

# THE ALABAMA BAPTIST.

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## Our Foreign Letter.

POMPEII, ITALY.

Dear Baptist: For some months past I have been sending you letters from different parts of Asia and Africa. I do not know whether you have received them; I cannot hear from you. I have not received a paper or the scratch of a pen from any one in a month or six weeks. I must have a letter soon if I have to write it myself.

If I remember correctly my last letter to you was written from Cairo, Egypt. Since then I have been on the Mediterranean—I had almost said "four days in Gehenna." I flattered myself that I was a moderately good sailor. But this time I lost my "sea legs" in half an hour after going on board the steamer, and did not discover their whereabouts until twelve hours after landing. I thought of Paul's experience when making a similar voyage. In Acts 27:6 we are told that Paul was put into a ship sailing from Alexandria to Italy; so was I. Paul's vessel was struck (verse 14) with a "tempestuous wind, called euroclydon," and (verse 18) "exceedingly tossed with a tempest;" so was mine. Paul sailed close to the islands of Crete and Claudia; so did I. Indeed it was a voyage long to be remembered and never forgotten. I am a splendid sailor—on land—but I cannot navigate a "tempestuous sea."

Europe again! I feel as one who has been keeping company with the dead, and has now been resurrected from the grave and brought back to the land of the living. Verily the people of Asia and Africa are dead—dead spiritually, dead in trespasses and in sins, dead to literature and learning, dead to the progress of the time making. Not only dead, but buried—buried in conceit, in selfishness, in filth and ignorance. Yes, these people are dead and buried in a sepulchre poverty has placed a stone which naught but the angels of God can remove. Come, O winged angel, come quickly. Roll away this stone that these benighted people may be resurrected to truth and justice—resurrected to newness of life, resurrected to the nineteenth century and to God.

I am now on Italian soil, under a soft Italian sky and God's bright and cheerful sunshine streaming in through my windows is falling in golden rings upon the floor. A fine day to visit Pompeii, and I should like to have the reader go with me. Pompeii, you know, is only fifteen miles from here. It is situated on a narrow table land, which on one side slopes gently down to the bay, and on the other side rises steeply to the crest of Mt. Vesuvius. We go by train. In half an hour after leaving here we hear the conductor shouting out, "Pompeii! Pompeii!" and fifteen minutes later we are standing before "Porta della Marina," knocking for admittance.

While waiting for the keeper to open the gate let me relate as briefly as possible the history of "The city of the dead," as Pompeii was called by Sir Walter Scott. Pompeii—pronounced Pom-pi-ee—is a flourishing city hundreds of years before the Christian era. It was founded by the Oscans, but soon fell under Greek influence and civilization. The Greeks in turn was subdued by the strong hand of the Romans, and Pompeii became a Roman town.

In A. D. 63 there came an earthquake and a slight eruption of Vesuvius, which together destroyed the greater part of the city. As soon, however, as the earth ceased to tremble and the mountain to smoke the work of reconstruction began. As in Chicago, after the great fire, the debris was removed, the city was enlarged, the streets were laid out with greater care and more regularity than before. Streams of gold now flowed in from every direction. The magician waved his wand, and lo! from the wreck and ruin of the past there arose a city of palatial residences and marble temples. Art flourished. Every wall was pictured, every niche held a statue, every column was wreathed with a garland of sculptured roses. Fountains played, monuments arose in honor of Augustus and Nero, triumphal arches were flung across the principal entrances of the city, the marble forms of mythological gods filled the public squares and stood at every street corner. On the 15th page of "The Last of Pompeii," the author says "Pompeii was the miniature of the civilization of that age. Within the narrow compass of its walks was contained, as it were, a specimen of every gift which luxury offered to power. In its minute but glittering shops, its tiny palaces, its baths, forum, its theatre, its circus, in the energy yet corruption, in the refinement yet the vice, of its people, you beheld a model of the whole empire. It was a toy, a plaything, a show-box, in which the Gods seemed pleased to keep the representation of the great monarchy of earth, and which they afterwards hid from time to give to the wonder of posterity!"

This "miniature city," rising from the midst of a luxuriant vineyard, stood on a beautiful table land and was girt around with a strong wall. Back behind the city, and close at hand, rose the awful form of that sleeping volcano. The ambitious vine had climbed up and spread its fruitful branches over the crater itself. Purple clusters of luscious fruit silently slept in the sunshine high aloft on the mountain side.

Just below the city, in front and to the south, was the glassy bay of Naples, covered with vessels of commerce, and gilded galleys for the

rich. When the work of reconstruction was completed and the city pronounced perfect, it was formally turned over to Minerva, the guardian Deity of Pompeii. The principal entrance of the city was "Porta della Marina," the gate of Minerva. At this gate stood a giant like statue of this beautiful goddess. She wore a crown; in her left hand she held a shield, and in her right a spear. She was the God and guardian of the city. Had Pompeii had a different God—had the people put their trust in Jehovah instead of Minerva, then their history might have been different. But alas! they intruded their city and their souls to the protection of a heathen goddess who could protect neither herself nor them! To whom, reader, have you committed the citadel of your soul? Hasten to be wise!

Pompeii had just reached its boasted perfection when the 24th of August, A. D. 79, it was destroyed by Vesuvius. Bædæker says: "The first premonitory symptom was a dense shower of ashes, a stream of which covered the town to a depth of almost three feet, allowing the inhabitants time to escape. Many of them, however, returned, some doubtless to rescue their valuables, others paralyzed with fear and uncertain what course to pursue. \*\*\* The ashes were followed by a shower of red hot rapilla, or fragments of pumice stone of all sizes, which covered the town to a depth of seven or eight feet, and was succeeded by a fresh shower of ashes and again by rapilla. The present superincumbent mass is about twenty feet in thickness."

Pliny, whose mother was among those buried alive, wrote two letters to his friend the historian Tacitus, in which letters he gives a graphic description of this fearful scene. "He speaks of the premonitory earthquakes, day turned into night, the extraordinary agitation of the sea, the dense clouds overhanging the land and sea, and riven by incessant flashes of lightning; the emission of fire and shes, the descent of streams of lava, and the universal terror of men, who believed the end of the world had arrived." At the time of the eruption many of the houses were closed, hence they were not filled with but simply surrounded and covered with ashes. This of course excluded all air; thus not one house only but the city itself was hermetically sealed. Of the 30,000 souls dwelling in Pompeii, 2,000 or more perished with the city. Pompeii being entirely built of granite, and marble or stone, did not burn but was simply buried beneath lava and ashes. For 1,700 years it was wrapt in ashes and hid from the face of the earth. For centuries its very site and its name were entirely unknown. But earth with faithful watch has hoarded it all and during the last few years it has been brought to light.

What a rich field for excavation! It has proved an inexhaustible storehouse of wealth and a perfect treasury of art. Great quantities of gold and silver coins, and jewelry, and frescoes and pictures, and statuary, and household furniture and cooking utensils have been found, and also several large loaves of bread in a perfect state of preservation, and jars of olives pickled. How strange to have one's appetite tempted by articles of food that was prepared for those who lived 1,700 years ago!

Many dogs and horses and not less than 300 to 400 human bodies have been discovered. These are not skeletons but bodies—bodies petrified. Eighteen bodies were in one room. You see to day the contortions their bodies were in and the expression their countenances wore at the moment of death. Their tangled and disheveled hair is clothed with ashes. In the excitement and confusion of that awful hour, the terror-stricken inhabitants of the doomed city ran to and fro through the streets calling upon their gods for safety and deliverance. They were overpowered by the falling shower of ashes and cinders. They threw themselves upon the ground, their faces upon their arms. At this moment the sluggish stream of wet ashes which poured from Vesuvius passed over them. Many no doubt welcomed death. For 1,700 years their quiet slumbers were undisturbed.

One man was found with ten pieces of gold in one hand and a large key in the other, gold however was no bribe to the fiery fiend. But for that gold the owner might have escaped; but, no he must return and get it—he would not leave without it—hence he did not leave at all. I know many men in Alabama who are acting as foolishly to day as this citizen of Pompeii did ages ago. Many a man says: "I will make my fortune—I will get my gold first, and then look to my soul's welfare." O, reader, the day of judgment is at hand! "flee from the wrath to come"—"flee for thy life." "Seek first the kingdom of God and His righteousness," and then get your gold.

Some of these bodies are adorned now, as on the day of death, with rings and bracelets and necklaces. A locket found on the neck of a female had this name engraved on it: Julie Di Dromede.

But the most poetical thing perhaps that Pompeii has yielded to modern research are two bodies—male and female—who died in each others arms. Let us imagine these persons in the spring-time of life, with the dew of youth still fresh upon their brows. That the girl was beautiful and accomplished, the man strong and true and brave; that their hearts had been touched by Love's magic wand, and made one. That when on that August day darkness came, when the earth shook and the volca-

no poured forth molten streams of fire and damnation. He could have escaped, but he would not go without her. He sought her and she sought him. But when they found each other she was weak and exhausted, and could go no further. She said: "Go loved one—good-bye—save—save yourself!"

He said: "Leave thee? Never! Let the thunder roar and the lightning flash—let the earth reel and the mountains pour forth their streams of death. I die with you rather than live without you!" So saying they embraced each other and perished. That embrace is still unbroken.

As I gazed upon the bodies of these faithful lovers, I fancied for the time that I was a poet with the harp of Apollo in my hand. Heavenly breezes swept across the strings of that golden lyre and waked for me a song which in sweetness would rival the minstrelsy of angels!

