to them about the word of God. Standing at the door he sowed the seeds which we trust will yield an abundant harvest in its season. Leaving the house the words of the Lord would echo "shake off the dust of your feet." It may be doubted whether any man ever before labored more earnestly under such great difficulties.

Several men had before tried this work and failed. How depressing it must have been to go into the ruins of other men's labors to try to organize a church! The congregations have increased to a good audience. Some time ago he organized a Sunday-school, with thirty scholars. Besides this a right good sum has been expended for home improvements. If all our churches would adopt some regular plan for frequent collections there would not come such pressures upon our Boards to keep their work going in good order. If pastors will try it, they will find that soon many of their people will like it, and others will be dropping into line from time to time. Try it brethren.

We had quite an interesting time at Mr. Leabanon on the first Sunday in March and Saturday before. We had with us Bros. W. H. Patterson, of Eufaula, J. O. Hixon, of Union Springs, and Bro. Joiner, of Georgia. These brethren preached some fine sermons for us. On Sunday Bro. J. M. Loftin was ordained to the full work of the gospel ministry, by a presbytery consisting of the above named brethren and the writer. The congregation was large the day beautiful, and the services impressive.

This church is developing as rapidly, if not more so, than any I have ever known. GEO. E. BREWER.

Jernigan, Ala.

Christ.—[Rev. Peter S. Menzies.]

Howard College.

Foreign Mission Journal.

"Nasal Voices, Catarrh and Falseth."

A prominent English woman says the American women all have high, shrill, nasal voices and false teeth.

Americans don't like the constant twitting they get about this nasal twang, and yet it is a fact caused by our dry, stimulating atmosphere, and the universal presence of catarrhal difficulties.

But why should so many of our women have false teeth?

That is more of a poser to the English. It is quite impossible to account for it except on the theory of deranged stomach action caused by imprudence in eating and by want of regular exercise.

Both conditions are unnatural. Catarrhal troubles everywhere prevail and end in cough and consumption, which are promoted by malnutrition induced by deranged stomach action. The condition is a modern one, one unknown to our ancestors who prevented the catarrh, cold, cough and consumption by abundant and regular use of what is now known as Warner's Log Cabin Cough and Consumption Remedy and Log Cabin Sarsaparilla, two old fashioned standard remedies handed down from our ancestors, and now exclusively put forth under the strongest guarantee of purity and efficacy by the world.

These two remedies plentifully used as the spring and summer seasons advance give a positive assurance of freedom, both from catarrh and those dreadful and inevitable consequences, pneumonia, lung troubles and consumption, which so generally and fatally prevail among our people.

Comrade Eli Fisher, of Salem, Henry Co., Iowa, served four years in the late war and contracted a disease called consumption by the doctors. He had frequent hemorrhages. After using Warner's Log Cabin Cough and Consumption Remedy he says, under date of Jan. 19th, 1888: "I do not bleed at the lungs any more, my cough does not bother me, and I do not have any more smothering spells." Warner's Log Cabin Cough and Consumption Remedy cured his wife of catarrh and she is "sound and well."

Of course we do not like to hear our women called nose talkers and false teeth owners, but these conditions can be readily overcome in the manner indicated.

Ordination of Deacons.

On Sunday, March 4th, Brethren Gilbert Carter and Joseph Douglas, members of the Avondale church, were ordained as deacons; the presbytery consisting of Revs. D. I. Purser, Jno. P. Shaffer, R. D. Faggard, and W. A. Hobson. The service was opened by the reading of appropriate scripture selections and prayer by W. A. Hobson, after which Dr. Purser preached the ordination sermon in a practical and impressive manner, taking for his text, 1 Tim. 3: 13. "For they that use the office of a deacon well purchase to themselves

a good degree, and great boldness in the faith which is in Christ Jesus."

The preacher dwelt principally on "using the office of a deacon well." He showed that above all a deacon should be a man of practical business sense and such deacons were greatly needed in all of our churches. After the sermon Bro. Faggard offered the ordination prayer, and the charge was then given by Dr. Shaffer, who although he claimed that Dr. Purser's sermon was charge enough, said some good and reasonable things which were appreciated not only by the deacons, but the entire congregation as well. In his closing remarks the Doctor said as no one had been appointed to charge the church, he would proceed to charge them \$20, and the sooner they paid it the sooner he would relieve them.

You know he never fails out collecting; the \$20 was soon paid, the charge cancelled, and the congregation dismissed.

W. A. HOBSON.

Avondale.

