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Success in Life.

Address by Rev. A. E. Dickinson, D. D., at the Late 19th Annual Convention of the Williamsburg, Va.

My part in these interesting exercises is to offer a few words of kindly counsel to those present, who are not receiving their well-earned honors at the hands of their glorious old alma mater. Mine is an easy task since there is nothing easier, or more pleasant, than to tell *other people* what to do. One may be a complete failure himself without feeling that he is in the least incapacitated for pointing out to others the path of success. This, at least, is one of the things about which the man can say most who knows least. If he can do nothing else, he can have the serene satisfaction of knowing that he can tell others what to do.

There never was a time in all the history of the world, when so many people were giving advice as now, nor has there ever been a time when all other helps were so freely bestowed—and often without money and without price. With so many pointing to the best path, and with so much other aid so unstintingly given, why is it that so few win in life's great struggle? Look which way we may, our eyes fall upon the scattered wrecks, whose early dawning was as cloudless as yours. They, too, entered the race as you do today, with the ringing applause and congratulations of admiring friends, but soon they fell behind—and out.

There is one great fact about which there is, alas, no room for doubt; namely, that in all the callings of life there are many failures—many complete and unmitigated failures. None can question this. Take the legal profession, to which some of you are doubtless looking as the calling in which you hope for wealth and fame. For every busy prosperous lawyer, how many there are hanging around with nothing to do—waiting for cases that never come, until their own case becomes lamentable in the extreme. And the preachers, how many of them are "walking about Zion" looking for places and calls, but looking in vain. And thus, too, it is with many who devote themselves to the healing art. They grow sick and die while waiting for others to call for their services. How is it that many men who have had the advantages of collegiate education, and while so many without any such aids succeed, and succeed grandly?

When we leave the learned professions and come to those who make their bread by the sweat of their brow, we find that those who are blessed with any considerable measure of success are in a very small minority. Many of the farmers of the country are not slow to emphasize the fact that they are not doing well, and yet, even among them, as among other classes, you will find, here and there, those who are conspicuous and inspiring illustrations of what great possibilities are in the reach of all who make the best of their opportunities. Why should one farmer rise to the highest success while a dozen around him equally well equipped, and with opportunities as favorable, and with natural endowments as good, fail? It is not the result of mere chance. If one acre of land grows under its golden harvest, and another acre adjoining it is naked and bare, no one attributes that difference to chance. It is sufficiently explained by the fact that the one has been fertilized and cultivated, while the other has not.

One singular thing about many who are conspicuous, chiefly because of their failures, is that it never dawns upon them that the *fault is their own*. They will seek to explain the fact by some cause outside of themselves, even if they have to go to the ends of the earth to find it. It may be manifest to every one that the fault lies within themselves, but they will always look about themselves for it. Sometimes you may have heard one explaining why he has failed to meet the expectations of those with whom he was associated in early manhood, but you have rarely, if ever, heard him say frankly that the fault was his own. The fault he will put at the door of others.

You will find it no easy thing to make the average farmer admit that, to some extent at least, his lack of prosperity is due largely to his own fault. Adapting himself to the changed conditions which have come with these later years. It is easier to lay the blame upon others—to charge that injustice is done by all other callings to this most honorable calling to which all others must look for the means of existence. You would find it difficult to convince him that he would have less reason to complain, if he were to get out of the old rut and adopt improved methods. And yet, possibly the complete demonstration of this fact is before his very eyes, in the neighbor whose land adjoins his own, who has adapted himself to the exigencies of the times, and is actually giving an object lesson of how happy and independent a farmer can be. Such a man no longer puts all his eggs into one basket. Instead of relying wholly upon a few staples, he is constantly adding to his list of industries. If he fails with one he succeeds with another, and when he strikes the balance, at the close of the year, there is more to make him glad than sad. He not only raises diversified products, but he seeks to make them equal to anything the market affords, and thus he commands the best prices. It is one thing to produce a little butter, which a cross-roads merchant will buy, for a few cents a pound, to be paid for in goods, upon which he puts his own

price, and quite another thing to make it of such standard quality that it will sell as readily, and for as much, as the best article which bears the brand of "Goshen." The farmer who thus falls in with the new order of things will always have his share of the good things of this world, but you will find it no easy thing to make many of the noble men who till the soil believe that such is the case.

There is a fascination about laying out troubles upon others which is not confined to any one class or condition, but is found among all callings in life. I have a friend who has a dozen times attempted to run a newspaper, and every time he has run it to the ground, and yet to day (and to his last day) he will insist that but for the fault of others, these sundry vanishing ventures would each have been a shining success.

It would not be difficult to cite other instances in which men have failed as signally, who never once dreamed that the fault was theirs. It is human nature to take the good to ourselves, and give the bad to our neighbors.