At present Pompeii is protected by the same wall that surrounded it when Christ was born in Bethlehem. The city is laid bare. Everything looks clean and neat as a new pin. The streets and sidewalks are narrow, but straight, and well paved with broad flags of lava. These pavement stones are worn sometimes six or eight inches deep with chariot wheels.

The houses of Pompeii are all now roofless though otherwise they are perfectly preserved. They are all one story high. The walls were and are still covered with beautiful frescoes. Mythology was a favorite subject for the painter. Everywhere we see pictures of Minerva, Apollo, Jupiter, Bacchus, Hercules and his twelve labors. The floors, clean as any parlor in Montgomery, are inlaid with rich mosaics representing historical events, gladiatorial contests, etc.

As one walks through the streets of Pompeii on a moonlight night the ghost of the past rises up before him. He has read in history about the "luxury, pomp and splendor of ancient Rome." But here he sees a Roman city as it was in the golden days of Nero.

One who has a vivid imagination that is once here at night, can easily people these palaces, streets, and theatres, with the pleasure loving Romans of 2,000 years ago. Ah! how they thronged these streets! How eagerly they crowded into the amphitheater to see gladiators measure swords with each other; to see men pitted against ferocious lions and tigers, against wild bulls and boars!

My companions in Pompeii were "Arabes, the Egyptian," "Glancus, the Athenian," "Ione, the beautiful," and "Nydia, the blind Flower Girl." If you have not read the "Last Days of Pompeii," by Lord Lytton, the next time you go, to town by the book, if you have to sell your new bonnet. Girls are more appreciated for what is in their head than for what is on them.

W. A. WHITTLE.

## Missions.

How happy are we when we are made to know we are believers and workers of such a glorious cause as missions. How thankful are we that we have the Bible and teachers who understand and tell us our duty, which thousands on distant lands and shores who know nothing of Christ, who live and die, lost, lost. Cannot we as a Christian people aid in this grand cause of bringing those poor helpless creatures to realize the knowledge of the unknown Saviour? Yes, it is our duty, it is our belief, but we hear some say, I can't leave my home to visit those distant lands; of course we know that, but use your influence.

When we scan the reports on missions and learn what is being done for Christ, we can almost hear the words, Go forward in the grand work. Yes, this is our belief, for when we read the New Testament it tells us that Christ himself was a missionary, travelling from country to country, from city to city, preaching and teaching. We can see him arrayed in all the glory and light of the world, still going on and on. And we read of dear old Paul, who was a missionary, and his persecutions, and there are others of whom we read in the Lamb's Book of Life, and if we consider its authenticity no other pages have survived the lapse of time that can be compared with it, if we examine its authority, for it speaks as never man spoke. We discover that it came from heaven by vision and prophecy, under the sanction of him who is creator and giver of every good and perfect gift, therefore we should be a faithful people to know that we have the privilege of perusing the Holy book of books, which instructs us how to live and how to die. We can almost hear the command of Christ saying, "Go ye into all the world and preach the gospel to every creature." Doubtless many do, but how can they go without the aid of all who claim themselves a Christian people? And if you claim to be a Christian be one in deed and in truth. Aid the poor, instruct the heathen by sending forth a small mite, which you will never miss; no, we will never miss what we give with an open heart, for God loves the cheerful giver. We need not fear about what little money we are sending to the cause of missions, for we will surely be amply rewarded. Let us remember the golden rule, and do unto those poor people as we would have them do unto us.

Now, my friends, let us work while we have this grand privilege. Can we turn away from such a pressing duty, and even while we hear the cries, come over and help us?

DORA SMITH.

## What can be Done About it?

At a recent general meeting in our association, I asked one of the pastors present on Friday, if a certain member of his church, who had been appointed to speak, would not be there on Saturday, he said: "No; he is a school teacher, you know, and this being the 12th of the month, he is compelled to examine his classes and make out reports." "Well, will not a number of tenants to whom he furnishes supplies, and Saturday is the day for issuing rations?" And the pastor added that he tried to induce another brother to come, "but his father was unwell and he could not leave the store." Thus it would doubtless have been if inquiry had been made as to a number of other members of that same church. And that is about the way it is with many others.

What can be said in reply to such reasons as those above given for non-attendance upon our conventions, associations and other meetings?

And there is a class of brethren who could leave home, but they would rather try to make a little money for themselves than to make any sacrifice in attending to the Lord's business. I do not know what to say to them. If anybody else knows, I am sure that he will be given a whole column in this paper every week for six weeks, to tell us all about it.

The brethren of both the above described classes ought to go to praying. Those of the first class, that they may have wisdom so to order their own business that they can find time now and then to go away and attend to the Lord's business without incurring greater loss than they ought to incur. Those of the second class, that they may have grace and gratitude enough to constrain to come up to the help of the Lord, even if they must deny themselves a little.

I recognize the fact that a man's business makes stern demands upon him. It must be attended to, or he will soon have none worth attending to. It is also time that we need intelligent men of affairs at our different denominational meetings. What can be done about it? Is it possible for brethren to make some changes in their system or methods of business that will give them a little more liberty? Might not the way be opened by special prayer to that end?

Preachers and others who attend our meetings of a general character sometimes find it almost impossible to make those meetings interesting or profitable on account of the absence of brethren whose business, as it is conducted, positively forbids their leaving. A man who is not engaged in doing something for himself, is likely to have either the desire or the capacity to do anything for the Lord. So that it is the business men whose presence is so important. But so often it is that they are not there.

What can be done about it? Christian farmers, mechanics, lawyers, doctors, teachers, merchants, will you think on these things, and pray over them? The preachers need your help in doing the Master's work.

E. F. BAHER.

## Abstract of the Sixty-fourth Annual Report of the American Bapt. Publication Society.

This Society was formed in the city of Washington sixty-four years ago the 20th of last February, in a private house by eighteen persons. Its receipts for the first year were \$373.80. For greater and necessary facilities for its work, the Society was removed, in two years, to Philadelphia. For sixteen years it was simply a Tract Society, as it yet is, but now on a scale too immense for the dreams of the founders. Last year its missionaries alone distributed 7,530,562 pages of tracts; and, besides these, 1,354 grants were made to pastors and others, and millions additional pages were sold, and these in seven different languages.

In 1840, the Society commenced to publish bound volumes, and it has since published and distributed millions of these. In the same year its Colporteur Work was commenced, and it has employed an aggregate of 2,548 of these house-to-house visitors, who have entered nearly a million of families, baptized 20,082 persons, organized 797 churches, 7,453 Sunday-schools, held 81,724 prayer meetings, and 2,548 Institutes. They have preached or made addresses 749,724 times. The value of such work is simply incalculable in its greatness. A little later, Sweden and Germany were opened for this work, and this Society was providentially forced to enter. Then there were no Baptists in these countries. Now there are more than 60,000, besides the spread of their work into other countries.

In 1857, the Society began to publish Sunday-school periodicals—only one, with a circulation of 24,000 copies monthly, at its best. Now it has a series of thirteen, with an annual circulation of 28,115,225, using 181,815 reams of paper. In 1867, State Sunday-school missionaries were appointed to organize, improve, advise and strengthen such schools in their States, and the improvement has been great and general through their work. In 1869, three Branch Houses were established by the Book Department, and now there are five of these, with an aggregate of receipts of \$259,776.86, from business alone. 1876, through the generosity of a few individuals, mainly, the present excellent building was provided at a cost of over a quarter of a million of dollars and free of debt. In 1883, the Bible Work at home and collecting for that work in foreign fields was committed

to this Society by the Bible Convention at Saratoga; and since then \$66,652.78 have been collected from contributions and legacies and expended in this necessary and blessed work.

The gross receipts of this Society, in all Departments, last year, were \$585,490.93. Of these \$449,882.73 were from the sales, etc., of the Book Department. In the Missionary Department, \$25,623.43 were received from Children's Day; \$28,377.22 from churches and individuals; \$8,738.95 from legacies, and \$32,420.55 from other sources, making a total of \$95,160.15. In the Bible Department, \$22,846.54 came from Bible Day; \$4,013.89 from churches and individuals, and \$1,089.31 from sales, a total of \$27,949.74, or \$16,066.64 more than paid the salary of the Missionary Secretary, together with expenses of tracts, etc., at the home rooms. No contributions for the work have been taxed, in any way, for these expenses; \$21,482.15 has been expended in the direct Bible work at home and through Foreign Mission Boards of our Society North and South, \$6,279.12 to the Missionary Union. Fifty-eight thousand eight hundred and sixty-nine copies of the word of God have been donated direct to the destitute or to State Bords, at a cost, without freight, mailing, etc., of \$10,867.75, and of various versions and languages, one generous brother contributing the cost of scattering 2,000 Bible Union Testaments in addition to the number of these otherwise distributed. The total amount of grants of all kinds, by the Society, the last year, is \$215,546.30.

The work in Sweden, Germany, and Armenia is fitly represented by extracts from reports of the brethren on these fields, and they are full of interest. The whole Report should be read and studied by our people, as an illustration of the great usefulness of this Society, its urgent needs for greater contributions, sympathy and expansion, and the wonderful blessings of God in its solid and remarkable growth, which latter, however, we should remember, is largely due to a comparatively few noble and generous brethren and sisters near its home, rather than to the general rally of our churches and people. It is time for us to prize gratefully the great organization thus providentially provided for us, and give it our generous and universal support and use its facilities on every field.

