

# THE ALABAMA BAPTIST.

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## Neglected Wives.

A Stirring Paper on an Important Subject.

What a record of selfishness and indifference some of our greatest men have left in their domestic life. Though ignorant no doubt of the far reaching consequences of every word or action, yet the penalty is as swift and sure as if the law were knowingly violated.

Dr. Franklin, the far-famed utilitarian kite flyer, went to Europe, leaving his wife behind him, and never saw her face for eleven years. But she shared his poverty, practiced his poor Richard maxims, pinched and economized, patched and darned, bred children—and nursed them through chicken pox, whooping cough, measles, scarlet fever and diphtheria. Benjamin enjoyed the splendors of a court, velvet couches, good dinners and choice society. When he returned the poor drudge was no match for the great philosopher. That her heart rebelled in her solitude and neglect is manifest in the headstrong acts of her children. Franklin quarreled with his sons and disinherited one of them. Thus were the mother's wrongs avenged.

Henry Clay, too, thought he could safely leave his wife at Ashland to bear children and make butter for the Lexington market, while he made laws for the nation and made love to lovely women in Washington. There his heart stood always open, as a boarding house door, but shut against her, who was playing Solomon's wise woman on a farm in Kentucky, cutting out lindseys and jeans for the negroes. His dream of ambition over, sick and sad he returned to Ashland, to find that the domestic drudge, called by the holy name of wife, had reared him a race of degenerate children. He was filled with disappointment, but his sorrow only measured the depths of the mother's humiliation. The angels of evidence and retribution were but equal. Was it the unhappy mother that made one son crazy with hopeless love, another a sour, discontented man, overcome through life with a sense of inferiority, and jockeys and gamblers of the rest?

Truly wisdom is justified of her children. We do not gather grapes of thorns or figs of thistles. We cannot quench our thirst at sweet and pleasant streams whose fountains we have poisoned. Henry Clay, the great pacificator, the staunch protectionist, is dead; his compromise measures are scattered to the winds, but his misdeeds lived long after him. His son, Theodore, lingered in an insane asylum several of his years, a long, weary life of hopeless despondency.

One son was an influential member of congress, governor of Connecticut and judge of the supreme court. Another was one of the largest land owners in the West and commissioner of patents in Washington. One daughter married the chief justice of the supreme court of Connecticut, etc., all alike taking first rank in society. Late in life, reviewing her course and its results, she used to say she had made one grave error. She had thought it her constant duty to stay with her family on the farm, as thus she could best help her husband. He went to Washington always without her, to France without her, and though their affection was not lost, their knowledge of each other became unsatisfactory. She used to say to her daughters, "Keep with your husbands, go for a few weeks every winter to Washington; never mind the long, tedious, hard state ride; keep with him at any sacrifice. Read, think, study the questions of the hour, the literature of the day, keep pace with them in knowledge and attainment. Thus only can you be companions suited to each other. My husband grew away from me,

NOT IN AFFECTION ONLY, but in attainment. We started together as equals. I had seen as much of life, books and good society as he had. We were alike capable of spiritual and intellectual companionship, but I, forgetful of my first duty, self-development, gave up all the advantages and opportunities for improvement, and lived wholly with children and servants. I took no note of the world without, no interest in the laws and constitution of my country, no interest in national questions, in the subjects that absorbed his mind. With extensive reading, thought, good society, foreign travel, his views grew broader day by day, too broad to meet me in the narrow grooves where all my thoughts and interests were centered. Absorbed in family selfishness, I knew nothing of the people, books and subjects that engrossed his later life. We bore the same name, my solitude was respectable, but my heart yearned for companionship.

Oliver Ellsworth, chief justice of the supreme court of the United States, and successor of Benjamin Franklin at the court of France, married the granddaughter of the governor of Connecticut, Roger Wolcott. She was well educated, saw the best society of the time, inherited rich talent, and had strong natural sense. After marriage she gave up books, society, travel, and devoted herself to raising a large family and managing an extensive farm. To both departments she brought

SUCH HIGH QUALITIES that her labors were entirely successful. All her children possessed health, sense, and sound moral principle, while she so prudently managed their financial affairs that wealth also was their inheritance.

AT HOME. There is a story in our own town of a neglected wife. (I wish there was only one.) We have already whispered it to one another, and her con-

dition is even more sad than those already mentioned, for her's is a living sorrow and all the rest are dead. She has only been a wife six years and she is more beautiful than on her wedding day, we have all confessed that. But that husband of hers has come to regard her as part of his expense account; he has lost sight of her in a thousand ways that he was once mindful of her. She is still neat and tasty. Sometimes I think she is trying to win him back again, but he is so wrapped up in making gold that he has quite forgotten those sweet duties of home. I think I'd sooner be a drudge than a neglected lady. My work would help to fill my mind and save me from many sad and perhaps unkind thoughts. I have read somewhere of a man who sold his birthright for gold and when the gold was in his hands it turned to withered leaves and green mosses. I was just thinking—that the world was much like this man.—Margarette, in Chattanooga Times.

## Florence.

Dear Baptist: A few days were recently spent by the writer, preaching in Florence. Our church is weak and small there, numbering forty-four at the beginning of the meeting, but increasing to sixty during its progress. The poor preaching and other causes prevented the meeting's being no greater success. Pastor Hudson has just resigned to take charge of mission work in the association, and the church was scarcely ready for a meeting.

THE CITY. This is an extremely important field. One can gain no idea of the beauty of the situation and the number of its manufacturing without visiting this growing city. It is said to contain 8,000 or 10,000 souls, and is growing rapidly. From all appearances these flourishing enterprises are but the beginning of the manufacturing that active agents are bringing here. Her cotton mills, shoe factory, blast furnace, hardware manufactory and a score of others, seem merely the precursors of the coming hosts.

DR. HAWTHORNE. is Prince of Florence and the ideal of the Florentines. He has made many rich, but has not enriched himself. Said a friend who knows him intimately: "Dr. Hawthorne will leave Florence very little better off than when he came here." He returns to Atlanta, but reserves a part of his time to attend to the great enterprise with which he is connected in Florence.

THE BAPTIST UNIVERSITY. The contract for the building of this huge structure will be let in a few days. The Educational Company, of which Dr. Hawthorne is president, own over 300 acres of valuable land. Another company has offered to put up the buildings for sixty acres of this land, and the offer has been accepted. As we drove by, and Dr. Hawthorne told me of his arrangements, I remarked to him that he ought to have Dr. Hatcher come down and speak at the dedication of the

"COLOSSAL PHANTOM." "Yes," he said reflectively, "I am going to." He put Dr. Jeffrey, now applying the First church of Atlanta, in the field as agent for the university.

I said, "Doctor, we don't propose to let you move Howard College up here, but you have our best wishes in building up a great Baptist institution here."

"I am not going to bother Alabama Baptists about endowments," he said; "I want to see them support Howard College as they ought to do."

THE NEW BAPTIST CHURCH has been started, and the basement is nearly finished. It will be a handsome edifice. The outlook for our church in Florence is bright. They have some of the most active young men I ever saw in any church. It was my pleasure to meet many whom it will be a joy to remember through life. Bro. Hudson, with his devoted wife, has worked faithfully and hard in this difficult field.

AT SHEFFIELD. Bro. J. M. Thomas is doing fine work. In a few weeks he returns to Louisville to the Seminary. Bro. J. E. Herring is holding the fort in Tusculum, just across the river.

It struck me that our State Board is acting wisely to aid the churches in these rapidly growing towns. Work done now will tell far into the future. I want to add that the firm and unyielding stand that Dr. Hawthorne has taken for Baptist principles in Florence has greatly helped our cause there. Whenever, during the meeting, a sermon was preached upon any peculiarly Baptist doctrine, he never failed to let it be known that those were decidedly "his sentiments."

P. T. HALE. Birmingham, Aug. 20

## A Suggestion.

There may be readers of the ALABAMA BAPTIST who would like information upon various points connected with missions in general, and our North China Mission in particular. If such will send me a list of questions on these subjects I will take pleasure in replying to the best of my ability, for the columns of this paper. My address is simply "Chefoo, China, via San Francisco." The postage for less than half an ounce is five cents. Two sheets of not very thick note paper, together with the envelope, come within half ounce.

M. F. CRAWFORD.

## Some Notes.

All the progressive brethren know what a help a live, visiting brother is at an association. I have written many, many letters this summer, asking brethren to visit associations. Here is a sample of the replies: "Just put me down for any of the associations which meet in the week, and I will try and attend." Pastors who have made engagements with their churches to preach to them certain Sundays in the month cannot miss their Sunday appointments. I know pastors who never attend their associations, except when it happens to meet with one of their churches, because their association embraces a Sunday. This question is worthy of serious consideration.

FIFTY DOLLARS. At the Selma association last August a brother, who is only in moderate circumstances, promised fifty dollars for the next year from his family for missions and other purposes. This was to be outside the regular monthly collection at the church. Just before the association this year he sent \$12, with this: "This amount makes the fifty dollars I proposed in the last meeting of the Selma association to contribute, 'If the Lord will.'"

How easy it was to do! what a joy to himself and family! what a help to the cause! It may have taken selfishness and economy, and doubtless did; but the blessedness of giving more than compensated for this. How many Christian families are doing this? A family thank-offering every quarter! Think of your family mercies and family blessings and do likewise.

AN EARNEST PASTOR. Seeing in the paper that "The State Mission Annual" could not be sent out this year from the ALABAMA BAPTIST office, as last year, and that the board would be at heavy expense to send them by mail or express, he writes: "If you will send me two hundred by express I will pay charges and see that they are distributed at the association." Won't brethren be generous enough all over the state to do this? It will take nearly \$40 to pay the expense, but now that they are printed they must go. Last year the post-office allowed them to go at publishers' rates, but this year they rule them out. I have a bundle for every moderator and clerk.

GROWTH! We must grow as Christians to be happy. Churches must grow in members, usefulness and zeal, or they cannot live. The missionary spirit must grow, too. Here is what one of the liveliest young pastors in the state writes: "The missionary spirit is certainly growing in my churches. I have preached missions this year as I never did before, and it is bearing fruit already. My churches have every one pledged themselves to give more this year than ever before, and they will do it. I must have your canvassing book, for that has been the way I raised my mission money."

