

# THE ALABAMA BAPTIST.

HARE, SHACKELFORD & POPE, Publishers.

VOLUME 15.

MONTGOMERY, ALA., THURSDAY, SEPTEMBER 27, 1888.

TERMS CASH: \$2.00 A YEAR.

NUMBER 39.

## Views on the Episcopal Church.

[Continued.] So you see a new order of things is established. The Levitical priesthood is abolished and we have Christ as our high priest. All the old Jewish ceremonies, including circumcision, are forever done away with (see Heb. 8th chapter), and we have a better covenant, established on better promises (see Heb. 8-10). The old covenant was faulty (ver. 7, 9), hence the necessity for another and better covenant, which was the covenant of grace, which every faithful follower of Christ has written in his heart (see verse 10), which is unchangeable because it is the work of the spirit, and of such is the kingdom of God, which is spiritual, and all the powers on earth and in hell will never be able to annul the work of Christ wrought by his Spirit on the heart of a poor sinner, whether that sinner ever saw or heard of a Catholic or Episcopal church, or whether he ever sees or hears of a pope, bishop or priest. They have no part or lot in the matter of regeneration. It is the work of our Lord and Master and him alone, and to him all praise must be given, and we that so understand the Scriptures and the will of God cannot agree to allow your popes, bishops and priests to share this praise with our Savior. We cannot consent to have him sit idly by and wait the pleasure of a bishop upon the question of the forgiveness of sins. Your doctrine, or the doctrine of your church, says, "Sins will be forgiven to all those to whom you (the bishop) forgives them." The logical construction of which is, that none others will be forgiven. Such doctrine relegates our Lord and Savior to the rear, says to him, Take a back seat and let the bishops and priests will inform you when we wish your services in carrying out our will as to who shall have their sins remitted or forgiven. Such doctrine is heresy of the most objectionable character. My dear friend, let me assure you of one thing, that is, if you are a Christian in the true sense, you will be saved by virtue of your faith in Jesus Christ, excluding all forms and ceremonies, without the least dependence upon any human power whatever. If you depend in the least upon your church, your bishop, or your priest, or preacher, just to that extent you detract from your dependence upon him who has the power to bless and save you in the world to come. If the heart is right, it will not be excluded from heaven because of a failure to belong to a particular church organization, or because of a failure to be baptized in a certain way, or baptized at all; neither will that soul be lost because of a failure to perform any physical act. Christ says, "Neither shall any say, Lo here, or lo there, for behold the kingdom of God is within you;" that is to say, the Spirit of God is in every Christian, of whatever persuasion, so far as church organizations are concerned. Faith is the one indispensable prerequisite to salvation, and this faith does not come by reason of church ordinances, nor modes of worship, nor prayer books, nor baptism. (Every Christian ought to be baptized, but it is not essential to salvation.) Salvation by faith is the true doctrine. See Gal. 3:26-29. And this faith comes from God. See 2nd verse of the same chapter. Acts 13:8, 9; 26:18; Rom. 3:28-30; Gal. 2:16; Eph. 3:17; and I suppose there are not less than fifty other quotations that might be given in support of salvation by faith. It is this faith that God graciously bestows on poor helpless, sinful man that entitles him to his rich bounty.

When a person realizes a desire to serve God, coupled with a determination to do so by his help, and at the same time feels that his dependence is upon Christ and Christ only, and without him he must be lost, then it is that that grace which comes by faith has commenced the work of salvation in that person, and it is finished so far as Christ's work is concerned, yet that same person may grow in grace so long as he lives. On the contrary, if a person depends upon pope, bishop, priest, or any other earthly power for salvation, or for that which brings salvation, rest assured that the Spirit of Christ is not in the work. You have seen this in the object to infant baptism, whether preached by your church or any other religious denomination. I object to it because it is not authorized by the word of God, but by legitimate inference is forbidden. Believe and be baptized, is the correct doctrine, and anything outside of that is unscriptural. Belief and baptism go hand in hand all through the Scriptures. See Mark 16:16; Acts 2:41; also 38:8, 12, 13, 36, 37. Here you will notice Philip makes belief a qualification by which the church was entitled to baptize, and when the church answered that he believed Jesus Christ was the Son of God, he, Philip, baptized him. Acts 19:18, 19; 43:44, 46, 47, 48; 16:14, 15, 19, 24; 18:28; Gal. 3:26, 27. I suppose these quotations are sufficient to establish believers' baptism. Now, where is the Scripture that commands the baptism of unbelievers? No where can it be found. "Suffer little children to come unto me for of such is the kingdom of heaven," is the Scripture that all pedobaptists stand on, and I think is regarded as the best authority they have for baptizing infants, and in that there is not one word said about baptism. He took them in his arms and blessed them. He never inquired whether they had been baptized or not, neither did he require that they should be baptized. You have to infer that they had been baptized, or he would not have blessed them. Such an inference

## is not worthy to be considered by an intelligent mind.

Christ blessed them because they were children and without sin, because they had not arrived at the age of accountability, therefore were of such as the kingdom of heaven. They did not need to be baptized (as your church teaches) to rid them of the Adamic sin, because they were not amenable to the law in their infantile state. There could be no such thing as sin in them until they arrived at the age of unaccountability. Sin is not imputed where there is no law. And had they sinned, baptism would not have relieved them. See Luke 24:47 in infant or adult. The households that were baptized, came next as authority for baptizing infants, where there is no evidence, except such as is inferred from the household named Lydia, and her household. Acts 16:13, 14, 15, 40. There is no question as to the fact that she believed. Now, let's see what is said of her household. When Paul and Silas went out of the prison they entered into the house of Lydia; and when they had seen the brethren, they comforted them and departed. Now, if Lydia's household be denominated "brethren," and were capable of being "comforted" by the word, they must have been believers in Christ. Jailer and his household, Acts 16:29 to 34, you will notice that Paul and Silas said to the jailer, Believe on the Lord Jesus Christ and thou shalt be saved and thy house, and they (Paul and Silas) spake unto him the word of the Lord, and to all that were in his house. Jailer and all his were then baptized. And when he (the jailer) had brought them (Paul and Silas) into his house, he (the jailer) set meat before them (Paul and Silas) and rejoiced, believing in God with all his house. There can be no other inference than that they all rejoiced. I don't think there is a baptism mentioned in the New Testament Scripture that hasn't belief coupled with it. If there is I would like to have it pointed out. Some say infant baptism takes the place of circumcision, notwithstanding the Scripture says, Gal. 5:2, Behold, I, Paul, say unto you, that if ye be circumcised Christ shall profit you nothing. v. 6. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love. Also see 14; also 19. For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature. Now if baptism takes the place of circumcision, will not the above Scripture apply to it as well as circumcision? If so, then the most reasonable and logical conclusion is that baptism avail nothing, so far as infants are concerned; therefore a useless performance. God did make a covenant with Abraham, and by virtue of the same circumcision was all right, and answered the purpose for which it was instituted; but when Christ came he made a new covenant and said that old covenant had grown old and decayed, and was then ready to vanish away. 2d. So you see circumcision is no authority for infant baptism, the same having been spiritual. Circumcision was not a spiritual mark, but a national mark, which is proven by the fact that circumcision was required of all Jews as a national distinction. All male Jews, whether pious or wicked, whether of the immediate family or servants, were circumcised because they were members of the Jewish nation, and not an initiatory step to church membership. Now, to be consistent, the Pedobaptists, Episcopalians and all, should do as the Jews did; they should baptize every male child, whether their parents be pious or not. Their right to baptize should not depend upon a pledge or promise from parents or sponsors either, because the Jews excluded none, but circumcised all male children. And your church should only baptize male infants, as male infants only were circumcised.

## To the Friends of the Southern Baptist Theological Seminary.

As it is known to many of you, I undertook twenty years ago, with the approval of the trustees, to raise and disburse funds for the aid of students attending the seminary. I have continued to discharge this service except during the period while I was president of Georgetown College, when Dr. John A. Broadus took charge of it. It has involved a vast amount of correspondence, of personal solicitation and of pecuniary responsibility, without fee or reward; but it was cheerfully performed, for it was obviously necessary to the growing influence and usefulness of the seminary. The men thus aided are now scattered all over the country, and a number of them in heathen lands, working for the Master.