WHY SO MANY FAILURES? Every rational being is sent into the world on a special mission—to do some one thing which he can do better than he can do anything else. The gifts and graces of no two are exactly alike. Each has his own peculiar bent or bias, and this is to him the voice of God which rightly interpreted and heeded, leads into the best possible pathway. It may call us to an humble service, but it will be the highest and noblest within the sphere of our capabilities.

Many a man who might have been an inspiring success had he given himself to the mission for which nature designed him, by turning to something else becomes the most miserable of blunders. "Be what nature intended you for, and you will succeed; be anything else and you will be ten thousand times worse than nothing."

Before deciding upon a profession every young man should give solemn and earnest and prayerful thought to this matter. Let him take time to study the indications of providence, and thus ascertain what is his call. We are accustomed to think of the divine call as coming to apostles, prophets and evangelists; we do well to consider whether every man that comes into the world is not as truly as they called of God, and set apart to a special work. As to what that work is, he who inquired aright shall most surely be guided aright. But, if one heedlessly rushes into something to which he is not fitted, to gratify friends who are often too ready to advise in such matters, or to gratify an unholy ambition, he will probably have all the rest of his life in which to deplore the mistake thus early made.

Find out, first of all, what God wants you to be, and be that. One had better succeed in the lowest calling than to fail in the highest. It is better to do one thing well than to do several things poorly. But it is hard to make many good people believe it. Many a man has failed at half a dozen callings who would have succeeded grandly had he selected some one of the many things he has been attempting to run, and said as the Apostle Paul, "this one thing I do." Many a planter is almost ready to perish for bread, simply because, instead of taking a few acres and cultivating them closely, he has scratched over scores of acres which brought him no return, and his children may be crying in vain for milk, because instead of having one cow well cared for, there are several running hither and thither, not cared for at all.

This is the day of specialists. The physician devotes himself to some one organ, the lawyer gives himself to some one phase of the law, the linguist takes some one department of some one language, while the scientist takes for his life work the study of some one section of a given science. "We must have the courage," to use Sydney Smith's words, "to be ignorant of a great number of things in order to avoid the calamity of being ignorant of everything."

If one is going to succeed in life, he cannot too soon learn to lean upon himself. The more completely one is left to his own unaided exertions, the more surely he will win the prize, and the brighter it will be when won. How seldom do we see the sons of rich people coming to the front among those who do great things for God and humanity! More and more the thoughtful and wise are feeling that inherited wealth is inherited calamity. Believe me, young men, when I tell you that the more you are left to your unaided personal exertions in life's great struggle, the more surely you will struggle up, and the more you look to others to lift you along, the worse it will be for you. It is the frown of the world and not its smile that makes us strong to do God's work. Naturalists tell us that the fish which swim up stream have the best developed backbones. A man to be worth anything to his fellow-men must have a backbone. He must be ever ready to shoulder responsibility, and stand for the right at any and every cost. When called to choose between congratulations and curses, he will often deliberately take the latter, preferring to be misunderstood and misrepresented, by even his best friends, to retaining their favor at the loss of his own self-respect. Such a man, ninety-nine cases in one hundred, even in this life, will get far more out of this world (to say nothing of the better life where he will reap life everlasting) than the mere time-server, whose one thought is self-advancement.

The truth is, that you can't fool the

people now as it was done years ago. The schoolmaster is abroad in the land, and the whole public is being enlightened. All around are men and women who are doing a good deal of independent thinking. As quick as thought, almost, they will see through you and ascertain of what kind of stuff you are made, and their measure of you will be accepted by the less intelligent around them as the true measure; and then, if you are at fault, you will be left to drag miserably along with all your hollow, brazen face pretensions of being the people's friend and champion.

A young man had come back from the Theological Seminary to enter upon an important pastorate, and many were the friends who were congratulating him upon the high honors he had won in University and Theological studies, and on the brilliant future before him in the great church whose call he had accepted, when an old man present added a word. He said: "Young man, you now need but one thing to put you into full sympathy with your work and the world, and that is some great sorrow, which shall bring to your aching heart a sweet and abiding sense of the truths you are to preach to others."

The old man was right. All the learning of all lands and ages will not fit us to work aright with men and for men, unless we, like our Master, are touched with the feeling of their infirmities, and can weep with those who weep, as well as rejoice with those who rejoice. The heart even more than the head wins in life's great conflict. When both heart and head are rightly trained and rightly directed, how sure and steady one moves on to the accomplishment of his mission on earth.

There must be, too, a whole-souled devotion to the special calling to which you give yourself, and a constant seeking to avail yourself of every help that can be secured. In this day it will not do to run in the old ruts—to cling to methods simply because they were held by those who have gone before you. In everything we should look out for a more excellent way. It has been well said that "nothing has been done by a man that can not be better done by another." There is no effort of science or art that may not be exceeded. There's no depth of philosophy that cannot be deeper sounded; no flight of imagination that may not be passed by strong and soaring wing."