Write for a copy of this report in full. It will rejoice your heart, if you have one.

## To Land Owners.

The law creating this Department gives you the right, by paying a fee of \$1, to register in this office any tract or lot of land you may have for sale. I appeal to you to avail yourself of this law, as by so doing I may better be prepared to push to a successful issue the work of immigration so auspiciously begun. It is my intention to issue a circular during the summer containing a full list and description with price of all real estate registered in this office. These circulars will be distributed all over the country free of any cost to you. If you are in sympathy with this move, and desire to sell your lands (either in large or small bodies) register them, and let me know when I have an applicant for lands, right where I can place him. I have every evidence that we will have an influx of immigrants from the Northwest, and this should be prepared to give them useful and solid information. They desire cold, hard facts, so in registering your lands, price them at a figure you are willing to sell them at, and don't withdraw them from the market without first giving me notice.

The railroads, or some of them, will now sell tickets to land seekers, upon a certificate from the office, at one cent per mile. We hope to make this arrangement with all the roads of the State.

Blanks will be furnished you on application, upon which to make your returns.

R. F. KOLB, Commissioner.

## Saturday at Salem.

On last Saturday the members of the Sabbath-schools of Salem and surrounding country held their annual May day picnic at the beautiful lakes of Col. W. A. Dunn. The large concourse of people spent a delightful day in conversing, feasting and boat riding. The value of such work is simply incalculable in its greatness. A little later, Sweden and Germany were opened for this work, and this Society was providentially forced to enter. Then there were no Baptists in these countries. Now there are more than 60,000, besides the spread of their work into other countries.

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To Land Owners.

## A Visit to Girard.

Dear Baptist: We have just closed our labors of four weeks with the Girard and Brownville churches. It was a time long to be remembered by that dear people. The good Lord did bless them abundantly. The churches were strengthened. Several additions, some by letter, and we baptized some, and they were blessed with the spirit of giving. A great number were inquiring the way of life. I tell you, there remains a mighty work to do for the Master in their midst. It would be best to have at least two good men located with this people, men who can and will work for Jesus. They have some of us Godly men as you wish to see, but they are not located in their midst, to visit the sick, bury the dead, warn the young, &c. And besides all of that they should have a man in each of those pulpits every Sunday. Bro. Editors, a grander set of brethren and sisters are not to be found in our great State, and God bless their souls, they know how to appreciate a servant of the cause. The Girard church is not so strong as for numbers, but they stand up for truth. The First Brownville church is a large church in point of numbers, and strong in the faith of the gospel. The Second Baptist church was just dedicated on the last fifth Sunday, a week or two since. It promises to be a strong link in the chain. Bro. Hunter leads the First Baptist church and Bro. Davidson the Second Baptist church; Girard has no shepherd, may the Lord send them one speedily!

I could not do much for your good paper. There was an agent all among those people while I was there, but I did something. I talked the ALABAMA BAPTIST. We collected some funds to carry on the good work—about \$30 in all. Girard \$20, First Brownville \$80 cents, Second Brownville Baptist \$1.50. God bless the churches of Brownville and Girard. I am glad, and thank God that I ever met them. If they are cared for they will be a help indeed to all Baptists.

May the blessings of God abide with them, and on your labors, is my prayer, for Christ's sake.

W. B. CARTER.

## Drawing Near to God.

BY REV. C. H. HOWE.

[The subjoined article from the *N. Y. Examiner* has done our soul good, and it will help you if you read it thoughtfully.—Ed.]

There are many things in God and in his providences that are hidden and inexplicable to human sight and reason. We see through a glass darkly, with many limitations, God's relations to humanity. God is in heaven to us, and while we believe he rules this world, we have but indistinct conception of his personality or his glory. The finite can in no sense measure the infinite. We think of God through the image of human language, through the suggestion of natural forces, and through a dim understanding of our own powers of mind. The Scripture revelation of him are along the same line of thought.

Who is God? and what cares he for us? How do we know anything about it? Is he not the unseen Being who looks down upon the world apparently with supreme indifference? Listen! From all over this world of sin and death, from this race of humanity, whose inheritance is pain and woe, there are ten thousand thousand groans going up to God daily, and mark this, not one sigh comes back through the air in answer. Though prayers are breathed from multitudes of lacerated, bleeding hearts continually, no word echoes back from the depths of infinite space. Though shadows of suffering and affliction sweep over the world as the recurrent storms of November, by day and by night, and sometimes like the Western blizzards of wintry days, there is no revelation to our earthly sense but that God is just as calm and cold as the frost breath of the ice king that comes from the Northern polar seas.

"God is in heaven, How dost thou know in truth he cares for thee?"

Nay, but faith whispers into the human soul, "God does care. He does listen, and pity, and help. It is good to draw near to God." The answer is not in outward voice, but inward peace and strength and consolation. His providences are full of mercies and blessings.

To draw near to God is to have an unqualified faith in his existence and government of the universe, and also to believe that he has an interest in all things that concern us. "He that cometh to God must believe that he is, and that he is the rewarder of those diligently seek him." We must have, in other words, an intelligent knowledge of his character, a realization of his grace and mercy, and faith in his promises. Ignorance is an effectual barrier to any approach to God, or only an intelligent apprehension of him can give us communion with him. We must believe that he is our creator, our preserver, and our bountiful benefactor.

But this knowledge, this realization is best gained when we draw near to him. The sunlight of his love shall fall into our hearts. The summer breath of his grace in Christ Jesus shall quicken in our souls a living faith and an eternal life. The light of his truth shall bring us face to face with the glory of redemption. We are then brought out of the shadows of earth and sin, as Moses from the valley of Moab to Mount Pisgah, that we may have visions of faith and

know the salvation of our God. Mount Calvary becomes the gateway to a sight of the heavenly Canaan. Here we draw near to God in the sanctuary of his love. For the light of the knowledge of the glory of God shines in the face of Jesus Christ. He is the propitiation for our sins. He is the mediator for our peace. He is the robe of our righteousness. His words of grace are the sweet breath of God's love. It is good to draw near to God in Christ.

It is prayer, but it is more than prayer. As the bells of the mosque call the faithful to prayer, the Mohammedan bends the knee and lifts his hands heavenward; as the weary, patient watcher over the little cradle in anxious foreboding bows at length almost in despair, and supplicates God for the life of her child; as men in shipwreck or on the battle field cry out, "O my God, have mercy on me!" the prayer may be "the soul's sincere desire," and God may hear and answer.

But there is a more hallowed and spiritual approach, which is scarcely to be described by language. It is when the doors of the heart are swung back on their noiseless hinges, when the Lord Jesus comes in, to walk through the inner chambers of the soul, and sits down to the banquet of love, and there is converse with him as friend with friend in all the sweet sacredness of hallowed communion, then is found the true drawing near to God.

There are some Christians who value this intimate relation to Christ so highly that it becomes the burden of their prayers and the deepest longing of their hearts, and the fruit of it is Christian life. Men may put on the semblance of piety and the forms of religion, and talk learnedly of doctrines and analogies, but the true reflection of a spiritual life can be seen only in one who has found, with the Psalmist, "It is good for me to draw near to God."

It is in close approaches to God that we find grace to help in our every time of need. Are you a worker for God, and do you lack strength? Draw near to God in Christ, and touch him by faith, and there shall be found spiritual magnetic power. Are you struggling against easily besetting sins? Nearness to God will assure the victory. Like the old fable of the giant whom Hercules would fain destroy, who rose every time he fell to the ground stronger than before, because he touched his mother earth, so the Christian every time he is overcome of temptation and sin, must needs touch God, and he shall rise stronger than before to wrestle with his foe.

Are you weary and heavy laden? Draw near to God in Christ, and let him lighten the load. Are you burdened in trial and overwhelmed in sorrow? Take it to the Lord in prayer. He shall give peace. In all the buffeting waves, "Lead me to the rock that is higher than I," and perfect peace shall fill the soul.

The foretaste of heavenly things is also found in drawing near to God. It brings the heavenly manna in the journey through this wilderness world. It is the sweet waters of the brook by the way. It is the clusters of Eschol, fetched from the fruitful land of promise. It is the light from the heavenly lights, our path. It is reported as a matter of great honor to the celebrated painter Leonardo da Vinci, that he expired in the arms of the Emperor Francis I., who came to pay him a visit in his last sickness. But it is the higher privilege of every true Christian to draw so near to Jesus in the dying hour that we die in his arms.

"While on his breast I lean my head, And breathe my life out sweetly there," Whitman, Mass.

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# Alabama Baptist.

MONTGOMERY, ALA., MAY 31, 1888.

J. H. SHACKLEFORD, D.D., Editor.  
Rev. C. W. HARRIS, Manager.

## BUSINESS ANNOUNCEMENTS.

Special terms will be made with agents soliciting subscriptions.

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

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Write only on one side of the paper. Always give your post office. Anonymous communications go to the waste basket, and all checks and money orders must be payable to THE ALABAMA BAPTIST.

Montgomery, Ala.  
Office upstairs, 17 1/2 South Perry Street.

## THE BEST PREMIUM OF ALL.

For two new subscribers we will send a valuable book, written by Rev. J. M. Frost, D. D., of Selma. The title is "Pseudo-baptism, is it from Heaven or of men?" Don't fail to put this book in your family.

The Baptists of Lineville are going to buy an organ for their church.