During the last two or three years, the collections have not been adequate to meet the expenses incurred in aiding students. This deficiency arose from various causes, principally from the great increase in the number attending the seminary, and the correspondingly larger number who needed assistance. Thus the burden and the difficulty of supply grew with the very success and progress of our enterprise. Moreover, the exceeding pressure of other duties made it impracticable for me to devote myself to systematic and effective measures for collecting funds. We were anxious, if possible, to avoid appeals through the newspapers or public channels, lest they should interfere with the regular contributions for missions; and personal visitation to solicit the means became more and more out of the question. Besides this, during most of the last year, I was prostrated by the attack of robbers, which disabled me entirely for a time, and left me unable to attend to anything more than the regular routine of class work. Rest during the summer among the hills has to a great extent restored my health, so that I feel able to resume my duties hopefully, so far as giving instruction is concerned. But it was deemed best, at the close of the last session, to transfer the labors and care of the students to the Rev. Dr. W. H. Whitist.

That he may manage it efficiently, however, it is necessary that he should be freed from the burden of the past. Accordingly I assumed personally the payment of the obligations for the expenses of previous sessions. I have from time to time advanced or borrowed the money to meet them. The notes for these loans are now falling due, and I earnestly appeal to all my friends, and especially to old students and to the friends of the seminary generally, to help in clearing away this deficiency.

But for the distressing casualty under which I suffered, I think the matter could have been easily managed. But, as I was stricken down by the hands of ruffians, and absolutely needed rest to recover strength for future labors, the deficiency seemed unavoidable. Hence I am compelled to depart from the policy we have usually pursued of avoiding general appeals through the public press, and to ask the needed contribution in this way.

The sum now necessary is \$3,000, of which \$1,400 was due on account of the session of 1886-87, and \$1,600 for the session of 1887-88. As we cannot expect a general contribution for such a purpose, but must rely on our more enlightened and liberal members chiefly, those who are interested in the cause will need to give more than their fair proportion, or we cannot succeed. It is well known that we do not aid indiscriminately all who apply; also that we do not supply any one with means for his whole expenses, but only by help to what was absolutely indispensable. I was enabled last year to give aid to ninety-one students who could not have come without such assistance. It is always inconvenient to ask for funds to pay for work already done, but in this case I was shut up to the necessity. I now appeal confidently to our brethren and sisters for liberal and prompt aid in this emergency. Please send your contribution as early as practicable by check on any bank, or by postal money order, or by registered letter, and much oblige Yours fraternally, BASIL MANLY, 5th, near Broadway, Louisville, Ky.

## Three Weeks in My Native State.

I have had the pleasure of spending three weeks in my native state since the first of May. During that month I aided Bro. Hart and his church in a series of meetings at Uniontown. I found the church weak in numbers, but strong in spiritual and intellectual force. I found the community to be one of the most highly cultivated and refined that I have seen. We had the Lord with us, and I left feeling that one of the most precious weeks of my life had been spent in Uniontown.

In compliance with the request of Bro. Hart, the pastor, I went to Newbern and began a series of meetings to embrace the second Sunday in August. I found here a much smaller place than Uniontown, but I found it to be in many respects a model community.

I have never, in any place, seen a community where the people were so prompt to attend church and where nearly every one went to the sanctuary. The people here were as attentive to the preacher as they could be. All denominations took hold and labored for the success of our meeting. Of course, we were blessed.

Both the above churches were once beneficiaries of the state mission board, and their success in the future, reflect credit upon the work of that board.

Bro. Hart, who is pastor of both, impressed me as being a man of earnest piety and prudence, also of culture and good preaching ability. He certainly has a tact for developing the spirit of liberality in the churches. He began both his meetings with a collection for missions, and he and his people went about it as a "matter of course." May God's blessing be upon pastor and people.

I began a series of meetings at Eutaw, for Bro. Apey and his church, on the fourth Sunday in August and remained with him during the following week. This church had in the beginning of the meeting a membership of eight, seven sisters and one brother. I have never had my sympathies so much aroused for any church as for this. In a town of more than a thousand people this little band have been struggling for existence, and are now making sacrifices to maintain our cause, which entitles them to the sympathy of every one. Their house of worship is sadly out of repair, and they are not able to do the work without help. "Men of Israel, help!" Brethren and sisters of Alabama, come to the relief of these good people. Only a little from a great many will be as much as they need, and our suffering cause will be put on a sure footing.

Bro. Apey is a noble spirited, Godly man. The board is helping to sustain him, and he will do a noble work there if he receives the help and support which he should get from the denomination. Brethren, you must help the church at Eutaw. At the first and last of these meetings I was aided by Bro. J. H. Bassett, the "singing evangelist" of Alabama. Bro. Bassett is the best vocalist I have ever heard. He is a modest and unassuming Christian gentleman. It is to be hoped that the day is not far off when his entire time will be given to the work for which he is so well fitted. Up to the time of my leaving, we had, as the result of these meetings, twelve accessions to the churches. All the churches did nobly in the way of showing, in a substantial manner, their appreciation of the services rendered them by the writer. They are located in one of the finest farming sections of the South. Shubuta, Miss., Sept. 5th.

The need of the country is better motives. An example in point comes from a Chicago paper. A prominent young politician and business man in a western state was appointed governor of a territory. Having qualified for office, he was unable to perform the duties of the governorship on account of his business cares. Not having filled the office he refused to accept the salary; an unheard of thing. When asked why he refused the money, he said, "My mother was with me when I received the check and she said, 'John, it is not honest for you to keep that money, for you have done nothing to earn it.' I saw she was right." God bless such mothers and multiply them. God give their sons hearing ears. So shall our land be blessed. Central Baptist.

## Persecution in Cuba.

There is another letter from Bro. Diaz. The brutality of the outrage it narrates is without precedent in the history of civilized nations. The most sacred and inalienable of all human rights, is the right of parents to elect the tutor where their dear children shall be laid to rest in the embrace of our common mother. The entrance into the darkened chamber of a dead girl by the inhuman violence of such a right, backed by armed men, to bear away the precious body from the longing and the love of the mother household, is a refinement upon all the atrocities of the inquisition. What words can measure the indignation and protest against such a crime? It is a crime that we cannot endure such deeds?

After referring to former outrages at Las Puentes, Bro. Diaz says: "Now, we have another case on hand very like the other. It is as follows: On the 23rd of July, Miss Mercedes Sanchez Ri-Vero, daughter of Baptist parents, died in the city of Las Puentes. The priest was opposed to the remains being buried in the Baptist cemetery. The judge was opposed; the police was opposed. They brought the body and soldiers from Hariano. Before the door where the dead child was, they placed two soldiers as a guard to prevent the Baptist from taking the remains away."

Some time afterwards, the priest, with some soldiers who were at his disposal, went into the house and wanted to take the dead child by force, head and shoulders. Our missionary, O'Halloran, opposed him, and did not let the priest get the dead child. The priest was angry, and began to insult the Baptist people. But our people understood him and made no reply, but they did not let him take the child.

At 6 o'clock p. m., a committee of the church at Las Puentes came to tell all the trouble and to implore me to go there again and see if I could not do what I did before. The time for burial was close at hand, and they were afraid there would be something terrible, because the Baptist people were determined that by no means should the priest be allowed to take the dead body of the child. I advised them to go and see the civil government, and present the case. This they did, and the civil authorities said nothing could be done in the matter, because the Captain-General had given an order against such a funeral.

The meeting has been in progress about a week. The rains and mud have greatly interfered with the meeting up to this time, but the prospect now is much more encouraging. There were eight to profess Christ last night. We have built a considerable tabernacle for the accommodation of the numbers of people who flock with happy step to hear the glad tidings of life as it is spoken by this eminent servant of the Lord. One of the most remarkable things I have observed in this good man, is his great faith in God. He goes at his work just like he had no doubt but that the Lord would do just what he has agreed to do in his word. He is fearless in his denunciations of sin. He seems not to stop to consider who the votaries of evil are. "Whether they be princes or peasants, he will cut them down with the glittering sword of truth which he wields. He does not seem to try to sermonize. He takes a passage of God's word, which he conceives to be suitable to the occasion, and goes to work to accomplish his purpose. He is very careful to do no shoddy work. I never saw any preacher or evangelist so emphatic in his invitations to confess Christ. He tells those who have expressed a desire to be saved, 'if they know a change has been wrought in them, and they can now trust Christ as their personal Savior, to come and give him their hand, and if they do not so feel, then don't come.'

Another thing I have noticed in Maj. Penn's preaching, is his aptitude in illustrating divine truth. Out of a number of illustrations he has used, I will give only one: He was speaking of the perpetuity of hell, &c.; in this connection he stated that, on a certain occasion, a young "smart Alec," who had spent about a session at college, came to him and said: "Well, Major, I don't like your preaching."

"Why, what's the matter that you don't like it?" asked the Major. "Why, I don't like this idea of an everlasting hell, where the fire burns forever and forever, and never goes out. Now, Major, you know that is unreasonable."

The young man, perhaps, also asked some questions about when hell was set to burning, &c. When this young skeptic got through with his questions, Maj. Penn took out his pencil and memorandum, and said: "My young friend, will you please just write down here in this book you set Mt. Vesuvius on fire?"