What this brother has done with churches which have not been developed heretofore, every pastor can do. An earnest heart, in love with the work of the Master, can do almost anything with the churches. Pastors, give a canvassing book to every mission collection, if you will try it. It will cost you only fifty cents.

## Our Washington Letter.

An Open Letter to Cardinal Gibbons. BY REV. SCOTT F. HERSEY, PH. D.

Cardinal Gibbons—My Dear Sir: You will permit me, sir, to say that your apparent course, in some things of late, seems (I say seems) so far in advance of the historic policy of the Roman Catholic church, that I am at a wonder to know how and I am at a loss to know if we are to consider you as a correct interpretation of the spirit and purpose of the Catholic church, or if we are to take the policy as set forth in late papal utterances, and the actions of late Catholic congresses in Europe.

For instance, doctor, if you will permit me to be more explicit, I have been wondering if your late sermon, (if correctly reported), so warmly advising Catholics to read the Bible, is truly indicative of the universal papal policy. I at first am inclined to say it was not. But I readily see that you could not, as a loyal subordinate to the Head of the Tiber, put yourself into such a dilemma. So I am of the opinion you would claim that your advice to the members of your church to read the Bible is the advice of the pope. If so, I should like to ask you how it occurs that the pope has ordered that distinguished Frenchman, Henry Lasserre, (I write the name from memory) who was publishing the Bible in popular form for his countrymen, to deliver the plates and all copies on hand to the inquisition for heretical books, and was threatened with pontifical displeasure if the order was not obeyed forthwith? Although this particular Bible bore on its title page the benediction of the pope, which of course made it a Catholic Bible, how is it that the Bible which you recommend in America is declared by the Roman Pontiff to be a heretical book in France? I suppose you have it in mind that the pope had, some three years ago, given his blessing to this same Lasserre when he began his work on a Bible for the French people. And certainly you remember, sir, that the French people were in danger of resenting papal interferences as they became familiar with the pure word of God. Look

out, Cardinal, the American Catholics will much sooner resent the pope's dogmas if they once begin to feel the pure air of the Bible in their souls, and you will find yourself under papal displeasure. I should again like to ask you, that if the Catholics here in America are asked to read the Bible, how is it that the bishops of this same church are destroying that same Bible in Brazil, and anathematizing the people for reading it in Mexico? Candidly now, cardinal, do you not honestly believe (though I hardly should ask you to confess it) that if your church had the power in America which it had in France at the time of the Huguenot persecution, and which it has now in Brazil, would you not be expected to order the burning of the Bible, rather than advise its reading? Like him that your church should be a Bible-reading and Christ-serving church, rather than a pope-serving church; and if you did preach such a sermon as reported, you may have done it in sincerity and with prayer. You may piously wish that your people would read the Bible; and you may devoutly hope for the speedy coming of a day when your people shall take the Bible, instead of a man, for the ultimate rule of their faith and practice; you may earnestly preach and you may bravely counsel all your people to make the Holy Scripture of God their man of straw; you may even have the godly desire (of course you would not speak it) that your priests should preach the Bible to the people rather than theological doctrines, many of which were formulated and forced into canon law by the most immoral and selfish men who ever sat in the papal chair; you may in your heart pray God (not Mary, or the Saints) to inaugurate a reform in matters of faith and practice in your church; you may conscientiously feel that, should it be God's will, you are ready to become his instrument to this end; but after all this, honestly now, do you not believe that when the root of the tree is rottenning in poison it is useless to try to pick the worms out of the body? Do you not candidly believe you will be as unable to introduce any permanent and truly scriptural reform in this century as Luther was in the sixteenth? Like him, had you not better declare yourself out with the hierarchy? Do you not feel that you are astride the horn of a dangerous compromise? Are you practically in line with the historic truth of the Catholic church? The question with which I am concerned, as an American, is this: Is the policy of the Catholic church in the sixteenth century in Europe to be the policy of the Catholic church in America in the twentieth century?

College Quits and Protracted Meeting. Dear Baptist: The ladies of our town have just made four quilts for the use of Howard College. The merchants gave most of the material for the quilts, and the ladies have been meeting in the afternoons, turning out a quilt each evening. These will be furnished gratuitously to the college. Now, this is a good work, and one that will help greatly toward meeting the expenses of the college. Every church and community in the state, interested in the well being of the Howard, can furnish, with but little effort or expense, some article of bed furniture for the college. The other sister try it in your community.

We are now in the midst of a protracted meeting in the Georgian Baptist church. We are having good congregations, a good state of feeling, and have had one accession by profession of faith, with more to follow, I think. We are having no help outside of home preachers, except Bro. R. M. Burt, of Fort Deposit, who ran down and preached us four earnest, edifying sermons.

Father Bell (father of Eld. J. E. Bell) has been quite sick for several days past. The old brother is now in his 88th year, and we can not hope for him to remain much longer with us. The Lord go with him into the "valley and shadow of death." (Since the above was written, Bro. Bell has entered into his reward. He died a few days ago.—Ed.)

The writer has just held a meeting of great interest among the Indians, on the head of Perdido river, in extreme west Escambia county. Three months ago I visited the community and told the people I would preach for them if they could arrange some place to hold services. Men, women and children turned out with their axes, hoes, saws, etc., cleared away the brush, briars, etc., in a most beautiful water oak grove, arranged seats, and at the appointed hour all came to meeting. We had an interesting meeting, organized a Sunday-school, and got nearly all the people committed to the work. They soon decided on building a house of worship. The result is a neat, substantial frame church house. After completing their house they wrote me very earnest letters requesting me to visit them, dedicate their house of worship, and spend a few days and nights preaching for them. The visit has been made, and how refreshing it was! Several souls turned into the Lord. We will soon have a good Baptist church here. I was met by that good man, Eld. A. J. Lambert, but he got sick and had to return home.

A. T. SIMS. Georgiana, Ala.

There is no key to these dark letterings; we cannot trace them through our blinding tears; here we have only partial links. But he has the whole chain unbroken in his hand, and this we know—it is enough for us; nothing comes wrong that comes from him.—M. C. Duff.

## Dr. Nunnally's Last Sermon in Anniston.

The Twelfth Street Baptist church was crowded by members of all denominations to hear Dr. Nunnally's farewell sermon.

There was a serious look on the face of every one, not of sorrow, but of sadness, at the thought of parting with one who has been identified with the growth of Anniston, and whom we have all learned to love. Dr. Nunnally was peculiarly happy in his remarks on this occasion. The close observer could see, however, that he was making a great effort to keep back those tender words of love that he felt for his people and for the entire city of Anniston. He did not allow his audience, for if he had he would have been the first one in that large assemblage to have given away. This made his sermon all the more powerful and effective, and many a handkerchief went to the eyes of those who loved him to wipe away tears that came unbidden.

Dr. Nunnally is a grand man, and in many respects a great man. He is a practical man, and that makes him a successful man. He is a worker. He is candid. He is brave. Right here we want to say that he has the courage of his convictions and the grit to stand by what he believes to be right, even with his muscle.

There are too many timid, wishy-washy preachers in this world. If we had a few more like Dr. Nunnally, who is ever ready to lead the forlorn hope and storm the citadel of sin, we would have a better world. He is going to throw the same vim, courage and practical common sense into the management of Mercer that has ever characterized his work in the ministry, and we predict that before two years have passed the Baptists of Georgia will have to raise \$100,000 to put up additional barracks for the boys that will flock to his school.

Personally we dislike very much to give him up. He was a friend to the newspapers, and many a time the reporter who is writing this has called on him for help. He never yet refused us a request. He was never too busy, or too weary, or too sick to help the newspapers. Although not a member of his church or congregation, he actually took the street and reported for us one day. He stepped into the office and found the printers "selling" copy, with two members of the staff sick. If—look in the situation at a glance, rolled up his sleeves, went to work, and in two hours those "others" cried "enough."

That's the kind of man Dr. Nunnally is, and that is why we love him. He is not too proud to do anything that is honest, and the humblest and the poorest can approach him, knowing that he will be courteously received. He is built of the material that successful men are built of.

Keep your eye on Mercer.—Anniston News.

Tribute to the Memory of Mrs. Emma L. L. Stewman.

In all ages and countries, whether savage or civilized, a custom has prevailed of doing something to perpetuate the memory of the dead. Towering monuments, costly mausoleums, ornate statuary and beautiful paintings, have been resorted to as means to immortalize the names and virtues of departed friends. Much of this labor and expense has been elicited without genuine respect for the living or true love for the dead—resulting from false pride or mere pretense. In this tribute to our blessed dead, Sister Emma L. L. Stewman, daughter of Judge Jno. S. Bentley, of Rockford, Ala., we propose to raise no polished shaft or sculptured monument; to indulge in no highly wrought eulogism or wordy panegyric of her life, but to give a sincere expression from our surcharged hearts of our appreciation of her so-called virtues, her stainless Christian life, and our crushing regret over our loss, and, in doing so, we only voice the sentiments of all who knew her.

Sister Stewman was born May 24, 1836, and died August 7, 1889. She joined the Baptist church at Rockford and was baptized by Bro. Bright Skipper, Sept. 30, 1871. She rose from the baptismal waters with "newness of life." An affectionate, obedient daughter, a devoted, dutiful wife, a loving, generous mother, a kind and generous neighbor—she displayed in a marked degree all the characteristics of truest Christian womanhood. Affable, courteous, good and true, she won friends by the score, and, by sterling qualities of noblest womanhood, "grappled them to her as with hooks of steel." As the writer knew her in her domestic, social and Christian life, and especially in her sickness in which she battled so meekly and bravely with disease in consumption's ghastly form, and during all those months no murmur nor complaint scarcely passed her lips, but bore it with the fortitude of a martyr and the patience of one whose trusting soul knew no fear,—he could but exclaim: She was an angel, who stayed away from heaven for a little while, to gladden earth with her presence and to teach us how to live and how to die.

She was an active, laboring, efficient servant in her Master's cause; and, though not demonstrative, all the Christian graces were beautifully and symmetrically blended in her daily life. With the personification of modesty and meekness, she combined a sacred love of truth and perfect sincerity, which conspicuously marked her conduct and character. Prosperity and adversity appeared the same to her, because she lived above the changing condition of material things, enduring as seeing him who is invisible.