"\$150 but Very Little for Missions."

On March the 1st, I left home for a 20 days trip. The receipts for the winter have been distressingly small. Now, on the field, I get from the office this bit of news: "Since you left, \$150 has been received, mostly for books, but very little for Missions."

The prosperity of the Book Depository is a source of great pleasure to all our people, but brethren, we must have more money. March 31st the missionaries must be paid; and the last of April closes the years' work for the Home and Foreign Boards. Will our people come to the rescue?

W. B. CRUMPTON.

MARRIED.

At the residence of Dr. B. W. Allen, near Jernigan, Ala., on the evening of the 11th of March, 1888, Mr. Geo. W. Thomas was married to Miss Mamie Calhoun, by the Rev. George E. Brewer. It was a handsome couple, who had loved each other for some time, and are both good Christians, so that a life of happiness may be safely predicted as well as wished for them.

In Greenwell, on the 8th inst., at the residence of the bride's father, Mr. James Joyner, John Dunn, of Conecuh county, and Miss Mamie Joyner, Rev. A. T. Sims officiating.

At the residence of the bride's father by the writer, March 5th, Miss May Nuckols, of Favette Court House, and Mr. A. L. White, of Huntsville. Heavens blessings attend you.

JNO. W. STEWART.

At last has gotten upon the hearts of a number of our people. Sometime last year I wrote a short letter calling attention to the great need of such an institution, and asking for the agitation of the matter by other brethren. Whether any one remembers what I said or not matters little, if the work is done. Now I feel sure that our Convention in July will not pass by without taking some important steps toward establishing this much needed home for the destitute children of our State.

While I have not written anything about it recently to be published, I have been corresponding in its interest. Brethren, upon what plan shall we establish it? Shall it be an industrial school where the children are to remain indefinitely, or shall they be put into good homes as soon as practicable, not as servants or apprentices, but as children, adopted into the best families of our State? I very decidedly favor the latter way. Let us gather up the parentless children scattered over our country, and feed them and teach them God's Word till we can

put them in Christian homes where they will be loved and cared for.

If the main object is to get the children into good homes, the institution must be located where people can visit it with convenience. It must be in or near a city or town. If on the other hand the object is to keep the children together, a village home will be better.

Brethren, this has been very much on my heart for a long while. Let's have it. As the beginning of a fund for this purpose I deposit to day five dollars in the First National Bank of Birmingham. I will be glad to receipt for and deposit any other amounts the friends of the enterprise may be willing to contribute.

JNO. W. STEWART, P. O. Box 597, Birmingham, Ala.

Some Things.

As disagreeable as the weather has been, rain and mud interfering with congregations, my churches have been doing right well for our benevolent enterprises, when the scarcity of money, the financial pressure, and the exceeding shortness of the crops in this section is taken into consideration. What has been done, has been, not under high pressure, but in the quiet regular way. Since the new year began about \$57 has been given to the Foreign Board; \$15 for ministerial education; \$6 for Home Board, and now we are commencing this year with a right good sum has been expended for home improvements. If all our churches would adopt some regular plan for frequent collections there would not come such pressures upon our Boards to keep their work going in good order. If pastors will try it, they will find that soon many of their people will like it, and others will be dropping into line from time to time. Try it brethren.

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Both conditions are unnatural. Catarrhal troubles everywhere prevail and end in cough and consumption, which are promoted by malnutrition induced by deranged stomach action. The condition is a modern one, one unknown to our ancestors who prevented the catarrh, cold, cough and consumption by abundant and regular use of what is now known as Warner's Log Cabin Cough and Consumption Remedy and Log Cabin Sarsaparilla, two old fashioned standard remedies handed down from our ancestors, and now exclusively put forth under the strongest guarantee of purity and efficacy by the world.

These two remedies plentifully used as the spring and summer seasons advance give a positive assurance of freedom, both from catarrh and those dreadful and inevitable consequences, pneumonia, lung troubles and consumption, which so generally and fatally prevail among our people.

Comrade Eli Fisher, of Salem, Henry Co., Iowa, served four years in the late war and contracted a disease called consumption by the doctors. He had frequent hemorrhages. After using Warner's Log Cabin Cough and Consumption Remedy he says, under date of Jan. 19th, 1888: "I do not bleed at the lungs any more, my cough does not bother me, and I do not have any more smothering spells." Warner's Log Cabin Cough and Consumption Remedy cured his wife of catarrh and she is "sound and well."</

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Alabama Baptist.
MONTGOMERY, ALA., MARCH 22, 1906.
The Only Way.
BY SIDNEY DAYNE.