"Well—well—well, I—I—don't know that I can tell you."

"Well, then," said the evangelist, "how long has it been burning?" "Can you tell me, then, whether it is going down any more?" they were getting away from the subject.

"Well, now, my young fellow," said the Major, "don't you see what a poor fool you are? you, a poor fool, talking about the impossibilities of God?"

Maj. Penn never allows a gentleman in his audience to give up his

## Dr. Riley's Farewell to Livingston.

On last Sunday, the 9th, our pastor preached his farewell sermon to the people whom he has served for about five years. It was a bright morning and the house was crowded, and all. Every place where a chair could be put was taken. There were present members of all the churches of the town, and many of no church, citizens of the town. The pastor took for his text the words, "Finally, brethren, farewell."

He reviewed his connection with the church and showed that, although half of the number which he found here had gone away, that still there were twice as many members as he first found in the Livingston Baptist church. He then turned to the Christians of the town, and of their courtesy and kindness to him.

After he had finished and called for the last song, the Methodist pastor quickly stepped upon the platform and began to address the retiring pastor. About that time a member of the choir walked up and placed something on the table in the rear. Dr. Boland, the Methodist pastor, stated to Dr. Riley that the people of Livingston loved him; that they remembered the great good he had done and that they did not want him to leave without taking with him some token by which they might be remembered.

Then he lifted the covering from the table and displayed a gift, handsome silver tea service as a gift from the people at large. Dr. Riley arose to reply, but was so overcome that he could not, for some time, utter a word, but after he rallied he replied in a feeling way. After the singing of the last hymn our pastor said that he wanted to shake hands with all his friends. The great crowd pressed forward. Baptists, Methodists, Presbyterians, Episcopalians, Catholics and those of no church, and shook his hand. Aged men and women wept as they prayed for God's blessing upon our pastor.

He goes from us to a broader field, but he is dearly loved here by our people. Our church are devoted to him, and he could have remained as long as he would. I have never seen a meeting in which there was deeper feeling than there was in the meeting last Sunday. It was a meeting that will long be remembered by our people. G. C. GOWDEY.

## Major Penn's Meeting.

We are now in the midst of a series of meetings in Livingston, Tenn. The meeting has been in progress about a week. The rains and mud have greatly interfered with the meeting up to this time, but the prospect now is much more encouraging. There were eight to profess Christ last night. We have built a considerable tabernacle for the accommodation of the numbers of people who flock with happy step to hear the glad tidings of life as it is spoken by this eminent servant of the Lord. One of the most remarkable things I have observed in this good man, is his great faith in God. He goes at his work just like he had no doubt but that the Lord would do just what he has agreed to do in his word. He is fearless in his denunciations of sin. He seems not to stop to consider who the votaries of evil are. "Whether they be princes or peasants, he will cut them down with the glittering sword of truth which he wields. He does not seem to try to sermonize. He takes a passage of God's word, which he conceives to be suitable to the occasion, and goes to work to accomplish his purpose. He is very careful to do no shoddy work. I never saw any preacher or evangelist so emphatic in his invitations to confess Christ. He tells those who have expressed a desire to be saved, 'if they know a change has been wrought in them, and they can now trust Christ as their personal Savior, to come and give him their hand, and if they do not so feel, then don't come.'

Another thing I have noticed in Maj. Penn's preaching, is his aptitude in illustrating divine truth. Out of a number of illustrations he has used, I will give only one: He was speaking of the perpetuity of hell, &c.; in this connection he stated that, on a certain occasion, a young "smart Alec," who had spent about a session at college, came to him and said: "Well, Major, I don't like your preaching."

"Why, what's the matter that you don't like it?" asked the Major. "Why, I don't like this idea of an everlasting hell, where the fire burns forever and forever, and never goes out. Now, Major, you know that is unreasonable."

The young man, perhaps, also asked some questions about when hell was set to burning, &c. When this young skeptic got through with his questions, Maj. Penn took out his pencil and memorandum, and said: "My young friend, will you please just write down here in this book you set Mt. Vesuvius on fire?"

"Well—well—well, I—I—don't know that I can tell you."

"Well, then," said the evangelist, "how long has it been burning?" "Can you tell me, then, whether it is going down any more?" they were getting away from the subject.

"Well, now, my young fellow," said the Major, "don't you see what a poor fool you are? you, a poor fool, talking about the impossibilities of God?"

Maj. Penn never allows a gentleman in his audience to give up his

seat for a lady. He says he feels his mission is to be especially to men, and that three-fourths of those converted under his preaching are men. He thinks that the temptations of life are greater to men than to women, and that women are naturally better than men, &c.; consequently, men ought to hear the gospel. Many times Christian women, unthinkingly, take the seats of ungodly men who have great need to hear the gospel, and are deprived for the sake of courtesy. Our evangelist never allows any one to go to a friend or relative to persuade him, or her, to the front seats, nor to talk to them after they have come. He seems to want no excitement. Up to this time (Sept. 18th) about twenty-five have made profession of faith. I don't suppose all of them, however, confess to have been changed during this meeting. The meeting is increasing in interest, with not less than sixty or eighty, and perhaps one hundred, at the front seats. I will probably soon have one of the most protracted seasons of baptizing I have ever undertaken.

I suppose the meeting will close in about a week, when it is my purpose to spend some two or three weeks at Eureka Springs, Ark. This is the home of Maj. Penn, and he has very kindly offered me a room, his library and other conveniences "without money and without price." These springs are a great health resort, and my health is not good. I hope to write you again from that point, and tell you readers something about things there. D. D. BENTON, Farmersville, Texas.

## Howard College.

Various questions are proposed about Howard College and its affairs. Allow me to answer some of them. "What of the condition of the college?" Buildings excepted, the college is in better condition than it has been at any period since the war. One hundred and fifty-seven students were matriculated last session, which was the largest attendance ever enjoyed by the school, with the exception of one, or perhaps two, years. Health, conduct, and academic advancement were reported by Dr. Dill, acting president, as fully up to the standard of other years. The outlook for the next session is very encouraging. Dr. B. F. Riley has been elected president and another professor added to the faculty. This gives the college more teaching power. The ability and fitness of Dr. Riley for the position has been sufficiently and favorably discussed in the columns of this paper.

will be much improved by having a new dining hall, thus enlarging the dormitory's capacity and rendering it neater and cleaner by being separated from the dining hall. Society halls have been rented for the use of the school which meets a want that was not well met last session.

"How about the houses, are they not quite uncomfortable?" The houses are wooden structures and very well suited to the purposes for which they were built, and are not at all uncomfortable. They are ceiled and well ventilated, and the windows are provided with neat blinds. The academic building is two stories high and contains seven recitation rooms. The dormitory building is two stories high and will accommodate seventy-five or eighty students.

"How about the permanent buildings?" Now you call attention to our only trouble. We have a drawing for a magnificent pile of buildings, consisting of a main building, dormitory, dining hall and science hall, and covering 400 feet front.

We are at work on a \$50,000 main building, which the people of Birmingham and Jefferson county propose to finish. The last state convention recommended that the denomination build at once a \$60,000 dormitory building. With these two buildings we would be master of the situation. I am now visiting the associations, as far as may be, soliciting funds to erect the dormitory.

"Do you think you will succeed?" That will depend upon what position the pastors of our churches in the state take. If they say that the undertaking is proper, and that our boys deserve the school home and shall have it, then our church fathers and mothers will give it to them as an offering, but, if they say, No, or treat the question agnostically, then I am of the opinion that we shall not have the dormitory building very soon.

So far, I am impressed that our pastors will call the attention of their churches to the work; therefore, I believe that the dormitory will be built, and I believe that Birmingham will finish the main building as promptly as the denomination will the dormitory building.

All moneys and subscriptions for the dormitory building should be sent to me at Birmingham, Ala., Box 840. JNO. P. SHAFFER.