And her end was quietness and assurance and bliss forever. In her last moments she showed her unshaken reliance on her Savior's sufficiency and grace. Expressing her regret that her kind husband and dear little children were to be separated from her, with perfect resignation to her Master's will, with a sigh of relief, "I'm glad this is the last," her pure spirit unfolded its wings, and flew across the ether to the unspeakable peace and rest of Paradise.

Thus lived and died one of earth's purest women, and while we mourn her loss as a neighbor, friend and sister, we mourn not without hope, but with the perfect assurance that we shall strike hands with her on the shore of eternal deliverance.

Rest, sweet rest, with all thy throng!

The morning break and pierce the shade;

Restore thy trust; a glorious form

Shall then arise and meet the Lord."

To her little children and crushed husband we wish to say: Imitate the life of your sainted mother and wife, walk by the same rule, mind the same thing. Never let her example fade from your memory, but from this hour and by her loss, consecrate yourselves to the service of the Master, strengthened as you should be by the everlasting legacy of a wife and mother's faith, and the spotless inheritance of her spotless life. Sainted, glorified sister, farewell! farewell! till we meet you at the dearly gates!

HER PASTOR. Rockford, Aug. 26, 1889.

## Books—Minister's Workshop.

Annotated Paragraph Bible, references very copious and judicious, with scholarly improved renderings, Sheldon & Co., N. Y. Cruden's (or other) unabridged Concordance, epitome pocket edition very convenient. Smith's Bible Dictionary, abridgment cheap. Englishman's Greek Concordance, Concordance of Hebrew Scriptures, supposing moderate acquaintance with these languages, not very difficult of acquirement by private study, with such incidental aid as most communities afford, at least so far as to consult a lexicon intelligently. So my knowledge of Greek suggests Gesenius' Hebrew Grammar and Lexicon approved by Hebraists. Harper's Old Testament Student, Commentary on the Old and New Testaments, Jamieson, Fausset, Brown, concise, scholarly and comparatively cheap. Neander's Church History, Jones' History, a reliable, popular outline of uncorrupted Christianity. Pendleton's, Boyce's, Strong's, or Harvey's Manual of Theology, Universal Fuller's Works, especially Gospel Worth of all Acceptation, covering the most important theological topics, exceedingly common-sense, clear and able. Best encyclopedia attainable. Literature, Shakespeare, Milton, Tennyson, Longfellow; Republication Foreign Reviews and Blackwood, Leonard Scott Company; Harper's, The Century, or The Forum; several others may be as well. Magazines: For style, Goldsmith, Irving, Robert Hall, Bulwer.

History: Universal, Arnold's Rome, Gibbon Hallam's Middle Ages and Constitutional History, Keightley's or Greene's or Macaulay's England, Motley's, Bancroft's or Hildreth's United States, Prescott, etc., etc.

Supposing very elementary education, Paragraph Bible, Concordance, Bible dictionary, Fuller's Works, Manual of Theology, Universal History, Compendium School History of England and the United States, would make a very good library. To which it would be important to add one's state paper, and some one of the leading papers outside—say Examiner, Standard, Central Baptist, Western Recorder or Christian Index. Study topics. Compare Scripture with Scripture. "Read much, but not many books." E. B. TEAGUE.

## The Telugu Mission.

We find in the United Presbyterian the following account of this mission. It does not give the number of baptisms on the whole field: The remarkable work carried on by the American Baptist Missionary Union among the Telugu, India, is still a cause for surprise and gratitude. It is reported that since the beginning of 1889 there have been over 1,000 baptisms in the Ongole districts and 471 in the Vinu-konda district. Dr. Clough, of Ongole, reports the baptism of Samuel Fowles, daughter of the late Samuel Fowles, a blessed memory.

Reared the bosom of a refined, Christian family, the hopes of her parents were happily rewarded in the development of a character of unusual loveliness, which, in harmony with a mind highly cultivated and charms of personal beauty, won for her the admiration of all who were brought within the circle of her acquaintance. Of her it may be truly said:

"None knew her but to love her, None named her but to praise."

In early youth she bowed at the cross, a loving subject of the Prince of Peace, and to her life's end maintained the integrity of her profession. While the hearts of a sorrowing, widowed mother and of brothers and sisters, who loved her tenderly, are wrung with anguish that they shall see her face no more, all the consolations that divine grace affords to the afflicted are theirs. Her beautiful life is at once a sweet memory and a holy inspiration. W. H. M.

Sympathy is one of the great secrets of our lives. It can overcome evil quicker than the harshest treatment. It strengthens good, bringing forth more help to bear the hardest trials that come to us all from time to time. —Christian Secretary.

## Good News from the Field.

Dear Baptist: On last Monday, the 19th, our pastor, Rev. Wm. Huff, of Tennessee, baptized eighteen persons in Flint river, as a result of a series of meetings held with the Locust Grove church, and at a school house in the community. Two had been previously baptized during the meeting. Bro. Huff preaches for our church on the second Sunday of each month and for the New Market church, five miles from ours, on the third Sunday, and generally spends the week between in visiting the members of the two churches. About half way between the two churches is the Dr. Rice school house. Here the brethren of the two churches have maintained a Sunday-school every Sunday afternoon and a weekly prayer meeting. The prayer meeting developed into a revival, which resulted in twenty-two professions, continuing till the commencement of our protracted meeting at Locust Grove. During the time several sermons were preached by brethren Roten, Whitman, Parker and Huff, mostly by Bro. Parker.

In our meeting at Locust Grove, the pastor was aided part of the time by our earnest, efficient Bro. J. W. Hilliard. Our church has a good Sunday-school and weekly prayer meeting, and is in a prosperous, growing condition. Since our last association nine members have been added to the church at New Market and fifteen to the Locust Grove church.

The North Liberty association is to meet with our church, the Locust Grove, on the 13th of September. We extend a cordial, earnest invitation to our brethren to visit us at that time, and to you, brethren editors, for there are scores of our brethren who ought to take the ALABAMA BAPTIST.

Locust Grove is on the branch railroad from Huntsville to Flora, thirteen miles from Huntsville. Brethren coming by rail should get off at Deposit, which is near the church.

T. H. BAYLESS.

## The Howard and the Judson.

I am very much pleased to learn that the outlook of our two Baptist colleges in Alabama is so cheering. The presidents of the two schools have been making an active canvass during the summer, in which they have been supported by other canvassers. It seems that an "era of good feeling" has dawned upon our Baptist hosts. The subject of the removal of Howard College from its original location was a sensitive matter to many good Baptists so long as it was new. Its freshness made it more irritating. This was to be expected. No institution could have been pulled away from its fastnesses in the affections of those who loved it and fostered it for so many years, without tearing asunder many delicate associations; but the Baptists, as a denomination, decreed the removal and thus came the change. The disappointment was not to be wondered at, but respected. But this disappointment is rapidly giving place to approval, and our people are wheeling into solid line, doing their utmost for the college.

That which seemed a calamity, at first, has proved a positive blessing to the Judson. Its destruction has welded Baptist hearts together and the result is one of the stateliest college edifices to be found in the South.

I believe that the present arrangement of our schools is altogether wise. Bro. Judson's removal to Alabama, it seems to me, our arrangement is now complete. We have our male college in north Alabama, and our female college in south Alabama. The idea had not occurred to me before and I thought it a happy conception of the situation. It should serve to unite the great Baptist hosts throughout the state. Nothing would so effectively make our schools a success as Baptist loyalty. With that we should have buildings amply equipped and made as efficient as any in the land. Preserved through repeated disasters, our own Howard and Judson still live, and promise next session to take a new lease on life, and to enter upon a new career of prosperity.

CORRESPONDENT.

## In Memoriam.

Died, in Marion, Ala., on the 26th of May, 1889, Miss Mary Walton Fowles, daughter of the late Samuel Fowles, a blessed memory.

Reared the bosom of a refined, Christian family, the hopes of her parents were happily rewarded in the development of a character of unusual loveliness, which, in harmony with a mind highly cultivated and charms of personal beauty, won for her the admiration of all who were brought within the circle of her acquaintance. Of her it may be truly said:

"None knew her but to love her, None named her but to praise."

In early youth she bowed at the cross, a loving subject of the Prince of Peace, and to her life's end maintained the integrity of her profession. While the hearts of a sorrowing, widowed mother and of brothers and sisters, who loved her tenderly, are wrung with anguish that they shall see her face no more, all the consolations that divine grace affords to the afflicted are theirs. Her beautiful life is at once a sweet memory and a holy inspiration. W. H. M.

Sympathy is one of the great secrets of our lives. It can overcome evil quicker than the harshest treatment. It strengthens good, bringing forth more help to bear the hardest trials that come to us all from time to time. —Christian Secretary.

## The Testimony of Words.

I.

An ancient Greek tragedian, who never heard of the gospel, and who was filled with the spirit of the Greek mythology, has left on record, in one of his tragedies, a passage which has furnished me with food for frequent and serious reflection.

Towards the close of the play the author finds it necessary to dispose of Helen; and this feat is performed in a manner worthy of a Greek Shakespeare. An ordinary death would, of course, be too commonplace an event, and would by no means comport with the character which the Greeks naturally ascribed to the daughter of Teus, and the sister of the illustrious twins, Castor and Pollux.

The poet therefore draws upon his imagination; and the result is that Helen, to all appearances, dies a violent death, but in reality establishes her hereditary right to immortality. She is carried through a process, which, had she been mortal, would have resulted in her death; and then, leaving the vulgar earth, she soars to the sky; takes her legitimate and glorious place among the heavenly orbs; joins her immortal brothers, the constellation of Castor and Pollux; and there she is destined to shine as a star through everlasting ages.

In certain aspects, this artistic device of the poet may be regarded as a more valuable testimony to the doctrine of immortality in the human soul than is furnished by any of those passages of the heathen philosophers, so frequently appealed to as evidence on this question.

The philosopher are professedly investigating the subject, with a view to reaching and defending some theory of the soul and its relations; and hence we are obliged to regard their discussions as subtle metaphysical speculations, rather than as the natural outbursts of the inner being of the soul.