E. D. L. PURSER will preach the commencement sermon for the Tuscaloosa Female College.

The floods in the "father of waters" have broken many levees and spread wide its destroying waves.

JAS. L. PUGH, JR., son of Senator Pugh, was married on the 16th, to Miss Bessie Snowden, of Pennsylvania.

NEXT week's paper will be a rich treat to our readers. Send in a new subscriber to share the pleasure with you.

BRO. JOINER, a level headed layman from Talladega, thinks our rule regarding the publication of resolutions is a good one.

BE sure when sending resolutions and obituaries to send two cents per word for each word over one hundred. It is very easy to count the cost in these matters.

ANY one wishing a copy of the minutes of the last State Convention can get it by sending to Bro. W. B. Crumpton at Marion. Be sure to enclose a two cent stamp.

SOME of our readers are helping us out by letting us do their job printing, others get their work somewhere else, and then desire a free advertisement of their school or other interests.

THE London Freeman remarking on the wonderful growth of Baptists in Wales, Germany, Switzerland, and America, reminds its readers that these are all close communions.

BRO. B. F. RILEY's report of the Southern Baptist Convention is regarded as one of the best reports made to any paper. Next week we publish his trip to Washington City.

WE heartily thank all the brethren who send us subscribers and renewals, but some of them make a mistake on the commission part. Only 12 1/2 per cent is allowed agents on renewals.

SEVERAL sensible brethren agree with us in saying that by all means we should have an ALABAMA BAPTIST hour at our State Convention. Won't the committee please make provision therefor?

THE Convention will soon be here, and it behooves every Baptist member, as well as preacher, to do his best for State missions. Let us come at once to the help of our Secretary with all the funds we can raise. Great is the work before us, and great earnestness is needed right now.

ONE of our agents wrote us that his hotel bills frightened him. Only two parties invited him to their homes, and then he only got his dinner. Well, we are thankful that he was even so fortunate. People don't think about it, or the agents for our benevolent enterprises could be saved considerably.

THE Anniston Hot Blast very sensibly asks, "What is the use of a man making an assertion, and then offering to swear to it? If his word is not good, of what value is his affidavit?" Christ said "swear not at all, but let your communication be yea, yea, nay, nay; for whatever is more than these cometh of evil."

Woe's the churches begin right away to raise money to send their pastors to the State Convention? The investment will be a good one.

BRO. JAMES ARMSTRONG, editor of the *Scotsboro Citizen*, very pleasantly congratulates the present management of the BAPTIST on the steady improvement the paper has made, and he adds, "Continue to urge your brethren to work for it, they can do lots of good for the paper." This is a Methodist brother, but he gives sound advice.

THE Secretaries of the Southern Baptist Convention deserve great praise for getting the minutes out so early. The Convention adjourned on the 13th, and just one week from that date we received a copy of the minutes. The typographical work was done by J. P. Harrison & Co., of Atlanta, and reflects great credit upon that enterprising firm.

REV. J. B. GAMBRELL, ed. of the *Southern Baptist Record*, and father of R. D. Gambrell, who was killed by Col. J. S. Hamilton, says in his paper in answer to a request for the publication of the facts connected with the trial of Hamilton and his associates: "We can state that after deliberate consideration of the whole matter, we have determined to see that the facts, just as they were, shall be given to the public in book form."

WITH pleasure we call attention to the advertisement of Seals Bros', Music House of Birmingham, Ala., which appears in our columns of this issue. They are young men, who have worked themselves to the front in their specialty, and we take great pleasure in recommending them to all who want reliable pianos organs or music. Send them your orders, or call on them.

I regret very much that I was not able to fill my appointments at Greenwood, Fort Payne, Jasper and Fayette Court House. But the condition of my throat and a severe cold made it necessary for me to return home. I could not have preached, had I gone to these places, and prudence suggested that I had better get home as soon as possible. At this writing I am still suffering with a severe cold which threatens to put me in bed if I do not get better soon. I hope to be able some time soon to visit the places I failed to get to. J. S.

THE following touching lines should incline us to be kind and helpful to the needy who cross our path:

## STORY OF A RUSSIAN SOLDIER.

We have met with a beautiful story how a Russian soldier, one very cold, piercing night, kept duty between one sentry box and another. A poor working man, moved with pity, took off his coat and lent it to the poor soldier to keep him warm; adding that he should soon reach home, while the soldier would be exposed out of doors for the night. The cold was so intense that the soldier was found dead in the morning. Some time afterwards the poor man was laid on his death-bed and in a dream saw Jesus appear to him. "You have got my coat on," said the man. "Yes, it is the coat you lent me that cold night when I was on duty and you passed by. I was naked and you clothed me."—*Biblical Treasury*.

## INCONSISTENT AND FOOLISH.

One of our exchanges reports Dr. Lyman Abbott's (Congregationalist) honest remarks on the consistent position of Baptists with reference to infant baptism, in which he very forcibly proves the unreasonableness of this Romanish custom. Here is the way he presents it:

"The helpless infant lies in the arms of the mother, and the child, by a pure faith, is supposed to renounce the world; it is supposed to believe in the Apostles' creed; it is supposed to exercise faith and repentance; the promise and the renunciation and the experience being expressed for it by another. The Baptists are more logical. They say there is no way by which a child can be brought out of the kingdom of darkness into the kingdom of light, and of the kingdom of Satan into the kingdom of Christ, out of this curse into this blessing, except by repentance and faith, and no babe can exercise repentance and faith, and no man can exercise repentance and faith for the babe. Therefore we must wait until he is old enough to exercise repentance and faith; we must wait until he has come to years of discretion and intelligence, and then he must intelligently exercise faith and repentance for himself, for there is no door of entrance into the Kingdom of God except the door of conversion by personal experience through repentance and faith. We Congregationalists are not logical, we stand about half way between the Baptists and the Episcopalians. We baptize our children as the Episcopalians do, but we say that they can not come into the church, or be Christians, until they have experienced repentance and faith, as the Baptists say."—*Ex.*

The doctrine of infant baptism is neither logical nor Scriptural. Pseudo-baptists practice it, but none of them are agreed as to the object to be gained. Baptists alone are consistent and Scriptural in their ideas of baptism. They give it alone to those who profess repentance and faith in Christ, and who they believe are regenerated persons. They do not believe that baptism saves anybody, or cleanses any one from sin. They believe that it is "not the putting away the filth of the flesh, but the answer of a good conscience towards God."

## DOLOMITE.

This town derived its name from the abundance of limestone found near it. It is the town in which the employees of the Woodward Coal and Furnace Company reside, and never have we seen a more sober and religious community anywhere. Sunday the 20th, we had the pleasure of visiting this town and hearing a soul reviving sermon from Rev. S. R. C. Adams. It had been several years since we heard him tell in his wonderful simplicity and thrilling power the story of Jesus' love. The town was cloudy and rainy, yet a good congregation greeted him. At night we talked to a crowded house about the great question that bothered Pilate: "What shall I do then with Jesus which is called the Christ?" The only regret we have about this talk is that it hurt our crippled throat.

Pastor Adams has baptized a large number of people in the past two years, many of them coming from the Methodists. Two were received the day of our visit, a father and son. Nearly thirty families in the small and poor church have the weekly visits of the ALABAMA BAPTIST. This is due to the earnest efforts of the pastor. His people support him liberally according to their means. They helped to raise money to send him to Richmond, but he was too sick to go.

This scribe enjoyed greatly this visit, and thanks many of the families for courtesies. Bro. and Sister Nail took care of him Saturday night when he landed from the Bessemer dummy about nine o'clock, and Bro. Nail conveyed him to Dolomite, Sunday.

A brother asks if it is scriptural for a licentiate to administer the Lord's Supper? If so, why? If not, why not? In short, a licentiate is only trying to see whether or not he can preach, or whether he is worthy of bearing the ministerial yoke. The church has not decided whether he is capable or not. This being a fact he has no right to administer those things.—*Alabama Baptist*. Will our Montgomery editor please refer us to the passage in the New Testament which places the supper in the hands of the ordained ministry?—*Southern Baptist Record*.

There is no express commandment in the New Testament "which places the supper in the hands of the ordained ministry," but we learn that the Savior committed it to the apostles, and they to the churches. Paul wrote to the church at Corinth as follows: "For I have received of the Lord that which also I delivered unto you; that the Lord Jesus, the same night that he was betrayed, took bread; and when he had given thanks, he brake it and said, take eat, this is my body which was broken for you; this do in remembrance of me. After that same manner also, he took the cup, when he had supped, saying this cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 23, 26. The Lord's Supper is therefore a church ordinance, and is in the keeping of the church, to be administered under its directions. The officers of the church are, we presume, the proper persons to carry out the will of the church. While there are no specific instructions given in the New Testament as to who shall administer this ordinance, it is reasonable to believe that each church would place this duty upon its chosen officers. More over the practice of the churches of Jesus Christ has been, so far as we have any evidence upon the subject to place this subject upon the ordained ministry. A licentiate is not a minister, as understood by the churches. So far as the authority of the church is concerned, we suppose it could delegate this duty to any of its members, not ministers, but whether it would be honoring its pastors, and serving the cause of Christ best by such a course, is very questionable. We think it would be an unwise act.