## Dr. E. B. Teague.

We notice that this able and distinguished minister, who has for some time been pastor of the old Ruhama church, at East Lake, the new site of Howard College, has retired from that church, and returned to his old home in Shelby county, his "rat hole," as he quaintly calls it. He has done a noble work for that place in more senses than one. He introduced the first resolution into our state convention, contemplating the removal of Howard College from Marion to that place, and supported it with a speech that will not soon be forgotten. Of course, the resolution was supported by many of us who saw that subject as he did. But he was

the mover. And then, during his pastorate there, a splendid new house of worship is nearing completion, that will be a gem of beauty and commodiousness. But that church is destined to demand a laborious pastorate, such, perhaps, as surpasses the physical capacity of our dear old brother. Hence, he has felt it his duty to resign the position. It really inspires a sense of pensive sadness in some of us, as we see such men laid aside from such positions, even for the best of reasons. We often recall a remark made to us, a few years since, by a minister of nearly our own age, a near relative, by the way, who, addressing us with boyish familiarity, said with a touch of pathos: "Cousin Sam, does it not look like a pity that, just as a preacher begins to learn how to preach, he must be laid aside, or die?" Perhaps no minister in Alabama possesses superior culture, rarer talents, deeper piety, warmer sympathies, or has enjoyed greater success in the higher sense of the term, than Dr. Teague. Aside from his pulpit ministrations, which for well nigh half a century have been unsurpassed both in Alabama and Georgia, he is one of the most charming conversationalists one ever meets. His fund of information seems almost inexhaustible, and this added to an amiability of temperament, has always made him the centre of every circle in which he mingled. Many prayers will follow him to his quiet country home, (for he has had the sagacity to provide a comfortable one), that God may shed over his latter years the sweetest influences, making them the prelude to that happy abode where we shall all forget the sorrows, bereavements, and disappointments of this world amid the fruitions of heaven!

Let us add that there is much effective work in Bro. Teague, which any church will be fortunate in securing. His mental vigor is equal to any service. There is no "let up" in his sermons.—S. Henderson, in Index.

[In words of one syllable excepting proper names and quotations.]

## The Last Foe.

BY D. W. GWIN.

The soul in the jaws of death! Will it be crushed to dust, or snatched by the arm of the Strong One? Those who stand around may or may not feel the storm, but that soul in the deep, dark sea is tossed, and shocked as none else knows: they may moan and mowl sounds false or fair; with thee, O soul, all things are seen and felt just as they are. With thee no more to dream nor mere thought of the head—all is truth, all is fact. Awe, or dread, as is the soul's state with God, sways that one with the cold sweat on his brow, with the throne and the King and the end in his eye.

Such a change! What are the thoughts that fill his mind and twitch his heart in that hour? Does all life fall by in scenes? Does "the still small voice" of man and God stir and cry and paint thoughts and words and deeds long lost sight of? More or less of fright to all men has death. Well may he be called the dread of kings, and the king of dread. An old king asked of his soul, "To what place art thou bound?"—but to one, to the bar of the most high God. To die—what is it but to sum up life, at last to tell the tale of "deeds done" on earth,—done no more to be changed, and they do bear their fruits long as that soul that knows no death shall live, long as that life that knows no end shall last.

What must death be in its full force, if now we cannot think of it but with dread, if now we shun, like an old king of France, the sight of the bier, and the grave, and all that may bring death to mind. To quench the thought of death, to dream that it is a far off and small thing is but to do what the blind do when they walk down a cliff and crush out their lives on the rocks, to do what that bird does, who, hard pressed, sticks his head in the ground, and would fain think that he is safe since his eyes are hid. An old king was wont to stop in his ride at the gate of the city of the dead and ask him who kept it, "What new graves this day?" He spurred his steed when he learned that a poor slave had died from pain of food.

Ah, how full of shame and pain the soul that has just passed from your house to die from want of food. Poor soul, soon or late, death will find thee: nor walls, nor guards, nor health of form, nor strength of will, nor thought to be thine own, can keep him out. He will put out the breath of thy life. "Death's shafts fly thick and fast." Time will soon be no more, all its props will fall wrecked round thy soul. The pale realms yawn for thee,—pass in to lay bare thine all to the eye and will of him with whom we have to do, world with no end! "Death will have his day." Go to thine own place! Go, but watch and pray, for the Son of man comes as a thief in the night.

An English school-boy was suddenly and sternly asked by an examiner: "Who signed Magna Charta?" and though he knew very well that he personally was guiltless, he couldn't help trembling at being suspected of anything which could be spoken of in such a tone, and at once renounced the act with alarm and indignation. "Please, sir, I didn't," adding to make sure of safety, "and if I did, I'll never do it again." "Why, you stupid fellow," said the master, "no body said there was any harm in it. On the contrary, it was a very proper thing to do." "Please, sir," called out another boy, "it was me, sir. I done it myself, sir."—Exchange.



# Alabama Baptist

MONTGOMERY, ALA., SEPT. 27, 1888.

REV. C. W. BARR, Editor.

REV. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

Rev. J. S. SHACKLEFORD, Associate Editor.

WE DESIRE copies of all the minutes of our associations in Alabama. Clerks who may have copies of minutes of former years will greatly oblige us by sending to the Baptist one minute of each session. There is much of history contained in these old documents and we want to get as complete a file as possible.

WILL NOT the brethren present the claims of this paper at their association when we are unable to visit them? Do not tell the people that it is our paper, but yours. Tell them that you have an interest in it to the amount of two dollars, and you desire them to be in the same business with you. Life is short, and we desire you to help us reach the people.

THROUGHOUT the earnest watchfulness of Dr. Tichenor, Mr. Bayard, our secretary of state, has so negotiated with the Cuban authorities that our Baptist people are safer than they were a few weeks since. As the cause prospers, persecutions become more abundant. Our prayers should constantly go up for God's blessing and protection to be with our brethren in Cuba.

EVERY now and then the devil that is in whisky makes such destructive evidences of its power that the public mind is awakened to a sense of the enormity of the evil of the whisky traffic. Almost every week some of our cities are startled and shocked by the murder of some inoffensive man at the hands of a whisky crazed citizen. And this thing will continue to last until citizens come to their right mind and banish the rum traffic from our land.

THE late Kaiser William, emperor of Germany, wrote, shortly before his death, these words: "When this writing falls into the hands of my friends, I shall have departed this life. May it be vouchsafed to me in my last moments to commend my spirit into the hands of God. Should sudden death overtake me, my whole life has been a preparation for the world to come." Grand and noble words. Who of us can say the same?

THE knights of labor seem to be strong enough to make the Catholic church bend from its stern decrees. For many years this church has declared against secret orders, but her members in Canada and the United States being working men, allied themselves with the knights of labor. At first the Catholic authorities made a big ado, but seeing that Rome and no Americans would yield, she changes her laws to suit them.

A WRITER on marriage, referring to the fact that so many women marry rakes and drunkards with the thought that thereby they can reclaim them, says: "If I were a mother, the strongest word of advice I should give to my daughter about matters matrimonial would be, 'No proselyting; no missionary enterprise; no conversion. Pray for him, my dear, as much as you like, but don't marry him.' Good advice, but still young women will continue marrying men that drink, and vaguely hope that they may some day reclaim them."

BRETHREN will make their articles as short as possible. We mean by this that we want everything they have to say in the shortest possible space. By this rule we are working, so as to give all the brethren a chance to have their say. Experience has taught us that not more than one person out of ten stops to read a two or three column article, except it be a sermon or some other very interesting matter. Business is business, whether behind the counter or at the editor's desk. What you have to say, say quickly; the brethren will love you all the better for it.

THE following eloquent item we clip from the Religious Herald. They are the words of Rev. A. E. Owen, D. D., at the middle district association: "Foreign missionaries are the light houses on the shore that pencil the black and stormy deep with the rays of light and hope. But may not all of us share in their glory? Yes, verily. It may be the hand of only a little girl that feeds the lamp whose light guides and warns the seaman; and without the oil poured in by this little hand, the lamp would go out in smoke and darkness. So, while these men stand forth in greater consecration than the rest of us, still we may supply their wants and share in the glory they obtain. Each Christian, who is helping the cause of God by money and prayer, is carrying within his secret soul the heavenly presence. Just as the heavenly shekinah burned in the secret place of the temple, hid from vulgar eyes, so the holy light of God glows on the secret altar of the consecrated soul. Let us all cry: Lord, here am I, send me, or here is mine, send that."

"Of all that I brought with me from the home of my childhood into the world," says a leading business man, "the most valuable possession was the habit of kneeling, to ask God's blessing, night and morning. It kept alive in me the idea that there was a power stronger than I—stronger than money, or business or life itself. That idea saved me."

He who mopes continually over the state of his own heart, gives entertainment to what has been quaintly called the "house devil." It is far better, nay, it is positive duty, not to indulge such moping, but to spend one's time in "steadfastly contemplating Christ." It is only by "looking unto Jesus" that this tormenting "house devil" can be exorcised.

THE following from the Central Baptist is timely and well said: Every right-minded person will commend Surgeon-General Hamilton for his attempt to restrict travel from Jacksonville. It is as he says, "A fearful alternative to compel persons from Jacksonville to remain within a camp of refuge for a period of ten days before being allowed to go at will," but it is also true that this course is "humane in comparison with the results which would follow the admission of contagion into other parts of the country."

To Students of Howard College. Birmingham and East Lake are healthy. A rigid quarantine is maintained against all infected districts. The college exercises will begin on the first day of October. Do not hesitate about coming, but be present at the opening. W. C. Ward, Pres't Board of Trustees.