The poet simply pours forth the poetry that is in him, never stopping to indulge in speculations, nor to devise theories. The testimony of the philosopher, if testimony it can be called, is laboriously pumped out of suborned witnesses; that of the poet, the irrepressible outcry of the voice of nature. The philosopher is out on a hunt for evidence. While poet muses the fire burns; then speaks he with his tongue. The philosopher speaks, because he has to say something; the poet, because he has something to say.

And who can fail to note how closely the inspiration of genius here approaches the genius of inspiration? The word of God teaches us that some Christians shall shine as stars; and many a self-denying preacher of the Cross has been cheered on his way by the hope that, at the great rising day, many jewels shall shine as stars of immortal lustre in his crown of rejoicing.

But it is not only to extended passages from the ancient classics that we may look for natural evidences of the truths of Revelation. The examination of single words in various languages, ancient and modern, is destined yet to bring forth rich additions to the wonderful mass of evidence which God has laid up in the great store-house of nature. Physiology, animal and vegetable; astronomy, geology, optics, biology, metaphysics—short, every instrument of human learning is daily presenting fresh evidence of the truth of revealed religion.

The testimony is everywhere. It is dug out of the perpetual hills; it is hurled out of the everlasting mountains; it breathes in the sighing of the wind, and is echoed in the roar of the ocean; it flashes in the glare of the lightning, and is uttered in the mutterings of the thunder.

It is not without a profane significance that Jesus, the light of the world, when referred to as self-existent, is called by the most spiritual of the evangelists, "THE WORD."



# Alabama Baptist.

MONTGOMERY, ALA., SEPT. 12, 1889

EDITORS:

Rev. G. W. HARRIS, - JAS. C. POPE.

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\$8.00 and four new subscribers, will get a handsomely bound volume of Sermons and Addresses by Dr. H. M. WHARTON.

OUR readers will enjoy Bro. McCollum's letters from Japan. He will write us of the work in that field, and keep us posted as the cause makes progress.

A DYNAMITE explosion occurred in Antwerp on September 7th. It is said that about two hundred lives were lost and several hundred people injured, many of them fatally.

We welcome Dr. Wharton back from his summer vacation at Montgomery White Sulphur Springs, Va. He will put new life and vigor into his work during the coming year.

LET our churches send full statistics of their work to the associations. Be sure and send revised tables of membership of Sabbath school and church. Our statistics are far from being correct—they are too small.

ATLANTA has a divine who has declined an advance of \$1,000 in his salary. Some one will now ask, Will wonders never cease? However that may be, we carefully file away this scrap for our curiosity box.

OUR readers will have the benefit of good reports from the associations. The senior and Rev. J. M. Kailin will attend a large number and report the meetings for the brethren. Subscribe now, and read what the denomination is doing.

THE citizens in one or two sections of Mississippi are organizing themselves for protection against any attacks that may be made on them by the colored people, who are said to be threatening them. We hope no violence will be committed by either race over in our sister State.

THE reason a great many preachers move so often is because they don't know how to manage their business. A minister should study the markets as well as his books. Like other callings, there is sufficient room for a large display of common sense in the preacher's business. He should not only study how to preach better, but how to manage as well.

THIS state at large is to be congratulated that Gov. Seay has re-appointed Hon. R. F. Kolb to the office of commissioner of agriculture. He has made a splendid record, and the citizens of Alabama have a good man in charge of the department of agriculture. His name is one of the most prominent before the people for the next gubernatorial honors.

OUR congratulations to Rev. J. W. McCollum and Miss Dru Collins, who were married at Gallion, Ala., on Wednesday, Sept. 11th. Our best wishes go with them through life, and may their future be full of good works and noble deeds. In the foreign field of Japan may they feel the strong arm of the Lord supporting them, and may that people be greatly blessed in their labors among them.

MAJ. J. G. HARRIS delivered two splendid lectures in this city on last Sabbath. In the morning he delighted the congregation at the first church on the theme, "Paul at Philippi." At night he lectured to a good audience at the Adams Street church on "The History of Christianity." By the way, brethren over the State will enjoy a rich treat when the Major is among them if they will press him into service and demand one of his lectures. We have never heard a better one by him than the one on "The History of Christianity."

Mr. H. G. McCall assumes the editorial management of the *Alabama Alliance Advocate*, "the official organ of all the agricultural organizations in Alabama." He will devote his entire time to the paper, and will make it, no doubt, very readable and of great profit to the farmers of Alabama. We extend our congratulations to the farmers, to the *Alabama Alliance Advocate*, and wish Mr. McCall abundant success.

THE consumption of alcohol doubled in France between 1875 and 1885. Such a source of evil has alcohol become, it is not strange that all Christian people are seriously considering the best means to banish the curse. Poverty and crime follow in its wake, and bleeding hearts mourn the many evidences of its presence. Like the upas tree, it sends forth its poison for miles and miles around. To counteract the evil influences of every bar room, there should be a church and a home for the widow and orphan. Let us watch; let us fight against every such institution.

BRO. W. B. DAVIDSON, superintendent, has instituted a new measure in the Sunday-school of the First church. On each Sabbath morning the teachers meet half an hour before the hour for school, and discuss the lesson and study how to make it apply to each individual pupil. One class is considered at each meeting, and the routine carried out till the character of each member of the class is considered and the best method adopted whereby they may be most successfully reached. This is a very important feature, and it would be well for other schools to learn a lesson from the teachers of this Sunday-school, and endeavor to reach their pupils more effectively.

"THE BAPTIST will gain no friends by its attack on a paper which, owing more to circumstances than otherwise, is unable to refute the accusations brought against it." So writes the *Elmore Democrat*, which lines cost it at least one or two subscribers (we have good authority for this statement). The *Alabama Baptist* has made no statements in the past that it could not verify, and has backed up everything in these columns with the evidence. Of a paper that recently perished we have written freely and fully, and have taken but one position, which we now retain. The Baptists of Alabama shall always be warned of papers that are dangerous and of journals that lack decency and respect.

UNDER the caption of "A Clean Record," the *Montgomery Evening Journal*, among other things, says of Maj. J. G. Harris, who recently resigned the office of Register of the Land Office: "Major Harris has shown himself not only efficient in every way qualified for the place he has so satisfactorily filled, but he has been a watchful, impartial officer, justly discriminating between the rights of the government and the people. He has made many warm and ardent friends since his coming to this city, and he retires from his office with the satisfaction of knowing that his work is correct. He will return to his home in Sumter county, where he will superintend his farming interests."

IT seems that Georgia has begun to make a specialty of rearing duelists. Twice within the past month or so the authorities in Alabama have been notified not to let men fight in her borders. The Calhoun-Williamson duel was fought some weeks ago near the Georgia line, which resulted in only a sensation. During the last three or four days the country has been afflicted with another sensation, this time the principals being two of Georgia's legislators, Messrs. Huff and Patterson. They have not yet met, but are endeavoring to do so, it is said. We hope our officers will succeed in keeping the parties out of this State; and it is to be hoped that the authorities in Georgia will arrest and punish those who are concerned.

THE following lines are worthy of a careful reading. Christian nations put a stumbling block in the way of the heathen when they pass laws encouraging the sale of intoxicating beverages. Miss Leitch, a missionary to Ceylon, says: I wonder if the people in America know what a sad hindrance to our work the drinking habits of Christian nations are? The fact that drinking is common in Christian nations is well known in all heathen lands; for are not their hands filled with books in which reference is constantly made to the commonness of drunkenness? The Hindus are afraid of English customs, fearing their sons will learn them and become drunkards. The Hindu religions forbid the use of intoxicating drinks. Mohammedans have told me that if they could have sold liquor they might have been rich men; but their religion forbids it, and they dare not touch it; they dare not touch even an empty bottle. They naturally confuse our drinking customs with Christianity. Is not this "crucifying the Son of God afresh and putting him to open shame?"

Forget mistakes; organize victory out of mistakes.—Robertson.

THE Adams Street church voted unanimously on last Thursday night for a re union of church and Sunday-school each quarter. These meetings are to be informal, and are for the purpose of calling together the entire membership. New members will be heartily welcomed, and everything will have the appearance of a family reunion. Not only will those who are members be cordially welcomed, but all who feel an interest in the church will be given a hearty hand-shaking. In a large number of our churches there are those who go to Sunday-school and do not attend church services, while there are many who go to preaching and do not attend Sunday-school. The church intends to have a re-union for all, where each will feel free to converse and spend a pleasant hour in social intercourse. A short program for the evening will be arranged for each meeting, which will consist of recitations, songs, etc. The first meeting will be held in a week or two.

DEATH OF DR. H. H. TUCKER.

Just as we go to press a telegram is read announcing the death of Dr. H. H. Tucker, editor and proprietor of the *Christian Index*, Atlanta, Ga. This news will be a severe shock to the denomination at large, and the entire Baptist brotherhood will mourn the death of this truly great and godly man. He died on the morning of the 9th, from injuries sustained in falling from the second story window of his residence on Saturday. He was at one time Chancellor of the University of Georgia, and President of Mercer University. He was a man among men, bold and fearless in upholding the right, and kind and affectionate to the sons of erring humanity. We knew him best by reading his paper, which showed the great mind and large heart of the man. His death will be mourned by his brethren, and thousands of hearts will be made sad when this information is received. We tender our sympathy to the bereaved, and pray that God will sustain them in their hours of sorrow and grief.

GRAVE OF A JUDSON GIRL.

In Bibb county is a lonely grave, made there thirty-eight years ago, and only a broken tombstone beneath an oak tree marks the last resting place of Georgiana Borden. The epitaph reads: "In memory of the youngest daughter of J. and C. Borden. Born in Jackson county, Ga., July 26, 1836. Died after 4 days illness in Bibb county, Ala., on her way home from the Judson Institute, 4 August, 1874. Aged 38. She was an orderly member of the Baptist church 4 years. She was loved by all. Gave strong evidence of Christian piety and faith in Christ Jesus."

There were no railroads in the state at that time and all travel was by private conveyance. The parents of the young girl were residing in north Alabama, and she was on her way home to those she loved. And just as she was most eager to reach her home, Death, with silent tread, came and placed his hand upon her and kissed away the fair form from earth and carried it to the home of God's children beyond the skies—the home eternal in the heavens.