There are no specific directions as to church conferences. Whether they shall be held monthly or not; and whether there shall be a moderator or not. No provision made for a church clerk, or a treasurer, in the New Testament, and for a great many things that churches have. The question might arise, shall we not do away with these things because we have no expressed instruction concerning them in the New Testament? There is no command for a church to call a pastor, therefore churches should not call pastors. There is no command for churches to pay their pastors a stipulated salary, therefore churches should not pay their pastors any particular sum of money for their services. We think that Christ expected his people to exercise common sense in the management of his church, and while giving them some general directions and expressed commands, he left them to arrange many things according to their best judgment. We find that our churches have done this. One of the usages handed down to us from our fathers, and which is not inconsistent with the teachings of the New Testament, but in harmony with them, is for ordained ministers to officiate in the administration of the Lord's Supper. We see no reason why it should be changed, but many, many why it should continue.

## AVONDALE CHURCH AND SUN. DAY-SCHOOL.

Never having had an opportunity of mingling in a social way with the brethren and sisters of Avondale we joined their Sabbath-school in an excursion to Blount Springs on the 19th. The superintendent, Bro. Gilbert Carter, with Bro. Mason, and a few others, worked up the excursion, and succeeded in filling three coaches with children and grown folks. All of whom enjoyed the ride to and fro, and the walks over the magnificent hills which, like sentinels, guard the town and springs of this famous health resort.

No Sabbath school or church deserves more praise than those at Avondale. Bravely have men and women worked until a beautiful church, has been built. Not many of our readers know the obstacles met and conquered by the saints of the church. Those from whom they expected help failed them, and in weakness and poverty they prayed and wrought, until success has perched upon their banner. The ladies of this church, led by such brave souls as sisters Lydia Carter and Thornton, have raised nearly nine hundred dollars of the money which was needed to pay for their church. With the soul these Christians can sing, every time they look upon this church, "I love thy church, oh, Lord!" If the right kind of a pastor is secured he can work Avondale up until she can boast as strong a church as any in Alabama. We pray the Lord of the Harvest to send them a true shepherd.

## THE EDUCATIONAL MEETING IN BEHALF OF HOWARD COLLEGE—A PAINFUL FAILURE.

Nothing would rejoice us more than to be able to tell our readers that the educational meeting held in the First Baptist church at Birmingham last Sabbath was a magnificent success, but the facts are otherwise, and as a faithful chronicler of events we must tell the naked truth, humiliating as it is.

The meeting was opened by an earnest prayer from Bro. B. F. Riley. Rev. D. I. Purser, as pastor of the church, made an explanation as to why this meeting was held on Sunday. Simply because it was impossible to get a congregation together for this purpose on any other day. He welcomed the friends of Howard College and of Christian education, and hoped every one would feel at home. This was all he had to say at present.

Bro. Shaffer stated that Bro. R. H. Sterrett had been requested to state the condition of affairs, what promises Birmingham through her representatives had made to the denomination and just what they lacked of fulfilling those promises; but sickness prevented the appointee from being present and Bro. Renfro had consented to make a statement for him.

It was apparent from the beginning of Bro. Renfro's remarks that he was quite unwell, and before he had proceeded far had to be helped to a chair, from which after a moment's rest he completed his earnest talk. Briefly the speaker reviewed the marvelous career of Howard College at Marion for forty-seven years, told how it had grown into the hearts of the Baptists of Alabama; reminded his hearers that the subject of removal was first discussed in Birmingham in July 1886 and that so strong an effort did the city put forth; such flattering promises did she make that she swept the field before every other competitor, and her offer of \$200,000 \$500,000 in cash and the balance in land decided the Presidential Committee on accepting East Lake as a location rather than Anniston's liberal offer.

The landed part of the promise was to give \$500,000 in cash as a man ever offered \$125 for a horse. He passed a noble eulogy upon the young men who had been so loyal to the college as to put up with inconveniences, and who are still willing to stand by the college as long as there is any hope.

His closing words were uttered with all the energy his enfeebled condition would admit. "Back of this interest is a great denomination, and this is my opinion unless something is done speedily to fulfill our promises this great denomination will turn in disgust from us."

Bro. Riley in behalf of the Prudential Committee, stated that the two strongest points which influenced the location of the college where it was, were the greatness of Birmingham and the knowledge of the fact that she never failed in any particular in carrying to success, enterprises to which she placed her hand.

Bro. Shaffer's speech was a very solemn one. He asked the people to come to the rescue of a great Christian college. His hands had been tied since the first of January, and never freer hands were tied. Their promises to build and equip the college without calling on the denomination outside of the Magic City had walled him in, and it would have been cowardly for him to have attempted to scale those walls. Birmingham stood successfully at the Convention, and it is now to be seen whether she stands as the great city of influence. There were no "ifs" and "ands" in their promises, but they said they would furnish buildings. He did not appear as a critic of Birmingham, she was still, mid all her misfortune, the first city of the State, but whether she proposed to be the great center of education, of Christian thought, remained to be seen. His hands had been tied as long as they could be, and now, cloud or no cloud, they must be released. Unless the help of Birmingham is given the college is lost to them and lost to every body else. He greatly praised the location of the college for both secular and ministerial students. We owe it to college boys to give them a building, to put them in a position to know how to meet the criticisms, for of their friends at home. He said if he could get the support of the college boys he could be successful against any odds, but we can't afford to ask the boys to forever put themselves in temporary quarters, or expect them to be loyal to us who ourselves are not loyal.

In calling for contributions he stated that he wanted no half notes, if they did not mean to give he did not want their promises. He desired notes made payable at either of the banks. The contributions were to be given in three payments—\$10 June, \$10 September, and \$10 December. The time consumed in calling for money was most painful to those who had the college at all at heart. We sat among the sadets, and they with bated breath watched the progress of affairs. Five men or women were asked to give \$100 each. The East Lake Land Company were the only ones to respond. Then \$500 were asked for and then \$250, and no one said aye, until \$100 was requested, when the speaker instructed Bro. Eugene Enslin, the secretary, to put \$100 down for R. J. Waldrop. \$50, \$25 and \$10, were successively asked for and no one answered. At the suggestion of Bro. Ward, those who had already subscribed were asked to rise. Then somebody proposed a hat collection. After the battle was over it was ascertained that \$1,850 were subscribed.

Bro. Shaffer stated that he had received a letter telling him that if the college was a failure, the blame would not be laid on him. Plain enough he told his audience that they had it in their hands very shortly to succeed or to make an end, so far as they were concerned. His hope had been that when the worst came to the worst Birmingham would prove equal to the occasion. If they proposed doing anything they must do it in the next few days.

Bro. Purser stated that he had intended having the audience sing "All hail the power of Jesus' name," but they would sing "Have we been true to the trust he hath left us." He wanted each one to ask himself and herself this question just at this juncture.

## EDITORIAL CORRESPONDENCE.

ASHVILLE.

We arrived at Asheville Wednesday evening, and remained there until Saturday morning. We found that Judge Box was closing up the last week of his court, and there was quite a crowd from all parts of the county in attendance. We preached on Thursday and Friday nights to large good congregations. The Baptist church, as in many of our towns and villages, is in an out of the way place, on top of a hill and difficult of access. It is a good building and in every way comfortable and pleasant, but it would be much to the interest of the Baptist cause if it were in a more accessible place and nearer the business portion of the town. Asheville is one of the oldest towns in North Carolina, it was settled about 1815 or 1816. It was an Indian village before the whites came. It is situated in a fertile valley near Big Cane creek, and three miles from Whitney, a station on the A. G. S. Railroad. It has a population of about three hundred. There are three churches in the place; Baptist, Methodist and Cumberland Presbyterian. The Baptist church has a Sunday-school of which Bro. Inzer is the superintendent. The Baptist church is one of the oldest, if not the oldest church in this section of the country. Bro. Jesse Collins was a former pastor of this church. He has left the impress of his ministry upon this entire country. He was far ahead of his times in his views upon the subject of missions, Sabbath-schools, and an educated ministry, and the duty of the churches to support the ministry. While he did not bring up the churches to the full measure of their duty concerning these things, yet to his teachings may be attributed in great degree, the healthy condition of many of the churches in this section of the State. Elder Collins was an able man and did much good in his day. Judge Inzer and his estimable wife made our visit a very pleasant one. We were sorry to find the Judge suffering from a severe attack of rheumatism. He was improving and was able to be up, but could not expose himself at night. The Judge and his wife are thorough Baptists, and take much interest in the affairs of the church. His name is frequently mentioned as a probable candidate for Congress from his district. He would make a good representative.

Bro. Glenn, the pastor at Asheville, is doing good work, from what we could learn. He is highly spoken of by his brethren as a preacher and organizer. He is a strong friend of the college, and is in the hands of all its members. He assisted us materially at Asheville in securing subscribers, for which he has our thanks.

This country is developing rapidly. Coal and iron are not far away from Asheville; St. Clair county is rich in minerals and timber, and as the railroads penetrate these hills and valleys the country will settle up and immense wealth will be developed. Baptists should be ready to meet this influx of population with the preaching of the pure word of God. We left Asheville Saturday about 12 o'clock, and arrived at Atlanta that evening about 2 o'clock.

ATLANTA.

This place is at the crossing of the Coosaw and Tennessee River Railroad and the A. G. S. Railroad. The Rome & Decatur Railroad also crosses the A. G. S. at this point, and the Anniston and Cincinnati road stops here. It is five miles from Gadsden. The town is situated nearly at the foot of the Sand Mountains, and near the Lookout Mountain. Coal and iron are in abundance near to it. Iron ore is mined a short distance away, and sent off by the cars to furnaces elsewhere. This town is building up rapidly, and bids fair to be a considerable place. There are two schools here both of which we were told are well patronized.