## FIELD NOTES.

Bro. L. O. Dawson has returned to the seminary at Louisville, Ky. It is now hoped that since cool weather has set in the yellow fever scare will cease. Brethren are sending in their renewals and many thank us for indulging them so long. To the 25th there had been seven cases of yellow fever at Decatur, Ala., and five deaths.

Will some one who reads this note please give us the post office address of Mrs. L. A. Formby? Montgomery quarantined against Greenville, Ala., a few days ago, but the quarantine was raised Monday.

Brethren B. F. Ellis & Son, of Orville, have kindly remembered us again and sent us a nice order of job printing. Send on your minutes, brethren. Be prompt about sending them and we will endeavor to return them in same manner.

Bro. J. G. Lowry has been called to the care of the church at Bloccon, Ala. Correspondents will address him at that place.

The ladies missionary society of Pine Flat church have just presented the church with a beautiful chandelier. —L. M. Bradley, Felix, Sept. 17th.

The meeting of the Muscle Shoals association has been postponed to Friday, the second of November. —O. D. Gibson, chairman, Hartselle, September 25th.

THE BAPTIST Printing Company have a beautiful selection of new type and a nice selection of stationery. Parties desiring neat work done should give us a trial.

The First church, Montgomery, have almost completed their new parsonage. It is a neat structure, is well located, and will be a splendid home for the pastor.

A sister in Selma renews her subscription and says: "We enjoy the paper very much." For which we thank her, and continue to burn our midnight oil for our readers.

It makes us rejoice to see the noble part being done by the earnest Christian women in the churches. They are adding a great deal to the success of their Sunday-school and church.

Rev. A. W. McGaha has accepted the call to Ruhama church at East Lake. He has recently been in charge of the Central Baptist church, Chattanooga, Tenn. We welcome him to Alabama.

Bro. W. H. Owen, of Pensacola, Fla., sends us one of the best condensed reports of the proceedings of an association yet. He reports the Elgin Baptist association. We publish same.

Send in your news notes, brethren. We want to tell the denomination how the battle is going in your part of the field. It is something from every one that makes an interesting newspaper.

Bro. Jas. T. Bolding, of Pleasant Site, writes for sample papers for subscribers. He is working to secure a list of names in his part of the field, and promises to canvass among his brethren in the interest of the paper.

Bro. E. S. Brock, of Ego, Cherokee county, sends for sample papers to subscribers. He is working to secure a list of names in his part of the field, and promises to canvass among his brethren in the interest of the paper.

A dear sister at Tuskegee writes: "Enclosed find postal note for \$1.00. Please continue your paper." Could there be anything nicer? Well, we never fail to continue the paper when we receive such support and encouragement.

Bro. W. A. Austin, of Weeka, the fortunate appointee of the probate judgeship of Elmore county, called in to see us last week and paid for two years subscription to the BAPTIST. He is a worthy brother and we congratulate him on his appointment.

"Long live your paper. Wishing you much success we are yours truly," (two dollars' worth) writes a firm in Marion. Such words we appreciate, and then, too, our good brethren send the wherewithal. That also was none the less appreciated.

The district meeting at Union Grove is postponed until next spring on account of weather and time. Baptized one yesterday evening at Union Grove; had a good meeting. I think I can send you some subscribers before long. —H. W. Gurlington, September 17th.

Bro. W. T. Rutledge, of Day's Gap, has been ordained to the ministry. His church sends amount sufficient for us to send him the paper for one year. Are there not other churches that would do well to follow the example of these good brethren and sisters?

A brother recently made us a visit and paid us four dollars for two years subscription. He said he could have paid it before, but neglected it from time to time. Don't become offended, brethren, when we send you a notice of your arrearage. We need all we ask you for.

We are sorry to learn of the misfortune to Bro. J. B. Ellis, of Orville, in the burning of his elegant new residence, on the 19th inst. There was no insurance on the property. The source of the fire is thought to be the work of an incendiary.

A sister, at one of the associations, told us of a brother who came along hunting a field. Hearing that the sister's church was pastorless, he stopped at her house, and he so often referred to his having been at the seminary and having graduated under Dr. Broadus, that it was thought best to let him pass. That brother will never stop telling about when he was at the seminary, and the more he tells it, the worse for him and for the seminary. He is as great an affliction as some people who go to Europe and brag about it the rest of their lives. —Religious Herald.

Five hundred Germans and Scandinavians recently met at Central Music Hall, New York, and adopted resolutions calling upon the mayor to enforce the Sunday laws, and appealing to all law-abiding citizens to unite in the effort to deliver the poor from the heavy bondage of Sunday labor.

A brother writes us from Russell county: "Hope you will publish this, as we have never troubled you from this section before," and sends us a splendid field note. It is just that kind of matter with which we want to be troubled, and troubled continuously, by the brethren. Let us hear from you often, Bro. W.

"Nothing runs down so quickly as a Baptist church, when it starts down. Decay sets in and it soon becomes a stench in the nostrils of the community. Others can live without zeal and fervor, but the Baptists never! They die, and ought to die, when they fold their arms and cease to pray and work and give." —Ex.

A brother writes: "Only four or five copies of the BAPTIST are read in my church, and the work is much harder for it. I will continue to work for it, however, for that is one of the most effective ways to develop a membership." Let others read the above lines and consider the large amount of truth there is in them.

Had a good meeting at Enon, assisted by Bro. M. G. Lofton. Three were added to the church, seven added to Hebrew, and nineteen at Cross lands. Bro. J. C. Lee did nearly all the preaching at the last named place. "The Lord has done great things for us, whereof we are glad." —J. H. Curry, Carrollton, Sept. 19th.

Bro. H. M. Kallin writes that "Rev. W. J. Norton, of Augusta, Ga., has been preaching for the Clayton, Bethlehem and New Prospect churches. He has his field twelve years ago, and it was his great pleasure to us all to have him with us again. He is a good preacher and pastor, and we hope that some Alabama church will secure him."

Rev. W. C. Bledsoe has been unanimously re-elected to the pastorate of the Baptist church at this place for another year. Mr. Bledsoe is one of the best preachers in the state and is much loved by all who know him. We congratulate the Baptist church for being so fortunate as to again secure his valued services. —La Fayette Sun.

Our meeting at Oak Grove church closed on the 14th inst. We had the services of Rev. J. Gunn, the evangelist, for the entire meeting, who preached earnestly and faithfully to the satisfaction of all the people. Difficulties of long standing were reconciled, sinners convicted and mourners converted. Seven were added to the church. To God be all the glory. —G. A. Chunn, Sept. 15th.

On my regular monthly meeting at Mt. Pisgah church, Flint, Ala., last Sunday it was my happy privilege, as well as pleasant duty, to bury by baptism three happy believers with Christ Jesus our Lord; children of my brethren—two young ladies and one young man. The church was greatly rejoiced, though the congregation was small on account of the yellow fever panic in Decatur, Ala. —W. B. Carter, Hartselle, Sept. 18th.

On Wednesday last, the 10th inst., it was my privilege to unite in the holy bonds of matrimony Henry D. Hawkins and Miss Mary K. Love, at the residence of Bro. Jas. Love. This was only the fifth time I have been in that home on the same mission; twice more I expect to return, and then leave dear brother and sister Love alone. May the blessings of God attend the happy pair. —W. B. Carter, Hartselle, Ala.

The Tallahassee and Ten Island association meets with Rabbit Town church the 6th of October. Choccolocco, on the Ga. Pa. railroad, and Jacksonville, on the E. T. V. & G. railroad, are the nearest depots to the church. Any visitors coming to either place on Friday before, can have conveyance to the association by informing the undersigned in due time. —J. F. Potter, Rabbit Town church, White Plains, Sept. 18th.

We have had a good meeting at our church. The meeting began with addresses by brethren F. Mason, M. V. Middleton and O. J. Burson. Bro. D. W. Ramsey, of Pine Apple, is our pastor, and was assisted by Bro. J. F. Savell, of Bagdad, Fla. Bro. Savell is a very young man, "only a school boy," and hopes to return to the Howard another session. There were eight or nine conversions. —Bessie Middleton, Buena Vista, September 17th.

We lately closed a meeting at our church at Eldridge, Walker county, of which I am pastor, assisted by my able friend, Rev. W. Wilkes, who did some of his best preaching. Results during and since the meeting, twenty-five additions; twelve by baptism, the balance by letter and enrollment. The church had been without a pastor over two years. I was called last March. Since then twenty-eight have been added. Fine Sunday school, outlook excellent. —S. Henderson, Jasper, Sept. 15th.

