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Education.

[Address delivered before the late Baptist State Convention, by Rev. W. M. Hare, of Columbia, Ala., and requested for publication in the ALABAMA BAPTIST by the Convention, upon resolution offered by Dr. Geo. B. Bager, of Anniston, Ala.]

It may seem commonplace to say that education is one of the most important subjects that can engage the attention of men, and yet it will be readily admitted that such is the high position which it occupies. When we consider the mighty influence of education, or the want of it, on body, mind and soul, and that, when rightly understood, education contemplates the making of the individual just what he ought to be, and that, if properly understood, it sometimes results in making him just what he ought not to be, or at least fails to realize for him the best results, the importance of the subject and of a clear understanding of it, becomes manifest. It is this recognized importance of the subject that has kept it so constantly before the public. Few subjects have been more universally thought about and talked about and written about, and it is on this account one of the most difficult of subjects to speak entertainingly and instructively upon, especially by one who has given only a general attention to the subject. Sometimes, however, either by accident or otherwise, that the unskillful may present a hackneyed subject in such a way as to elicit thought or fasten conviction and so accomplish good. If your present speaker should have even this accidental success he will be grateful for the opportunity, and hopes the Convention will not feel that the time occupied by him has been spent in vain.

Standing on Point Lookout, on the summit of Lookout Mountain, one gets a commanding view of the prosperous city of Chattanooga spread out in the valley immediately below him. In this general view from a distant point, the prominent points of interest about the city may be seen, such as the churches, the public buildings, the principal thoroughfares and the leading hotels. He may also see the relations which surround the city bear to the city. Upon the left is the Tennessee river, passing through what the Indians long ago named Moccasin Bend; on the right is the low range of hills known as Missionary Ridge, and which gave name to one of the bloodiest battles of the war, while immediately behind the city is Cameron Hill. Looking still farther away, it is said that no less than seven different states of the Union may be seen. From this lofty view the beauty and grandeur of the scene absorbs the attention and monopolize the pen of the writer. If the visitor will descend now and enter the city, many of the objects seen from the mountain top will no longer be visible, and the general beauties of the landscape will disappear, but he may to much better advantage study the individual objects of interest, and would doubtless get a much better idea of the city. He may walk his way through the stores and shops and hotels and public buildings, while the buzz and whirl of factory wheels and spindles, and the rumbling of numerous vehicles over the paved streets, fill his ears with the busy hum of the every day life of the people. As to what he would say about Chattanooga would depend very much upon his point of view. In like manner if we stand at a distance and look upon the subject of education, its general excellencies and beauties, other subjects, will present themselves, but for practical purposes, and it may be, for freshness of treatment as well, let us come down from the mountain top and enter ourselves into close contact with the subject and study it at close range.

The problem of education consists of four quantities, and, as it seems to me, of only four. These are: the subject to be educated, that is, when reduced to the unit, the child, the end to be aimed at in its education; the means to be employed, and the method of using the means; or, in short, the subject, the end, the means, and the method. A clear understanding of the problem involves the careful study of all these quantities. Education is sometimes called an art, but it is clear that this designation applies only to the last of these quantities, that is, to the best method of utilizing the means to bring about the desired end. An artist, in another line, is one who can paint and brush to canvas and produce a picture as an art; education is chiefly experimental, and the advances made have been reached chiefly by experiment, because the sciences on which the arts rest are, as yet, only imperfectly understood. Discussions on education often turn upon methods, as if the other quantities were all known. The usual plan of handling the matter may be mathematically stated thus: Given, the subject, the end, and the means to find the method. But those who have given the matter close attention know how imperfectly and often how erroneously the given quantities are known, and only those know how far the problem still is from final solution.

As to the first of these quantities, the subject to be educated, that is, the child, it is enough for my present purposes, to point out—first, that he is a complex being, best thought of for purposes of education, as consisting of body, mind and soul. Every scheme of education, therefore, which fails to recognize this complex character of the child and fails to provide for it, must of necessity be imperfect, and may be vicious, and it will be readily confessed that education is the best which secures the symmet-

rical development of the whole being. 2nd. That he is plastic; that the child bears within itself the germs of a higher or a lower form, and like the clay in the potter's hands may be moulded into almost any desired shape, either into vessels of honor or dishonor; the particular shape depending largely upon the will of the educator, and his skill or want of skill, and the assiduity in the prosecution of his work. Herein lies to be recognized the true artist. 3rd. That this period of plasticity is limited. It is usually over by twenty-one at latest, and often much earlier than this. The work of education may not be completed at so early an age, but after that it will be along lines already marked out, and by forces already at work, and towards an end good, bad or indifferent, rarely deviated from. As a rule, the period of greatest plasticity is over long before the age of twenty-one is reached. Long ere this the most favorable opportunity to give direction towards the highest and best forms has been utilized wisely or it has been lost, or worse still, turned to vicious ends. The ratio of decrease of plasticity, experience shows, is inverse with the increase of age.

The second quantity in the problem is the end to be aimed at in the education of the child. What is that end? A distinguished writer has said: "In everything we do or mean to do, the first condition of success is that we understand clearly the result we desire to produce. The house builder does not gather together a mass of bricks and timber and mortar, and trust that somehow a house will shape itself out of its materials. Wheels, springs, screws and dial plates will not constitute a watch, unless they are shaped and fitted with the proper relations to one another." And neither will text books and teachers and schools and colleges and universities produce an educated man, unless they are put to proper use, and the use to which they should be put will depend entirely upon the result we desire to bring about.

What then is the end to be produced? The word education, as we know, means a drawing forth, and is applied to the development of the intellectual, moral and physical powers, and, in common use, is made to cover also the acquisition of knowledge. It is at the same time a drawing out and a filling up, and these two processes of drawing out and filling up are held to be not only consistent with each other, but mutually helpful; that the effort to acquire knowledge strengthens and develops the mental powers. The man who is thus drawn out and filled up is called an educated man.

But to what end shall the drawing out be directed, and with what kind of knowledge shall the filling up be? Is the criminal from the slums of the great cities; whose mental, physical and moral powers have been drawn out and developed in the school of crime, and who is well filled with all criminal knowledge, an educated man? It would seem so from the definition, and he is so called, and the most accomplished of these scholars are said to be graduates. Mr. Herbert Spencer says: "To prepare us for complete living is the function which education has to discharge." But what is the "preparation" needed, and what is meant by "complete living"? Doubtless the criminal from the slums has become an adept in crime, making a good living by it and escaping the clutches of the law, would regard himself as prepared for a complete living.

Definitions are permitted to all and in the exercise of this universal and acknowledged right, I beg to submit one which it seems to me is both simple and comprehensive, and which will at least have the merit of serving the purposes of the hour. It looks at the subject from above downwards, rather than from below upwards, from the standpoint of the duty and responsibility of the grown up part of the community to the young. From this point of view the education of the young is the helping of them to be, and the helping of them to know that which we, the grown up part of the community, have learned, by virtue of our longer and larger experience with life; it is best for people to be and best for them to know, remembering always the principle that what a man is, is of vastly more importance than what he knows, and that what he knows is of value only as it helps him to realize what he ought to be.

This definition covers two points; first, that the responsibility for the education of the young rests on the older members of the community, and, 2nd, that the measure of this responsibility is that which the older have learned through their longer experience, and it is best for people to be and best for them to know, remembering always the principle that what a man is, is of vastly more importance than what he knows, and that what he knows is of value only as it helps him to realize what he ought to be. This definition covers two points; first, that the responsibility for the education of the young rests on the older members of the community, and, 2nd, that the measure of this responsibility is that which the older have learned through their longer experience, and it is best for people to be and best for them to know, remembering always the principle that what a man is, is of vastly more importance than what he knows, and that what he knows is of value only as it helps him to realize what he ought to be.

ish or careless parents and their teachers. To my mind this point seems self-evident. Accepting it as true, what shall the education of the young be, and how shall it be accomplished? And since the responsibility of deciding these questions is with us of older growth, what shall be our guide in reaching a conclusion? What the young are to be in this world and the world to come, depends largely on the answer we give to these questions. How then shall parents, teachers, and all who are in any wise charged with this responsibility, find the best possible answer? To me the question seems answered in the definition I have given, that is, that the discharge of our highest duty to the young in this matter of education consists in our helping them and encouraging them to realize for themselves in soul, mind and body that which our experience teaches us it is best for people to be, and in helping them to the acquisition of that knowledge which we have found through our longer and larger acquaintance with life it is best for people to possess. In short, what we have learned it is best for people to know, and we are to help the young to become, and to acquire. And this must be our standard for their education. We cannot go beyond this, for we know nothing better, and we dare not stop short of it. This is the highest standard possible, and we would be false to our great duty to the young if we were content with a lower. This is the end towards which all our educational efforts for the young must be directed. There is positively no other rule to guide us unless we are willing to launch out upon a sea of untried experiment.