In speaking of this incident, Bro. W. L. Ward, of Selma, writes to an exchange: "At one time there was a church here and many other graves were plainly visible. Long since the church, and those who worshiped there, have passed away. Nothing is left to mark the place save the lonely tomb by the roadside. While reading the dim lettering (made so by time), it brought back to me sad memories, for I, too, have tasted of the same cup that her parents have, in burying one of my own, who died at school among strangers in a strange land. I know that if her parents still live, how dear must be the spot where rests the remains of Georgiana Borden."

We do not know where the relatives of the young lady now reside, if there are those who yet live, but should this notice meet their eyes, and cause them to place an enclosure about the grave, we shall feel that we have not written in vain nor failed in enlisting an interest in this worthy matter.

POISONOUS LITERATURE.

It is the duty of every citizen in the state to keep from his family literature that will corrupt and poison the minds of his children. We have spoken time and again on this subject, warning the people of its dangerous effects, and have sounded the alarm from the house-tops. So long as we are responsible for the management of the *Alabama Baptist*, and so long as the brotherhood honor us with this important trust, so long shall we be true to the interests committed to us, and render an account of our efforts to prove faithful to the brethren.

A new candidate for the demoralization of youth has entered the arena, and again it is our duty to give the warning to the hundreds of thousands of Protestants in Alabama against such a paper.

The twenty thousand readers of the *Alabama Baptist* will pass the word

around, and in a few months will tell the story of another paper that has gone to the wall.

When the *Dispatch* breathed away its life, there was at least one who piloted its head on his bosom; and "The Rambler" is now endeavoring to revive the dead. The *Sunday Morning Capital* is all that has been left of the late *Dispatch*, and it has just been issued for the first time. Like its predecessor, it is choleric, and one of these violent spells may carry it off at any time.

J. I. Crabbe, "The Rambler," is the editor and is presumed to be the owner. He has figured in journalism for a short season in Selma and Mobile, we are told, where the people showed an appreciation of his talents by letting him go so soon as he was known.

The first issue was full of denunciations of the *Alabama Baptist* and the *Montgomery Advertiser*. And for what cause? Will be the question that will naturally suggest itself to the mind of the reader. We suspect it is something on this fashion: "The Rambler" has had no love for this paper since our replies to his articles on the failure of Christianity in India and his attacks on the character of those connected with this paper. This reminds us of a statement which he made some weeks ago, in reply to our article on the character of his writings. We insert it here, and our readers can then judge of character:

I reply that the reason the editor of the pious weekly does not go into the bar-room is because only respectable persons are allowed there.

And then, too, another reason for spasms may be on account of his failure to secure a position with the *Advertiser*, and because we would not fill an order for printing unless the cash accompanied his memorandum. And in the same strain speaks one who had been approached for his subscription to "The Rambler's" paper: "I didn't subscribe because I haven't any faith in the enterprise; and if I did have, I would hate to pay for a year in advance."

But this is sufficient. We beg our readers' pardon; we only wanted to warn them and show why statements as his of late have burned with increased hatred.

ANARCHIST SUNDAY-SCHOOLS.

Under this caption the *Baptist Teacher* has some good points. At no period in history has the question of the Sunday-school held a more prominent part in our church work than now; and it is not caused largely from the fact that other influences are being brought to bear on the children, to win them away from the path of rectitude. The interest that has been awakened in their behalf is of great significance, and fathers and mothers should jealously guard the home circle against the invasion of the evil one and his influences. There are hundreds of ways which lead to death and destruction, and at no time and on no occasion are we free from these influences which promise so much and give so little. If we follow not the definite course prescribed in God's Word, we shall prove unfaithful to the trust; and the blood of those whom we neglect and suffer to go astray, and be lost, will be required of us in the day of reckoning. Then how eagerly should we watch the little feet, and strengthen the little body, and train the little tongue! We who are now passing on in the presence of future legislators, governors and presidents. And Baptists, who are faithful to their charge, can contribute, if not more, then as much as any denomination in bringing about the great reformation so essential to increased prosperity in the Lord's kingdom on earth.

In their children's early training parents should throw around them such influences as will be to their future good, shutting out everything that will create a taste for those things which have a tendency to drift them into the broad road to destruction. And here we may suggest the careful reading of these lines from the *Teacher*:

Satan is learning something. At first he instigates his lawless followers to blow up the trusted guardians of our civilization with dynamite bombs, but when the ring-leaders of this diabolical conspiracy paid with their lives for their temerity, the old arch-fiend came to the sage conclusion that he had begun at the wrong end, as he had often done before; and so he had determined to change his tactics, and instead of attempting directly to blow up the body politic, he would institute measures to poison its blood—a somewhat slower process, but safer and surer. Accordingly, in Chicago, and elsewhere, he has inaugurated Sunday-schools whose avowed purpose is the inculcation in the minds of the young of principles utterly antagonistic to the Bible, the Sabbath, and all the cherished institutions of our civil government and our holy religion.

The Sunday-school is to-day one of the mightiest bulwarks of our Christian civilization, and the adversary, appreciating the tremendous power

there is in it, has determined to "fight fire with fire," and to see what he can do by organizing Sunday-schools with a Satanic inspiration.

The great fight of the future is to be for children; and it will of course be hottest in the heart of our great cities. The emissaries of the Romish church are tireless in their efforts to capture them, and Protestant parents

are blind enough to educate their children in Romish schools, and to have them inoculated for life with the poison of the papacy. The publishers of a polluted literature are doing their utmost for the debauchery of youth; and now comes the devil's latest brood in the shape of Sunday-schools for the propagation of anarchy.

Well, what is to be done about it? somebody asks; and we make haste to answer. We must not give place to the devil, no, not for an hour. We are not ignorant of his devices; and being forewarned, let us be forearmed. Let it not be true forever that the children of this world are wiser than the children of light. Let us not allow the wicked one to outflank us, or outwit us, or get ahead of us, in this contest for the children. Every consideration of patriotism, as well as piety, demands that we should prosecute the work with a zeal that never flags and a vigilance that never sleeps.

SHELBY ASSOCIATION.

Misunderstanding the railroad schedule, we failed to reach the place of meeting, Dogwood Grove church, till the afternoon session of the first day, Wednesday, Sept. 4th. We learned that Rev. H. C. Taul preached a good introductory sermon from Is. 50: 21.

A fine delegation was present, and the letters showed that some improvement had been made the past year. We think it would be better if all the churches used the printed form of letter. The clerk desires this.

Dr. W. C. Cleveland and Rev. C. W. O'Hara were re-elected, respectively, moderator and clerk. Bro. Howard Griggs was elected treasurer. These are all good officers. It was a busy time with farmers, merchants and preachers, so that visitors were scarce. Rev. W. N. Huckabee, of the Unity association, and this scribe were the only ones who presented themselves for recognition.

The report on temperance was a strong denunciation of the whisky traffic, and elicited a lengthy discussion. The brethren were stirred up on the subject of blind tigers, and some good speeches were made by Drs. Teague and Cleveland, and brethren Taul, Huckabee, Woods, Pratt, Reynolds, and others. A compliment was paid the last grand jury of Shelby county for their manly discharge of duty in dealing with guilty parties concerned in blind tigers.

On Thursday morning the first thing before the body was the report on family religion. This is always an important topic, and was ably discussed. The speakers held that home religion is the foundation of success in the general work. Brethren Taul and Cleveland were at their best on this subject. Bro. O'Hara, the clerk, does not talk much, but when he gets on his feet he always gives something worth hearing.

Rev. H. C. Taul read the report on state missions. This brother has been laboring faithfully in the Cahaba Valley mission field. The reports on home and foreign missions were read, and followed by a general discussion on missions. The association has not made as much progress in this direction as could be desired. Dr. Cleveland, representing the State Mission Board, distributed Bro. Crumpton's annual supplement, and made an earnest appeal for greater efforts in pushing the work of missions, especially within the bounds of the state. He does not believe in a finished state of things, but wants Christians to have something more to do in order to develop them in grace. He wants the churches of the association to raise the amount asked for during the next year, an average of thirty-two cents per member. The regular missionary sermon was dispensed with in order to adjourn earlier.

Just before the noon recess the representative of the paper was given an opportunity to say a few words. Drs. Teague and Cleveland, who were formerly editors of the paper, made a few appropriate remarks in our behalf. They were highly pleased with the present management. Bro. R. E. Wooley kindly assisted us in getting subscribers.

Immediately after dinner, Bro. Howard Griggs read the report on education. Dr. Teague wants Christian influence brought to bear on Birmingham, and believes Howard College a power for good in that direction. Dr. Cleveland believes there is no better location for a college than East Lake. Heartly support of the Judson Institute was recommended. Attention was also called to the importance of good preparation schools.

Ministerial education was briefly discussed by Dr. Teague. He wants the churches to do more in this department of work. Bro. W. D. Hubbard, who has been at Howard College, was recommended for continued support. Young Bro. Wells will not return to Howard College next session, but will teach school. We expect great things of these two brethren.

Comparatively little time was spent in the discussion of many reports, as the brethren were anxious to adjourn. No public collection for any object

was taken. Bro. Padgett, of Pelham, took a photograph of the building and delegation. He will mail the pictures for forty cents, and the entire receipts will be used for the new church building at Pelham.

The next session will be held near Wilsonville. Our thanks are due Bro. H. C. Reynolds, of Montevallo, for kindness shown us.

## FIELD NOTES.

A meeting is in progress at the Baptist church in Garland.

Rev. P. T. Hale has been engaged in a meeting at Midway.

It is as natural for a man to pray as it is to read.—Rev. W. C. Cleveland.

The Moulton Advertiser says that Eld. Andy Owen baptized twenty-six converts recently.

Bro. E. K. Quattlebaum, of Mobile, has organized four Sabbath-schools during the past year.

Bro. F. M. Woods, of Montevallo, wants to see Christians with boldness enough to stop blind tigers.

Bro. H. C. Reynolds, of Montevallo, does not let pecuniary loss diminish his zeal in the Master's work.

Bro. A. M. McIntosh writes that a union meeting began at the Baptist church at Renfro on last Saturday.

God holds us accountable for the education of our children, so far as our ability goes.—Rev. C. W. O'Hara.