I wish to correct a common error in prayer among Christians. I suppose it is very nearly or quite universal. I allude to the common practice in prayer of saying: "O Lord, we have met in thy sanctuary where we hope and trust prayer is wanted to be made." Now, the reference is of course to the language used in Acts 16: 13: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made." If our brethren who are in the habit of praying as above mentioned, will get their dictionaries and take the pains to examine carefully, they will find that *sanctuary* is pronounced as if written *sanct*, and means accustomed or habituated, i. e., they were accustomed to meet by the river side for prayer. Put this idea beside the one suggested by the phrase, "where prayer is wanted to be made," and there is quite a contrast—no similarity whatever. It is a different thing altogether. The most difficult part of our education is to unlearn our errors. —O. C. S.

The church at Forest Springs called a presbytery consisting of their pastor, Eld. J. E. White, and the writer to set apart to full work of the ministry Eld. H. Perry, on the fourth Sabbath in August, 1888. Eld. White preached the sermon, after which the writer asked some questions of the church and candidate. The examination was conducted by Bro. White; prayer by the writer; laying on of hands by the presbytery. The charge was delivered by the writer. —C. J. Miles, Nichollsville, Sept. 10th.

Brethren and sisters, read the following from a good Christian woman: The ladies aid society of the Baptist church of Attalla was organized on the 27th of April last. There are only seven members. We have paid out \$35 on our church lot, and have left in the treasury \$20.80, making in all \$55.80. We gave two ice cream festivals, which paid very well. We working hard to get a church building; we need one very badly. If any of your readers wish to help us in any way, we will be thankful for their assistance. —Mrs. B. L. Stewart, Sec. of L. A. S., Attalla, Sept. 17th.

A fifth Sunday meeting will be held at Mt. Willing, beginning on the 28th of this month, with the following program: Friday morning, association; Bro. W. C. Queen, W. H. Cheatham. Friday evening, the dangers of the churches; Mr. Pruitt, W. A. Cumbe. Saturday morning, our denominational work; F. C. Plaster, G. S. Anderson. Saturday evening, church work; R. M. Burt, J. J. Pipkin. Sunday morning, Sunday-schools; A. F. Goldsmith. Subjects will be opened for general discussion after speeches by brethren named. Preaching at night. —G. S. Anderson.

I have just closed a meeting at Elyton, which resulted in six additions to the church by experience and baptism. We built a pool in a Presbyterian's yard, and there, on Sabbath evening last, buried six in the liquid grave, and raised them up to walk in newness of life, in the presence of a very large audience, many of whom had never seen the like before. I was assisted by brethren Shell and Ivey. May God bless the earnest young men. May the God of all mercy continue to bless those who have so long been without the pure Gospel. —W. W. Harris, East Lake, Sept. 18th.

Possibly no superintendent is now without information concerning the beautiful program prepared for "Bible Day" on the second Sunday in November next, which is furnished free, to any schools that will send their collection for Bible work on application to Dr. C. C. Biting, Bible Secretary, 1420 Chestnut street, Philadelphia. No one ought to be in ignorance of the great need of the Bible that still prevails in many portions of our own and foreign lands. Let no time be lost. If programs have not yet been ordered, send for them at once; merely stating the membership of your school, and that your contribution will be made for Bible work.

A brother writing from Knoxville, Tenn., to the Religious Herald, says: Dr. Hiden preached for us the first Sunday in September, morning and evening, and made a deep and profound impression on our people and community. Our new house was crowded on both occasions. Dr. Taylor, of Mobile, Ala., preached for us, September 9th, to large audiences and won the hearts of our people. Mobile once robbed us of a beloved pastor who had only been with us a year. Would it be strange if we should be very eager to return the compliment by getting their new pastor to locate in our rapidly growing city?

The strategy of the Roman Catholics has been recently shown in a very marked manner. In Pittsburgh, the priests prevented the Catholic children from going to the public school of a certain ward. The absence of the children left several rooms in the school building unoccupied. Subsequently the Romish priest, on the plea that these rooms were not used, obtained permission to establish in them a parochial school and now the people of that city behold the strange sight of a parochial school in a public school building. But is not this what the Catholics are trying to do everywhere; not only to get hold of the buildings but the pupils also? —Central Baptist.

Dr. D. W. Gwin, of Decatur, preached for us twice a day last week and closed a series of meetings, one week by the Methodists, and two weeks in our church, on Friday night. Dr. Chambliss, on account of sickness, was unable to be with us much, but his earnest pleadings with the brethren to carry on the meeting without him had such effect that for several days it was conducted by lay members. No additions to any of the churches, but a revival among Christian people was felt in the community. Dr. Gwin's sermons were powerful appeals to both believers and unbelievers, and he left us greatly beloved by his new made friends. —C. Furman, Sept. 20th.

I hope a few items from Walker will not be unwelcome. Expecting Bro. Huckabee to begin a meeting at Carbon Hill on the third Sabbath in August, I went over on Monday following. On my arrival I found Bro. H. had gone to Winfield, and hearing that a meeting was in progress at Pleasant Grove, Fayette county, I went there. Finding Bro. Smith, the pastor, needing help, I stayed two nights and one day. The Lord was with us. I have never seen young men more interested in religion. There were six or eight conversions while I was there and quite a number afterward. On the second Sunday in September I joined Bro. Sartin at Pleasant Grove, in Walker county, staying with him until Wednesday. It has been long since I witnessed such a meeting. A brother told me on Saturday that there had been twenty-five accessions. The meeting had not closed at last accounts. While I write I hear of a meeting just closed at Cordova, which resulted in twenty accessions, seventeen by baptism. The Lord is blessing us up here. May we show our gratitude by working the more earnestly. —W. S. Henderson, Jasper, Sept. 17th.

The pastors of the churches frequently receive calls for collections to aid in building struggling churches. This is a matter of vital importance. Our churches should contribute liberally to this cause. But would it not be well for all funds for this purpose to be expended through our church building board? and all our brethren to apply directly to this board? Reasons for this are obvious. —W. L. Pickard, Eufula, Sept. 20th.

The Lord has been good to us at Clinton. He has revived his work in the hearts of his people, and we trust, added unto the church such as shall be saved. I have buried with Christ in baptism, four candidates. Three united with the church here at Clinton, and one with the church at Eutaw. We also received one by letter, making four additions to the Clinton church and five to the Eutaw church. Bro. G. S. Doughty was my helpmate. A godly man, strong in the faith, sound in doctrine, preaching the whole gospel of Jesus Christ, without let or hindrance. May God bless him for his labors. To God be all the praise. —John G. Appleton, Clinton, Sept. 23rd.

I was at Antioch church, at the Sabbath-school celebration, which came off August 15th. After many essays by a number of young ladies and gentlemen, an address was given by the Rev. W. C. Bledsoe which was delivered with great eloquence. Many eyes were bathed in tears—an uncommon large audience. The subject was: The Sabbath-school and its results on the missionary work and the onward movement to the church. Old people who are looking in the right direction know how to appreciate the great progressive movement of the church. God made us in his image, and has taught us to be holy, and we should not fail to strive for this measure. —Member of the S. S.







## High-Pressure

Living characterizes these modern days. The result is a fearful increase of Brain and Heart Diseases—General Debility, Insomnia, Paralysis, and many other ailments. The medicine best adapted to the modern age is Ayer's Sarsaparilla. It purifies, enriches, and vitalizes the blood, and thus strengthens every function and faculty of the body.

"I have used Ayer's Sarsaparilla in my family for years. I have found it invaluable as a cure for Nervous Debility caused by an inactive liver and a low state of the blood."

—Henry Bacon, Xenia, Ohio.

"For some time I have been troubled with heart disease. I have found nothing to help me until I began using Ayer's Sarsaparilla. I have now used this medicine six months, but it has relieved me from my trouble, and enabled me to resume work."

—J. F. Caranetti, Perry, Ill.

"I have been a practicing physician for over half a century, and during that time I have never found so powerful and reliable an alternative and blood-purifier as Ayer's Sarsaparilla."

—Dr. M. Maxstart, Louisville, Ky.

**Ayer's Sarsaparilla,**  
PREPARED BY  
Dr. J. C. Ayer & Co., Lowell, Mass.  
Price \$1; six bottles, \$5. Worth \$6 a bottle.

**"Try Ayer's Pills"**  
For Rheumatism, Neuralgia, and Gout. Stephen Lansing, of Yonkers, N. Y., says: "I have used Ayer's Pills for chronic Constipation. Ayer's Pills have relieved me from that trouble and also from Gout. I have never used this disease would be only three words of mine, I could have said from the fact. These words would be—'Try Ayer's Pills.'"