Then the next inquiry is, What has our experience in life taught us on these two points, since this is to be our standard for the education of the young? Here is a child, and life is before it and eternity too; what have we learned it is best for it to be and to know in view of the life it is to live here and hereafter? The child cannot answer, and we must, and experience must be our guide. Experience teaches us that it is best for all people to be physically strong and in good health, and to have that knowledge of themselves and of the laws of health that will enable them to live intelligently. Good health and elasticity of muscle are of very great value in the race of life. Time was when a pale face and sunken eyes and an emaciated body were thought to be the peculiar and appropriate badge of a scholar, while a ruddy cheek and a well-developed body and a sparkling eye—these were held to be indicative with a high order of mental development and were regarded as sure mark of physical rather than intellectual activity and were rather scorned than courted by those who affected mental culture. Experience has taught us better sense. The strong and robust, and most evenly balanced minds are found, other things being equal, in well developed bodies, and bodies that are in good health.

The young who come out of college "educated," but with dyspepsia and a bad liver and a broken and shattered physical constitution, all brought on in the process of being educated, whatever may be their mental acquirements, give evidence of having been in the hands of teachers who either did not understand their duty or who did not have the honesty or tact to do it. It is plainly our duty to help the young, whose education is in our hands, to good physical health and development, and to instruct them in the underlying sciences of anatomy, physiology and hygiene.

Again, our contact with life has taught us it is best for people to be mentally strong, to have their mental powers cultivated and developed as highly as possible, and to know something of the nature of mind and something of the laws of thought. The great questions of life are to be passed upon and determined by each individual for himself; questions of duty, questions of business, questions of politics, questions of religion, and he is best fitted to adjust and decide these questions aright whose faculties of mind have been drawn out and made strong by mental drill, and who can think and continuously, to say nothing of the pleasure that comes from the consciousness of intellectual strength and mental culture.

Further, our experience confirms us in the conviction that it is best for all people to be Christians, and to be instructed in the Bible, and the principles of the Christian religion and the evidence of Christianity. Of course I am to be understood as speaking of an assemblage of Christians, and to be addressing them on a subject in which they are directly and immediately interested as Christians. As Christians we can understand our duty to the young in the matter of education only as we look at the subject from a Christian standpoint. Now, I am not saying how people get to be Christians, nor what it takes to constitute one a Christian; I am only speaking of what we have learned by experience it is best for people to be, and of our duty to help and encourage those whose education is in our hands to realize this ideal for themselves. We have had one, five, twenty, forty years experience with life as Christians, and as we have felt the power of the religion of Jesus, and have experienced the sweetness of its joys and the preciousness of its hopes, we have been more and more confirmed in our convictions with each passing year, that it is best for all people to be Christians? They are there by made better citizens, better neighbors, better fathers and mothers, bet-

ter sons and daughters, and only as Christians can they save themselves and discharge their obligations to God.

But I am not only speaking to an assemblage of Christians, but to an assemblage of Baptists, to the Alabama Baptist State Convention. I do not hesitate to affirm that as Baptists we believe it is best for all people to be Baptists, and to be instructed in the faith and practices and principles of the Baptists, and that only in being Baptists can they realize the highest standard of excellence possible on earth.

This belief has been confirmed by our experience with life. It is our duty, therefore, to encourage and help those whose education is entrusted to us to be Baptists. This is not a narrow-minded, dogmatic bigotry; it is simply stating a logical conclusion. If we have found it is best not to be Christians, and not to be Baptists, we must adjust our standard for the education of the young accordingly, but so long as we are honest in our faith and practice as Baptists, our standard of education must conform to our experience. What, do you ask, shall a parent educate his children to be Mohammedans, or Buddhists, or Confucians, or Mormons? Certainly; if experience teaches him it is best for people to be Mohammedans, or Buddhists, or Confucians, or Mormons. He has no other rule to guide him. And the logic loses none of its force when applied to Christians and to Baptists. As Baptists we could not be expected to encourage and help people to be Mohammedans, for that would contradict our experience as to what people ought to be. And the next worse thing would be to fail to encourage and help them to be Christians and Baptists. Those people, who, pretending a larger liberality, neglect to instruct their children in these matters, on the plea of letting them grow up and decide for themselves, either do not understand their duty or willfully shirk a solemn responsibility. This plea for ignorance in any other direction would be just as sensible. There would be just as much sense, or rather just as much nonsense, in allowing them to grow up uninstructed in mathematics and writing, until they were able enough to decide for themselves what book on arithmetic they would study, or what system of penmanship they would adopt. What condition would they be in to decide these questions when they grew up if they were uninstructed in these branches of study?

The idea some parents seem to have of their duty to their children is to allow them to grow up as nearly blank in religious matters as possible until they are sufficiently mature to choose for themselves. And these parents call themselves liberal! But how are such "mature" persons to decide intelligently these momentous questions of highest duty when they are confessedly uninstructed in them? The truth is, such persons, the victims of a mistaken notion of parental duty, are usually the easy prey of petty notions and whims and prejudices, and decide their religious lives, if they lead any at all, not upon intelligent principle, but upon the ground of convenience or social advantage, or some other equally trivial basis. Few sights are sadder than that of young persons coming out of college with their diplomas, well instructed in the arts and sciences, and well established in their literary and artistic tastes, but without any rational conception of their higher and more important religious duties and obligations.

The analysis presented here is not intended to be exhaustive, but I have covered the three fold idea of physiological, psychological and ethical education, corresponding to my three-fold analysis of the subject, as consisting of body, mind, and soul. It is plain that to omit any one of these ideas in the scheme of education, or to leave it unduly in the background, would be to seriously mar the beauty and the utility of the education, and to fatally impair the excellency of the completed structure. "Business" education, and the undue exaltation of one or two of these at the expense of one or both of the others. Now, I readily admit that such education is seriously faulty. It contradicts our experience as to what is best. The analysis also serves to make plain the idea I have in mind, which is that the end to be aimed at, the result to be produced, in the education of the young, so far as the matter is in our hands, is and must be determined by our experience. The young must be something, and they cannot know everything, and since in the years of their minority, when their education begins, they are not in a condition to decide for themselves what they should be or what they should know, and these being the years of their greatest plasticity, when character is forming and the mind is most open for the reception of knowledge, and memory is most retentive, and since the determination of these questions is with us of older growth, my point is that our standard for them must be that which our experience teaches us is best. Nor is it simply a matter of privilege to be attended to or to be let alone, as we may carelessly choose. The parent who has children to educate must act in conformity with the principle I have laid down, or he will fail in his highest duty to those who look to him for guidance. And so must the teacher, and so must all upon whom the responsibility for the education of the young rests. True, the children may not realize the high standard of excellence we mark out for them, but

if we set it before them and do our best to help them to reach it, we shall be absolved from all blame for their failure. It is not pretended that we have any absolute power to make of the young what we think they ought to be, nor to put into their minds the knowledge we think they ought to possess, but in the drawing out and the establishment of their moral characters, we must set before them those forms which our older and larger experience teaches us to be the best, and then help and encourage them to reach them. Nor is it pretended that the standard set up is absolutely the best, but only that it is the best we know, and is there-fore one to which we must work. Nor does this limit the education of the child to that possessed by the parent, nor necessarily make it of the same kind. Experience may teach the parent the need of a better and very different education for his child from that which he himself has had. It is no objection against this principle that it multiplies the standards of education, giving one for the Baptist, one for the Methodist, and one for the Presbyterian, the Catholic, etc. I am well aware that by simply changing the necessary words this address could just as appropriately be delivered before a Methodist Conference, or a Presbyterian Assembly as before a Baptist Convention. But this multiplicity of standards must exist in the very nature of present conditions, and will continue to exist until all men see eye to eye and speak the same thing.