But, to improve on those who have gone before us, we must go ahead of them in burning enthusiasm and tireless labor. It is the sharpness of the appetite that extracts nourishment from food. If one is devoid of appetite, his food does him no good. And thus it is with the manifold advantages we have over our fathers in facilities and appliances for working out greater results in art and science, and all that. We should accept gratefully this better equipment, these more favorable environments, and turn them to the best possible advantages. The men who have thus far ruled the world have been the men who have done this, and it will be so to the end. There is nothing like having a lofty aim, and a determined purpose, and an all-consuming zeal. One of the world's greatest warriors, when reminded that man was the creature of circumstances, replied: "But I make circumstances."

All things are possible to the brave hearted man who is ready to do and die for the right, but nothing awaits him who is half-hearted and distrustful but failure. If I were asked for one of the greatest evils of the day, I would not hesitate to reply, too many indiscriminate attempts at helping people who ought to be left to help themselves. It has been half a century since a venerable minister of the gospel, in discussing the evil consequences of helping people, who would be all the better for helping themselves, said: "If one were to ask me for a fish I would much prefer to send him a hook and let him catch the fish himself."

We must help others, of course we must, but we will do that all the better if through life we have a profound and all-consuming desire to make the best of the gifts with which God has endowed us, while at the same time we encourage all around us to do the same.

In the highest sense, young gentlemen, no man who lives aright will fail to find success. The success that may not have what the world points to as its highest proofs of success. He may not have a large amount to his credit in the bank; he may hold no office of high political influence, but he will have what is far better. The Apostle Paul and Martin Luther and Adoniram Judson were accounted as failures by many in their day. The humble Nazarene was thought of as a failure, by many around him, the very day on which he said: "If I be lifted up I will draw all men unto me." He saw even then, despised and rejected as he was, that his life and death would lift the world back to God, that through all time and among all intelligences, in heaven and earth, his work would tell, and hence he was calm and serene even under his sorest trials. He could afford to wait and to be patient. Thus each of us may catch his spirit, think his thoughts, follow in his footsteps and move on the same lofty plane, knowing that as surely we too shall come off conquerors and more than conquerors through his grace.

The great result of Christ's life came after he had left the world. Every new convert since has been a new Lazarus, walking forth from his grave to tell how wisely and well the man of Nazareth wrought. Every new year that has trembled in the eye of

the Christian, as he has gone forth to do the bidding of his Master, has been a new demonstration of the success of his holy mission on earth. To some extent this will be true of all who live aright. They may be sad and discouraged with what they see of the little they are doing in the world, but they do not see it all. Our works follow us, and down through the ages, and through the everlasting ages, good influences will extend and spread. We only begin to live when we die. To decide this question as to how much of a success your life has been, you must wait until you can bring to bear upon it the arithmetic of heaven. Up there upon some towering Alpine peak you may be able to count up the good that the weakest and feeblest saint has done, but you can never do it here. Crowns and kingdoms are to be taken into the account, and here we know not how to estimate them. Then up and onward! Life is too short, its issues are too vast for us to hesitate or doubt, or waste its precious moments. Remember that there is no lost cause in the conflict to which I summon you this day. Every one who thus lives shall succeed and succeed grandly. And remember, too, as another has said: "The talent of success is nothing more than doing what you can do well, without a thought of fame."

The Church at Brewton.

It was my privilege to preach to this church on a recent Sabbath, by invitation from some of the brethren under somewhat embarrassing circumstances. They had been feeling about for a pastor. It became my duty under the circumstances to announce in the beginning that I was not a candidate for the pastorate, nor could I be induced under any circumstances to accept, even if chosen, unless there was the most unmistakable indication of Providence.

After preaching, to my astonishment, not knowing it was the day appointed for election, it was announced to me by the brother whose hospitality I was enjoying, upon his arrival home, that the church had overwhelmingly called me to the pastorate. I love this people; have known them long, but I had thought I was quietly resting in a rural home to be undisturbed at least until I had fully recovered my health. I meet a committee of nine this morning to show me "the unmistakable indications of Providence." Should they succeed, I am forced again to abandon my dreams of further rest until I enter upon the saint's rest of heaven.

The church is awake and working nicely. They hold two prayer meetings a week, and conduct a service at the church Sabbath morning, and have a Sabbath-school of one hundred and seventy-five, with very many of the old members engaged. Bro. Brooks, the superintendent, is destined to be one of the first ones of the state.

I was simply charmed at the unanimity with which the entire brotherhood seemed to be acting. There is a golden future for Brewton Baptist church if they should procure the services of the right man for the place.