The Baptists have no house of worship of their own. They hold meetings in a school house. Rev. H. E. Harris is the pastor. He preaches here two Sabbaths in each month. Recently Elder J. Gunn assisted Bro. Harris in a meeting here. There were a few accessions, our cause is weak here. The first thing needed is a good house in some accessible portion of the town. The membership is not able to build without assistance. We hope that Baptists all over the State, who want to help in a good cause, will contribute something to the building of a church in Atlanta. We need a house there badly, and we need it now. The place is growing, and Baptists should not permit themselves to be left behind. Our Methodist brethren already have a house, and we preached on Saturday night to a good congregation. We were pleased to meet Rev. N. A. Flood of St. Clair county, at this appointment.

Sunday morning we went to Gadsden, about which we shall say something in our next.

## FIELD NOTES.

Mrs. Cleveland has been asked to christen the cruiser "Baltimore" on July 4th.

The American Baptist Publication Society received on Bible day this year \$16,666.64.

Sorry to learn of the ill health of Rev. A. C. Ramsey, son of Rev. Dr. Ramsey of Pine Apple.

Rev. J. B. Hawthorne delivered the annual address before the Normal school at Florence yesterday.

The Baptist ladies of Ft. Deposit have organized an Aid Society with sister G. S. Anderson as President.

Dr. W. E. Hatcher goes as a delegate to the World's Missionary Convention to be held in London June 9th.

Rev. W. H. Smith, of Hantsville, preached the commencement sermon last Sabbath for the Florence Normal school.

Hon. Jonathan Haralson has been elected on the board of managers of The American Baptist Educational Society.

Richmond, Va., with a population of 70,000, has 17,000 Baptists. The largest church is the colored (First), which has a membership of 3,200.

Two hundred and thirty-two Zulus were baptized in the Hermannsburg mission among the Zulus last year. There are now 1,529 Zulu Christians.

Rev. J. B. Hawthorne, D. D., of Atlanta, Ga., has been appointed as delegate at large to the "World's Missionary Conference," in London to meet June 9, 88.

Rev. D. W. Gwin, of Decatur, is moving right ahead. He has proposed to all the evangelical ministers in the city to form themselves into a minister's conference.

Spurgeon has again joined the union from which he withdrew several months since. He has not renounced orthodoxy, but the union comes up a little sounder on doctrine.

The floods on the Missouri river and Mississippi are terribly disastrous. In the Missouri bottoms 75,000 acres are submerged, and the loss to the farming interest will be not less than \$3,000,000.

The graduating exercises of Miss Lena Kirven, of the Judson Institute on the evening of the 18th, was a most pleasant affair. Her programme was elegantly carried out and floral offerings from friends were many.

The Montgomery Dispatch cries out in sensible words for some care to be given the United States prisoners confined in our county jail. They go for weeks without a change of underwear. The U. S. officers are to blame for this.

The corner stone of Jefferson county court house, at Birmingham, was laid amidst imposing ceremonies, civic, military and mystic on Thursday May 17th inst. The edifice when completed will be one of the handsomest in the State.

Judson Female Institute, at Marion, is now the peer of any similar institution in the South or elsewhere. Magnificently equipped in an able faculty and all necessary appliances to give a finished education to young ladies, and is a grand success in every particular.

One of the strangest manias we have ever heard of, was of the little boy who catches flies and eats them, and resorts to all sorts of cunning devices to catch them; and he says his little brother likes them as well as he does, but is too lazy to catch them.

—[Exchange.]

One of the attractions at Richmond during the Southern Baptist Convention, was to attend service at the colored Baptist church; John Jasper, pastor. He was asked to preach his favorite sermon, "De sun do move," but he refused; all who heard him give him credit for common sense, and considerable intelligence.

Bro. Graham, of Fayette, C. H. renews and says: "We like your paper very much," and Bro. Kolb's son remembers us with his own and another renewal from Carrollton, Ala. There comes a "drop," "Don't want it," and maybe the very brother that needs it most. From Tuscaloosa a dear sister writes, "I enjoy the paper very much."

Bro. J. M. Johnson sends us seven dollars and a half for renewals and new subscribers. The brethren of Sand Tuck and Good hope have again kindly remembered us, and we hope many more will soon see the necessity of keeping themselves well advised on the Baptist cause in Alabama; which they can do by reading the ALABAMA BAPTIST.

It is not unfrequently the case that we see the names of men who are itinerating around the country in some self-appointed moral reformation, or otherwise, having the prefix to their names, Rev. handed around by the secular press, creating thus a false impression, and a degradation of that high distinction which none should wear, but one properly qualified and duly ordained to the holy calling. Beware of such who permit it, without rebuke or protest.

The Ladies Aid Society of the Hillsboro Baptist church, gave a strawberry and ice cream supper on Friday night the 18th inst., for the benefit of the church. They made about \$26 net. The night was a rainy one, or they would have made a much larger amount. The new house of worship which the Baptists of Hillsboro are building will soon be completed. It will be an ornament to the town, and reflects credit upon the church at this place.

If variety be the spice of life, Montgomery has recently had in the way of political conventions. First, was the Democratic, which was quiet, orderly, dignified, and the best of good humor; next the Republican—much mixed as to shades of color—great wrangling and confusion most confounded; many doubtful compliments exchanged, and finally, adjourned; considerable mixed, and much said which was a disgrace to the Anglo-Saxons who attended the assembly.

Absence from the office prevented our learning sooner of the commencement exercises of Furman Academy. Prof. McMorris and his co-principal, F. G. Calley, aided by Miss Lola Curry and Mrs. K. D. Palmer, have had a very successful year of it, and their closing exercises began yesterday.

In addition to the regular programme the annual address to the young ladies was delivered by Thos. W. Chambliss, Esq., and the annual oration by Hon. Thomas L. Cochran, of Camden.

Dr. D. W. Gwin, of Decatur, writes to the *Religious Herald* under date of April 28th, "I am here (pro tem), as provisional pastor." We supposed and so understood, that Dr. Gwin had been called by the church at Decatur as their pastor, and that he had accepted the call. Nothing said about being pastor pro tem or provisional pastor. We are glad to learn that the church is well pleased with Dr. Gwin. He has a fine field, and we trust the church will grow under his ministry.

A brother from Gatesville, N. C. says: (sending us a cream of tartar baking powder, entirely free from alum, ammonia, lime, &c., and that it is absolutely the best and most desirable baking powder manufactured; also, that the Royal baking powder contains ammonia, and that the Cleveland's is superior to the Royal in every quality of excellence. Another brother sought by our competitors in the articles referred to is to divert public attention from the scathing but well merited rebuke administered to them by General Hurst for falsifying his official report in their effort to bolster up their baking powder when it compares so unfavorably with Cleveland's powder.

It is quite true that the public is made aware of the deceptive character of the advertising of the baking powder Company in question. While extravagantly advertising their powder they have shrewdly concealed their use of ammonia in its manufacture and have persistently maligned Cleveland's powder.

Cleveland's superior baking powder has never been made of anything but purest grape cream of tartar, purest bicarbonate of soda, and a small portion of wheat flour or starch, and has always been absolutely free from adulteration. This is attested by the leading chemists in different parts of the country from analyses made of the powder purchased by them in open market in their respective localities, as shown by their certificates in the circular accompanying each can. We ask the public to show its disapproval of the despicable advertising methods referred to by extending its patronage to Cleveland's superior baking powder, which has for eighteen years been in point of merit as a pure, efficient, and healthful bread leavening agent.

CLEVELAND BROTHERS.  
Albany, N. Y., May, 1888.

The more you talk about what is right, or even about the doing of it, the more you are in danger of exemplifying how loosely theory may be allied to practice. Talk without action saps the very will.

It would often happen, could we but patiently analyze the meaning of theological terms, we should find a brother where we had suspected an alien, and a friend where we had imagined a foe.

The Sabbath speaks of Jesus risen, a grave conquered, a heaven open. It is tropical in its luxuriance, but all its leaves are prayers, and all its fragrant blossoms praise.—[Talmage.]

Several of these parties will be recognized as Baptist preachers. Of course they will drive at once for the finest Baptist church in north Alabama: James S. Lawton and James B. Hawthorne, of Atlanta, Ga.; J. Harris, Jr., of Florence, and Allen Tupper, Jr., and Thomas T. Eaton, of Louisville, Ky., have contracted to have established at Florence, within one year, manufacturing of various kinds to cost \$250,000, and within two years manufacturing to cost \$1,000,000 in exchange for a donation of 1,000 acres of land in and near Florence, 4,000 acres of mineral and timber lands in Tennessee, and \$150,000 of stock. They are to commence work at once, and will organize the Florence Railroad & Improvement Company. A \$100,000 stock company has been formed to erect an ice factory, and work has been commenced. The Florence steam laundry will add some machinery. Mr. McGurken will start a brick yard. The Bigelow furniture factory will be enlarged later in the year.

## Anniversary Exercises of the Judson Institute, Marion, Ala.

SUNDAY, JUNE 10TH:  
11 a. m. Sermon by Rev. J. J. Taylor.

MONDAY, JUNE 11TH:  
10 a. m. Meeting of the Board of Trustees. 8 p. m. Art Levee. Address: "Art as an educator," by Rev. H. D. Stratton.