For the two remaining quantities of this problem, the means and the method, which may be treated together without confusion, only a few words are needed. For if what I have said be accepted as correct, what I am to say follows as a necessary logical conclusion. If it be our duty to set before the young that standard of education which we conclude, from our experience with life, to be the best, and to help and encourage them to reach it, it follows that it is also our duty to provide the best possible means, and to devise the best possible methods for the accomplishment of the end proposed. It is simply a question of the adaptation of the means to the end. Teachers and text books and schools must be provided best adapted to produce the desired result, and the most skillful use must be made of these means.

I have built up an argument for the erection, equipment and maintenance, on the highest and best footing possible, of Baptist schools and colleges, and for the patronage of these by our Baptist people: let him answer it who can, and disregard it who dares.

A Depot of Missionary Literature.

A. J. ROWLAND, D. D., BALTIMORE, MD.

When Neal Dow was asked how he and his friends carried Maine for prohibition, he answered, "By sowing the state knee deep with temperance tracts and papers." It is well for us to remember this answer now that we are entering upon the Centennial campaign for missions. The wisest thing our State Centennial Committee can do is to judge it is to sow the territory broadcast with missionary literature. It is a good thing to hold great meetings and conventions, but if the full strength of the people is going to be called out, a "campaign of education" should be a means pre-emptive of the final gatherings. It is only when the people generally understand the great work of missions, and have learned to appreciate its importance and needs, that they can be expected to do their best for it. As early as possible, therefore, pastors and Centennial committees should see to it that the rank and file, who are seldom touched by conventions or mass meetings, have placed in their homes and hands plenty of readable missionary literature. It is only as the great bulk of the members of our churches can be induced to read about missions, and take a personal interest in them, that we may hope for anything like a pronounced success in this important effort.

It ought, therefore, to be known by everybody within the limits of the Southern Baptist Convention, that the Maryland Baptist Mission Rooms at 10 E. Fayette Street, Baltimore, Md., is a depot of missionary supplies, which are admirably adapted to meet the necessities of the case. Condensed and most interesting leaflets and tracts on all our mission fields at home and abroad, as well as leaflets on the more general aspects of missionary work, have been issued by these Rooms and can be ordered at any time. The price of these tracts and leaflets is only two or three cents a copy. Any church or Centennial committee wishing to give people the great facilities to stir them to meet the demands of the hour, may do so at the expense of a few dollars. We beg the readers of this paper to send six cents to the Rooms for a catalogue of their publications. They can make their own selections, and send in their orders for what they feel most useful. And we beg of them that they do so at once.

There are persons who have an "impediment of speech," so that thoughts that shape themselves in the brain are smothered there, and can never be born in fitting utterance. There are many who have an impediment of life. A something wanting— withheld—that hinders the inner existence from flowering out into visible fact and deed.—Mrs. A. D. T. Whitney.

As to Alabama Statistics.

The editor of the American Baptist Year-Book and the humble brother who has served several years as secretary in the Southern Baptist Convention, would not be human if he did not appreciate the action of the Alabama State Convention recently held, and feel in danger of being unduly puffed up. In voting to omit the publication of statistical table in the minutes, inquirers after this valuable information are referred to the Year-Book and the proceedings of the Southern Baptist Convention. This was very complimentary to the accuracy of the work, which is wrought as conscientiously as possible. But it is attended with much danger. Since while you had in Alabama the invaluable services of several brethren, and it is not invidious to say that Bro. Wm. A. Davis stood pre-eminent among them, by a process of co-operation, it was really possible to gather promptly the statistics of the denomination in the state. Now to have such brethren withdraw from this work throws the whole burden on the editor aforesaid.

Why it should be such a difficult task to gather and compile our statistics is one of the hard problems. In the Methodist and Presbyterian denominations, the stated clerks are expected to immediately forward the results of the year's work to the central head, where all are easily tabulated. There is a compulsion upon them to do so. They have a sharp stick thrust at them if they fail. But not so with us. Many a clerk does not so much as pay heed to polite requests for minutes, and the number of those who fill up and return the blank sent out each year by the Year-Book is really insignificant.

Take the case as it stands at present. Every clerk was furnished in the early part of the month in which his association met with a statistical blank, which he was urged to return. All the associations in Alabama have now met, and as I write on this 18th day of November, the blanks that have come back to me are nineteen in number. They are those of the following associations: Arabacoochee, Cahaba Valley, Central, Coosa River, Florence, Harmony (W.), Liberty (Central), Liberty (East), Liberty (North), Macedonia, Montgomery, Newton, South Bethel, Southeastern, Tallahassee, Tennessee River, Tuskegee, Unity and Yellow Creek. In addition to these I have minutes from Bigbee, Bethlehem, Mobile, Selma, Shelby and Tuscaloosa, from others than clerks in most instances. To be sure some others may be on the way, but my experience shows me that there will not be a half dozen other blanks to come. So I must now get to work and write fifty letters or cards and some of these will not be answered. By the time that the Convention meets in May I shall be able by wearing toil and by wearing the patience of good brethren, all over the state, to get the facts. Now I submit that I ought not to be put to this needless trouble and delay. But it will continue to be so until the millennium. I estimate a call for minutes through the papers as worth about twenty five per cent of the whole. Plenty see the call, but they have no personal interest in it and think that the clerk will pass it by for more cheering reading. And all the time a copy of the needed minutes will be lying near their hands.

But here goes. I feel like the sailor who began to sing when they are going into battle. I'm at it, dear brethren in Alabama, and I will try hard to do six things that when you look for Alabama statistics in the Year-Book or the Convention minutes, you will be more than gratified. But remember that I have a little book that I call my black list, and there are some names in it that belong to men who I have found out, by sad experience, do not pay attention to polite requests, and expect me to make brick without either clay or straw.

LANSING BURROWS.
Augusta, Ga., Nov. 18th.

Introductory.

Having access, perhaps, to missionary history, bearing on the proposed "Centennial movement," and within the reach of all the readers of the BAPTIST, it may not be impertinent to indicate some outlines of that history.

The inspired account of apostolic history assures us of very widely extended labors, and fairly implies labors yet more extended, of which the inspired record takes no account, corroborated by the references of profane writers, and monuments gathered up by such orientalists as Rawlinson and others, making it entirely probable that Christ was preached in almost every part of the vast Roman empire, and in "regions beyond," soon after the day of Pentecost.

The spirit of missions animated the entire Christian masses for many centuries after apostolic times, and the spirit of propagandism of the Romish hierarchy, even down to the times of the Reformation, indicated that it had lost none of its ardor in the day in which we live. The society of the Jesuits, founded almost contemporaneously with the rise of the Reformation, and actuated for a time, in some of its members at least,—such as its Generals Loyola and Xavier—by a true spirit of religion, with incredible energy and self-denial, penetrated into almost every nation of the earth. Their labors, however perverted, are not relaxed to the present day—never have been relaxed, except for a short period when the jealousy of the Roman See, regarding them as an impediment to the triumph of the Jesuits in the right arm of its power,

lest that power should be eclipsed by its own offshoot. I recognize Romanism, albeit never so much corrupted, as better than heathenism, as a precursor to real Christianity, much as the Jewish religion was in apostolic times. The Reformation, a powerful reaction from the corruptions of Rome, restored Christianity largely to its original purity and simplicity; it is wonderful, that at a single leap it cleared so nearly the muck of a hierarchy covered with the accretions and hoary with age. It is not to be wondered at, that for a long time, the reformers occupied themselves, almost exclusively, with making secure the ground won by their first great efforts, in forgetfulness that there was much land yet to be possessed. However whilled away two hundred years, in forgetfulness of that part of the great commission which begins with the order, "Go teach all nations."