"By the use of Ayer's Pills alone, I cured myself permanently of rheumatism, which had troubled me for several months. These Pills are at once harmless and effectual, and I believe, would prove a specific in all cases of incipient Rheumatism."

No medicine could have served me better than Ayer's Pills. —C. C. Book, Corner, Avoyelles Parish, La.

C. F. Hopkins, Nevada City, writes: "I have used Ayer's Pills for sixteen years, and I think they are the best Pills in the world. I have never seen a box of them in the house all the time. They have cured me of sick headache and neuralgia. Since taking Ayer's Pills, I have been free from these complaints."

"I have derived great benefit from Ayer's Pills. Five years ago I was taken so ill with rheumatism that I was unable to do any work. I took three boxes of Ayer's Pills and was entirely cured. Since that time I am never without a box of these pills." —Peter Christensen, Sherwood, Wis.

**Ayer's Cathartic Pills,**  
PREPARED BY  
Dr. J. C. Ayer & Co., Lowell, Mass.  
Sold by all Dealers in Medicine.

**First Class Boarding House.**  
Gentlemen wishing good Board and Lodging, apply to Mrs. D. B. Flvey,  
North Perry Street, No. 225.  
Convenient to all City Business. Convenient to Depot.

**Urethral Pile Ointment**  
The Great Pile Remedy.  
Why will so many suffer the torture of proctitis, when they can be speedily cured without pain, and without cost, a permanent and immediate cure guaranteed. Send for circular and sample package. C. S. GILMAN & CO., AKRON, OHIO.

**HINDER CORNS.**  
The only cure for Corns. Small pain. Remove corns without pain. Send for circular and sample package. C. S. GILMAN & CO., AKRON, OHIO.

**PARKER'S GINGER TONIC**  
The best of the ginger tonics for invigorating the system, and for the most effective cure for Coughs, Colds, Bronchitis, and all ailments of the breathing organs. It promotes the circulation, improves the appetite, overcomes nervous prostration, and gives new vigor and strength to the weakened system. Send for circular and sample package. C. S. GILMAN & CO., AKRON, OHIO.

**SHOW CASES AND CASES**  
ARTISTIC SHOW CASES, FRAMES, ETC., FOR THE SALE OF BOOKS, PICTURES, ETC. Send for circular and sample package. C. S. GILMAN & CO., AKRON, OHIO.

**BOOK AND BIBLE DEPOSITORY.**  
Under instruction of the Baptist State Convention of Alabama, the State Mission Board has established at Marion a Book and Bible Depository.

A good assortment of Books on hand at Publishers' prices. Any book not on hand ordered promptly. Twenty-five per cent off to preachers in most cases. Some books we cannot give any discount on.

A variety of Bibles and Testaments always on hand.

Order your Hymn Books, of whatever kind, and all your Sunday-school supplies from the Depository.

All profits go into the Colportage Fund. Address: W. B. CRUMPTON, nov17-18.

**ROYAL PRAISE.** (Gospel by Dr. J. B. Murray. The appeared in years. New Music and New Words. A glorious cause. The collection of new hymns for the church. Send for circular and sample package. C. S. GILMAN & CO., AKRON, OHIO.

**EMPIRE OF SONG.** (Gospel by Dr. J. B. Murray. The appeared in years. New Music and New Words. A glorious cause. The collection of new hymns for the church. Send for circular and sample package. C. S. GILMAN & CO., AKRON, OHIO.

**ROYAL PIANO FOLIO.** (Gospel by Dr. J. B. Murray. The appeared in years. New Music and New Words. A glorious cause. The collection of new hymns for the church. Send for circular and sample package. C. S. GILMAN & CO., AKRON, OHIO.

**TIDBITS OF MUSICAL HISTORY.** (Gospel by Dr. J. B. Murray. The appeared in years. New Music and New Words. A glorious cause. The collection of new hymns for the church. Send for circular and sample package. C. S. GILMAN & CO., AKRON, OHIO.

**SNOW WHITE.** (Gospel by Dr. J. B. Murray. The appeared in years. New Music and New Words. A glorious cause. The collection of new hymns for the church. Send for circular and sample package. C. S. GILMAN & CO., AKRON, OHIO.

Any of the above sent by mail on receipt of the specified price.

**The JOHN CHURCH CO., Cincinnati, O.**  
And 10 East 10th St., New York City.

**HOWARD COLLEGE**  
EAST LAKE, ALABAMA.  
—WILL OPEN ITS—  
FORTY-NINTH ANNUAL SESSION  
On the first day of October, 1888, under the management of its able FACULTY, ample accommodations for the comfort of students will be provided, and, in addition, church facilities, a religious community and devout teachers secure their moral training. Catalogues and information will be furnished upon making application to Dr. T. J. DIX, Professors A. D. Smith, E. F. Giles, or J. A. Waldrop, at East Lake, Ala.

## Alabama Baptist

MONTGOMERY, ALA., SEPT. 27, 1888.

**How Edward King Succeeded.**  
BY MRS. M. A. HOLLY.

"Good-by, Edward, remember to be obliging, respectful and courteous, not only to your employer but to every one. Do the best you can and God will help you," and Mrs. King kissed her boy again.

"Dood-by, Eddie, dood-by, Eddie," and two little baby arms were clasped about the brother's neck and two pure lips were pressed against his cheek. Tears came into his eyes as he clasped the little arms and kiss after kiss fell upon the sweet face.

"Good-by, Bessie. Good-by, mother," and Edward King went away, not daring to look back toward the happy little home from which he longed to be absent for three long months. Mr. Mason, the man who had employed him, lived nearly ten miles away, and the boy knew but little about him, and the little was not favorable. But it was the only chance he had to obtain employment and he felt obliged to accept, through necessity alone. Nearly every one who had heard of Mr. Mason said that he would not stay long, as the farmer always had trouble with his hired men and boys.

But as his widowed mother, who had quite recently been bereft of a kind husband, needed the money that he meant to earn to support them through the winter, Edward went off with a brave heart, intending to fully heed his mother's parting advice.

Mr. Mason had hired two boys early in the season, but one of them had left and Edward was to take his place. As one of them still remained here, he hoped that he, too, could get along with his employer. "I can please him if any one can," he had said so often to his mother that she, too, became hopeful.

The next morning after Eddy's arrival at Farmer Mason's, and very early too, he heard his name called and the words "It is time to get up" added. This explanatory sentence quieted the fright that he received by hearing his name called out in such a loud, shrill tone, and he immediately turned out of bed and began to dress himself.

"Dick! Dick!" the same voice called again, but Dick paid no attention to it and seemed to sleep on.

"Mr. Mason is calling you—it is time to get up," Edward said, shaking his bed-fellow.

"I do alone," crossly responded Dick Wilson, and he closed his eyes again for another nap.

"But Mr. Mason called and said that it was time to get up," urged Edward.

"Let him call then. I shall not get up in the next fifteen minutes, I'll bet. Old Mason may call." And here the speaker dropped into another sleep.

Edward was surprised, and hurried down stairs and ordered to go "after the cows," which was only a little distance for him to walk. It was about half-past five, an hour earlier than he had been in the habit of rising, yet he thought that he could get used to it, and so he went cheerfully after the cows. After he drove them into the barn in which they were to be milked Dick came slowly into the stable with a milk pail upon his arm. Edward had heard angry words and he did not wonder that the farmer had spoken crossly to Dick.

"I don't believe the blame all belongs to Mr. Mason if Dick is a fair specimen of his hired boys," Edward thought to himself.

The breakfast was eaten in silence, and then the farmer gave directions for the day's work.

"I want the stone picked off the meadow that we had to mow by hand, for it cost me a third more, at least, to get the hay than if I could have mowed it by the machine. Be sure and pick up every stone as large as your fist for they make bad work with the mowing machine. You can now hitch up the team and work until you hear the dinner bell ring," and then the farmer remained silent.

So the boys went into the field in question and began their work. For a while they worked in silence, but finally Dick broke it by asking Edward "if he had ever known anything about Mason."

"I never heard a great deal about him for it is nearly ten miles to my home," was the careful answer.

"Well I'll bet you never heard anything good about him. If you did it would be false, for there is nothing good about him."

"I never met with anybody that was never good in some way, and hope I never shall," Edward said, interrupting Dick.

"Well, you will not say that after you have worked for old Mason a month, and if you find anything good about him you will do something that no one else ever did. I don't blame Sam for going off. I tell you, I don't want to, more boldly, 'the old fellow is just as mean and overbearing as any one in this world can be, and all the way any hired man can get along with him is to meet him on his own ground, or to give it right back to him when he begins to blow and bluster around. When he knows that he can't grind his help right down he will be quite decent. I tell you, you will have to begin right with him or he will make a perfect slave of you and abuse you all the time at that.'"