TUESDAY, JUNE 12TH:  
10 a. m. to 12 m., Art Rooms open to visitors. 8 p. m. Annual Concert. General reception until 11 p. m.

WEDNESDAY, JUNE 13TH:  
10 a. m. Commencement. Address by Rev. J. E. L. Holmes, D. D.

## Commencement Week of Howard College.

SUNDAY, JUNE 10TH:  
Baccalaureate sermon, by Rev. J. A. Howard, of Columbia, Ala., at 11 a. m.

MONDAY, JUNE 11TH:  
Sophomore prize declamation, 10 a. m. Junior exhibition, 8:30 p. m.

TUESDAY, JUNE 12TH:  
Meeting of Board of Trustees, 9 a. m. Prize drills and general review of Howard Cadets, 5:30 p. m. Address before Literary Societies by Hon. Tennant Lomax, of Montgomery, Ala., 8:30 p. m.







# ROYAL



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IN CHILDREN TEETHING

A PURE VEGETABLE MEDICINE

PRICE 50 CENTS

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# Alabama Baptist

MONTGOMERY, ALA., MAY 31, 1900.

## Lost Opportunities.

A gentle, gracious old lady of seventy lately told the following incident to her children. We give, as nearly as possible, her own words:

"I drove out one day, when I was a young girl, to the park. Some trifling had occurred to irritate me; a disappointment, probably, about a dress or hat. I left the carriage, and bidding the coachman drive on, sat down on a bench near the river. Some children were playing under the trees, their noise annoyed me, and that I tried to control my own ill humor. But, I thought, why should I not be ill humored if I chose? I was alone, it could harm nobody."

"A man stood near me, leaning against a tree. He attracted my attention, because his clothes were of fine quality, though worn and ragged. There was something about his air and manner, too, which betokened gentle breeding. He turned and saw me looking at him, and apparently following a sudden impulse, came up and asked me for work. I was not frightened, for his manner was perfectly respectful, but I was angry at being annoyed by a stranger."

"What work could I have for you?"

"That is true," he bowed and turned away. I sat by the river for a while, and then went to meet the carriage, which was returning."

The man again stopped me. "You are young," he said. "You ought to have more mercy than the world. I am a very wretched man. If you would use your influence, could you not get me work?"

"His voice was so hoarse I thought he had been drinking. I hurried on, without speaking. The coachman threatened him with his whip, seeing that I was annoyed. I went home, but the man's pale face haunted me all that night."


"The next morning my father read from the paper: 'The body of a man was found last night in the river above the dam. It proved to be a Virginian, named Hall, who had been struggling with poverty and ill health in the city for months. He had been starving the day before, had applied for work to every man he met. His last appeal was to me. A kind word from me would have saved him. Fifty years have passed since then, but even now I wake with that man's face before me.'"

The consequences of our careless neglect of the poor are not often brought home to us in such a way. Yet we may be certain that every time we turn away from a needy brother, we leave him to evil influences which we might have changed into good ones. Every beggar, every creature hurt or hungry in body or soul that comes in our path, is an opportunity given us by God to make ourselves like the Master in his compassion and kindness. "Inasmuch," the Savior tells us, "as ye did it not to one of the least of these, ye did it not to me."—*Youth's Companion.*

## Women as Farmers.

There is a woman in Washington county, Ga., who illustrates what her noble sex can do in an emergency. Her husband died, leaving an indebtedness against the estate of \$500. Having eight children to care for, the oldest of whom was about twelve years of age, she realized that the responsibility of their maintenance and education devolved upon her. She did not shrink from the task in despondency, but set to work with a determination that has overcome all obstacles. She assumed control of the plantation, made good crops, paid off the indebtedness, and is now running the business on a cash basis. With good seasons she will make not less than seventy-five bales of cotton this year, with corn, fodder, etc., in abundance. Mrs. Burford, now a resident of Macon county, was before the war, the wife of an overseer. When soldiers were needed, her husband enlisted, and she was left, leaving her wife with five small, helpless children. Thrown entirely on her own resources, she in reality laid her hand to the spindle, and supported her family by spinning thread and weaving cloth. This she did successfully until "store-bought" cloth caused her trade to fail. Being uneducated and without capital, there was no opening for her but the field. She rented a mule and some land, and began farming, paying half she made, and the land she cultivated was very poor, and she had no help except her small children, none of whom could aid her much. She was exceedingly energetic and economical, and began by saving something every year. At length she bought a home. Now she has a comfortable home, mules, cattle and other stock, all paid for; makes plenty provisions and has money—a thousand dollars—laid by for a rainy day. Her children are grown and are respectable. —*Southern Cultivator.*

# BEAUTY



## SKIN CARE

RESTORED BY CUTICURA REMEDIES.

Nothing is known to science as all comparable to the Cuticura Remedies in their marvellous properties of cleansing, purifying and beautifying the skin and in curing itching, disfiguring, itchy, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair.

Cuticura, the great Skin Care, and Cuticura Soap, an exquisite Skin Beautifier, prepared from it, externally, and Cuticura Resolvent, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, Cuticura, 50c.; Resolvent, 50c.; Soap, 25c. Prepared by the PORTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by Cuticura Soap.

Dull Aches, Pains, and Weaknesses instantly relieved by the Cuticura Anti-Pain Plaster, the only pain-killing plaster.

## "Is there Salvation After Death?"

Rev. C. H. Spurgeon in reviewing the book with the above title written by Dr. E. D. Morris of the Lane Theological Seminary, says:—

Scripture knows nothing of post mortem salvation. Moses himself has said: "The question is not what this or that person wishes, or desires to be true, but what do the sacred writings teach?" This question Dr. Morris has discussed with great force of argument, and he has established the orthodox faith of the Protestant church upon the firm rock of Revelation. Human sentiment is set up as another foundation, but this is more shifting than sand or cloud. However men may recoil from the awful truth which is so clearly set forth in the infallible word, the doctrine maintains its hold upon reverent minds, and will maintain it, because it cannot be erased from Scripture, nor can an unwilling fact that it is true be quite banished even from the natural conscience. The deepest Christian experience confirms the teaching of the Holy Ghost as to the infinite horror of the consequences of sin, and no argument can dislodge from the renewed mind its consent to any disclosure which God may make as to the eternal result of evil.

To our mind one of the strongest practical arguments for the received doctrine is the practical mischief which must follow from any of the various theories which are set up in its place. They seem to be more roving, but their logical and legitimate result is present indifference to the salvation of souls. We are not sure we might not add heartlessness about men altogether. Of course one cares less for him who believes that there is less reason for care. If sinners are to be restored in a future state, let them eat and drink, and let us sleep soundly and waste no effort upon them. But future restoration is foreign to Christianity. We have no such belief in the reform of the church. We consider Universalism to be the most deadly of all the errors which have plagued the church of God. If it were true it would render the gospel of to-day a superfluity.

The next morning my father read from the paper: "The body of a man was found last night in the river above the dam. It proved to be a Virginian, named Hall, who had been struggling with poverty and ill health in the city for months. He had been starving the day before, had applied for work to every man he met. His last appeal was to me. A kind word from me would have saved him. Fifty years have passed since then, but even now I wake with that man's face before me.""

The consequences of our careless neglect of the poor are not often brought home to us in such a way. Yet we may be certain that every time we turn away from a needy brother, we leave him to evil influences which we might have changed into good ones. Every beggar, every creature hurt or hungry in body or soul that comes in our path, is an opportunity given us by God to make ourselves like the Master in his compassion and kindness. "Inasmuch," the Savior tells us, "as ye did it not to one of the least of these, ye did it not to me."—*Youth's Companion.*

## What a Fault-Finder is Good For.

In the village of — lived a man who was a bold leader of all opposition to religion, and always ready to publish abroad the inconsistencies or short comings of any who were professors of religion. After a time he concluded to remove from the place to a different part of the country, and meeting the leading minister of the village one day, after the usual salutations, he said, "Well, I suppose you know that I am going to leave town soon, and you will probably be very glad of it." "Glad of it? Why no," said the minister, "you are one of our most useful men, and I shall hardly know how to spare you."

Taken aback by such an unexpected reply, the other immediately asked, "How is that? What do you mean by saying I am useful, or that you will miss me when I am gone?" "Because," said the minister, "not one of our sheep can get foot out of the fold but you bark from one end of the town to the other, and so show yourself one of the most useful watch dogs that I ever knew. I don't know where we shall find any one that can supply your place." The rebuke struck home, and the fault finder, with a crestfallen look, went on his way. —*Illinois Christian Weekly.*

## Kind Words Always Best.

Fannie lived in a large city, and while she had been taught to be kind to poor, unfortunate people, she was unlike some little girls, for she remembered what she had been taught. One day she saw on the street a poorly dressed Irish girl, with a homely face, looking anxiously at the houses. Every person to whom she spoke either shook their heads, or did not trouble themselves to do that. When she reached Fannie, she asked, politely, "Can you tell me where number 874 is, miss?"

"Let me see," said Fannie brightly. "This is number 10. It is a long way to 874, and you have to turn twice; but I am going nearly there, and will show you."

Fannie thinks she never will forget the happy look which made the face of her companion almost pretty, when she said, "Indeed, I do thank you, miss, as I wish that every folk carried as pleasant tongue in their heads."