Pari passu with the Romish hierarchy all along through the ages, were the labors of dissenting sects, scarcely less numerous, at many periods, than the adherents of the hierarchy. Their history is largely buried in oblivion. The result of constant persecution, or hidden away in fragmentary documents in the library of the Vatican and the Eastern Universities, it is believed, inaccessible to Protestant scholars. We are, therefore, imperfectly acquainted with their activities. The time ever comes when some Gibbon or Niebuhr or Grote shall be permitted to explore those long-guarded archives, it may be like a "first resurrection." These sects graded up from semi-Romanism to the faith of Baptists, whose history Dutch scholars have told us, "is lost in the depths of antiquity."

In another article I propose to sketch the labors of the Moravians, the pioneers of modern missions, and the beginning of other denominations. E. B. T.

Mr. Spurgeon's Letter to His People.

To my dearer flock at the Metropolitan Tabernacle.

DEAR FRIENDS:—Since you all prayed for me so importunately, I would entreat you to praise with me most heartily. My stay by the sea has wrought wonders. I feel a different man altogether, and my doctor gives me hope that when I have received a solid upbuilding, I shall not be much worse for the terrific process through which I have passed. "Oh, magnify the Lord with me and let us exalt his name together." I am very, very weak, and restoration to strength must be expected to be gradual. The inevitable fall of the temperature is a great peril to me for several reasons, and hence my medical friend wishes that I were away. I say that I will safely perform, and Mrs. Spurgeon, in the south of France is a serious undertaking for such feeble folk. "The Lord will perfect that which concerneth me;" and when I return to you in peace we will hold a public thanksgiving, and bless our healing God. I shall leave you in the hands of our God. As a church of the living God, you are as "a city set on a hill, which cannot be hid." Your love and unity and prayer and faith are known everywhere. Will these bear the further strain which will be put upon them by the absence and feebleness of the pastor? I believe they will, but let each one see to it that the post of service with which he or she may be individually concerned, is carried on with more than past efficiency. Souls must be saved, and Jesus glorified whether the usual leader is present, or another, or no leader at all. The Lord hear my prayer for you, even as he has heard yours for me! I leave the flock with the great Shepherd of the sheep, and I feel that you will be both led and fed. The Lord grant that, whether I speak or am silent, rejoice or suffer, live or die, all may be to his glory and the progress of his gospel.

Yours in our One Head,
C. H. SPURGEON.

Dr. J. G. Holland will not be charged with cherishing narrow, Puritanical ideas, and that gives the more force to his opinion of piety.

"I have all my days had a card-playing community open to my observation, and I am yet to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked itself to tender, elevating or beautiful association, can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish but can never dignify it."

Even when cards are played solely for amusement, and with no thought of gambling in any way, still the amusement is of a low order; which "the starved in soul and intellect" relish as much as "culture and genius." The sort of excitement which comes from all games of chance is unwholesome. Persons who indulge much in such games are sure to show the effects of it in their temper and their tastes.—Western Recorder.

Too MUCH AMIABILITY.—It is the opinion of some Christians that the way to get on with unbelievers in our day is to concede the truth of most of the allegations they bring against Christianity, its records and its apostles. This removes the bone of contention, and leaves nothing to quarrel about. In a similar spirit of amiability many believe that we should make worship and religion so much like amusements and business that the chief objections to them will disappear.—Christian Leader.

Central Committee

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

Mrs. T. A. HAMILTON, Pres., Birmingham, Ala.
Mrs. G. B. EAGER, Vice Pres., Anniston, Ala.
Mrs. G. M. MORROW, Treas., Birmingham, Ala.
Mrs. I. C. BROWN, Cor. Sec., East Lake, Ala.

Our Christmas Offering (Continued).

In Christmas time it is to be represented by Miss Barton, Miss Thornton, Mr. and Mrs. Sears, and Mr. King; and in Pingtu by Miss Knight and Mr. and Mrs. League. To the faithful few who for a long time stood almost alone in North China, these reinforcements are an evident token of the success of their appeals. For years they have been trying to touch a responsive chord in the hearts of Christians at home, and now they have done it. Turn, if you please, to your Christmas program, and read the appeal from the North China missionaries, then read in state papers the letters from Miss Moon and Miss Barton, to the Woman's Missionary Union, and Mrs. Crawford's "Call to North China" in a "Decade of Foreign Missions," page 667, and letters from North China missionaries in back numbers of the Foreign Mission Journal. These will resent the whole question to you. The request is for "thirty Seed Sowers," (including two medical missionaries) and a chain of stations from Tung Chow to Chinkiang. The Foreign Mission Board has kindly given us the following statement in regard to the Christmas offering fund, which we are pleased to lay before you. To our minds it is perfectly satisfactory, and very encouraging. "You will see just how the Christmas offering works. By it we are encouraged to send out new workers. We do so on the strength of the fund. Then some church or association agrees to support one, and how much or how little they give we do not always know. And so we go on and pay their salaries and rejoice that the Christmas offering has enabled us to reinforce. But to keep an exact account is impossible. The purpose of the Christmas offering is achieved, viz: the reinforcement of North China, and the maintenance of the workers there."

Depending on this year's Christmas offering, the Board is now looking for two medical missionaries, one for Whang Hien and the other for Pingtu. The demand for them is urgent, and the prospect of having them sent through our gifts may well excite a new and lively interest in this department of work. Whang Hien is twenty miles away from the nearest doctor, which, in ordinary weather, and by the fastest mode of travel, means almost a day's journey, and with flooded rivers, a probable impossibility. At Pingtu the case is worse still. Our imperfect maps may scarcely suggest the thought of the obnoxious rivers, but there they are, and forming, as they sometimes do, impassable barriers between mission stations, they speak in terms most emphatic of the importance of having a physician at every interior station. Put yourself, if you will, in the place of one of our Whang Hien or Pingtu missionaries, and picture his feelings when he realizes that his wife or child may be sick and go down even to death's door without a possibility on his part of procuring medical aid. Or to bring the subject nearer home, suppose for a moment that your son or your daughter should be called of God to go to Whang Hien or Pingtu. To the soul hearing that voice, it would be a terrible thought, but how would it be with you, and what about the heart-aches when the good-bye had been said and your child committed to a home hundreds of miles away from you, with no mother to send for in times of sickness, and no medical skill nearer than a day's journey off? Let us, dear sisters, deal practically with this question, and taking home to our hearts the pressing need for medical missionaries in Whang Hien and Pingtu, let us beseech our God to supply the want. And then, should he condescend to hear, and even to use us, let us try to hold ourselves in readiness to receive his answer and bidding. Some of us perhaps have nephews or nieces who are physicians of experience. "I remember that God loves a cheerful giver, and will not that we should withhold our own and pray that another's may be given. Livingstone said: 'I am a missionary heart and soul. God had only one Son and he was a missionary.' What do our hearts say?—M. E. McIntosh, for the Ex. Com. of the W. M. U., aux. to S. B. C.

"A poor man who had a large family, gave them a very comfortable support while he was in health. But he broke his leg and was laid up for some weeks. As he would be for some time destitute of the means of grace, it was proposed to hold a prayer meeting at his house. The meeting was led by Deacon Brown. A knock at the door interrupted the services. A tall, lank, blue-frocked youngster stood at the door, with an ox-goad in his hand and asked to see Deacon Brown. 'Father could not attend this,' he said, 'but sent his prayers and they are out in the cart.' They were brought in, in the shape of potatoes, beef, pork and corn. The meeting broke up without benediction. Many who pray would do well, fancy, sometimes to send their prayers in such a way."—C. H. Spurgeon.

Morality influences men's lives and gives a bias to all their action.—Locke.

A Faithful Anglo-Saxon.
Ladies and gentlemen, if you are in a hurry to get your feet good and he will make you a perfect fitting boot or shoe, according to standard measurement. If your feet are not in good shape, send them to him, as he is the best repairer of fine shoes in the State. For further particulars call on Fred Janson at No. 114 Commerce Street, Montgomery, Ala.

There have been Plagues and Judases everywhere and in every age. The bodies of men die, but their souls go marching on.

Electrohoise.

This little electro-mechanical instrument has done more for the cure of chronic and acute diseases than all the medicines in the world. Read what Major Penn, the Evangelist, has to say in regard to its value on the fourth page of this paper. All are invited to call, or write, and obtain the name in which it is sold. DuBois & Webb, 1911 1/2 First Avenue, Birmingham, Ala.