"Remember and be obliging, respectful and courteous, not only to your employer, but to every one," came so distinctly to Edward King's ears at that moment that it seemed as if his mother was repeating these words to him. He felt slightly indignant toward Dick Wilson for saying such bitter things of his employer and advocating such a false way of doing, yet the "everyone" in the sentence included Dick, and Edward was in honor bound to be respectful to him also, so he asked in a gentle voice:

"Did you ever try any other way of doing with Mr. Mason?"

"There is no other way. Every body who knows anything about the man says so."

"What everybody says is interesting, but I don't believe it," Edward replied, interrupting him again.

"Well, you can try some other way," Dick replied with a sneer, "but you will acknowledge yourself a fool and old Mason a perfect tyrant. I'll bet a half dollar that you will not stay as long as Sam did—you will not stay any way if you are a goodly goodly fellow."

"I really wish to be good, that is, if possible, and I very much wish to stay my time out and I mean to begin right," and Edward spoke in such a decided way that Dick began to make preparations to go to dinner, but Edward kept on picking up stones and throwing them into the farm cart.

"Why are you not going to dinner?" Dick asked.

"But Mr. Mason told us to work until the dinner bell rang," Edward answered.

"Well I have worked until noon and I'm not going to give my hour up or any part of it. I'll not work one minute beyond my time. I agreed to work from six in the morning until six at night, and every decent man allows his help a half hour for breakfast and an hour at noon," and Dick kept on unhitching the horses from the cart.

"Well, I'll fill up the cart with stones any way," answered Edward, and he continued to work until the dinner bell rang, five minutes after noon.

The farmer frowned at Dick, for he evidently knew that he left the field before the bell rang, but he said nothing. It was not a pleasant hour to any one, and Edward was glad to go back to his work again. At about four o'clock Mr. Mason came into the field and began to help the boys in their work. He only said "I want you to finish this field to-night, for we must begin to cut our oats to-morrow."

And then once afterward he reprimanded Dick for not picking up all the stones, for the boy, through carelessness or stubbornness, did not heed the order given in the morning to pick up the small stones also.

"He came just to make us work faster," Dick said in a low voice to Edward. "I thought he came to help us," was the reply.

The first day of Edward's working for Mr. Mason was a fair sample of the many that followed, and two months of his time had slipped away. He tried harder than ever to please the exacting farmer, as he began his third month's work, but his employer maintained a dignified coolness toward him that no one could quite explain.

About this time Dick Wilson and his employer had very serious trouble, which finally ended in Dick's demanding his pay and declaring that he would leave. He had also succeeded in making Mr. Mason believe that Edward was dissatisfied and was going to leave also. So the farmer called him in to the house and prepared to pay them off. Edward looked surprised and said:

"Why, Mr. Mason, I have not worked my time out, according to our agreement, and if I have displeased you in any way, I am sorry and will try and do better if you will let me stay."

Mr. Mason looked at the boy in perfect astonishment and said: "Why do you think you wanted to go too?"

"I have no fault to find with you or your work."

"Then please let me remain. I do not want the name of leaving my employer or of being turned off."

"All right, Edward, I shall be glad to keep you. You have done well." And the rough farmer for once spoke kindly.

The man who had seemed to be so exacting with his hired help, evidently believed that Edward King would soon become just as saucy and disobedient as all of his boys had been, and so while he did not fret and scold at him, like he did at Dick Wilson, yet he had no kind word to say to him, even while he was doing well. He seemed to think that boys who worked out as farm hands, were a pretty hard lot and he always expected them to show the evil that he was so sure they all possessed. His way of dealing with them was a good deal in keeping with the way that they believed in treating him, and so there was always trouble.

So Dick Wilson went away and then there was a decided change in Mr. Mason. He began to throw off his cold repulsive manner and became really talkative and genial. And he was not so severe and exacting with Edward, but instead, gave him more time to rest and read. In short the boy began to like Mr. Mason, just as his time was out and he expected to return to his home and so much, too, that he thought of it with regret.

When the three months were ended, Mr. Mason called Edward to his room and after paying him for his work, presented him with a new suit of clothes and then explained it by saying, "You have earned the clothes by doing the extra work I demanded of you, and as I mean to be just, I think that we are even now. But I want you to take this extra five dollar bill to your mother, and tell her I sent it to her because I have received a lesson from her teaching that will be worth a great deal more to me. And after you have remained at home for a week or two, I want you to come back and stay with me this winter. You can go to school and help me do chores night and morning, to pay for your board."

A very quiet scene followed, and while there was no outburst of thanks and tears, Edward King said, "I am very grateful to you, Mr. Mason, for my mother's sake, and I will gladly accept of this winter, without going to school. My mother should have the credit for everything that I have done that is right. She is a Christian and that explains it."

"I never had much faith in Christians," Mr. Mason said, "but perhaps I shall after this," he added rather slowly.

We stop here and leave our readers to picture in their own minds the pleasant scenes that followed when Edward King went back to his mother and little Bessie. We only ask if it is really the best policy for him to be "obliging, respectful and courteous?" —Christian Inquirer.

## Heavenly Recognition.

At the William Street Baptist church last evening, the pastor, Dr. J. C. Hiden, preached on the recognition of friends in heaven, selecting as his text part of the second verse of the third chapter of the first epistle of St. John: "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

In opening Dr. Hiden said, those of my congregation who have heard me preach are acquainted with the fact that I am opposed to pulpit speculation. I believe in preaching the revealed gospel, and not about things which have been divined or discerned by man's acuteness. In discussing "heavenly recognition" I shall not attempt to establish that there is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

We are led to it by the relations which are given as existing between the Father, Son and Holy Spirit, and if we believe what we read we come to the same conclusion. There is no passage in the Bible which says we shall know each other in heaven. That does not touch the truth of the matter, however. For instance, the evangelical church accepts the doctrine of the trinity, but nowhere in the scriptures are we told that the Godhead is made up of three persons.

## Rescue the Perishing.

Recently, in a New England town, a father and son were buried in a well they were repairing. Help was called, and strong men with shovels and spades wrought with a will to remove the stones and earth which buried them out of sight. An obstructed moan for help coming up through the incumbent mass stimulated the workers and excited a breathless interest in the crowd of spectators. In a few minutes the son was rescued, just gasping for life. A mother's cry for help was heard from a lower point of the well, as from one struggling and praying for deliverance. But while shovels and spades rattled, and the perspiration ran down the faces of those who used them, earth and stones gave way and filled the last open space of the well, and the moon of the buried man was hushed forever. After digging fifty hours, only the corpse of the father was found, bruised, and its features distorted by violent struggles for life.

Such sympathy and heroic sacrifice to rescue imperiled humanity is always worthily praised. But is not man found everywhere buried in spiritual ignorance, vice and misery, with shadows of an everlasting death gathering over his doom? Is he not in more dreadful peril than those covered by falling banks of earth or whelmed in the angry sea? How can he rise out of the mire of clay of sinful appetites, passions and habits? What is the acutest bodily pain to anguish of mind? What is the misery of this short life to the loss of the soul through eternal ages? How divine the charity that rescues and exalts human souls to an immortal and blessed destiny! Are not those who win souls the only "wise" men? How sublime the calling of evangelist, pastor, and missionary!—W. W. E., in Religious Herald.

LOG CABINS are neither fashionable nor in demand, but they were more healthy than many modern dwellings. Warner's Log Cabin

Hops and Buchu is a reproduction of one of the best of the simple remedies with which Log Cabin dwellers of old days kept themselves well. Did you ever try "Tippecanoe?"

Simple Life Best for Children.

Happiness is the natural condition of every normal child, and if the small boy or girl has peculiar facility for any one thing it is for self-entertainment, with certain granted conditions, of course. One of these is physical freedom and a few rude and simple playthings. Agreeable occupation is as great a necessity for children as for adults, and beyond this almost nothing can be contributed to the real happiness of a child.

"I try hard to make my children happy," said a mother, with a sigh, one day, in despair at her efforts.

"Stop trying," exclaimed a practical friend at her elbow, "and do as a neighbor of mine does."

"And how is that?" she asked dolefully.

"Why, she simply lets her children grow and develop naturally, by directing their growth properly. She has always thrown them as far as practicable upon their own resources, taught them to wait upon themselves—no matter how many servants she had—and to construct their own playthings. When she returns home from an absence they await but one thing—their mother's kiss. Whatever has been bought for them is bestowed when the needed time comes. Nothing exciting is allowed to them at night and they go to bed and sleep in the wholesome, mental state that insures restful slumber. They are taught to love nature and to feel that there is nothing arrayed so finely as the beauties of the field, the bees and the butterflies; there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth, and good temper come from plain food, plenty of sleep, and being good."

In order to thrive, children require a certain amount of "let