## Attempt Small Things.

We have no objection to the propositions in William Carey's famous sermon on missions. But there is one point of view from which they might be fitly so changed as to read: "Attempt great things for the Lord; if you feel that you can do but little—do that little, do it well and thoroughly, putting Himself into it or taking it into Himself. The most successful form of missionary enterprise in modern times had modest beginnings, and no dream of the wide and lasting successes which were to follow after came to those who began it; that was left to the Lord, and wonderfully has he wrought it out. Dr. Pierson says, as an exchange quotes him:—

"Zandendorff founded the 'Order of the Grain of Mustard seed.' Its simple precept was that every member of it should seek daily the conversion of some other soul. That order lies at the basis of the Moravian church—the leader of God's missionary host."

N. B.—Do not let the small things you attempt for the Lord be any smaller than they must needs be, but put your full powers of working, giving and praying into them—these are small enough at best.—*Christian Index.*

## Some Old Customs.

Some centuries ago, to ride in a coach implied a luxury, and that in a reproachful sense almost demanding public reprimand. It is recorded that about the middle of the 17th century, the wife of the President of the Parliament of France dared not be so unpopular as to enter the carriage of her husband, which he, poor soul, was obliged to use on account of his severe gout; so wise woman that she was, she rode behind her lackey on horseback.

Between the years 1715-1744, so we read, there were three coaches in Paris, one for the queen, one for a noble lady and the third was occupied by a nobleman too unwieldy for person to mount a horse or go afoot.

In the latter part of the 16th century, ladies and gentlemen attended court and went to dinner parties in spurs. Still later, ladies of the court of France rode on white nags richly caparisoned.

Not until 1555 could England boast a coach manufactured in her own realm, and Queen Elizabeth showed decided preference for a carriage built in Holland.

Sedan chairs were stylish and popular before the French capital could boast of a long line of coaches, and some way had to be devised whereby the lords and ladies of gentility "could take a constitutional," or visit their friends or attend public resorts, and to the first use of Sedan chairs, the "men and women of quality" in France of that age were indebted to Marguerite de Valois, wife of Henry IV. Every one, entitled through position to the luxury, had their own chair and chairman, and instead of seeing, as at the present day, a line of carriages awaiting the order of their owners, a file of Sedan chairs were shouldered for them.

The Duchess of Nemours once upon a pleasure trip of a hundred and thirty leagues, had forty chairmen, who by turns conveyed the honorable lady to her destination.

It will surprise no one to learn that this unique private cavalcade was ten days upon the road.

And who cannot recall in the intimate ballad of John Gilpin good Mistress Gilpin's pridelike care lest she should seem grander than her neighbors, and that on the day of the event

the chair was brought, But ye was not allowed To drive up to the door, lest all should say that she was proud! So three hours off, the chair was stayed! Where they all got in.

—*E. P. Chaplin, in Nat. Baptist.*

A young Episcopal preacher, who was extremely fond of controversy, was once travelling on the cars, and accosting a quiet looking stranger sitting next to him, said: "Extempore prayers are all wrong. All prayers should be read. In every passage in the Bible referring to prayer, the circumstances are such as to point to a form of prayer and in every case the prayers were evidently read. Now, Sir, can you controvert that?" The stranger replied, "I am not prepared to controvert your position, but I should like to ask you a question which your remark has suggested to me, and which I cannot answer. 'And what is your question?' 'Well, I should like to know who held the light for Jonah to read prayers down inside of the whale?' We have never heard the answer to this question.—*Exchange.*

## Touche People.

Perhaps nothing detracts more from a person's own comfort in this world than being over sensitive. The touchy person is always fancying that people intend to slight her, and quite often she thinks herself wounded and hurt, when nothing is hurt but her vanity. Cultivate anything else, girls; but as you value your peace of mind, and the happiness of your neighbors, and the contentment and enjoyment of your own homes, do not be foolishly sensitive.

Five hundred years ago there was living in Italy a great poet of the name of Petrarch. There came on a great trial, a number of people had to give witness, and they all had to take an oath before doing so. Petrarch came to bear witness, but they said of him, "You need not make him take an oath. He will be sure to speak the truth." So they did not make him take an oath, because everybody knew how true he was.—*Children's Friend.*

When in any writing I have occasion to insert these passages, "God willing," "God lending me life," etc., I observe that I can scarce hold my hand from encircling these words in a parenthesis, as if they were not essential to the sentence, but may as well be left out as put in; whereas, indeed, they are not only of the commission at large, but so of the quorum, that without them all the rest is nothing; wherefore, hereafter I will write these words fully and fairly without any enclosure about them. Let critics censure it for bad grammar, I am sure it is good divinity.—*Andrew Fuller.*

Fifty-two short sentences of prayer, or "Lord's accept and bless this offering," are better than one petition half an hour long at the end of the year. Fifty-two gentle touches of a man's heart strings are more efficacious of permanent results than one eloquent appeal at the end of the season. Fifty-two gentle pulls at a man's purse strings are more promotive of a healthy liberality than one convulsive jerk of the "annual Sunday."—*Rev. Dr. Ashmore.*

## That Tired Feeling

Season is here again, and nearly every one feels weak, languid, and exhausted. The blood, laden with impurities which have been accumulating for months, moves sluggishly through the veins, the mind fails to think quickly, and the body is still slower to respond. Hood's Sarsaparilla is just what is needed. It is, in a peculiar sense, the ideal spring medicine. It purifies, vitalizes, and enriches the blood, makes the head clear, creates an appetite, overcomes that tired feeling, and imparts new strength and vigor to the whole body.

## Romanist Educators of American Youth.

Rev. J. D. Fulton, D. D., has been recognized as one of the most vigorous opponents of Roman Catholicism in this country. His powerful Sunday afternoon addresses at Music Hall are arousing renewed interest in a subject of vital importance. Just now, when Catholic parochial schools are rising all about us, it is time we ceased to look idly on, and begin to check the efforts to overthrow our free institutions.

Dr. Fulton lately spoke for an hour to the Congregational ministers of Boston, and gave them food for reflection. His subject was "Romanism not fit educators of American Youth." Here are a few of the things he said: The Romanists have already compelled the teachers in some schools in Lowell to use the Douay version of the Bible, much against their will. One half of the priests prefer our public schools, but they are compelled to have the parochial and to force them upon their people. The Christian Brothers, so called, are educated in Pennsylvania, in monasteries, and know nothing of our institutions. Most of their time is spent in devotions and the reading of their saints' books, and very little in real study. They are kept from reading fiction, history, the papers, or the Bible in the vernacular. Dr. Fulton took up one of the books on which they are fed. Its author was a saint, canonized by Pius IX, in 1867. It inculcated the virtue of frequent and bitter scourging. The yare taught to kneel in their cells and make the sign of the cross on the floor with the tongue till it bleeds. The vestiges of manhood in them are eradicated. Ignorance is considered to be the mother of devotion. Do we want such to educate our American youth? Yet they are doing it. When Dr. McGlynn talks of going back to St. Stephen's church, he means this. The pew holders of that church can put that church into the hands of trustees and they can then hire McGlynn, despite Carrigan or the Pope. This has been done in a church at Buffalo, and in another in Milwaukee. The Irish wish their children to have a good education, and not be liable to the cruelty of savage priests, who box their ears, and even walk over their prostrated bodies, or flag them till their backs bleed. The illiterate teachers in parochial schools teach the children to be good Catholics, but not good citizens. Cardinal Antonelli has expressed sharp disapproval of the Massachusetts school system. He says the essential thing is to teach them the catechism. The school system of Great Britain and Prussia are better than ours. In Prussia every child must study a book which imparts some knowledge about God and true religion. We ought to urge Senator Blair to embody some such provisions in his educational bill. We ought to have a national system of education which should recognize God.—*Morning Star.*

## Who was Driving?

One of the prettiest conceits in Mr. Harris' (Uncle Remus) new book is put into the mouth of an old negro driver. He had run away from his master and could not be caught; but an old lady bought him, because he had saved the life of her son, and he surrendered himself and became a faithful servant.

When his old mistress came to die, her wandering mind dwelt upon the negro who had served her so faithfully. "She fancied she was making a journey."

"The carriage goes smoothly along here," she said. "Then, after a little pause, she asked: 'Is David driving?' and the weeping negro cried out from a corner of the room, 'Taint no Dave, Miss! De good Lord dun tek holt er de lines.'"

And so, dreaming as a little child would dream, the old lady slipped from life into the beatitudes, if the smiles of the dead mean anything.—*Selected.*

## A Sad Sight.

Have you ever read "The Ancient Mariner?" I dare say you thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of all the dead men rising up to man the ship, dead men pulling the rope, dead men steering, dead men spreading the sails. I thought what a strange idea that was. But do you know that I have lived to see that time? I have seen it done. I have gone into churches and I have seen a dead man in the pulpit, a dead man as deacon, and a dead man handling the plate and dead men sitting to hear.

## Rules of Courtship.

Don't disagree with the girl's father in politics, or her mother in religion. If you have a rival, keep an eye on him, if he is a widower, keep two eyes on him. Don't put too much sweet stuff on paper. If you do you may hear it read in after years. Go home at a reasonable hour in the evening. If on the occasion of your first call she looks like an iceberg and acts like a cold wave, take your leave early, and stay away some time. In cold weather finish saying good night in the house. Don't stretch it all the way to the front gate, and thus lay the foundation for future asthma, bronchitis, neuralgia and chronic catarrh, to help you to worry the girl to death after she has married you.

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## East Alabama Railway.

**NOTES OF REJUVENATING SCHOOLS.**  
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