Men who spend more for tobacco than they give to the missionary cause never do the Lord much good by shouting in church.

Any young person desiring to attend a first-class business, shorthand or telegraph college can get valuable information by seeing the Editor of this paper in person.

When the devil wants a man he doesn't care how near he sits to the pulpit when he goes to church.

Wanted to Sell
A splendid \$85 organ for \$75. New and guaranteed for three years. Address HARE & POPE.

"The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate."

FOR OVER FIFTY YEARS
Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

"Though you have been among the pots, yet shall ye be as the virgins of a dove covered with silver, and the feathers with yellow gold."

IF YOUR BACK ACHES
Desires all men work out, really good of nothing. It is the greatest of all things. It will cure you, clean your system, and give you a good appetite.

The man who is always around, is the one who thinks he couldn't have made the same mistake you did, if he had been in your place.

DONALD KENNEDY
OF Roxbury, Mass., Says:
Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis—Blindness—and the Grip. Now how does my Medical Discovery cure all these? I don't know. I only know that I have the Hidden Poison that makes all these.

VIRGINIA CITY, NEVADA, Sept. 9, '91.
Donald Kennedy—Dear Sir: I will state my case to you. About nine years ago, I was paralyzed in my left side, and the best doctors gave me no relief for two years and I was advised to try your Discovery, which did my duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a speck on the cornea. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, in the start, then it struck me that you and I discovered was the thing for me; I got a bottle, and before it was half gone I was able to go to work in the mines. Now in regard to my eye, as I lost my left eye, I became affected with black spots over the right eye and the left eye—perhaps some twenty of them—but since I have been using your Discovery they all left my eye and I can see as well as I did. The bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your Medical Discovery.

Yours truly,
HANK WHITE.

The best places in heaven will be filled by those who have been the most faithful to Christ on this earth.

LADIES
Needing a tonic, or children who want building up, send them BROWN'S TONIC. It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

The devil is always ready of catching a good many different kinds of fish when he baits with money.

WOMAN'S BEST FRIEND.
LUXOMNI—The Gem of all female remedies for irregularities, pains and diseases peculiar to women. Used to cure all the most eminent physicians. Never fails to cure. Address with stamp, Luxomni Co., Atlanta, Ga. P. O. Box 357. See advertisement elsewhere.

Every Christian is born great because he is born for heaven.—Messiah.

CONSUMPTION CURED.
An old physician, retired from practice, having had placed in his hands a new and infallible remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful cures upon thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using, by mail by addressing with stamp, naming this paper, W. A. NOYES, 325 Poplar Street, Rochester, N. Y.

We have to comply with God's conditions to raise an ear of corn, and we have to do the same thing to obtain salvation.

FITS.—All Fits stopped free by Dr. Kline's GREAT NERVOUS RESTORER. No matter how long they have lasted, or how many times they have been cured, send to Dr. Kline, 931 Arch St., Phila., Pa. Send to Dr. Kline, 931 Arch St., Phila., Pa.

Needs never grow when watched, but turn your back, and how they jump. It is the same with sins.

MIL GLADSTONE FORGERS
his political perplexities long enough to write for The Youth's Companion. Next year he will describe a young inventor of rare gifts and lofty character. The Companion is the only American weekly for which Mr. Gladstone writes.

It is not the good we intend to do to-morrow, but that we are doing today that the devil is afraid of.

Horsford's Acid Phosphate
Recommended by Physicians of all schools, for the brain, nerves and stomach.

BIRMINGHAM BUSINESS COLLEGE.

The only first-class business college in the South. The largest and the most thorough and complete in all its departments. The cheapest and best. Send for circular.

Amos Ward, Prest.,

BIRMINGHAM, ALA.

There are men in every church with souls so small, that if they could have their way, more than half the world would never have had any Christ.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. It cures all other one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

There are people who probably think their heads were made for wearing crowns, every time they look into a looking glass.

Commendable.
All claims not inconsistent with the high character of Syrup of Figs are purposely avoided by the California Fig Syrup Company. It acts gently on the kidneys, liver and bowels, cleansing the system effectually, but it is not a cure all and makes no pretensions that every bottle will not substantiate.

It is hard to get the world to believe in the religion of people who never take their hands out of their pockets.

BIRMINGHAM CHURCHES.
First Church.—In the absence of pastor Pickard, who was sick, Bro. Hale preached Thursday night, after which Bro. Purcell preached four. The regular services were suspended for a ministers and laymen's meeting which was organized, and will meet every fifth Sunday. At night Bro. Purcell preached and baptized three. Pastor Pickard is still sick.

Second Church.—The church, preparatory to the new pastor, Bro. W. A. White, has just spent over \$450 in improvements on the parsonage and church. An installation service will be held next Sunday at 2:30 p. m.

Third Church.—No services yesterday. Sunday recently sent \$20 to the state board for the house in Havana, and \$25 for Miss Thornton in China. The Ladies' Aid Society has on deposit \$200, which will be expended in church improvements.

Elyton.—In the absence of pastor Lloyd, Pastor Hurler preached at 11 a. m., and pastor at night. Good prayer service on Sunday night.

Resener.—A most enjoyable service on Thanksgiving day. Pastor preached at both services. One received by letter at night. One hundred dollars paid on note in bank Saturday.

Southside.—Pastor Hale preached at 11 a. m. on "God's Love," at 7:30 p. m., on "I Thought on My Ways," or "The Old Testament Prodigal." Congregation in the morning good; small at night, but six or eight rose for the prayers of the church.

Bro. John A. Glenn was present at the conference today. He preached at Enon yesterday. Will move from Ashville to Atlanta this week, where he will preach on Sundays in the month. Is pastor also at Walnut Grove. He is greatly encouraged.

We'll write it down till everybody sees it. Till everybody is sick of seeing it. Till everybody knows it without seeing it. Dr. Sage's Catarrh Remedy cures the worst cases of chronic catarrh in the head, catarrh of the head, and "cold in the head." In perfect faith, its makers, the World's Dispensary Medical Association of Buffalo, N. Y., offers to pay \$500 to any one suffering from chronic catarrh in the head whom they cannot cure.

Now if the conditions were reversed—if they asked you to pay \$500 for a positive cure you might hesitate. Here we repeat to men, with years of honorable dealing, thousands of dollars and a great name back of them and they say—"We can cure you because we've cured thousands before. Like you—if we can't we will pay you \$500 for the knowledge that there's one whom we can't cure."

They believe in themselves, isn't it worth your trial? Isn't any trial preferable to catarrh?

OBITUARY.
Died, of continued fever, Oct. 13th, 1891, at the home of his father, near Brown Station, Dallas County, Willie Lee White, aged twenty-five years. He was a member of Providence Baptist Church, and was a devoted and pious man. He was a member of the church and was a devoted and pious man. He was a member of the church and was a devoted and pious man.

MONTEGOMERY CHURCHES.
First Church.—Sunday morning the pastor preached to a Sunday school of over 100. The evening service was well attended, and a very good and attentive audience listened to a sermon on "The Heart Trodden Down." The interest at both services was deep and spiritual. The best of spiritual feeling and devotion are manifest in all the work of the church and the outlook is most hopeful. Several have joined recently by letter.

Adams Street.—Pastor W. M. Harris arrived on Tuesday. He found a pantry well filled with table delicacies and substantial, from the members of the church and their friends. The Ladies' Aid Society has been diligently at work several days getting the house in order. The brightest prospects greet the pastor as he enters upon his work. He will preach his first sermon on next Sunday.

West Montgomery.—Superintendent Allen was happy over a good attendance at Sabbath-school. Pastor Townsend reports work on an up-grade, and says within twelve months the West Montgomery Baptists will have a nice new church. He is preaching good sermons to large congregations. Having removed the partition

in the rear end of their present quarters sufficient room is given the congregation. But with a working party like Bro. Townsend, they will soon be compelled to have more commodious quarters.

It is said that time cures all things, but so does the grave, and where is the philosophy in letting either of them get the best of us if it can be helped?

The ravages of time are certainly great, but they can nearly always be averted or deferred by prompt attention. Nothing affects humanity or the brute creation so disastrously as pain, and as a rule if pain can be overcome life may be prolonged.