Monday morning was always a busy time at the cottage. Susie got up early and busied herself bringing tubs, pumping water and putting out the line. There was usually a doubt about her getting to school. If everything went well, her mother tried hard to let her go, for it was a great trial to Susie to miss it.

"The wash to day was not a large one, and she hoped for the best. But before long she observed that her mother looked pale and seemed not to work with her accustomed quickness."

"Are you not well, mother?" she asked.

"Not very, dear. I got up with a little headache and thought I could work it off, but it does not seem to go."

Susie was unselfishly sorry for her mother, but could not help a keen feeling of disappointment on her own account. She washed the breakfast things, got the younger children ready for school, and then went to her mother.

"Now, mother, you must stop. I'm ready to hang out the clothes and clean up."

"No, dear, I think I can finish by myself. You go; it is not too late yet, and I hate to have you lose your schooling."

"Come and lie down, mother," persisted Susie; "you know you are not fit to work."

And being thus urged, she was not sorry to be led away by such gentle hands.

"You are a dear comfort to me, my daughter," she said, as Susie laid a cool cloth over her aching head and drew down the shades to keep out the light.

The loving words were very sweet to hear, and Susie fully appreciated them; but her face wore a woe-begone expression as she went back to her work.

"It isn't the work I mind so much," she said to herself, as she flew about with lively feet and skilful hands; "but it is so hard staying out of school his way. It's so different with other girls. Some of them don't have to do a single thing at home, and think they're very good to go to school and study. I'd like to live in a big house and have a hired girl to do all the work. Some girls don't even have to sweep their own rooms. I wonder why things are not fixed a little more evenly. Some folks have so much and other folks so little."

It was easy to see as the hours wore on that Susie thought she was one of those who have very little indeed. A dreary cloud obscured the sunshine with which the autumn day had opened, which seemed to cast its reflection over the indoor sky, and its shadow deepened as a drizzling rain set in, with its unpleasant consequences of the clean clothes having to be brought in undried. The children came home to dinner to find their

the girls' hands, which were cruelly wounded for our sakes."

"But," said Susie, "it seems as though I had to bear the very things that are hardest for me to bear. I want to go to school, and it hurts me to have to stay out. And I like nice things and I can't have them."

"I suppose," said Miss Vernon, "it is natural we should think our own troubles the heaviest, for we know their weight and sting as we cannot know that of others."

"But there are plenty of people who don't seem to have much trouble," said Susie. "Now, there is Laura Randall. She lives in such a beautiful house and goes riding in a carriage, and she is the only child, and her mother indulges her in every way."

"Yes," said Miss Vernon, "I went in to see her to day. I saw her looking out of the window with a face as cheerful as yours," with a smile, "and when I got into the house I really thought she had far better reason for looking cheerful than you have. Her mother, you know, is a woman of fashion, and Laura sees very little of her. The big handsome house was half darkened and so quiet that every footfall and every word seemed to echo loudly through it. Not a merry voice or a laugh, or a child's step to be heard there. Laura said she had nothing to do, as if nobody would speak to her. I found it rather hard to cheer her up, you may be sure."

"Poor thing!" said Susie.

"I called to see Emily Grant, too," went on Miss Vernon.

"Oh, yes, she's another girl I think I'd like to change with," said Susie. "Her mother's always nice, and I'm sure her home is as cheery enough. Emily hasn't been to school the last week," she added.

"No, and I do not know when she will go again, if she ever does."

"Why, Miss Vernon?" exclaimed Susie.

"She got hurt last winter on the ice."

"Yes, I remember."

It was thought little of at the time, but she has had occasional trouble with it since. She has become suddenly much worse and it is now feared that she is threatened with hip disease, and may be a cripple for life."

Susie was shocked and surprised. "That is a trouble!" she said, shaking her head soberly. "What could you say to her, Miss Vernon?"

"Only what I say to you, dear, that the Master chooses all our sorrows for us, and that he chooses in tenderest love and in highest wisdom. It only remains for us to bow meekly to his blessed will for us."

"But don't you think," asked Susie, as after a short silence her mind drifted back to her burdens, and the thought of the undried clothes suggested the sorrowful prospect of another day out of school, "that some of us might bear other troubles better than those we have?"

"That is not for us to say, Susie. You will never have a chance of showing how you could bear the trials of others. Your own way may seem rough, but it is the way the Lord has laid out for you, and you will find that the opportunities you have of brightening the lives of others by your loving care and sweet ministrations will surely make your way smooth."