B. H. CRUMPTON.

The Coin of Polite Society.

Whenever a kindly or considerate act is shown you, my dear, be always careful to say that magic index to good breeding—"Thank you." Certainly you say it to the man friend who has given you an evening of amusement at the theatre, or the concert, or who has taken you to and from a friend's home.

To whom else should you say it? To the useful servant who hands you your letters, who makes a special point of keeping your room in good order, and who, remembering that you liked certain things placed in a certain way, was careful always to do it.

To the stranger who holds open a door for you, to the elevator man who saves you climbing so many stairs, to the man who gives you a seat in car or omnibus, and to anybody, in any station of life, who shows you a courtesy of any kind. We are apt to be very stingy with our thanks; to accept things entirely too much for granted, and to believe, in having courtesies shown us, that they are only what we deserve. No, this is the wrong way of looking at it, and some day it will serve that girl right—that girl who believes that the good things of life in the way of politeness are hers lawfully, and that without any effort on her part they can be retained, will discover her mistake. You can never be too generous with thank you's; they are the current coin of polite society, the circulation of which tends to make everybody more eager to do unto others as they would be done by. No girl makes a mistake who has a thank you always ready. It is the index to a good character and a loving heart. Politeness is golden, and thank you is the coin which passes everywhere and is recognized by all.—RUTH ASHMORE, in *Ladies' Home Journal*.

The thanks of business men generally are due Secretary Foster for the prompt and efficient way in which the matter (of making treasury note paper hard to counterfeit) has been investigated, and for the resulting improvements which are about to be made.—Boston Advertiser.

President Hyde, of Bowdoin, rises to explain that he does not consider athletics and scholarship as precisely synonymous, but that good physical development, which is an indispensable condition of success in athletics, is also a favorable condition of success in scholarship.—Boston Budget.

Affairs in Mexico.

Eds. Ala. Baptist: In reply to your question as to the accuracy of the Associated Press reports, concerning the certainty of revolution in Mexico, I take pleasure in saying that these dispatches are, for the most part, reliable. The hand of the Jesuit may be seen in many of them. That this association has truckled with the political policy of Rome has become notorious, and for this reason all of its dispatches bearing directly or indirectly upon the pretensions of that church must be taken "with a grain of salt." Unfortunately the greater part of the stuff that appears in the American papers as "news from Mexico" is dashed out by irresponsible scribblers who neither read nor speak the language of the land, and whose studies of Mexican manners and politics are superficial and colored by preconceptions. They assassinate the truth in order to startle the natives at home.

Revolutions in Mexico are as yet an uncertain quantity. This is the land of earthquakes and the unexpected. That the revolutionary spirit has been smothered out few would assert. It merely smolders. Still the people are being educated towards peace. Twenty years of quietude has permitted a generation to come into existence who recognize other appellate courts than those fields "where the grape is lead and the vintage blood." These are the revolutions of customs, habits, methods, ideas, and are bloodless.

The attacks made by the Associated Press reporter upon the Diaz government are unjustly severe, and some parts of them are inexcusable misrepresentations. It is not true that Diaz has "suppressed all public meetings, and all newspapers antagonistic to him and his policy." Anti-Diaz meetings are by no means uncommon. There is quite a respectable independent press receiving no governmental subvention. These periodical free lances are frequently severely spoken in their criticisms of men and measures. The conservative press, controlled by the priesthood, is tireless and venomous in its opposition to the present liberal policy. Then, too, there are great numbers of Roman Catholic papers publishing whose political bitterness towards the administration could scarcely be surpassed. The "private dispatches" professing to come "from old and prominent citizens of the City of Mexico" make the ridiculous statement that "since the marriage of Diaz to an American, the wrath of the masses has been nursed, but has grown until now it can be kept in bounds no longer." It appears quite improbable that any prominent citizen of Mexico should be ignorant of the fact that the first lady of the land, Senora Carmen Rubio de Diaz, is neither an American nor a Protestant. The latter part of the paragraph quoted, indeed the greater portion of the article, is as untrue as the statement.

It is as impossible to forecast the political horoscope of Mexico as it is that of Europe. The development of the question depends upon the most uncertain contingencies. We must calculate upon the unexpected. It is to be doubted whether those who know the secrets of the inner circles of current politics can do other than astutely surmise as to the coming events of a month or a year. Any contemplated revolution must be arranged with the utmost secrecy, and sprung suddenly. There seems to be no fear of any immediate effort at revolution. The perfect organization of all the departments both civil and military would seem to preclude the possibility of such a thing. The City of Mexico, the political nerve center of the Republic, is in instantaneous telegraphic communication with even the remotest districts. The railroads make the rapid mobilization of the military at any desired point easily possible. This, with the characteristic determination and resolution of the Executive, would seem to guarantee the enforcement of peace until some new and unexpected factor begins to work.