A series of meetings are in progress in Talladega. Bro. Carswell, of Atlanta, Ga., will assist the pastor, Bro. Early.

People who talk about religion have got to live religion; or they will injure the cause every time.—Rev. W. C. Cleveland, at Shelby Association.

The Southern Female (Cox) College, LaGrange, Ga., is enlarging the boarding department and building a three-story library and museum.

Rev. J. L. Thompson left on Monday, to be present at the marriage of Rev. J. W. McCollum and Miss Dru Collins, at Gallion, to-day.

An exchange says that the Brundidge High School opened Sept. 2nd with flourishing prospects. Our congratulations to Prof. W. M. Webb. Subscribers who are now due for subscriptions will please forward their renewals at once. We have been waiting on a large number a good while.

Married, at the residence of the bride's mother, in Conecuh county, Sept. 5th, by Rev. J. W. Stewart, Mr. Joseph E. Autry and Miss Marcella Johnston.

The Rock West Baptist church passed suitable resolutions on the resignation of Rev. R. M. Hunter, who goes to north Alabama to engage in preaching.

The True Light Baptists hold it is a sin to pay preachers for their work. It strikes us that the name of this sect should be changed from "True Light" to No Light.

Our sympathies are extended to Bro. S. A. Latham, of Montevallo, in his recent troubles. He is a noble Christian brother, for whom we have a high regard.

An exchange says: There are 47 organizations engaged in the evangelization of the Jews, with 377 workers and 195 stations. At least 150 of the missionaries are converted Jews.

We were glad to see the marked improvements about Stanton on a recent visit. The church is in a fine condition, and will give the Unity association a hearty welcome.—J. M. K.

Rev. S. O. Y. Ray, of the Palmetto Street church, Mobile, is supplying once a Sabbath at the St. Francis Street church during the absence of Dr. Taylor. Dr. T. will return in October.

It is a complete surrender of all manhood for a father to let the pastor come between him and his children. The father is the true pastor of his family.—Rev. H. C. Taul, at Shelby Association.

Bro. W. A. Whittle will return to Alabama in November and deliver a few lectures. Those desiring to correspond with him will address letters in care of ALABAMA BAPTIST, Montgomery, Ala.

Bro. McLane went out of the land once on Saturday evening, and on Monday procured a position with the Southern Cotton Oil Co., of Montgomery. We are glad not to lose him from the city.

Rev. W. J. Ruddick is still prostrated with fever, but we expect to see him all right by the time the Unity association meets. He is one of the best clerks we know of. He sends good manuscript for the printer.

There are but four Baptists in our village, and our church is two and a half miles from us. Our pastor, Bro. J. H. Colley, baptized four converts on last Sabbath. Our church was constituted in 1859.—J. H. H. Weeks, Sept. 5th.

The next district meeting of the Mobile Baptist church will convene with the church at Bayou La Batre, commencing Friday before the 5th Sabbath in September. Passengers by rail will get off at St. Elmo Station, September 25th.

A navigable channel has been discovered in the delta of the Tamez river, south coast of Africa, by which vessels can enter the main river. It is said that this will greatly facilitate the advance of missions and civilization in that region.

Twelve hundred converts have been baptized in the Baptist Mission in Russia in the past two years. The Russia is principally among the German colonists in South Russia. There is also a successful mission in Roumania and Bulgaria.—E. A.

It was a pleasure to stop at Clanton with Bro. Lawrence, of the *Clifton View*. He is an old friend, who has shown us much kindness. His paper is a success. Clanton is growing. The brethren are delighted with Bro. Burns, their pastor.—J. M. K.

Ministers, delegates and visitors to the Centennial association, which will be held with the Greenwood church, beginning on Thursday, Sept. 19th, will be met at Fitzpatrick's Station, M. & E. railroad, on the evening of the 19th.—A. Hill, Fitzpatrick's, Sept. 6th.

Jemison is a growing little town on the L. & N. Good church building, a large high school and a good hotel are among the advantages. We stopped with Bro. Burns' interesting family. This brother is an example of what consecration to God's service will accomplish for a young preacher. We need more like him.—J. M. K.

The Eutaw Observer says: Rev. Chas. G. Elliott, no doubt, will be remembered by many when we say that it is the Charlie Elliott who was once in Dr. A. S. Murphy's drug store. We are glad to learn that he is working so faithfully and successfully in the Master's vineyard.

Our brother, Dr. J. T. Rushin, of Talladega, performed a very delicate operation last week in removing an abscess from the liver of a young man. This brother is making a wide reputation in his section and state, and is a success as a physician.

One was received by letter into the Evergreen church last Sunday. I've just returned from Burnt Corn, where I aided Bro. Parker nine days. The Lord revived his people and five were added to the church. There is much of promise before that church. The Lord bless them.—J. W. Stewart, Evergreen, Sept. 6th.

The natives of India call the intoxicating liquors made and sold by government license "Apla Shrah," government shame-water. In Constantia, because saloons are kept by foreigners, they are called "Christian drinking-places." None are allowed within 250 feet of any Mohammedan place of worship.—E. A.

On the 18th inst. a presbytery met at Ephesus church, Perry county, and ordained Bro. H. F. Haggard to the deaconate. The ordination sermon was preached by Rev. J. W. Haggard from 1 Cor. 16: 13, "Stand fast in the faith." The examination was conducted by Rev. J. J. Stuart and the charge given by the pastor.

Very pleasant meeting at Coosada, which continued six days. Four valuable additions, heads of families. The church was greatly encouraged; congregations good. This is an intelligent people, who live in a thrifty community. The brethren are preparing to build this fall. A bright future is before them.—J. C. Hudon.

Mrs. Hale and the baby are enjoying excellent health in Kentucky, and will be home as soon as the warm weather is over, which we devoutly hope will be soon.—Birmingham Baptist Union, Yes, brother, the fireside must be lonely without the mother and the little music-maker. However that may be, we wish them a safe return, in good health, when the weather turns cooler.

On the 4th of September I closed a glorious meeting at the Baptist church in Echo. It continued six days. Many hearts were made to rejoice and thank God that it was their privilege to attend such a meeting. Three happy hearts were buried with Christ in baptism; one of the number was a Presbyterian lady. They will be of great usefulness to the church. The church is greatly revived.—W. C. T. Mosley, Echo, Sept. 5th.

I closed a meeting of two weeks with Hillsboro church on the third Sunday in August. Eld. J. Gunn did most of the preaching. He gave us some of his best sermons. He is getting better as a preacher as he grows older. Results: Ten baptized and the church much revived. Used our baptismary for the first time. I have a splendid church at Hillsboro. It is growing in effectiveness constantly.—Jos. Shackelford, Trinity, Sept. 5th.

Under date of Aug. 23d, Bro. J. S. Lumbard writes: "We have just closed a very interesting meeting on the 3d inst., in which I was assisted by Bro. E. K. Vaughan. Two were received by experience and will be baptized on the second Sunday in September. The church was very much strengthened, and we were made to rejoice on account of the presence of the Holy Spirit."—Mobile Baptist Union.

I have just closed a meeting of five days with Red Bud church, in Washington county. The church had made preparations for the meeting, and I think it was the best meeting I ever attended. Bro. DeWitt assisted me. We received one by letter and nine for baptism. This is a growing church, and there is only one person now in the settlement who is out of the church, of which I will tell you next week.—D. R. Cooper.

The third Sunday in October is the time set apart for the dedication of our new church at Big Spring. Dr. W. C. Cleveland, of Montevallo, will preach the dedication sermon at 11 o'clock Sunday morning. We desire all who can to be with us at that time. The people of that neighborhood are progressive in church affairs, and will give a hearty welcome to all who are laboring to build up the Master's cause. We desire to hold a few days meeting at the time and place above mentioned.—W. N. Huckabee, Plantersville, Sept. 10th.

The meeting at New Hope church, Tuscaloosa county, began on Saturday before the fourth Sabbath, and closed on Sabbath, Sept. 1st. Five were received by baptism and two by letter. Bro. W. M. Blackwelder, of Birmingham, preached the dedicatory sermon. It did all the preaching, our beloved pastor, Eld. John C. Foster, being sick and not able to attend through the week. He was able to attend the baptizing on Sunday, however. How thankful are we to our Savior for these great blessings.—H. G. Mitchell, Fosters, Sept. 7th.

On all matters concerning subscriptions or communications, and other business connected with the paper, brethren will please address "Hare & Pope" of THE ALABAMA BAPTIST, Montgomery, Ala. Only when writing on personal matters should a letter be addressed to either of the firm. In such case then write "personal" on the letter. We make this request so as to avoid delay in correspondence. While the senior is in attendance on the association, he will have little time for letter writing, and all letters of a business nature should be addressed as above. Please remember this.

Had a meeting of sweet influences from God at Seale, embracing the August meeting. It lasted about a week, and the interest and congregations were good all the while. Bro. Patterson aided me with his usual ability and grace. My people love him, and he is worthy. The Harris association closed its delightful session.

Our church is eight miles northwest of Greensboro, which has a membership of seventy. They are poor people, residing a long way from the church. Bro. W. A. Bishop is our pastor. He preached his first sermon in our pulpit twenty years ago, and, with the exception of five years that Bro. Ford (deceased) served us, has been our pastor ever since. We had a series of meetings, which commenced on Saturday before the third Sunday in August, the pastor doing all the preaching. The church was revived, and three were added to the membership by experience. We hope to receive others soon. Have just finished ceiling our building and putting in the lights. Our Sunday-school is small, but evergreen. Bro. T. J. Kinnaird is our superintendent. I would be glad to see a Baptist church in Greensboro.—Church Clerk, Sept. 5th.

I have just closed a meeting with the M. F. Hope church, which continued six days. Results: Thirteen additions to the church—ten by baptism. The church was greatly revived. I also closed a meeting of five days with the Bethel church, which resulted in



# Alabama Baptist.

MONTGOMERY, ALA., SEPT. 12, 1889.

When you suffer from dyspepsia, heart burn, neuralgic affections, kidney disease, liver complaint and other wasting diseases, when you wish to enrich the blood and purify the system generally, when you wish to remove all feeling of weakness, weariness, lack of energy, try a bottle of Hood's Sarsaparilla. It is a perfect remedy for all these ailments, and a perfect regulator of the various bodily functions. Ask your druggist.