The children were flunking in with their demands on Susie, and her friend arose to go, adding:

"Don't spend time, dear, thinking how well you might have performed the duties which have never fallen to you. The only way in which you can ever bless others and glorify God is by a life given cheerfully and heartily to the duties which surround you."

A pennyworth of mirth is worth a pound of sorrow. Warner's Log Cabin Hops and Buchu Remedy will tone up and renovate the stomach, giving good digestion, without which no man can be mirthful.

The Sabbath worship should be most precious. Beside all else, it is in my own home the time of a tiny prayer meeting. Every member offers a short petition, down to the little fellow who says: "Dear Jesus, help me to be a good boy to day."

Why will any Christian father let a day go by without establishing this blessed service, even if he has to get his wife to read, and nothing more follows but the united repeating of the prayer? And if the father is gone, mother, begin to teach that oldest boy his place! The son of a widow in my congregation was converted a year ago. Although only fourteen, the very next day his mother put the Bible in his hand and he has since been the pious of the household. And when he hears his prayers in prayer-meeting, we know why they are so acceptable and scriptural. And fill this whole land with family altar—S. Winchester Advertiser, Lowell, Mass., in American Magazine.

The jug goes to the water till it breaks. That neglected cough may rack you until it breaks down the entire system and consumption is fastened upon you. A sure cure is found in Warner's Log Cabin Cough and Consumption Remedy. Two sizes, \$1 and 50 cents.

The Man who Reads Nothing.

His name is **LEWIS**, and his tribe daily increases. In the great cities, especially, competition in every calling is so keen that the temptation to bend all one's energies to getting on in the world—which is generally meant increasing one's wealth—becomes well nigh irresistible. Even those who do not yield to the temptation to resist it. More and more, the reading of the average business man is becoming restricted to the daily newspaper, and an occasional novel in the cheap "libraries" found on every newsstand. Of the really significant books in current literature, of the great store of English classics, he reads nothing and cares nothing. From every point of view this is a mistake. We wish the young men who read the *Examiner*, now just engaging in a business career, would stop a bit and consider what would be the value to them of a wisely cultivated taste for the best reading of their mental development. Many of them have had very ordinary educational advantages, and possibly regret this fact. Well, it is not the information that is crammed into one at school that is of most value, it is that which a man acquires for himself by reading in the line of his innate or cultivated tastes. In truth, every man who is educated at all is self-educated, and he who makes a certain quantity of knowledge his own, and is not crammed with it, is a more valuable man than the one who is crammed with it. S. B. Green, a man who cannot read, has been a successful business man, but his narrow mindedness and ignorance of his day, it will be because of what he does for himself, in independent

and study. The young man of business has just as good a chance to become a broad minded and intelligent man as his next-door neighbor goes to Harvard, if he will make the most of the time in reading good books and make his mind his own. Merchants and bankers are as ready as any other walks of life, should they be the exception of the rule? A man who is well cultivated taste for good reading is of great value to a man's qualities. There is no more interesting companion in the world than a man who has no idea beyond books and talk of potting but "all and a yard wide." There may be "swell" entertainments and pomp and ceremony among men of this kind, but no society in the sense. The man, on the other hand, who has read widely and has a fair knowledge of a multitude of things, and a curiosity to know about most of them, which makes him both receptive and able to

The important still is the question of the development of character. It is a great safeguard from the temptations of a busy day, your business man feels the need of some occupation that will distract his mind from the cares of the day, and he is very likely to drop into the theatre or some more questionable place of amusement; or he strolls to the club, and perhaps takes a hand in "little game," to the detriment of his health as well as morals; or—why pursue the details of dissipation, all deadly to soul and body, in which business men seek relief from the strain of their daily occupations. From a good book they would get more real amusement, quite as much relief from mental strain—innocent enjoyment at the very least, probably positive profit in addition.

We do not mean that young men should be hermits or bookworms, that they should shut themselves up every evening with a book and never go out to society. That would be silly advice to give, if there were any chance that young men would take it in any case. There is little danger that the social instincts will be repressed, but much danger that the claims of mind and heart may be overlooked. That man is in a pitiable case who has reached middle life, or is in advanced years, and yet has no capacity for self-entertainment; who has so immersed himself in business that he knows nothing about literature, or science, or art; whose desires are bounded by his office, and whose one pleasurable occupation is to make money. Yet this is the future towards which rapidly tends the man who reads nothing.—The Examiner.

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