The uncertainty of life is one of the prominent factors entering into the matter of perpetuity of peace in Mexico. The death of Diaz would almost surely be the signal for an eruption of this slumbering volcano. He is the motive power of his administration; he is the political balance wheel. Upon so delicate a thread as this hangs the tranquility of the nation. Diaz has proven himself to be the first in peace, as he was the first in war. He is a strong, progressive, broad minded statesman. The mighty strides which Mexico has made during the last twenty years are due largely to this one man. If ambition has at times beclouded his patriotism, it is none the less true that his patriotism has ever tempered his ambition. He has grown great with his land, not at her expense. Had a weaker hand been at the wheel, Mexico would have long since been dashed into a multitude of petty political fiefdoms between the wave and the rock of civil embroilment. Mexico's old time instability was due to the oppression and ambition of the priest. They are the plotters of today against the Diaz government, which secures to all the exercise of religious liberty. These priestly politicians grind their teeth in impotent fury at this clause in the Juarez constitution, and plot unceasingly for the overthrow of the liberal government. They keep their people in a perpetual political stew. Most people now know that the Spanish American Republics are such only in name. This is not the fault of the presidents, but of the priests. No genuinely Roman Catholic people can be republican.

The people do not, on pain of eternal destruction, dare think and vote for themselves. From this border line between Texas and Mexico to the Cape of Good Hope, there is no such thing as a Republic, according to the American acceptance of the word. Republics can exist only where the people are Republicans. Republicanism signifies a government of the people, by the people, for the people. The great question is: Shall the Roman Catholic countries be left to the government of the people, by the people, for the people, or shall the government be of the priest, and for the priest, and for the people, by the president, for the people. Between the government of an autocratic president like Diaz, and a government of the priest, like that of Corrigan, in New York, any citizen, left to his own judgment, would decide for the first.

If Diaz is despotic, he is so from necessity. There can be no such thing as a popular election for the presidential office in Mexico. The priests would make up all the tickets. The pope's appointee would wear the crown now belonging to this uncrowned king, the president. Better a thousand times for the moral, spiritual and material good of Mexico that the reins of State be held by an autocratic president, than by a papal prelate.

The president of Mexico holds a position of pre-eminence responsibility. He must needs have an iron hand to hold together so many mutually antagonistic political tendencies. Taking everything into consideration he has done marvelously well. He has fostered liberal institutions at home, and established his country's credit abroad. He is, by despotic means at times, perhaps, giving his people object lessons in the advantages of peace. Through his influence well behaved foreigners are welcomed, and their investments protected. As yet, this people must be governed; they need just such a strong, central government as President Diaz secures to them. They are as yet, children in the art and science of self government. They would mistake license for liberty. Diaz has his people in a training school. Get us hope the day may not be distant when they can learn to read their excellent Constitution aright, and not need, as they do now, the paternal hand of a centralized government to enforce their obedience.

HUGH P. MCCORMICK.
Zacatecas, Mexico, Sept. 1, 1891.

Our Washington Letter.

Before now sermons have been preached by stones and by babbling brooks, therefore it is not strange that the beautiful exhibit made in the east wing of the National Museum building of the American Pomological Society, which began its annual session here yesterday, should suggest to thoughtful minds the scriptural text, "By their fruits ye shall know them." Upon a number of long, low tables are nearly 1,000 plates, each containing select specimens of fruit grown by members of this useful society. Taking the biblical text for a guide, it appeared to me that this beautiful collection of fruits, embracing the products of almost every known species that can be grown from semi-tropical Florida and Southern California, to the section along the Northern limits of the United States, proved the members of the American Pomological Society to be intelligent laborers in nature's vineyards and masters of the art of cultivating nature's products so as to get the best results.

The exhibit is also, in a certain sense, emblematical of the final exhibit which must be made by those who have been endowed by a beneficent Almighty with a talent for controlling and influencing the naturally wayward and impulsive natures of human beings. And one almost shudders to think that many of the plates which might easily be made radiant by the halos which surround redeemed souls will, when the time of final accounting comes, be found empty, and the judge will consign those who have wasted the valuable talents they possessed to everlasting punishment, while those who have been diligent will have the fruits of their diligence to exhibit, and will be duly rewarded for the good work they have performed, even as the member of the Pomological Society who produces a better species of fruit than existed before he began his efforts to improve it is rewarded by his worldly success. It is a worthy ambition to devote one's life to the improving of any nature's products, but more worthy to devote it to the improvement of one's fellow man.