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Is essential to good health; but at this season it is often lost, owing to the poverty and impurity of the blood, derangement of the digestive organs, and the weakening effect of the changing season. Hood's Sarsaparilla is a wonderful medicine for creating an appetite, toning the digestion, and giving strength to the whole system. Now is the time to take it. Be sure to get Hood's Sarsaparilla.

This is an age of rush and hurry, and there is great danger of getting too much of the business idea in our work to save souls. Sympathy must make men willing before they will turn and cry, "What must I do?"—Rev. J. L. White.

Do not be induced to take other medicine when you can get Hood's Sarsaparilla. Be sure to get Hood's, which is peculiar.

If the end of one mercy were not the beginning of another, we were undone.—Philip Henry.

Beecham's Pills cure bilious and nervous ills. We may be the creatures of yesterday, but we are the creators of to-morrow.—T. F. Seward.

## ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

If we would have God hear what we say to him by prayer, we must be ready to hear what he saith to us by his Word.—Matthew Henry.

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There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer.—Phillips Brooks.

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## Birmingham Churches.

After an interesting and harmonious discussion of "Church Fairs, Festivals and Bazaars," the following report of yesterday's work was made:

**FIRST CHURCH.**—Pastor Joiner preached in the morning to a large congregation, after which W. L. Pickard, of Eufaula, was unanimously called as pastor. One hundred and twenty in Sunday-school, collection, \$3.50. Pastor exchanged pulpits with Bro. Hale at night.

**SECOND CHURCH.**—Pastor preached in the morning to the children. Text, "Remember now thy Creator in the days of thy youth." Forty-six in Sunday-school; collection, 70 cents.

**AVONDALE.**—Preaching morning and night by Pastor Douglas. Seven accessions during the week. Fifty in Sunday-school, collection, \$2.50.

**SOUTH SIDE.**—Pastor preached to a large congregation at 11 a. m. One received by restoration, one by experience and three awaiting baptism—one an ex-Presbyterian and one an ex-Episcopalian. The pastor was voted a month's vacation, which will be spent in Kentucky. The deacons will supply the pulpit. One hundred and seventy-five in Sunday-school; collection, \$6.00.

**WOODLAWN.**—Preaching morning and night by Pastor Adams. One hundred and twenty-three in Sunday-school.

**PRATT MINES.**—Bro. R. D. Fagard preached for the pastor morning and night. One hundred and four in Sunday-school; collection, \$2.90.

**ELTON.**—Bro. Reynolds preached for the pastor morning and night. One hundred and thirty-seven in Sunday-school; collections, 80 cents. Bro. Craig preached in the morning and Bro. Dougherty at night.

M. M. Wood, Secy.

## In Memoriam.

Died, in Marion, Ala., Aug. 13, 1889, Mrs. Mary J. Pope, in the 70th year of age. She was born in Wayne county, N. C., in 1819, and was married (her maiden name, Mary J. Nixon) near Marion in 1844 to R. F. Pope.

She was a member of the Baptist church for a long number of years, and was a regular attendant at divine services when health and circum-

stances permitted. Deeply conscious of the influence which Christians should yield, she endeavored to let her light shine in the home circle and in her walk among God's redeemed children. Realizing the fact that the real Christian lives his religion, she went about doing good, placing here and there a flower to cheer the weary pilgrim on his way, speaking to him or that one an encouraging word, and frequently smoothing the pillows of the distressed and sorrowing. Seeing her thus, it was natural that, when the reaper Death came and bade her leave this abode, friends gathered around the bedside and mingled their tears with those who knew her best and loved her most. And during her illness the attention shown her by loving friends helped to alleviate her suffering and made the journey from earth to heaven one of delightful joy. In her last moments loved ones bent eagerly over her to catch the farewell whisper and it came as a message of love and assurance that all was well with her soul, that she was entering the portals of bliss. Thank God for the Christian's hope, for the Christian's faith, and for God's promise of life eternal. It is natural that we should lament the departure of our relatives and friends, but when our Father wills it so we should not murmur, we should not complain. Even the longest life is short; and whether our years are ten or four-score, we must all pass through the gateway of death in entering the great beyond; and those will be found the happiest who are watching when the Lord shall come.

To the bereaved relatives our sympathy is extended. May God's grace be sufficient to heal their sorrowing hearts, and may his presence sustain them in their sad affliction.

## Marion Military Institute.

The following extract is from the Age-Herald's correspondent at Marion:

Owing to the large increase of patronage, Col. J. T. Murree, superintendent of the Marion Military Institute, has found it necessary to make extensive improvements and additions to the already commodious buildings of the institute. All who know of the institute, as it is now, or of the Howard, as it was, know full well that in point of beauty of situation and adaptability to the use of a military school, it is not surpassed by any in the state; yet, notwithstanding the fact that when the Howard was here the buildings were large enough, Col. Murree has found it necessary to make considerable additions in many points in order to accommodate his pupils.

Col. Murree, knowing full well the rapacious appetite of his boys, acted wisely and began work first on his storeroom, where "the good things" of earth are kept, and several of these were added. The next step from the storeroom is to the kitchen. He put that up anew, with all conveniences attached, and from the kitchen to the dining hall is another step. This has been enlarged 50 per cent, giving ample room for all.

One of the most thoughtful and useful of all improvements, is the establishing of water works. These have been so arranged that they carry water to all buildings on the campus. This is a great addition and will contribute largely to the comfort and convenience of the boys.

The dormitory buildings are changed in the interior so that more rooms are available for the use of the boys. The rooms are furnished with new furniture.

Every bed in the institute has been furnished with a woven wire mattress, and all rooms have been thoroughly renovated.

The success of the institute since its organization has been most gratifying, and it is an assured fact that it will become a potent factor in the education of the youth of Alabama.

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## Alabama Baptist.

MONTGOMERY, ALA., SEPT. 18, 1889.

### Cross-Examining a Skeptic.

"I don't believe in a personal God," remarked a skeptic to F. R. Jones, a Welsh Presbyterian minister, on a railroad train between Toledo and Cleveland.

"Why not?" asked the minister.

"Because I can't see him. His existence is not demonstrable, capable of proof, like facts of science."

The minister asked, "Don't you believe that you are alive, and that I am alive?"

"Yes," he answered.

"Why do you believe it?"

"Because I can see you move."

"Well," said the minister, "the locomotive that is drawing this train also moves—is it alive?"

"No, but the engineer who runs it is alive."

"Please tell me, whether the engineer is a part of the machinery or a living person?"

"He is a living person," replied the skeptic.

"Now, sir," retorted the minister, "consistency is a jewel—please tell me why you attribute the movement of the locomotive to a living person, but deny that God, who sets the universe in motion, is a living person?"

He could not answer. Silenced on this argument, he branched off into another objection against Christianity.

"What I hate," said he, "in orthodox, is this endless talk about creed, creed, creed, thrust upon us everywhere and at all times."

"What do you mean by a man's creed?" asked his opponent.

"I understand by a creed that which a man believes."

"Well, sir," rejoined the minister, "you have just as much creed as I have. I believe there is a personal God; you believe the opposite doctrine. I believe in the incarnation of the Son of God for our redemption; you believe the opposite. I believe in the ruined estate of man, you believe the opposite. What difference is there in the bulk of our creed, only that I believe one side of the question and you believe the other? Now, sir, when we come to that point, you have just as much creed on your side as I have on mine; but you want the right to advocate your sentiments, but wish to deny me the right on my side."

He was silenced again.

"But," said the skeptic, resuming the attack by another argument, "Christianity is not capable of scientific demonstration. When we take the sciences, all truths are capable of demonstration by experiments which prove them. You can put them to the test. I take peculiar pleasure in the study of chemistry. Its propositions are plain and capable of proof by facts and experiments which appeal to the senses."

"You have studied chemistry, have you?" inquired the minister.

"Yes, sir," answered.

"Well," resumed the minister, "if you are a student of chemistry you are acquainted with the fact that charcoal, coal, and diamond are the same in their molecules—namely, carbon. Now can you take a molecule out of the charcoal and put it into the diamond and get a perfect thing of it?"

He acknowledged that he could not.

"Where, then," said the minister, "is your demonstration in chemistry? But so far as Christianity is concerned your objection is not valid, for it is capable of spiritual demonstration. You can try it and find it all that God has represented it to be. God says to all, 'Oh, taste and see.' Try it, and experience will attest its truth. Millions have put it to the test of their experience, and have found it 'the power of God unto salvation to every one that believeth.'"

The skeptic then, in a somewhat conciliatory spirit, acknowledged that his father and mother were orthodox, Christian people.

The minister inquired, "Were they good people?"

"Yes, excellent; my father was an excellent good man."

"Well," inquired the minister, "what practical benefit do you get by changing the religion of your parents for skepticism? Does it make you a better man? Are you a better husband to your wife; a better father to your children; a better citizen in the community in which you live?"

He frankly acknowledged that he was not.

"Have you a watch?" inquired the minister.

"Yes, an excellent timepiece," he said, taking it out and displaying a fine gold watch.

"It keeps good time, does it?"

"Well, how would you trade it off? Would it not be for a better timepiece, one more valuable, rather than an inferior one?"

"Yes, certainly."

"Here, again," retorted the minister, "you are not acting consistently with reason; for you have changed the creed of your parents for one that, by your own confession, does not benefit you at all."

"Now, my brother," concluded the minister, "why do you embrace infidelity in preference to the faith of your parents? Is it not only because you love sin, and the first principle of Christianity is holiness—opposition to sin? Is it not so?"

He was speechless.

The train stopped and they separated. The skeptic, seeming loth to part on unfriendly terms, insisted upon the minister's repairing to a neighboring dining saloon and enjoying a good supper at his expense. —*Pentecost Week by Gazette.*

There is much of darkness and trial in our world because of grasping selfishness and the lack of the universal way of the spirit of divine love; yet how much of glorious sunshine and sweetness flows into it, and what a high privilege it is to live and act in it! As we become more truly human, more unselfish and generous and sympathetic and kind, the world becomes to us more truly divine, controlled, as it is, by the divine will, and filled with so many tokens of the divine goodness. —*Christian Inquirer.*

### Queen Victoria's Eyes.

"Very forward," was the criticism said to have been made by her Majesty, the Queen of England, on the occasion of the presentation of one of our most beautiful American girls.

Said a distinguished English gentleman a few years ago: "Her Majesty seems to attend very strictly to the matter in hand, but there is not a trick of manner or a detail of dress that escapes her notice. Her intuitions are so keen, and the value that she sets on modesty is so great, her interest in the young so sincere, that she has become a famous reader of character."

"The Queen detests a flirt, and she can detect one of these specimens almost at a glance. Neither velvet nor satin nor precious stones can cast sufficient glamour over a tendency of this kind to hide it from these truly motherly eyes."

It is said that one day when her Majesty was present in her carriage at a military review, the Princess Royal, then about fourteen, seemed disposed to be a little familiar and, possibly a little coquettish, with the young officers of the guard. "The Queen tried to catch her daughter's eye, but the gay uniforms were too attractive, and the little princess paid no attention to the silent endeavors of her mother."

At last, in a spirit of fun, she clapped the climax of her misdeeds by dropping her handkerchief over the side of the carriage, and the Queen saw that it was not an accident. Immediately two or three gentlemen sprang from their horses to return it to her, but the hand of royalty waved them off.

"Thank you, but it is not necessary," said her Majesty. "Leave it just where it lies," and then turning to her daughter, she said, "Now I must ask you to get down and pick up your handkerchief."

The little princess's face was scarlet, and her lip quivered with shame.

"Yes, immediately," said the Queen. The royal footman had opened the door and stood waiting by the side of the carriage, and the poor, mortified little girl was obliged to step down and rescue her own handkerchief.

This was hard, but it was salutary, and probably nipped in the bud the girl's first impulse toward coquetry. American mothers would do well to follow so meritorious an example.

While every one was wondering what would be best to do, the little boy came forward and said:—

"If you will let me try I think I can make something that will do."

"You!" cried the servant, "and who are you?"

"I am Antonio Canova, the grandson of Pisano," answered the pale faced little fellow.

"And, pray, what can you do?"

"I can make something that will do for the middle of the table," said the boy, "if you will let me try."

The servant, not knowing what else to do, told Antonio that he might try. Calling for a large quantity of butter, the boy quickly moulded a great crouching lion, which everybody in the kitchen saw was beautiful, and which the now rejoicing head servant placed carefully upon the table.

At the dinner that day the guests many of the most noted men of Venice—merchants, princes, noblemen and lovers of art—and among them were many skilled critics of art work. When these people came to the table their eyes fell upon the butter lion, and they forgot the purpose for which they had entered the dining room. They saw there something of higher worth in their eyes than any dinner could be—namely, work of a genius.

They looked at the lion long and carefully, and then began praising it, and asking Faliro to tell them what great sculptor he had persuaded to waste his skill upon a work in butter, that must quickly melt away. But Signor Faliro knew as little as they, and he had in his turn to ask the chief servant. When the company learned that the lion was the work of a boy, Faliro called the boy into the dining room, and the dinner became a sort of a feast in his honor.

But it was not enough to praise the lad. There were men who knew that such genius as his belonged to the world, not to the village, and nothing could please them more than to aid in giving him an education. Signor Faliro himself declared that he would pay the lad's expenses and place him under the instructions of the best masters in Venice.

The boy, whose highest wish had been to become a stonecutter, and whose home had been in his poor old grandfather's cottage, became at once a member of Signor Faliro's family, living in his palace having at his command everything that money could buy, and being daily instructed by the best masters in Venice.

But he was not in the least spoiled by this change in his life. He was still the same simple, earnest and faithful boy. He worked as hard to gain knowledge and skill in art as he had meant to work to become a good stonecutter. Antonio Canova's career from the day on which he moulded butter into a lion was steadily upward, and when he died he was not only one of the greatest sculptors of his own time, but one of the greatest of all time. —*Harper's Fourth Reader.*

### The Boy Who Became a Sculptor.

In a little Italian village there once lived a jolly stonecutter named Pisano. He was poor, of course, or he would not have been a stonecutter; but he was full of good humor, and everybody liked him.

There was one little boy especially who loved old Pisano, and whom Pisano loved more than anybody else in the world. This was Antonio Canova, Pisano's grandson, who had come to live with him because his father was dead, and his mother had married a harsh man who was unkind to little Antonio. Antonio was a frail little fellow, and his grandfather liked to have him near him during his working hours.

While Pisano worked at stone cutting, little Antonio played at it, and amused himself with making clay figures, drawing and cutting into shape the small pieces of rock which lay about the yard. The old grandfather soon saw that the pale faced little fellow at his side was wonderfully skillful as a boy.

As the boy grew older he began to help in the shop during the day, while in the evening his grandmother told him stories or sang to him. All these things were of great value to him, for, without his knowing it, they were improving his taste and awakening his imagination.

It so happened that Signor Faliro, a man of great wealth and rare understanding in matters of art, had a palace near Pisano's house, and at certain times entertained many distinguished guests there. When the palace was very full of visitors old Pisano was sometimes hired to help the servants with their tasks, and Antonio sometimes did work there for a day or two when some great feast was given.

At one time, when Signor Faliro was to entertain a very large company at dinner young Antonio was at work among the pots and pans in the kitchen. The head servant came in just before the dinner hour in great trouble. The man who had been at work upon the large ornament for the table sent word that he had spoiled the piece. What was to be done? The poor fellow whose business it was to put the table in order was at his wits' end.

While every one was wondering what would be best to do, the little boy came forward and said:—

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### The Wine Merchant and His Business.

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A wine merchant, who had made a fortune by his business, sold it, just when his son had reached an age when he could have stepped into his father's place.

A friend said, in surprise, "Is it true that you have sold your business?"

"Quite true," said his friend, "you would have put your son into it."

"No," he said, "I have sold it mainly to keep my son out of it."

"Why so?"

"I don't wish him to be exposed to so much temptation."

"But," said his friend, "you have been all your life in it yourself, and have always kept straight."

The merchant looked at his friend for a few seconds in silence, and then said, with a serious look:

"I have kept straight, Mr. D—, in spite of temptations that would have carried me to the bad long ago, if I had not stood firmly against them. It was desperate work. I sometimes wonder that I got through, and I tell you frankly, I would never put into that business any one that I cared for. I wouldn't expose my boy to the same temptations—no, not for all the money, twice over, that I have made in it."

Selected.

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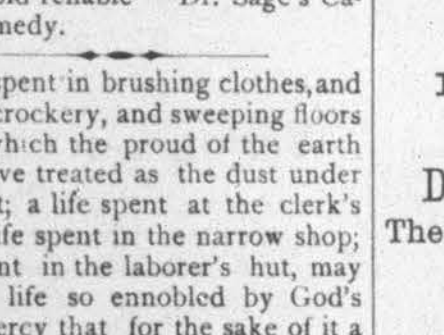
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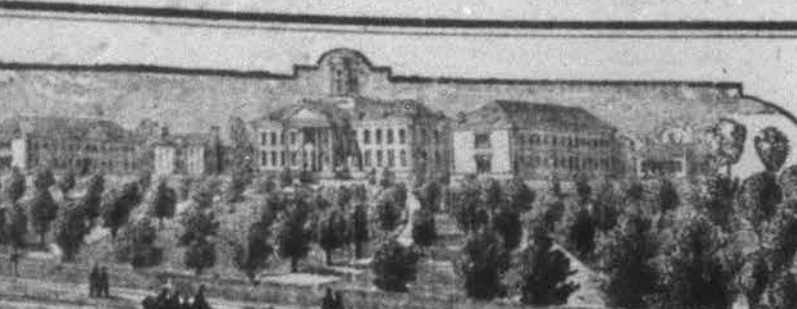
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It is the most excellent remedy known to CLEANSE THE SYSTEM EFFECTUALLY When one is Bilious or Constipated.

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### Mobile & Birmingham Railway.

NEW SHORT LINE.  
Time Card in Effect May 12th, 1889.

Leave Mobile	7:30 a.m.
Arrive Selma	11:57 a.m.
Calera	4:10 a.m.
Birmingham	11:25 a.m.
Anniston	10:20 a.m.
Rome	8:15 a.m.
Dalton	9:45 a.m.
Chattanooga	1:00 p.m.
Cincinnati	6:40 a.m.
Cleveland	1:10 p.m.
Knoxville	10:40 a.m.
Bristol	5:45 p.m.
Koonoke	11:15 p.m.
Lynchburg	8:00 a.m.
Washington	1:30 a.m.
Baltimore	5:27 a.m.
Philadelphia	11:20 a.m.
New York	2:00 p.m.

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TIME TABLE NO. 22, in Effect June 2, '89.

### COLUMBUS & ROME RAILWAY.

LY SAVANNAH	9:30 a.m.	8:20 p.m.
Macon	12:15 p.m.	12:15 a.m.
Columbus	2:35 p.m.	7:10 a.m.
Ar Troy	6:25 p.m.	1:10 a.m.
Euflala	10:00 p.m.	10:40 a.m.
Montgomery	6:15 a.m.	11:10 a.m.
N Orleans		
LY N Orleans		
Mont'y	7:40 a.m.	3:10 p.m.
Troy	7:25 a.m.	7:40 a.m.
Ar Columbus	11:45 a.m.	6:55 p.m.
Macon	5:10 p.m.	10:55 p.m.
Savannah		6:15 a.m.
LY Savannah		
Columbus	1:20 p.m.	7:10 a.m.
Ar Opelika	2:30 p.m.	8:15 a.m.
Rome		6:00 p.m.
Atlanta	6:00 p.m.	
Chil'burg	6:30 p.m.	12:05 p.m.
Birm'ham		2:10 p.m.
Talladega		4:25 p.m.
Anniston		5:40 p.m.
LY Anniston		
Talladega		11:45 a.m.
Birm'ham		
Atlanta		
Rome	5:25 a.m.	
Opelika	8:45 a.m.	5:40 p.m.
Ar Columbus	10:00 a.m.	5:00 p.m.
Savannah		6:15 a.m.

COLUMBUS & ROME RAILWAY.  
LY Columbus 3:05 p.m.  
Ar Greenville 6:15 p.m.  
Ar Greenville 7:00 a.m.  
Ar Columbus 10:25 a.m.

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