There is one sure and reliable way of overcoming pain in either man or animal, and it is by the use of Mansfield's Magic Liniment which is a radical and so foreign specific against any ordinary suffering. For headache, neuralgia, or rheumatism, or for sprains, cuts, bites or any abrasion, it will give relief in most cases immediately, when applied, and is the most valuable and known general remedy to have at hand in the household in case of emergency. Mansfield Drug Co., Proprietors, Memphis, Tenn.

MRS. MARTHA A. NETTLES.
Martha A. Nettles, daughter of Daniel and Barbara Nettles, was born near Bellville, Calaveras County, Cal., Feb. 25, 1849; was united in marriage with Thomas A. Nettles, Aug. 9, 1865. When quite young she was united into the fellowship of the Baptist church. After her husband's marriage she united with the Philadelphia Baptist church, of which she was a useful and beloved member, when on the 14th of September, 1891, the messenger came and bade her go higher.

Seldom indeed are we called upon to chronicle a life so full of those elements of character which while they are a blessing to others are enriching to their possessor. Having known this dear sister for years—not a mere passing acquaintance but a full and intimate knowledge of her, we write the more reluctantly for indeed she was so beautifully symmetrical in all that make up the many-sided lives of ours that it is hard to do justice to her.

If the Bible be our criterion, she was an "ideal wife," a "helpmeet" truly. Never in her life did we see one all the time true position of wife better. She was that learned at home, quiet but diligent in the performance of her duties. If business and domestic troubles clouded her brow—as they do all who have family responsibilities—"Mattie" was a soothing angel who came, untroubled face and gentle words made them lie away.

Such a wife always makes a good mother, and in this relation she possessed again those traits which enabled her to discharge her large responsibility imposed. She was the mother of five children—five daughters and ten sons—all of whom, except one infant son, live to cherish her memory.

As a neighbor she was kind and ever ready to serve. She was not only known to her family, but to her neighbors in the highest esteem, but loved by all who knew her. On that beautiful but sad day when we laid her to rest, the very large number

of people, both white and colored, that came to weep around her grave, speak of her as a person.

As a Christian she was faithful in all things. Her piety was shown at home. Every day, and everywhere you saw her, the same gentle, trusting disposition to-day and to-morrow, but it was a light that grew brighter and brighter to the perfect day. Many lives in the last twelve years have been won to God, at the house of God, at the home of her children, where her care was great, never did I hear her utter a word of complaint or in any way murmur or complain.

"How can we be spared?" was asked by all; "none better prepared," the answer of every heart. The loss of her husband and children, to the neighborhood and to the church is great, but God, who is love, has called her home, where there is no night, and "where all tears are wiped away." Let us not grieve so greatly as to make our grief a burden.

Her five oldest children are daughters, and each has been by her writer buried with Christ in baptism. May the sons she has left each become in due season followers of that Savior his mother loved. May God comfort our dear brother from whom has been taken the beloved wife, who has been his solace and his stay for more than twenty-seven years. And may grace and mercy in his life be as abundant as in hers, in but few years, the loss of her husband, her only son, a noble son, and four precious daughters.

PASTOR.
What a pleasure to speak of such an old friend as the Baptist Teacher, published by the American Baptist Publication Society. No "cheap" or "cheap" if there is a better help for the working teacher, we do not know of it.

In contributions the September number of the Teacher is full and rich. The Christ the Door is ably presented by Rev. James T. Dickinson. Dr. Broadus gives a comprehensive view of One Flock, One Shepherd, and his article is worthy of most careful attention. Along practical lines, we have three good articles, showing various sides of the teacher's work. Bibliography is briefly considered and Mr. Weddell well known texts. Certainly a good bill of fare.

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The yearly subscription of this valuable Magazine is only 50 cents per copy in clubs of five or more.

WASHINGTON AND LEE UNIVERSITY.
This University, endowed by George Washington, and presided over for five years by Robert A. R. Tucker, is a historic town of Lexington, in a beautiful valley of Virginia. The elevation is one thousand feet above the sea level, and the climate is free from malaria, and extremely healthful. No student has died of disease for nearly twenty years.

Washington and Lee University has an endowment of \$250,000, and grounds and buildings worth \$250,000. Its library contains 25,000 volumes. A new and modern gymnasium has been erected, and hereafter a competent instructor in physical training will be added to the faculty.

In addition to extensive courses in all the usual academic departments, there are professional schools of law and engineering. Hon. John Randolph Tucker, so well known for his brilliant career in Congress, holds the chair of equity, constitutional law, etc., in the law school. An appropriation has recently been made of \$10,000 to increase the facilities in engineering. Electrical engineering will be added to the course.

Seventeen scholarships are offered by the University to students as the reward of merit. Of these scholarships, one is given to the recipient \$300 a year, and one is worth \$500. Valuable medals are given by the University as incentives to excellence in composition and oratory, and ample instruction is furnished in education. A monthly magazine of high literary merit is conducted by the students themselves.

The number of students in Washington and Lee University was larger last season than at any time for nearly twenty years. It is in no sense a local institution, its patronage last year representing twenty-one states and territories. It is an enduring monument to the memory of Washington and Lee, and one of which the South may well be proud.

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The Montgomery Advertiser has inaugurated some features in connection with its weekly that are not attempted at the price by any other paper in the United States. It is now a sixteen-page paper, and instead of the whole being sent out on the same day it is issued in two sections of eight pages each one section of which is made up and mailed on Wednesday morning and the other on Saturday morning.

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It is well printed in large type and is the cheapest paper in the world—thirteen pages in two issues per week, at \$1.00 per year. Send for sample copies. Trial subscriptions free.

1892 Harper's --Bazar.
Illustrated.

Harper's Bazar is a journal for the home. It gives the latest information in regard to the fashions, and its numerous illustrations, Paris designs, and pattern-sheet supplements are indispensable aids to the homemaker. No expense is spared to make its artistic illustrations, and its beautiful order, its bright stories, amusing comedies, and thoughtful essays satisfy all tastes, and its humor is in the line of wit and good nature. In its weekly issues every reader is included who is of interest to women. The serials for 1892 will be written by Walter Besant and William Black. Marion Harland's timely talks, "Day in and Day Out," are intended for Mr. and Helen Marshall will specially address him. T. W. Higginson, in "Women and Men," will place a cultivated audience.

HARPER'S PERIODICALS.
Per Year:
HARPER'S BAZAR.....\$4.00
HARPER'S MAGAZINE.....4.00
HARPER'S WEEKLY.....4.00
HARPER'S YOUNG PEOPLE.....2.00
Postage Free to all subscribers in the United States, Canada, and Mexico.

The Volumes of the Bazar begin with the numbers for the January of each year. When no time is mentioned, subscriptions will begin with the number current at the time of receipt of order.

Bound Volumes of Harper's Bazar for three years back, in neat cloth binding, will be sent by mail, post-paid, or by express, free of expense (provided the freight does not exceed one dollar per volume), for \$7.00 per volume.

Cloth Cases for each volume, suitable for binding, will be sent by mail, suitable for binding of \$1.00 each.

Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss.

Newspapers are not to copy this advertisement without the express order of Harper & Brothers, New York.

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MEMPHIS ROUTE

NEW FAST TRAIN WEST.
NO CHANGE OF CARS, ATLANTA AND BIRMINGHAM TO KANSAS CITY.

On November 5th, the Kansas City, Memphis & Birmingham R. R. Co. will further improve its passenger train service to the West and Northwest, by running a solid train with Pullman Buffet Sleeping Car and free Reclining Chair Car, Birmingham and Kansas City—saving nearly twelve hours' travel time over present schedules and arriving at Kansas City in time to make connections with all through trains for the West and Northwest. Train will leave Birmingham at 6:30 a. m., arriving at Memphis at 4:40 p. m., and at Kansas City next morning at 8 p. m. This train will have through sleeping car Atlanta to Kansas City, leaving Atlanta via Georgia Pacific R. R. at 11:35 p. m., arriving Birmingham at 6:10 a. m. Night train leaving Birmingham at 10:25 p. m., arriving at Memphis at 4:40 a. m., and at Kansas City next morning at 8 p. m. This train will have through sleeping car Atlanta to Kansas City, leaving Atlanta via Georgia Pacific R. R. at 11:35 p. m., arriving Birmingham at 6:10 a. m. 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THE BLIND

Receive Their Sight, the
Lame Walk and the
Deaf Hear.

Dr. C. W. Greenfield who has been
totally blind for three months, has
had his sight restored. The following
is his own account of the way in
which he was cured:

GUTHRIE, Ky., Sept. 9, 1891.
Messrs. DuBois & Webb, 1911 1/2
First Avenue, Birmingham, Ala.:
"More than two years ago my eyes
began to fail me. I immediately
applied to eminent oculists for relief;
for eighteen months they treated me
with out a particle of benefit. Finally,
about three months ago, I went
totally blind, and as a last resort, I
procured an Electropoise, which, very
much to the gratification of myself
and family, has restored my sight. I
have also greatly benefited my wife
and daughter. My wife has been a
subject of paralysis for more than two
years, and my daughter a sufferer
from inflammatory rheumatism for
more than twelve years. All this has
been effected in the last two months.
Too much cannot be said in favor of
the Electropoise. If I were the pos-
sessor of the only one in existence,
and it could not be reproduced, the
wealth of the universe could not pur-
chase it. I consider it the grandest
invention of the age.

Truly and gratefully yours,
C. W. GREENFIELD, M. D.

THE

Electropoise.
(TRADE MARK)

The Life Work of Educated Physician.

IS AN INSTRUMENT FOR THE

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 vi-
tality. 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
means are impossible.

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

One-tenth the intelligence and per-
severance devoted to ordinary meth-
ods 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,
1911 1/2 1st Ave.,
BIRMINGHAM, - - - ALA.

FOR COLDS AND LAGRIPE

Use King's Royal Germetuer.

Wherever the test has been made there is
no questioning the fact that Germetuer will
cure LaGrippe in all forms and at all stages.
Taken on the first symptoms it will prevent
a severe attack; taken when the disease has
you fast in its clutch it will break its grasp;
taken after the disease has left you disabled
it will remove the effects.

"One of my sons, of Chicago, after
using one bottle, took in the following:
"An almost fatal attack of LaGrippe, last
winter, left me with nasal catarrh and such
susceptibility to bronchial irritation that the
slightest exposure would develop it, and a
very little effort in public speaking would
result in distressing hoarseness, so that I
had serious fears of permanent disability.

"Besides, I suffered with dyspeptic
troubles—notably what is popularly known
as 'heartburn', from which I found it diffi-
cult to obtain relief. I was induced by a
friend to try King's Royal Germetuer, and
it gives me great pleasure to say that its ef-
fect has been as magical as 'Koch's Lymph' is
reputed to be, which is also a 'germ de-
stroyer', though taken in a different way.

"Catarrh, bronchial irritation and dys-
pepsia have all disappeared before one bot-
tle of Germetuer has been used.

"One of my sons who has long been a suf-
ferer from catarrh, has received like signal re-
lief from his ousid enemy."

"A prominent physician of Atlanta, Ga.,
after giving it a thorough trial on attack of
cold almost equal to LaGrippe, said that he
did not believe that Germetuer would cure
everything, but he knew that it would cure
a bad cold.

"In cases of fevers attending colds it will
remove the cause. If your drugist cannot
furnish you, send direct to King's Royal
Germetuer Co., Atlanta, Ga., and the medi-
cine will be sent, freight and express prepaid
at \$1.00 per bottle. If a preparation
claiming to be Germetuer is offered to you
for less, you have reason to suspect that it
is not the real Germetuer, and you should be
on the first symptoms of disease.

Send for testimonials to Co-operative Sewing Machine
Co., 269 S. 11th St., Philadelphia, Pa.

THE PATENT PRESIDENT

CHRISTMAS

CHRISTMAS SELECTIONS

THE CHRIST OF BETHLEHEM. A beautiful New
Book, containing the story of the birth of
Jesus Christ, with illustrations of the
stable at Bethlehem, the manger, the
shepherds, the wise men, and the
circumcision of Jesus. Price, 50 cents.
Send for a copy of this beautiful book
to the Co-operative Sewing Machine Co.,
269 S. 11th St., Philadelphia, Pa.

A CHRISTMAS STORY. A beautiful New
Book, containing the story of the birth of
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THE WONDERFUL STORY. A beautiful New
Book, containing the story of the birth of
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THE PATENT PRESIDENT

CHRISTMAS

Rebel Children.

BY G. L. CERVUS

One summer Mrs. Cervus had the
misfortune to be so ill as to require a
complete change of air, and the con-
sequence was that I was left in the
city to such a "keeping house" as my
daughter "Nan" could manage. For
her age, Nan, I must say, did extraordi-
narily well. The beds were made prop-
erly, and we had our meals fairly on
time; but after all I missed "mama"
exceedingly, the more on account of
the responsibility, and the necessity
I was under of maintaining discipline
with Will and Polikins. With
my boy there was but little trouble; he
was eight years old and quite reason-
able. My main difficulty was with
Polikins, who was only turned four,
and had a headstrong disposition,
which I presume some evil-minded
people might say "took from me".
However that may be, little as she
was, Polikins used now and then to
turn stubborn. Mrs. Cervus has a
number of admirable qualities, but pa-
tient resolution is not, I am sorry to
say, one of them. And there had been
occasions in the past, when she and
Polikins had fallen out, in which en-
counters—misunderstanding a liberal
use of slippers—the little one had so
managed as to carry her point.

I was well aware of this state of
things, which indeed troubled me
greatly, and had my mind made up to
try my own sort of discipline the first
opportunity. Slippers? No indeed; I
am not that sort of a father. But let
me tell you what happened.

One afternoon I came home from
the office to find poor Nan in great
trouble. Polikins had been seriously
misbehaving; had pulled Will's books
off his shelf in the nursery, and done
a number of other things equally
wrong.

I went directly to the nursery, not
at all pleased at the necessity for dis-
cipline, but determined on doing my
duty at all hazards. There on the
floor, amid the ruins she had wrought,
sat Polikins, her thumb—a habit she
had—in her mouth, and I was
troubled to observe, a wicked little
look in the corner of her hazel eye.

I sat down.

"Polikins," said I, "come here!"

She thought best to do so. I told
her, calmly and without any sort of
bluster or ill nature, that I had heard
of her misbehavior, was sorry for it,
but that while mamma was away, it
was my duty to enforce discipline.

Perhaps what I had to say was said
a little too calmly. Polikins may per-
haps have somehow gathered from my
manner that I was not likely to be
very brave. At all events, when I
had finished my little lecture on the
abstract evils of the situation, and had
told her to go directly and put all the
books back in their places, she as-
tonished me greatly by planting both
little feet squarely down, looking me
full in the eyes and saying, dauntless-
ly: "I won't."

Did you ever hear such "saucer"? I
looked at Polikins, and Polikins
looked at me, both unflinching.

"Will you pick those books up?"
said I.

"No," Polikins answered plump,
putting her lips together, and the
wicked look filling both eyes.

"Then I shall make you," said I,
firmly.

She began to whimper.

"There is no need of crying," I
went on. "You are not going to be
whipped, but to sit in this chair (with
that I picked her up) until you are
ready to do as I bid you. The books
shall stay there on the floor till you
put them back. If you make up your
mind by supper time you shall come
down stairs. If not, you shall have
supper here and only bread and wa-
ter."

With that I went away, leaving
Polikins industriously sucking her
thumb, and in what certainly appeared
to be a "state of mind" resolute as
my own. Supper time came, and I—
I give her every chance—went up
stairs again.

"Will you pick up those books
now?" said I.

She pulled her thumb out just
enough to say "No," stoutly, put it
back, and sucked away.

Not only wouldn't she pick up the
books, but she also declined her
bread. Her idea no doubt was to
distress me, and this she did finely.

At eight, her bedtime, I sent nurse
to Polikins, who, though going to
bed hungry, fell asleep directly, while
I worried about her half the night.

The next day, at the usual time, Pol-
ikins, with a bright "Good morning,
papa," came dancing down the stairs,
forgetful of all that had passed, or
more likely, willing to let "by-gones
be by-gones," and to overlook my
conduct. Of course I kissed her, and
then she was for going on into the
breakfast room.

I stopped her.

"No, Polikins," said I, "not until
you have picked up the books. Will
you do it now, like a good girl?"

She pulled her thumb into her eyes
the wicked look came. She turned sulky
directly, said "No," again, and, half-
famished, went obstinately back to her
chair in the nursery.

I had business which took me down
town after breakfast; so I went away
leaving my girl to console herself if
she chose with dry bread. Plucky as

the little thing was, hunger got the
better of her, and before I came home
she had eaten all there was and asked
for more.

I think she was ashamed of this
concession to nature; hers was a val-
orous little spirit, and, even while de-
termined upon the subduing of it, I
admired and was proud of her resolu-
tion.

But at last, when even I began to
be uneasy, and nurse was in agony of
sympathy, the dauntless will gave
way. How it came about I cannot
say, or by what process of thought, or
what emotion; but, as the shadows of
the second night began to fall, I heard
a pleading, plaintive little voice sob-
bingly say, "Papa, papa."

For this had I waited—I in the
light waiting, she in the dusk of the
nursery, but the doors between all
the time wide open—I ever listen-
ing and hoping. When I came (for
I did quickly), she sobbed again ap-
pealingly. "Papa, papa," and, her
soft arms about my neck, whispered,
amid her tears, "O papa, I am sorry;
I'll be good."

O dear children, and children, too,
of tender years, there is a deep, vast
lesson in even such a simple, and
some may call it foolish little story.
Is not the revolt of every one of us to-
ward God something like that of my
little girl?

How determined is the natural
heart in its stubborn will, its refusal
of the loving humbleness he, our
Father in heaven, asks! Then, when
the pride and vanity of life are ours,
when we are conscious of our own
free will, and say it is our own, God
answers, "No, dear child, you are
not your own." Hear the words of the
Lord: "I have called thee by my
name; thou art Mine." Then if we
refuse to hear him, does he not strike
us as a father should?

Truly, God does all in mercy. If
he take away our possessions, it is
that we may find better. If he lay
upon us burdens, it is that we may
seek and secure strength to bear them.
If suffering and sorrow come, it
is that we may turn to him, the
burden bearer. "The sacrifices of
God are a broken spirit, a broken
and a contrite heart."

What! murmur against the decree
of the Almighty; against him who
doeth all things well! How wicked
and how foolish! Truly, I know that
God does with each one of us in this
life the best for each. He has left us
in the dark, but it is for a while only,
saying, "Be still, and know that I am
God!" We may be in the dark, but
he is in the light, waiting continually
for the cry of the child—Congratu-
lational!

On Books and Reading.

The time has come for the selection
of books for the winter's reading. A
few simple rules may help you to
choose wisely.

1. Don't read a book merely be-
cause it is popular at the moment.
Two years ago you would have been
in social disgrace if you had not read
"Robert Elsmere." To day nobody
cares whether or not you have ever
heard of the book. Thackeray was
not far wrong when he said, "Let us
quit reading the Times, and read the
eternities."

2. Don't read a book merely be-
cause a great author wrote it. Even
the masters are, in many instances,
very unequal in their work, and, at
all events, life is short and the human
brain so small that there will not be
room for all, even of the good things.

3. Don't read a book to find out
how bad it is. Don't imagine that you
must know every word there is in it
in order to undertake the missionary
work of warning others against it.

4. Do not try to read the best
things that the best authors have writ-
ten. If you are likely to read but
one of a great master's works, let it
be the one that the literary world
places highest. For instance, to know
Scott in his best, read "Ivanhoe"; to
know Dickens, read "David Copper-
field"; to know Tennyson, read "In
Memoriam."

5. "Do read to keep yourself in-
formed with regard to the great ques-
tions of the day. Learn to discrimi-
nate between "Bill McKinley" and
"McKinley Bill." Learn to skip the
marginal notices and base ball news,
if necessary, in order that you may
know something about important
movements in the political, social or
religious world.

6. Do read to supply your own de-
ficiencies. If you have no taste for
poetry, read a few lines of poetry ev-
ery day. If history is tiresome to you,
try the harder to read it, and to read
it thoughtfully.

7. Do read—but rarely—for recre-
ation. After the brain has been sub-
jected to a severe strain in reading,
twenty minutes spent in pouring a
page from one of the humorists or a
chapter from a light story will often
bring complete and speedy rest.

8. Do read—and much oftener—
for intellectual stimulus. Some au-
thors act upon the mind like a tonic.
To read them is to be mentally invig-
orated and inspired for difficult tasks.

9. Do read—and oftentimes of all—
for spiritual elevation. If a book does
not fill you with high ideals, and in-
crease your longing to be and to do,
it is not worth your while to spend
much time with it. For the books that
are to be the companions of your
life, choose only those that bring with
them a heavenly atmosphere and en-
courage heavenly aspirations.—Young
People's Standard.

Twenty-two barrels of whisky were
furnished to the Cincinnati infirmary
last year, and paid for out of the pub-
lic funds. There are seven hundred
inmates, and no doubt some whisky
has been prescribed for medicinal
purposes, but twenty-two barrels is a
good deal of medicine.

The great difficulty is to feel the re-
ality of both worlds, so as to give
each its due place in our thoughts
and feelings, to keep our mind's eye
ever fixed on the land of promise,
without looking away from the road
we are to travel toward it.—Augustus
Hare.

Before the Venus of Milo. Smith-
ers (reading sign "Hands off") The
poor idiot! Do they think any one
could look at that statue and not know
the hands were off?—Harper's Bazar.

SYRUP OF FIGS



ONE ENJOYS

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 sys-
tem effectually, dispels colds, head-
aches and fevers and cures habitual
constipation. Syrup of Figs is the
only remedy of its kind ever pro-
duced, pleasing to the taste and ac-
ceptable 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 drug-
gists. Any reliable druggist who
may not have it on hand will pro-
cure it promptly for any one who
wishes to try it. Do not accept any
substitute.

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

A Household Remedy
FOR ALL
BLOOD AND SKIN
DISEASES

B. B. B.

Botanic Blood Balm

It Cures SCROFULA, ULCERS, SALT
RHEUM, ECZEMA, even
the most malignant SKIN Eruptions,
besides being efficacious in toning up
the system and restoring the constitu-
tion when impaired from any cause. Its
action is purely natural, healing properties
justly as in purifying a cure, its
directions are followed.

SENT FREE. "HEALING" BY
BLOOD BALM CO., Atlanta, Ga.

QUEEN & CRESCENT
ROUTE

94 MILES SHORTER
NEW ORLEANS

110 MILES SHORTER
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Alabama - Midland - Railroad.

Thomasville Route to Florida.

Schedule in effect May 11th, 1891.

No. 8, No. 25.

Leave Montgomery 8:00 am 4:00 pm

Ar. Sprague Junction 8:50 am 4:50 pm

" Troy 9:10 am 5:10 pm

" Midland City 9:30 am 5:30 pm

" Gordon 9:50 am 5:50 pm

" Bainbridge 10:10 am 6:10 pm

" Dupont 10:30 am 6:30 pm

" Waycross 10:50 am 6:50 pm

" Jacksonville 11:10 am 7:10 pm

" Savannah 11:30 am 7:30 pm

" Charleston 11:50 am 7:50 pm

Returning train 25 arrives Montgomery 4:40 pm

Between Sprague Junction and Laverne.

No. 8.

Leave Sprague Junction 5:00 pm

Ar. Ada 5:10 pm

" Strala 5:20 pm

" Nafels 5:30 pm

" Lapine 5:40 pm

" Bradleyton 5:50 pm

" Petrey 6:00 pm

" Patsburg 6:10 pm

" Julian 6:20 pm

" Laverne 6:30 pm

Returning train 25 arrives Montgomery 4:40 pm

Between Sprague Junction and Laverne.

No. 8.

Leave Sprague Junction 5:00 pm

Ar. Ada 5:10 pm

" Strala 5:20 pm

" Nafels 5:30 pm

" Lapine 5:40 pm

" Bradleyton 5:50 pm

" Petrey 6:00 pm

" Patsburg 6:10 pm

" Julian 6:20 pm

" Laverne 6:30 pm