Another organization, the members of which are engaged in work that is of itself ennobling, and which few men can conscientiously perform without becoming better, met here yesterday in triennial session. I refer to the Congress of American Physicians and Surgeons, which comprises in its membership the dozen or more large medical and surgical associations of the United States, composed of leading physicians and surgeons in all sections of our country. It would be difficult to find a more intellectual or dignified body of men than this Congress, which was yesterday called to order in G. A. Hall.

A gentleman who has had a wide experience in national legislative matters, gave expression in a private talk to some very interesting opinions on the question of whether the World's Fair shall be closed on the Sabbath day. He said: "Those who are opposed to the opening of the World's Fair at Chicago on Sunday have a splendid opportunity to get a law enacted by Congress this winter positively prohibiting the opening of

the gates on Sunday, if they are energetic enough in embracing it. Under ordinary conditions it might have been very difficult to have persuaded Congress to legislate upon the subject, but all difficulty will be removed when the World's Fair management makes its application for a loan of \$5,000,000 from the Government. When the bill for that purpose comes before Congress it will be easy to offer an amendment thereto making the loan contingent upon the closing of the Fair on Sundays. If this be done, and all of those opposed to opening the Exposition on Sundays will take the trouble to make their wishes known to their Senators and Representatives, the amendment will be no doubt in anybody's mind about the closing of the Exposition on the Sabbath. If this opportunity be not taken advantage of, the Board of Managers of the Fair will, in my opinion, sanction the opening of the Fair on Sundays. This opinion is based upon the consent of members of the Board. An attempt at such a move has been made to get the members of the Board to commit themselves on this question, and there has been such unanimity in their replies to the effect that there was plenty of time and that they would not decide the question until just before the time for the opening of the Exposition, that I have come to the conclusion that they fully intend that it shall be open on Sundays, but do not care to so announce until it shall be too late to prevent it by Congressional legislation, which is the only way it can be prevented." If anything is to be done to influence Congress in this matter, it is none too early to begin now.

If a committee of prominent members of every congregation in the United States would take up this question and devote a little time to it between now and December, a power might be organized that would be strong enough to compel regard for its wishes in the halls of Congress.

Utilizing Newspaper Reading.

Instead of thinking for themselves, on the great political, social, economic, and religious questions of the day, the great majority of men let the daily or weekly journal do their thinking for them. In half an hour, while sipping their coffee or tea, they have learned not only what subjects are agitating the world of politics, theology, science or letters, but what opinions they ought to hold regarding them. Instead of reacting upon what they read, challenging the assertions made or the conclusions drawn, their minds are mere passive recipients, conduits through which day after day a stream of news, gossip, jests, and ready-made opinions runs, without making a more permanent impression than water upon a waterspout.

We believe that newspaper reading, instead of being abortive, may be utilized so as to be of permanent profit. Every good newspaper in the course of a year contains hundreds of valuable articles—essays, lectures, disquisitions, poems, extracts from new or old books, reviews, or magazines, etc., etc.—which are of lasting interest, and which should be cut out and preserved in envelopes or scrap-books, for future reading or reference. This, we are told, was a practice of the Victorian Bancroft. A great newspaper reader, he rarely took up one without finding in its columns something which he deemed worthy of preservation; his encyclopedias were immense collections of newspaper articles which had been pasted into his scrap books under the topics to which they referred. Next to the enjoyment of some sterling classic or an epoch-making book by a modern thinker, we know of no greater pleasure than the reading of such a collection when carefully made. To a writer it is invaluable. Often when he is at a loss for a topic or for ideas—on the verge of mental bankruptcy, every draft made on his brain being protested—these extracts, to which some thoughtful and suggestive writer has squeezed the results of his matured experience, observation and reflection, will give a stimulus to the brain that will almost instantly break the ice in which one's ideas are congealed and make them roll upon paper in a flood.—Wm. Mahanes, LL. D., in *The Standard*.

The Puritan iconoclasm which tore from the church walls pictures of the lovely Madonna, and gave images and rosaries and crucifixes to be burned, which built the desolate, bare, ugly meeting houses of early New England, and scowled with Bradford on the Christmas games, was simply a declaration that the multiplication of pictures and rosaries and images had not made men and women more truthful, upright, liberty-loving, and self denying; had not yet purified and ennobled human life in England. Perhaps they were doing the good work, but unperceptibly to the eager Puritans. Saints' days and rosaries, they said, will not bring a heaven upon earth. There are probably enough dead saints in the calendar to make a saint's day of every day in the year. But what we need, brethren, is not so much days of the saints, as saints for the days.—*Harper's Magazine*.

If you want to spoil all that God gives you, if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish, and it is done at once. Think about yourself, what respect people ought to pay you, what people think of you, and then nothing to you will be pure.—Charles Kingsley.

Central Committee

On Woman's Work for Missions and in the Churches.

We have been so long accustomed to hear of the Red Man's disappearing before the march of civilization, that we are apt to think of Indians as rapidly dying out. Yet there are now as many Indians on this continent as were here when Columbus discovered America. There are about 250,000, not including Alaska. Adding her 70,000 we have 320,000 heathen savages under our own government. Not a word should any Christian say against the most extended and generous efforts for foreign missions. But what should we not do for these heathen so near us, and whose presence and conduct are vital forces in our own progress?

The five civilized tribes of the Indian Territory, the Cherokee, Creek, Choctaws, Chickasaws and Seminoles, emigrated from the South. It is eminently fit and proper that those who possess the rich lands that these tribes were forced to leave, should put forth generous exertions for their evangelization. Missionary work among these tribes began before their removal. Everybody has heard of the bloody battle of Missionary Ridge. But everybody does not know that a mission station for preaching to the Indians, early in the century, gave the name to this ridge. The Southern Baptist Convention did a great work among these people before the war.

But the war, which rolled such awful disaster upon the South, was doubly disastrous to the Indian Territory. Their country was the highway for both armies. Every vestige of their young and promising progress in civilization and education, was swept away. The "braves" of the Choctaws, Chickasaws and Seminoles, almost to a man, entered the Confederate army; and it was in fighting for us that they lost their all. If there is a spark of generosity or chivalry left among us, surely this fact forms a claim on our sympathy and assistance. The recuperation of the ruined tribes was wonderful. They reorganized their governments, opened new schools, and with the assistance of devoted missionaries have within twenty-five years made great progress.

They readily accept the gospel. Baptists, Methodists and Presbyterians have flourishing missions. The United States Government is slowly awakening to the fact that its course toward the Indians is a blot on its history. For the last forty-five years it has spent annually ten million dollars fighting them. At last it has adopted a more economical policy, and devotes half a million toward educating them.

The Levering School, founded, and in part maintained by the noble, we will not say princely, Leverings, for in what part of the world is there a prince who gives like our American philanthropists—has severed its connection with the Home Board. The Creek Nation has assumed the education of its own youth. It enjoys the singular distinction of having a larger school fund per capita than any nation on earth!

A very striking and instructive comparison may be made of these five civilized tribes with sixty-six uncivilized tribes; and will afford the very highest encouragement to missionary labor among the Indians.

Woman's Work.

We are reminded that God in his providence has honored woman many times with his commissions. Did not a Jewish maiden send the mighty Naaman to be healed? Was not a woman, Joel, the deliverer of her people, and the lovely Esther God's appointed instrument for saving his chosen from harm? The poor Samaritan woman was honored with an account of Christ's mission from his own lips, and the first commission of the risen Lord was given to woman, "Go tell the brethren." Dr. Herrick Johnson says: "I stand amazed before the revelations of the last decade as to how a woman may help Christ's Kingdom to come." What unused and unguessed resources have been lying hid, that this woman's work has called for their secret places, and sent on missionary errands around the world.

Women can do everything. They can give, and serve and pray. The best example of self-denying liberality, and the best example of loving service in the Bible, are recorded of woman. The gift, a widow's mite; the prayer, that of a mother for a daughter possessed of a devil. The service, was the anointing of Jesus with a box of ointment. Such prayer, such ministry, such giving, is within the power of all women, who will answer the call of the Master, "Go work my vineyard."

I remember the account of the work of a young Baptist bride, that went to a town in Mississippi finding no church of her own faith, began by constituting herself an aid society for building one. For two years she worked alone, realizing \$200 from her efforts. Then with three poor girls she organized a circle which was increased by an aged lady, poor and illiterate, but who brought her mite to bring to her house the blessing of a preached gospel. Drs. W. Landrum and W. D. Powell were two of the preachers secured by these efforts. To day, a beautiful church stands as a memorial to these women, and W. D. Powell went from there to Texas so impressed with what a woman could do that he told the story time and again, and afterwards said to her, "Madam, I have set Texas afire with your example."—Mrs. G. B. EAGER, in *Mobile Union*.

Detroit Free Press: With the whole surface of the earth covered with politicians it is no wonder truth lies at the bottom of a well.

Miss Alice M. Fletcher, of the United

By REV. W. A. WHITTLE, Introduction by Hon. J. L. M. CURRY, LL. D.
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Cure of Disease Without Medicine

BASED on new theories of the cause and cure of disease, it deals with the electrical and magnetic conditions of the body and the gases surrounding it in the atmosphere, controlling these conditions at will. It is not electricity.

DISEASE is simply impaired vitality. The Electropoise constantly adds to the vitality and only assists nature, in nature's way, to throw off the trouble. Nothing is easier of proof than that, with this treatment, cures are made which by all other known means are impossible.

ACUTE CASES of all kinds are cured in hours by its random use.

One-tenth the intelligence and perseverance devoted to ordinary methods of medication works miracles in all CHRONIC CASES.

This is an inexhaustible home treatment.

For testimonials from people YOU KNOW and all further information, call on or address T. M. VASS, Local Agent, Montgomery, Ala., or DuBois & Webb, GENERAL AGENTS, 1913 1st Ave., BIRMINGHAM, ALA.

GERMETUER CURES FEVERS.

As responsible, intelligent men we make the statement, that after long experience and ample test, we believe GERMETUER will break any case of ordinary or typhoid fever within twelve hours from first dose. Our belief is based on such testimony as we offer below:

Rev. T. C. BOYKIN, State S. S. Evangelist for Georgia, states: My daughter had a slow fever for several days, and the symptoms all pointed to a protracted case of typhoid fever. We used the usual remedies for several days, but with little if any benefit. We then tried the Royal Germetuer, and nothing else. The second day after its use there was a clear remission of the fever, and on the third day she was able to sit up. After that she continued to improve steadily, and now is entirely restored. We attribute these happy results to the use of Royal Germetuer.

Decatur, Ga. T. C. BOYKIN.

Rev. J. L. WHITE, Pastor First Baptist Church, Durham, N.C., writes: The night after we got to Blowing Rock (N. C.), my wife was taken down with a severe fever, with every indication of its being typhoid. I called in the physician, but he did her no good, and on the third night, at midnight, I began giving her Germetuer every two hours. Soon she fell asleep, became perspiring, and awoke next morning without any fever. The Germetuer did it. We started home that day, still using Germetuer, and Mrs. White improved all the way, and has had no fever since.

Durham, N. C. J. L. WHITE.

These are from people well known and thoroughly reliable. Their experience is not peculiar, for the remedy is undoubtedly the best remedy known for FEVERS.

Do not fail to use it for stomach and bowel troubles, such as Cholera, Cholera Infantum (dose often cut), CHOLERA INFANTUM (safe to give at ANY age), Diarrhoea, Dysentery, etc.

Keep it always on hand; it will save money. Sold by drug dealer.

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\$20 Favorite Singer Sewing Machine. HIGH ARM \$25.00. Each Machine has a drop leaf fancy cover, two large drawers, with nickel rings, and a full set of Attachments, equal to any Singer Machine sold from \$40.00.

\$60 by Canvasers. A trial in your home before payment is asked. Buy direct of the Manufacturer and save agents' profits besides getting certificates of warranty for five years. Send for testimonials to Co-operative Sewing Machine Co., 269 S. 11th St., Philadelphia, Pa. WE PAY FREIGHT.

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A Guarantee Cure for Piles of whatever kind or degree—External, Internal, Blind or Bleeding, Itching, Chronic, Recent or Hereditary. This Remedy has positively never been known to fail. \$1.00 a box, six boxes for \$5.00 sent by mail prepaid on receipt of price. A written Guarantee positively given to each purchaser of six boxes. No refund if not cured. Guarantee issued by G. F. FOWLER, Druggist, Sole Agent, Montgomery, Ala. Sample Package Free.



Syrup of Figs

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, head-aches and fevers, and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. A reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

CALIFORNIA FIG SYRUP CO. SAN FRANCISCO, CAL. LOUISVILLE, KY. NEW YORK, N.Y.

Chandler Bros.

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1. No picture must bear the Artist's name.
2. All pictures entered for competition must be painted or drawn between June and November 24th, 1891.
3. All pictures must be framed.
4. All pictures not framed by us will be charged \$1.00 entrance fee. If framed by us, entrance free.

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Best Oil Painting by Artist taking less than one year, 10.00
Best Crayon by Artist taking more than one year, 15.00
Best Crayon by Artist taking less than one year, 5.00

For further information write or call on

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Schedule in effect May 11th, 1891.

Leave Montgomery	8:30 pm	4:00 pm
Ar. Sprague Junction	6:25 am	4:50 pm
Troy	11:00 am	6:17 pm
Oriskany	11:40 am	8:00 pm
Midland City	1:57 pm	9:10 pm
Dothan	2:20 pm	9:30 pm
Gordon	3:05 pm	10:12 pm
Bainbridge	3:30 pm	11:30 pm
Thomasville	6:00 pm	
Dupont	9:25 pm	
Waycross	11:25 pm	
Brussels	8:30 am	
Savannah	7:25 am	
Charleston	5:55 am	

Returning train 25 arrives Montgomery 4:40 pm
Returning train 25 arrives Montgomery 10:30 am
Between Sprague Junction and Lufkin.

Leave Sprague Junction	5:00 pm	12:00 pm
Ar. Lufkin	5:12 pm	12:12 pm
Strala	5:37 pm	12:37 pm
Naffels	5:54 pm	12:54 pm
Lafayette	6:05 pm	1: