

THE ALABAMA BAPTIST

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NUMBER 15.

For the ALABAMA BAPTIST.

The Need of the Hour in Mission Work.

The one great, all-comprehending need of the hour is—

CHRISTIANS.

or Christ likeness in the professed followers of Christ. Could this need be deeply felt and fully met, mission work and every other Christian work would be efficiently and successfully prosecuted.

To the Philippians Paul said, "Let this mind be in you which was also in Christ Jesus." When Christians are in mind with Christ, then his will would be their purpose, his plan their plan and his work their work; and the motive that moved him would move them to toil, to suffer and to sacrifice for the accomplishment of the one purpose—both his and theirs. Then God's people would, indeed, be "workers together with him," laborers together with Christ. Co-workers with him in the work, in the honor and in the glory of this lost world's redemption.

To Christ, the Cross meant self-sacrifice for the salvation of others. For us, taking up the Cross means just the same—nothing else. The first took the Cross; we take it after him, and this means to give ourselves up to a life and, if need be, to a death for the salvation of sinners. "Rather than not forgive this people, blot me, I pray thee, out of thy book." Thus Moses prayed and his prayer breathes the Christ spirit. Paul had the true concept of cross bearing when he said, "I could wish myself accursed from Christ for my brethren," etc. Paul well knew the practical significance of bearing the Cross when he said, "I am crucified with Christ: nevertheless I live, yet not I but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." The love that Christ displayed in giving himself for Paul, Paul felt and was by that love, constrained to give himself up for Christ. Henceforth Paul's life was the Christ life; and he could say, "For me to live is Christ; and, 'I am made all things to all men, that by all means I might save some.' Into one short sentence Christ compressed his whole earthly biography—"The Son of Man is come to seek and to save that which was lost." Every disciple of Christ is called to be a co-worker with God the Father, a co-sufferer with God the Son and a co-witness with God the Spirit, in saving souls. This is the one, only calling of every Christian. This is the one vocation, whatever may be their various avocations—their "high calling of God in Christ Jesus."

When this grand conception of life, duty and responsibility is formed in every disciple's mind; when this Christ lines, in Christians, is realized and recognized; when this truth becomes vital and vitalizing, then we shall have the impulse, the impetus and the enthusiasm to drive our machinery, whether personal or ecclesiastical, for doing missionary work. When every Christian is convinced and says, "I am called of God to follow Christ, to follow the business he followed—seeking and saving souls; and when a holy passion for souls shall set this conviction on fire with a flame of sacred love divine, then will our missionary work sweep forward as a prairie fire, moving or melting everything before it. Then there will be Omnipotence in the appeals and in the forward movements of God's conquering hosts.

We are told that we need mission intelligence; and we do. We are told that we need plans; and we do. We are told that we need organization; and we do. We are told that we need money; and we do. But back of all, the source of all, the perpetuating cause of all these needs lies in this one—our need of *Christians*. Given this one thing, God's people need nothing else for the evangelization of this needy world.

The Christianity of our time needs intensifying no less than it needs disseminating. There is quite as much need for Christianity to control those who have it as there is for giving it to those who are without it. The oak that would spread its branches far and wide must deepen its roots and strengthen its trunk; a broader, firmer hold on its life giving soil and a larger, more stalwart body must be had, before its boughs and foliage can shade and shelter the distant, weary and helpless ones. If the kingdoms of this world are to become the kingdom of our Lord and his Christ, then Christ must reign, rule and control his people—they must be Christly. As a matter of fact, the gospel has been preached in all the world and to every creature, by just so much as Christians have themselves been Christly. Christendom will overcome heathendom, in just so far (and no farther) as Christ actually reigns in Christendom. The gospel is the only saving power. Christ wanted the gospel preached because he wanted sinners saved; and Christly Christians want to preach, do preach and will preach the gospel for precisely the same reason that they too want to save sinners.

Let us not forget that cause precedes effect; that motive is back of action; that Christ is in Christians; that Spirit is power; and that "he who is joined to the Lord is one spirit." It is the *vital* life in the branches that puts forth, produces and perfects fruit. It is the head that so directs and controls the body's activities that desired results are achieved. Filled with the Christ spirit, men and women are obedient to Christ, loyal to his cause and faithful, even unto death, in his work.

Can such Christians be attained, and how? Its attainment will cost, not only some self-denial, but self itself must be denied, mortified, crucified—slain and buried out of sight. This done, Christ, and not self, lives in us and we in him. This can be done and is done when any one says truly, "Here, Lord, I give myself away, 'tis all that I can do." The Christ spirit then fills the soul with the blessed consciousness "I am my beloved and my beloved is mine."

"Christ loved me and gave himself for me." I love him and give myself up for him. Eternity will not be too long for us to fully realize and enjoy the gain we get by swapping self for Christ.

When the Christ spirit is wanting the Christ work will not, cannot be done. "Not by might, nor by power, but by my Spirit, saith the Lord." In our mission work let us not depend upon machinery, as such, but with clean hands and pure hearts, without selfishness, pray fervently, humbly to God for an out-pouring of the Holy Spirit, that we "all may be filled with the fullness of God"; that the Spirit of the Lord our God may be upon us, that we, too, may open prison doors and free sin's captives and Satan's slaves. Let Zion awake and put on her strength, arise and shine in her beauty; let the hosts of the redeemed follow the conquering Captain of their salvation and march against all barriers and battlements of heathendom, shouting as they march, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors and the King of Glory shall come in. The Lord, the Lord, he—He is the King, the King of Glory!"

What wait we for?

(a) When we think of the more than a hundred thousand millions of dollars, now in the hands of Christians, and remember that all this wealth is theirs to use, we know that we are not waiting for money.

(b) When we think of all the many millions of Protestant Christians in the world to-day, every one of whom has been "saved by the blood of the crucified Christ," and he said, "I am thine, O Lord," we know we are not waiting for more men.

(c) When we think or try to think of the vast variety and almost endless number of superior appliances now within our reach and at our command for giving the saving gospel to our perishing fellow men, we know that we are not waiting for facilities; for, on every hand, facilities are idly, mutely waiting for us to use them.

(d) And what shall be said of opportunity? Surely our present opportunity for mission work is fully commensurate with all our wealth of resources for doing the work. The hour of our opportunity has struck, and its echoes are ringing around the whole world, in cries from out the nations, "Give us the bread of life!" With such opportunity, grand and sublime, inviting us, why not at once go up in the name and in the strength of our God and possess the nations, for we are abundantly able? One thing is lacking. Only Christians, in Christians, can grasp this present, world wide opportunity to preach the gospel in all the nations. Only Christians will lay down all else to save a soul. Only Christians will spend and be spent for this work. Only Christians can estimate the worth of souls immortal and contribute and appropriate this vast volume of material wealth for their deliverance from death and hell and to fit them for everlasting life and joy and glory, in our Heavenly Father's home eternal. Oh, for Christ-likeness in myself, in you, in all who pray, "Thy kingdom come!"

Z. D. ROY.

Opelika, Ala.

The Motive of Adoniram Judson's Life.

All the great predestinated movements in society are brought to pass through the instrumentality of predestinated men, men of giant mold and exceptional endowments. The hour and the man are always matched in the providential plan. Dr. Judson was a great man in the highest sense of that phrase; great in intellect, great in will, great in moral qualities, fertile in resources, inflexible in purpose, and unswerving in integrity. These endowments were informed and pervaded by a spiritual consecration which subordinated every faculty and power to the obedience of faith. Here, then, was the hiding of his power. He accomplished the great results of his life, not from the intention of his love for humanity, not even under the fervor of his love for fellow men whom he had deliberately accepted as his Lord and Pattern, but from an overmastering and all comprehending sense of DUTY. From the day that he accepted Christ as his Savior, he also accepted the law of service. Having been bought with a price, he belonged henceforth to his Master, and gave himself up to obey his word and do his will.

This sense of loyalty to Christ led to the efforts which he made, in company with others, to organize a society for foreign missions. The petition which he drafted for the General Association of Massachusetts, the interviews he held with the leading ministers of the Commonwealth, and the importunity with which he followed them, all came from this lofty principle. This sustained him in the face of difficulties, rendered him superior alike to ridicule and reproach, and held him steadily to the one end he had set before him as at once the guide and inspiration of his life.

See also the force of this supreme motive in enabling him to sever the ties and surrender all the privileges and halcyon associations of country

and home and Christian fellowship to go to a land of darkness and barbarous customs, to dwell among and labor for a people whose tender mercies were cruel.

More over we are able to see, in the light of this motive, how he was borne on in the careful investigation which he instituted as to the grounds of the faith and practice which he had received from the traditions of his fathers. He had only one thought in beginning and prosecuting his researches, which was to be sure of his ground and to know the way of duty. When Mrs. Judson begged him to desist from the investigations relating to the form and subjects of baptism, in view of the unhappy consequences to which they might lead, he replied that "this duty compelled him to satisfy his own mind, and to embrace those sentiments which appeared most concordant with Scripture." A less courageous man, a man of a less uncompromising sense of duty, might have felt satisfied in stiling the convictions of conscience, as many have done since his day in respect to doctrine more vital than that of baptism. But he gladly bore the heavy and most unenviable cross involved in separation from all whom he had loved, trusted and honored in his previous life, and from all his fondly cherished hopes born of human relationships and associations. For we must remember that his embarrassment arose, not only from the ties which he severed, but also from the repulsions he would have to overcome. Mrs. Judson, in the account she gave of the change, did not conceal the aversion she had long felt to the followers of the newly accepted faith, and there is no reason to suppose that Mrs. Judson's traditional prejudice was less than hers. In fact, it is impossible for us, in these times of better acquaintance and larger charity, to understand the mutual antipathies which the Congregationalists and Baptists of those days entertained toward each other. It must have been a sore trial to bear the reproach of desertion from the old to the new and despised fold. Nothing less than the bond of duty could have held the young missionary to such a sacrifice.

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A. T. SIMS.

Georgiana, April 6th.

For what is it to thee whether that man be such or such, or whether that man do or speak this or that? Thou shalt not need to answer for others, but shalt give account for thyself. Where dost thou entangle thyself?

—Thom.

The rootage of a tree determines its growth.

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Baptists and Their Work.

Messrs. Editors: Do you suppose they've heard way over in England and at old Oxford about Dr. Purser and his and our summer school of the bishops at Howard College? One might readily imagine it, for they are just starting one over there patterned exactly after ours—on the same model and for the same purposes. I was very much surprised and gratified, not to say filled with Baptist pride, when I read this morning in one of the leading New York religious journals an account of—

"THE OXFORD SUMMER SCHOOL."

"A summer school of theology to be held on the 18th of July next"—"a new and conspicuous experiment." Had they been at Howard College the last several summers they need not have called it "a new experiment," for with us the experimental stage is past. This experiment, as they call it "to be made by Mansfield College, Oxford, England," and "the design is to meet the wants of pastors who are so constantly occupied with the pressing duties of the pastoral office that they have but little time for advanced theological study." It is to continue only a few weeks during the summer, and like our own model institution, distinguished divines have been engaged to lecture on a variety of vital subjects and "arrangements have been made by which the expense of this whole course of about forty lectures will be only about \$15. How exactly like our Pastor's School at Howard, and the editor adds, "It is probable that many American ministers will desire to avail themselves of the opportunity of attending this remarkable course." The plan and objects are of better acquaintance and larger charity, to understand the mutual antipathies which the Congregationalists and Baptists of those days entertained toward each other. It must have been a sore trial to bear the reproach of desertion from the old to the new and despised fold. Nothing less than the bond of duty could have held the young missionary to such a sacrifice.

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Messrs. Editors: Do you suppose they've heard way over in England and at old Oxford about Dr. Purser and his and our summer school of the bishops at Howard College? One might readily imagine it, for they are just starting one over there patterned exactly after ours—on the same model and for the same purposes. I was very much surprised and gratified, not to say filled with Baptist pride, when I read this morning in one of the leading New York religious journals an account of—

"THE OXFORD SUMMER SCHOOL."

"A summer school of theology to be held on the 18th of July next"—"a new and conspicuous experiment." Had they been at Howard College the last several summers they need not have called it "a new experiment," for with us the experimental stage is past. This experiment, as they call it "to be made by Mansfield College, Oxford, England," and "the design is to meet the wants of pastors who are so constantly occupied with the pressing duties of the pastoral office that they have but little time for advanced theological study." It is to continue only a few weeks during the summer, and like our own model institution, distinguished divines have been engaged to lecture on a variety of vital subjects and "arrangements have been made by which the expense of this whole course of about forty lectures will be only about \$15. How exactly like our Pastor's School at Howard, and the editor adds, "It is probable that many American ministers will desire to avail themselves of the opportunity of attending this remarkable course." The plan and objects are of better acquaintance and larger charity, to understand the mutual antipathies which the Congregationalists and Baptists of those days entertained toward each other. It must have been a sore trial to bear the reproach of desertion from the old to the new and despised fold. Nothing less than the bond of duty could have held the young missionary to such a sacrifice.

—Selected.

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A Week at Howard College.

Having been called by telegram to the bedside of a sick son at the Howard, I spent a week there, mixing and mingling freely night and day with the president and professors of the institution, as well as the large number of young men in attendance. During my week's stay, occupying a room in one of the dormitory buildings with my sick boy, I had every opportunity of studying both the inner and outer life of all connected with the college. And I must say the entire make-up and general management of the institution is decidedly above anything I had anticipated.

Dr. Riley is a "born ruler," as well as teacher, and controls the young men with as much ease and regularity as parents ordinarily control their small households. It is true some of the young men think the president is too rigid in his discipline—but this is nearly always the case where there is any discipline at all. Dr. Riley has the efficient aid of a corps of noble Christian professors. These men are not only eminently qualified by their ripe scholarship and natural tact for the positions they occupy, but each one of the professors is a devout Christian. Prof. Payne, the junior professor of the college, publicly gave himself to Christ the other night during the revival and gathering at the East Lake (Ruhama) church. These several professors manifest a great deal of concern, not only for the moral and mental bearing of their students, but also for the salvation of their souls. A number of times did I hear these Christian teachers, at different religious meetings, spoken of and with much feeling about the eternal well being of the young men committed to their charge. The students are much drawn to the professors, and say many good things to their praise. The pronounced piety on the part of the faculty of Howard College not only creates a pure moral and spiritual atmosphere in which the students live, but a number of young men who left their homes "without hope and without God in the world" are becoming Christians. The students have their prayer meetings every evening. These services are well attended and a large number besides the ministerial students participate in them. In short, Howard College is what it purports to be—a Christian college. The parents throughout the country who are so anxious about the moral surroundings of their boys when they go off to college need have no fears on that line when they commit their sons to the Howard. And these statements would not be complete without adding that Dr. C. Jones, the faithful college physician, looks well and skillfully after all the sick students. The writer feels greatly indebted to the Doctor for his very faithful attentions and skilled treatment of his sick son recently. And then those noble Christian young men; how kind and sympathetic they were, and how faithfully they nursed the sick by day and by night!

A. T. SIMS.

Georgiana, April 6th.

For what is it to thee whether that man be such or such, or whether that man do or speak this or that? Thou shalt not need to answer for others, but shalt give account for thyself. Where dost thou entangle thyself?

—Thom.

The rootage of a tree determines its growth.

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Alabama Baptist

MONTGOMERY, ALA., APRIL 14, 1929.

Address all correspondence to:
HARRIS, PETER & BARNETT,
Montgomery, Ala.

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MISSISSIPPI takes the sellers of cigarettes or cigarette paper \$50 a year.

The books of the boards close in three weeks. Have you sent in your contribution? If not, now is the time.

WHAT a curse is strong drink! The late trouble between the United States and Chili was on account of the conduct of drunken sailors.

The Baptists of Canton, China, have made a contribution to the earthquake sufferers in Japan. The spirit of Christ in one's heart makes him akin to the whole world.

A CHINESE preacher was severely beaten a few months ago by a mob. Since that time he has baptized one or more of his persecutors, and the sons of others have applied for baptism.

OUR readers may not agree with Bro. Ray in his "Baptist Succession," but a careful reading of it will certainly give one much valuable information. The twenty-first edition of this book is being issued.

MRS. BRUNSON writes a strong letter in the April number of the Foreign Mission Journal about Japan. She calls earnestly for help. They greatly need some unmarried women to aid in this great work.

THERE appears to be a growing demand that United States Senators be elected direct by the people. There is no disputing the fact that our present method gives rich men opportunity to buy their way into office.

In Louisiana, where our Baptist folks are struggling for existence, somebody has grown dissatisfied with the *Baptist Chronicle* and wants to start a new paper. What a pity that brethren can't work together in harmony, especially in such times as these.

TO SELL whisky C. O. D. in prohibition districts is a violation of the law, and it has so been decided by the Supreme Court of the United States. The sale takes place when the money is paid for the whisky. Let temperance people observe this fact, and go to work.

LAST fall the churches and associations made liberal pledges to the cause of ministerial education, and our board felt that there would be no trouble in getting all the money needed; but some of the churches are failing to pay, and we are about to get in a strait. Brethren of the churches, help!

On the decision of the Supreme Court, temperance men in every prohibition district can go to work and convict every whisky dealer who sells liquor in such districts; and as that is the only way to break up the violation of the prohibition laws, we advise our readers to begin at once getting the evidence necessary.

AND now comes the information that the Louisiana Lottery has contributed \$500,000 for the purpose of electing McEnery over Foster, although the latter was declared the nominee at the recent primaries. Two democratic and two republican tickets are now in the field. The lottery dies with a hard struggle.

From every quarter of the state have come, recently, cheering words for the Alabama Baptist. Ministers and leading brethren are reaffirming their determination to stand by the paper and help its publishers to put it into more homes. We will do our part to improve the paper, if the denomination will give us the support.

THERE never was a time like this when such a large per cent. of the money given for missionary purposes went direct to the support of the missionaries. The native helpers, preachers, Bible and school teachers are paid, for the most part, by the natives themselves. Self-support is adopted on most mission fields.

MORE good news along temperance lines comes from Mississippi. Saloons are required to remove their blinds and carry on their traffic in the full gaze of the public. Then the whisky laws are so framed that unless the liquor dealers prove more law-abiding than in the past, the law itself will close up fully one-third of the saloons now in existence in that state.

Now the profane and unaccommodating class of men are not employed by the railroads. The following words are complimentary to the Louisville & Nashville Company:

"There is one noticeable feature about the Louisville & Nashville railroad system. When you see an L. & N. man you always see a gentleman. Their employees are polite, courteous, accommodating and always attend strictly to business."—E.

The Pennsylvania Supreme Court has decided that a saloon-keeper is liable for damages in case of injury received resulting from the sale of liquor to intoxicated persons. The decision is based upon the statute law of the state, and will doubtless be followed by other states and courts.—*Birmingham News.*

Such a law is a good one—should be in every State in the Union—and should be enforced in letter. If a railroad is responsible for loss of life, why should a saloon be considered less criminal?

THE expressmen in Alabama will be valuable witnesses to show how saloonists are selling whisky in prohibition districts. The saloon men in every town are organized to protect each other in carrying on the traffic. They have ample money to defend their cause in the courts, but if a few people in each community will band together they can (the law being on their side) win in almost every suit, especially where the express books show that certain dealers shipped the whisky C. O. D. to certain men.

"Do you know," said a well-known ex-Confederate officer, "that the Confederate government was the only government in the world that really enforced prohibition? During the war the government prohibited the manufacture of liquor in Virginia. It was there that the army was, and the same prohibition extended to the other Southern States. This law was made because the government wanted all the grain to feed the people. The further result was that the Confederate army was the soberest army that the world ever had."—*N. Y. Sun.*

And if then, why can't we prohibit the evil now? And why wouldn't it be just as beneficial to the race to prohibit liquor now as then? There never will be a period in the world's history when the people will not need bread more than strong drink.

In the heat of political battles, which have been raging for months past, temperance workers have forgotten the great battle that should be waged against the whisky traffic. But as the smoke is clearing away, let us plunge at once wholly into an organized fight for the abolition of saloons from our fair state. Let us lay our plans, considering well the needs of the cause, and then when the legislature meets proceed in a business way to get amendments to the laws we have and new laws where none are in existence. Let there be a regular temperance campaign in every county. Let a committee be appointed to get the responsible men and women to sign a petition praying the legislature for certain laws needed. If temperance people will be first on the field and thereby get the citizens committed to the cause of reform, the whisky people will be routed.

THE Board of Ministerial Education of the Alabama Baptist State Convention met in the First Baptist church of Montgomery on last Monday evening. There were present, in addition to several visitors, Dr. W. C. Cleveland, Bro. G. W. Ellis, Rev. T. H. Stout, Hon. J. G. Harris, and Dr. B. F. Riley. From the report of the secretary, G. W. Ellis, it was seen that the contributions up to this time were more than \$300 in excess of the same date last year. Considering the financial depression of the people, this report is encouraging, but it must not be forgotten that there is yet quite a sum necessary to meet the obligations of the board to the young ministers at Howard College and the Seminary.

Dr. Riley says that the young men in his charge are worthy the help of the churches and are doing good work. Brethren, do not neglect your collections for this purpose. Send all money to G. W. Ellis, Montgomery, Ala.

EVERY Christian, whether Baptist or not, wants to get a good book on the life of Rev. Charles Haddon Spurgeon. Dr. Lorimer has given the public one of the best books ever written concerning this great man. He began work on this volume months before the death of the great preacher, and put into it some of the best work of his life.

The union of these two names, Spurgeon and Lorimer, puts this volume in the foremost place with thoughtful people of every class, who want not a scissors-and-paste book, but a careful, thorough study of the man and his relation to the world's life and thoughts. Elegant 12mo. with portraits. Printed on Cumberland paper made specially for it. Style A. Bound in Fine Silk Cloth, \$1.00.

Style B. Bound in White Parchment Cloth, Full Gilt Edges, 1.50.

Style C. Bound in full Red Russia, Full Gilt Edges, 2.00.

For two new subscribers we will send one copy of Style A. For three new subscribers one copy of Style B. For four new subscribers one copy of Style C.

We know of a pastor, who, in order to win the world, plays cards with them, goes to the theatre with them, and advises his denizens to do the same. He is, of course, very popular with a certain class who believe that the religion which pretends to give people anything better than that is a sham, but he will soon cease, if he has not already, to have influence with those who walk with God and bless a church with their prayers and sacrifices. His church will degenerate into a club, forsaken of God and soon forsaken of man, for, when men see that a church offers nothing better than they can get in the world, they will not bother about attending it.—*The Baptist.*

Yes, yes. We knew of one who would condemn gambling and whisky-drinking from the pulpit on the Sabbath and then on Monday tell some soft-shelled "brethren" that he was preaching from the pulpit then, intimating that he didn't "hold to those sentiments" when on his daily rounds. O the load that some Christians will carry up to the bar of God! There is danger in popularizing the pulpit. There is serious need of the gospel being preached in simplicity and truth.

THE Supreme Court of the United States, on the 4th inst., decided that whisky shipped C. O. D. into prohibition districts is a violation of the law. The facts are as follows:

John O'Neill was a liquor dealer at White Hall, N. Y. He received orders for liquor by mail and otherwise from Rutland, Vermont, and vicinity, a prohibition locality. He shipped his goods C. O. D., and payment was made on delivery.

He was indicted for violation of the law of the state of Vermont forbidding the unlicensed sale of intoxicants. The trial resulted in his conviction of 457 offenses against the law, and fines were pooled up to the amount of \$9,140 and costs. One month's imprisonment was also ordered with additional imprisonment in case fines were not paid.

His conviction was sustained by the higher courts of Vermont. O'Neill appealed to the United States Supreme Court, and this court decided against O'Neill, and dismissed the writ, holding that the sale took place in Rutland, Vermont, and not in White Hall, N. Y., and that, therefore, there was no Federal question involved in the violation of the interstate commerce clause of the constitution.

REV. DR. PARKHURST, of New York, who made charges against the police and officers of that city to the effect that they were unfaithful in the discharge of their duty, has been sustained by the grand jury "as to the existence of gambling and disorderly houses, as well as a general violation of the excise law without interference from the police. It is apparent to all that gambling houses, houses of prostitution, and saloons are open in violation of the law and that the police are fully aware of their existence, yet these places are allowed to exist in open violation of the law. The only raids made upon them are made by citizens. The general efficiency of the police and their ability to cope with crime is second to that of no other city, and, therefore, the grand jury has no alternative but to adopt the theory of corruption as the reason for their inactivity in the matters mentioned." And this is a sample of Tammany's work. The city is controlled by Tammany and has no other than Tammany politics. We hope there will be a general shaking up in New York. It seems that Dr. Parkhurst is the man to do the work successfully.

RECENTLY there has been a great stir in "society" circles in New York on account of the immoral conduct of two leaders of fashion. The affair is nothing short of a disgrace for two families—one of the actors in the disgusting scene being a "society swell" and the other the wife of another of such reputation. The New York *World* sums up the case in the following language:

The important reflection upon the whole affair is that it reveals in a stark, glaring way the inroads of moral decay among that class of Americans who, having inherited the millions more or less honestly made by their grandfathers in peddling, sheep-raising or other reputable employment, assume to be a privileged aristocracy in this free land of equal manhood. The ridiculous absurdity of their aspirations has been often noted.

NO MAN in this country has a better knowledge of our school system, and knows better the needs of the hour, than Dr. J. L. M. Curry, of Richmond, secretary of the Peabody Fund. The following are words of wisdom and deserve a careful reading. True it is, that "education is an inalienable, universal right, and all are entitled to the privilege."

No kind of outlay is so remunerative as that made by a state for education. Within living memory it was an article of the Tory or Bourbon creed, that education would only unfit the working classes for that state into which it had pleased God to call them. That old fogy faith, born of feudal times, is not entirely extirpated. Education is an inalienable, universal right, and all are entitled to the privilege.

Before man made us citizens, God made us men. Napoleon said the French Revolution meant a fair pathway for merit of whatever kind. Our free institutions demand equality of opportunity, and give supremacy over accidents of birth or fortune. The right to the proceeds of labor should be guaranteed against men, or syndicates or governments. Christ appealed directly to the common people on questions of highest

BAPTIST RALLY IN CLARK.

Swinging around the state via. Mobile, we landed Tuesday night at Clarksville, near Salem church. While Mobile we ran out to see Bro. Sh. He has met with much encouragement in his work, and sees before him a great field for usefulness. He is just beginning a meeting, aided by Bro. Jno. W. Stewart.

We were fortunate in striking with Bro. R. J. W. DeWitt, the pastor of Salem church, who carried safely to a comfortable lodging place. Wednesday morning we met brethren. All who were on the program were present, except Bro. Crumpton and the brethren Dickson. The first day was occupied by brethren in speaking on "Sunday schools and the Centennial, and hearing sermons from Bro. DeWitt and Bro. Adams.

Wednesday morning a most precious prayer meeting was held. Afterwards Bro. L. A. White delivered an address on the Life and Labor of Wm. Carey. It was a very instructive speech.

Rev. W. H. DeWitt preached a stirring sermon on "Parental Responsibility."

Bro. Wm. Parker led in discussion "The Pastor and Missions." He took the position that the pastor is the leader of his people and he is not only lead in teaching, but in contributing to missions. The pastor who does less than this is unworthy the high calling.

Wednesday afternoon it was a privilege, with Bro. White, to address the rally on the Mission Fields, the outlook for the future and our duty. A small cash collection was taken for missions. At night Bro. White preached.

Thursday was given up to the discussion of temperance. The writer opened the discussion by giving a view of the general cause of temperance. Bro. DeWitt followed in speaking of the preacher and temperance. He gave some incidents from his own experience and observation. He argued that if the preachers were faithful in denouncing the use and sale of liquor, that it would be an easy thing to drive out the traffic. Brethren White and Parker also gave splendid speeches on different phases of temperance work. These brethren have been acquainted for several years with Clark county, and they have seen the good of prohibition, yet they know that violations of the law are going on, and they are determined to do their part towards suppressing such lawlessness.

THOSE who are so fortunate as to attend the State Sunday-school convention will hear many good things. Among the good workers will be Prof. H. H. Hamill, superintendent of Normal Sunday-school work for the state of Illinois. He recently spent a day in Richmond and the *Dispatch* has the following to say:

At 10 o'clock he visited the Grace Street Baptist Sunday-school and conducted very interesting exercises, both in the school proper and in the infant class. At 4 o'clock, at the Seventh Street Christian church, he gave a normal drill, in which one hundred children took part. Here Prof. Hamill manifested a thorough knowledge of the subject of the drill, and wonderful skill and dexterity in the use of the black-board and charts fully illustrating the advantages of teaching by this method.

At night a Sunday-school mass meeting was held in the Grace Street Presbyterian church. Prof. Hamill's subject was "Opportunities," which he handled with consummate skill and ability, holding the undivided attention of his audience for more than an hour.

Prof. Hamill is a cultured and refined gentleman, a devout Christian and a zealous Sunday-school worker. He is a native of Alabama, and as a Confederate boy soldier at the age of sixteen years, he was in the Crater at Petersburg, and the last look (prior to Saturday last) that he had at Richmond was when it was in flames and he, as a member of Mahone's division, was marching through the suburbs. After the close of the war he graduated at the University of Alabama, and since then has spent most of his time as an educator in the city of Chicago, and in Sunday-school work for the International Sunday-school Society, of which the Virginia State Sunday-school is a member.

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human interest; recognized no aristocracy of caste or class, of birth or office. The gospel is the *magna charta* of the rights of man. It assumes that the very humblest have faculties for the reception and apprehension of the profoundest moral truths; that there is nothing too good for them; that the guiding of their understandings, the spiritual truth and beauty, is worthy of the highest intelligence of the holiest organization. If the capacity of the common people be as the capacity of the noblest ethical truths, if the teachings of the Divine One be a fit nutriment for them, surely mathematics and literature need not be withheld as unfit for their stations and duties. Has man a moral nature; has he emotions, affections, intellect, will? Is he responsible for conduct, amenable to law? Then, he has a God-given right to the development of his moral and mental being. Christ does not so much take notice of the multitudinous mass as of the separate individual, having his own right to live, his own character to form, his own manhood to evolve, his own soul to save. Man has a destiny of his own to work out to its highest possibility of health and strength and usefulness, and whatever obstructs this is not New Testament Christianity.

It was the "Ladies' Mission Society" of the Selma church, and not "the Baptist church," as previously stated, that are now engaged in educating a minister, and have recently contributed \$5 for the education of the "Cuban girl." Of course, the ladies should receive the honor due them for their laudable work.

Dr. Roby was one of those who was to have delivered an address at the centenary mass meeting at Tuskegee. He submitted some thoughts on the subject, which we publish on the first page under the caption, "The Need of the Hour in Mission Work." Do not overlook the article. It is full of interest and to the point.

The series of meetings now being conducted at the Adams Street church by Rev. S. Y. Jameson, are growing in interest. The preacher is a splendid speaker, at ease in the pulpit, using the simple language of the "old book" to break down sin. His sermons are precious messages to the church and congregation.

M. O. Pettus, Rev. April 6: The first Sunday in April Rev. J. W. Hilliard, our pastor, delivered one of his heart searching sermons to a full house. The words spoken were accompanied by the Spirit of God. At the close of the morning services seventeen gave their hand for prayer. We have a large and interesting Sabbath school at Mt. Zion.

Dr. Francisco Rice will represent Madison county in the legislature. He is an intelligent and useful Christian gentleman.

The town of LaFayette has elected Mayor Norman and his old board. These men are practical prohibitionists and the people stand by them.

What Bro. A. T. Sims says about Howard College being a Christian college is worth thinking about by fathers and mothers who have sons to educate.

The Florida Baptist Witness has made considerable improvement in its typographical appearance. The literary character of the paper is also greatly improved.

Our thanks are tendered the American Baptist Publication Society for a copy of The Baptist Year Book. Price, 25 cts. paper; cloth, 50 cts. This little book is full of information.

We regret to know that pastor White, of the Second Baptist church, Birmingham, has been ill for some weeks; but we learn that he is now able to be out and about his work.

The East Liberty Association has lost a valuable member by the death of Bro. Wm. Webb, who passed to his reward April 1st, 1929. He was an efficient deacon in the Rock Springs church.

A cheerful note, this: Please find two dollars for renewal to paper. Just push the figures up, and continue to use the paper better and better.—*G. D. W. Lawrence, M. D., Cedar Bluff, Ala.*

J. P. Hunter, LaFayette: Our congregations on last Sunday at Nottulsa were unusually large. Collections for missions amounted to \$6. At night we enjoyed a good sermon from Rev. H. C. Sanders.

Speaking of "South Vindicated," "Bill Arp" says: "It is a masterly vindication of the South. For the sake of your children get it." Price only 50 cents. For sale by the Alabama Printing Co., Montgomery.

WANTED—A school man who has business ability, and can raise from \$1,500 to \$3,000 cash to buy half interest in a well established college. Address, with full reference, The School Agency, Montgomery, Ala.

Thanks to Judge J. M. Carmichael, who encourages hard worked newspaper men with the following: "You publish a good paper, and you have my best wishes for yourselves personally and as editors of the Baptist."

J. W. Brooks, Huggins, April 4: Good meetings at Sardis Saturday and Sunday. Good congregations. Six added by letter. Interest good. Also at Bethlehem Sunday before. Five added by letter. Sabbath school good.

The fellow students and friends of Rev. L. A. Smith will be glad to hear that he has a large and successful school at Thomaston. He preaches at two churches regularly every month.

The editors of the *Florida Baptist Witness*, seeing that there is such great need for wholesome literature throughout the state, have established a book business in connection with their paper. They can certainly do a great work in this way.

The Adams Street church has increased its contributions to missions about 30 per cent. in the last few months. Collections are taken once a month for missions in both church and Sabbath-school. This has been their custom for about two years.

C. W. O'Hara, Columbiana: The Baptist church at Shelby held their first service in their new house the first Sunday in April (though yet unfinished). Good congregation, good collection and interesting service. Received one by letter. Organized a Sunday school, enrolling forty names.

Mrs. J. C. Hudson, Florence, April 6: Dear Bro. Crumpton—A prospect of your suggestion in ALABAMA BAPTIST, some of us who denied ourselves last year of a new bonnet and dress also, and gave the price of same to the church, would be pleased to have the name of every Baptist minister in Alabama who will deny himself of tobacco this year, and give the amount saved to missions.

Miss Joe Belsher, sister of Rev. L. L. Belsher, recently died of congestion of the brain, at East Lake. She was a woman of remarkable goodness and her loss is greatly mourned by those who knew her. In East Lake she was known as "an angel of mercy."

The Georgia Baptists had a profitable meeting of their State Convention at LaGrange last week. Several Alabama brethren were present among them Z. D. Roby, W. E. Hudson and J. E. Herring, of Opelika; Harris, of Montgomery, and Taylor, of Mobile. A report is published elsewhere.

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A cheerful note, this: Please find two dollars for renewal to paper. Just push the figures up, and continue to use the paper better and better.—*G. D. W. Lawrence, M. D., Cedar Bluff, Ala.*

J. P. Hunter, LaFayette: Our congregations on last Sunday at Nottulsa were unusually large. Collections for missions amounted to \$6. At night we enjoyed a good sermon from Rev. H. C. Sanders.

Speaking of "South Vindicated," "Bill Arp" says: "It is a masterly vindication of the South. For the sake of your children get it." Price only 50 cents. For sale by the Alabama Printing Co., Montgomery.

WANTED—A school man who has business ability, and can raise from \$1,500 to \$3,000 cash to buy half interest in a well established college. Address, with full reference, The School Agency, Montgomery, Ala.

Thanks to Judge J. M. Carmichael, who encourages hard worked newspaper men with the following: "You publish a good paper, and you have my best wishes for yourselves personally and as editors of the Baptist."

J. W. Brooks, Huggins, April 4: Good meetings at Sardis Saturday and Sunday. Good congregations. Six added by letter. Interest good. Also at Bethlehem Sunday before. Five added by letter. Sabbath school good.

The fellow students and friends of Rev. L. A. Smith will be glad to hear that he has a large and successful school at Thomaston. He preaches at two churches regularly every month.

The editors of the *Florida Baptist Witness*, seeing that there is such great need for wholesome literature throughout the state, have established a book business in connection with their paper. They can certainly do a great work in this way.

The Adams Street church has increased its contributions to missions about 30 per cent. in the last few months. Collections are taken once a month for missions in both church and Sabbath-school. This has been their custom for about two years.

C. W. O'Hara, Columbiana: The Baptist church at Shelby held their first service in their new house the first Sunday in April (though yet unfinished). Good congregation, good collection and interesting service. Received one by letter. Organized a Sunday school, enrolling forty names.

Mrs. J. C. Hudson, Florence, April 6: Dear Bro. Crumpton—A prospect of your suggestion in ALABAMA BAPTIST, some of us who denied ourselves last year of a new bonnet and dress also, and gave the price of same to the church, would be pleased to have the name of every Baptist minister in Alabama who will deny himself of tobacco this year, and give the amount saved to missions.

Payne also joined the church and is to be baptized. Howard College presents the remarkable record of having during one of its prosperous years a body of students seventy five per cent of whom are Christians.

K. Citronelle, April 4: I have just laid aside the March number of the *Seminary Magazine*. Every page of reading matter has the name of Dr. Basil Manly, the sainted professor of our Southern Baptist Theological Seminary. Thank God for such a man and such a life. I learned to love him—not for his greatness and learning, but for his humility and faith that shone forth in his every day life—as he interpreted to us the words of Old Testament Scripture. Preeminence in the Master's work may not be the lot of some of us humble followers, but we can strive to be as cheerful and winning in our lives as the good man who has gone to his reward. Dr. Manly was lovely in character and movable in disposition because he had conquered himself. Mind, will and body were brought in subjection to the Savior's power.

F. C. Plaster, Fort Deposit, April 8: Owing to a very serious cold, contracted first on the fifth Sunday in January, and resulting in a gripe, I have been rendered almost helpless for the present, and it becomes proper that I should tender my resignation as pastor of the several churches, to which I have agreed to preach. In resigning my pastoral care I feel that it is most likely the close of my life work as pastor. I commenced my ministry with the Salem church, in Christian county, Ky., with the recommendation of Reuben Ross, Samuel Baker, R. W. Nixon and Elisha Vaughn, all of Bethel Association. My first charge was Little River and Dry Creek churches. I was pastor of the following churches: Keyburg, Logan county, Ky.; Mt. Gilead, Todd county, Ky.; Red River, Robertson county, Tenn.; Dripping Springs, Logan county, Ky.; Mt. Zion, Todd county, Ky.; Springfield, Robertson county, Tenn.; Franklin, Simson county, Tenn.; Oak Grove, Robertson county, Tenn.; Adairville, Logan county, Ky.; Mill Creek, Davidson county, Tenn.; Ft. Deposit, Lowndes county, Ala.; Georgiana, Butler county, Ala.; Mt. Willing, Lowndes county, Ala.; Danacusa, Butler county, Ala.; Coosada, Montgomery county, Ala.; Ramoth, Barbour county, Ala.; Rutledge, Crenshaw county, Ala. During my ministry in Kentucky the Lord added to the churches of which I was pastor about 1200 by baptism; united in marriage, about 600. In Alabama I baptized 200.

For the ALABAMA BAPTIST.

The Georgia Convention.

April 5th the Georgia Baptists assembled in annual convention in LaGrange. This is a town of 3,500 souls, and is beautiful for situation. "Giant hills guard the sweet repose of the villagers in the long ago, and now that the village has grown to a city, they afford pleasing sights for residences, and are being utilized to great advantage." It is a historic town, having been incorporated in 1828; and it has been the home of such men as Ben Hill, W. T. Colquitt, John B. Gordon, and A. H. Colquitt. It is a great educational center. Here are located the famous Southern Female College and the LaGrange Female College, besides other schools of high grade. And it was a thoroughly cultivated and hospitable people that opened doors to the Baptist hosts of Georgia last Tuesday.

And they came some three hundred strong: farmers, teachers, lawyers, bankers, preachers, a noble brotherhood, harmonious and aggressive. At the appointed hour Dr. J. H. Kilpatrick called the body to order. There was some delay in getting the roll called, but this was atoned for by electing the officers of last year by acclamation. These brethren were recognized in their official capacity: Bell, of the Foreign Board; Frost, of the Sunday School Board; Folk, of the *Baptist Reflector*; Whitsett, of the Seminary; Tichenor and Jones were at home; Roby, Hudson and Herring, of Opelika; Harris, of Montgomery, and Taylor, of Mobile, bore the fraternal greetings of Alabama Baptists. And the convention got ready for work.

Following a time-honored custom, Rev. G. S. Tuolin, the pastor, delivered an appropriate address of welcome, to which President Kilpatrick made a response, which was charmingly brief and beautifully brief.

Rev. E. B. Carroll, of Albany, preached the introductory sermon from Eph. 3:8, them: A Preacher's View of the Preacher's Work. It was a forceful presentation of the topic, and was well received by the great throng.

The report of Secretary Gibson was encouraging. In spite of the prevailing hard times the missionary contributions of Georgia Baptists exceeded those of the previous year by \$15,000, and in the same time Mercer University received \$40,000. He followed his report with a telling speech, and impressed the visiting brother as being a man of "grip, grace and gumption." He proposed a "backbone factory" for the benefit of those pastors who are afraid to mention a collection or to preach on giving money to the Lord's cause. How would it do to start a backbone factory in Alabama? Gibson has the backbone to make a mission speech every time he gets the floor, no matter what the topic.

The report of Mercer was read by Col. E. D. Huguene, chairman of the Board, showing 183 students in the college, besides a goodly number in the preparatory department. Dr. Nunnally makes a stirring college president and his voice has been heard from the mountains to the sea arousing Georgians to the importance of higher education. And it is joyful to note that his labors are not in vain.

Dr. Whitsett, the "Philosopher of the Seminary," made one of his charmingly irresistible appeals for the school of the prophets, received all the money he asked for, and hurried back to his work happy enough. He likes to visit Georgia, and never forgets the distinguished Georgian whose generous gift of \$50,000 a few years ago started the Seminary on its career of financial prosperity.

The report on Sunday schools was offered by an Alabama brother, and so it may not be so much out of taste to say that while the figures given were the best at hand any argument based upon them is likely to be misleading.

More Valuable than Diamonds.

LAPLACE, ALABAMA.
Messrs. DuBois & Webb:
Gentlemen: The Electropoise I purchased from you three months ago is worth its weight in diamonds. I would not take any amount for it if I could not get another. It has cured me of dyspepsia, liver complaint, and rheumatism. I feel like a new creature. I weigh twenty pounds more than I did when I commenced its use, and I feel twenty years younger. It is worth the price, if for nothing else than to produce good, sound, refreshing sleep, and quiet the nerves. I believe it will do all you claim for it, and cure any disease if used as you direct. I am over fifty years old, and have been an invalid for fourteen years. All who see me are surprised to see how well and rosy I look. I do hope you will bless and prosper you for the good you have done me.

Yours respectfully,
Mrs. E. W. STORV.
Rev. JAS. A. HEARD, D.D., Florence, Ala., used for Dyspepsia and General Debility, says: "I am a walking advertisement for the Electropoise."
Rev. C. N. MORROW, Hawthorne, Florida: "The Electropoise is beyond doubt the greatest gift God has permitted us to have in years."
Rev. J. DAW, BURKHEAD, D. D., Montgomery, Ala.: "I am confident the Electropoise is going to cure my Heart Disease. I am in better health than I have been in years."
Rev. M. B. WHARTON, formerly of Montgomery, now in Virginia: "I have used the Electropoise and find it the most valuable instrument. It has benefited me greatly, and all who have used it speak in the highest terms of its powers."

Electropoise.

SIMPLE IN CONSTRUCTION.
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ITS SKILLFUL USE EASILY LEARNED.

The Electropoise 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 condition of the body and 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 ceases to act when the nature of the body, to throw off the trouble.

A 40-page book, describing treatment and conditions, and for the cure of all diseases, mailed free on application. Address: **DuBois & Webb**, 191 1/2 1st Ave., BIRMINGHAM, ALA.



SIX YEARS IN TORMENT.
Rev. W. Stine, Red Wing, Minn., speaks a good word for Pastor Koenig's Nerve Tonic, when he says that he recommended the medicine, during a period of five years, to many sufferers from nervous diseases with the best results. He informs us that a woman, a member of his congregation, had been cured of Epilepsy of six years' standing by the use of Koenig's Nerve Tonic.

Could Not Get Along Without It.
PLATTYSBURG, Wis., May, 1908.
The bottle of Koenig's Nerve Tonic has been received and almost used up, and that with a decided good result. My wife could not get along without the medicine. The impurities especially in clearing her, removing gloominess of mind and giving her a better appetite and color to the face.

FREE A valuable book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.
This remedy has been prepared by the Reverend Pastor Koenig, of Red Wing, Minn., since 1896 and is now prepared under his direction by the

KOENIG MED. CO., Chicago, Ill.
Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9.
By E. G. Fowler, Druggist, to Dexter Ave., Montgomery, Ala.

CONSUMPTION.
I have a positive remedy for the above disease by the use of thousands of cases of the work kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send you two bottles gratis, with a VALUABLE TREATISE on this disease to any man, woman or child who will send me their names and P. O. address.

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For the ALABAMA BAPTIST.

Cultivate Ourselves.

Mr. Herbert Spencer, in his remarkable essay on the "Data of Ethics," of course has occasion to discuss the "Altruistic" system, and, in showing the dependence of man upon his fellow men, he points out that the mental as well as the bodily states of our fellow men are really of great importance to each one of us, because our own enjoyments are in multitudinous cases dependent upon the general intelligence of our neighbors.

"Stupidity . . . raises the cost of commodities." Slovenly farming means high prices for food. Mania and panics readily seize upon the unintelligent. And then comes a passage so full of thought and so intensely practical withal, that we must transcribe it:

"Closer and dearer is the dependence of his personal satisfaction on others' mental states which each experiences in his household. Unpunctuality and want of system are perpetual sources of annoyance. The skillfulness of the cook causes frequent vexation and occasional indigestion. Lack of forethought in the housemaid leads to a fall over a bucket in a dark passage. And inattention to a message, or forgetfulness in delivering it, entails failure in an important engagement. Each, therefore, benefits ecologically by such altruism as aids in raising the average intelligence."

Do not mean that children's minds may be filled with dates and names and gossip about kings, and narratives of battles, and other useless information, no amount of which will make them capable workers or good citizens; but I mean such altruism as helps to spread a knowledge of the nature of things and to cultivate the power of applying that knowledge."

We think there is much wisdom in this passage just quoted. Certainly a good deal of what we call "history" is little more than "gossip about kings," and not infrequently they were kings who were fit for nothing but to be gossiped about.

Much of what is called "literature" is gossip about authors; accounts of the small squabbles of men who wrote finely and lived meanly. Let any one who doubts this, read Johnson's "Lives of the Poets," and "Macaulay's Essays."

But what indications does nature give us as to the way of improving our minds, and laying in stores of useful knowledge? If we will fairly consider this question, with our eyes open, we can hardly go astray. A healthy and intelligent child probably learns more during the first five years of his life than he ever learns in the same length of time afterwards. Few children of five years of age know anything about books. How do they pick up so much knowledge and in so short a time? By observing. A healthy child of fair intelligence is a locomotive of information point.

"Who?" "How?" "What?" "When?" "Where?" "Why?" "What for?"—these are lessons set him by Nature—and he never wants to play from his school, and will not miss his lesson if he can find out any way to learn it.

That ten-year old boy, who is called "lazy" at school, will, on a hot August afternoon, chase a horse over pasture for two hours, in order to ride half a mile, and see a drove of fine blue-gray trotters that are at the station waiting for a stock train. Do you know any grown man industrious enough to do that?

Many years ago, a student at the Southern Baptist Theological Seminary, then at Greenville, S. C., was conversing with one of his instructors, and said, "O! I do want to go to the Centennial in Philadelphia."

"What do you want to go there for?" asked the doctor. "Why, I could learn so much," was the reply.

"Where were you reared?" "In Virginia." "How long have you lived in Greenville?" "Six years." "How many months of the year does the bluejay stay in Greenville?" "I don't know."

"Well, B," said the doctor, "you will be fooling away your money to go to the Centennial."

"What makes you think so?" asked B. "Well," said his teacher, who was also an ex-Virginian, "you were reared in a Virginia, where the bluejay is a bird of passage, and is seen only in the spring and fall; and now for six years you have been living in Greenville—the only place you ever saw where this bird lives all the year round—and you had never found out it out! Don't spend your money on the Centennial, but open your eyes."

A friend of ours often amuses himself by asking educated people "what is the difference between a walk and a run in a human being?" and it is marvelous how seldom he gets a correct reply. Nearly everybody answers, "A run is faster than a walk," and when he replies "that the quickness of the motion has nothing to do with it," I can run two miles at a hour and walk three if I choose, a puzzled stare from his auditor usually entertains him greatly.

Men who rear, own, train, buy and sell horses, cannot tell what a horse does when he paces, and wherein consists the difference between a pace and a trot. We cannot tell how often we have put to highly educated men the question, "Why is it easier to see a body in motion than to see the same body at rest?" and we have never yet got a correct answer. Many people who have from their childhood been accustomed to see pigeons, will be surprised to hear an observer ask, "What can be the reason why tame pigeons hardly ever light in trees, while the wild pigeon lives and feeds in trees?" Of course there is a reason for this, though we do not know what it is; but the strange thing is that so many people have never observed the fact itself.

A very large proportion of the people in this country think that the whip-poor-will and the night-hawk are one and the same bird under different names. It ought not to be necessary to consult Audubon in order to learn that this is a popular delusion. No amount of book learning will ever be a substitute for two wide-open eyes, and a few pounds of active brains behind them.

J. C. HEN.

Eufaula, Ala.

A Profitable Talk.

Our Special Reporter Secures the Facts.

He Determined to Thoroughly Investigate a Subject that is Causing Much Comment, and he has Succeeded.

(N. Y. Sun)

Two days ago one of the most prominent professional men in New York published a letter so outspoken, so unusual as to cause extensive talk and awaken much comment. Yesterday I interviewed the gentleman as to the contents of the letter, and he fully confirmed it in every respect. He not only did this but he also mentioned a number of unusual cases which had come under his observation in which little less than a miracle had been performed.

So important has the entire subject become that I determined to investigate it to the bottom, and accordingly called upon Mr. Albert G. Eaves, the prominent customer at No. 63 East Twelfth street, the gentleman mentioned in my interview with the doctor yesterday. Mr. Eaves has made quite a name. A complete knowledge of history, an appreciation of art and reliability are essential in his profession.

"Mr. Eaves," I said, "I learn that your wife has had a most unusual experience: are you willing to describe it?"

The gentleman thought a moment and an expression of pleasure passed over his face. "When I think," he said, "of what my wife once passed through and the condition she is in today, I cannot but feel gratitude. Nearly three years ago she was at the point of death. You can understand how sick she was when I say she was totally blind and lay in a state of unconsciousness. Three doctors attended her and all agreed that her death was only a question of hours, perhaps minutes."

"May I ask what the doctors called her trouble?"

"Uraemia and puerperal convulsions, so you can imagine how badly she must have been. At last one doctor (it was Dr. R. A. Gunn) said that as she was still able to swallow, one more attempt might be made, and a medicine was accordingly given her. She seemed to improve at once; in a few days her sight was restored. 'I have had a long, long sleep,' she said, upon recovering consciousness, and I am rejoiced to say that she was restored to perfect health wholly through the use of Warner's Safe Cure, which she was past all consciousness."

I looked at Mr. Eaves as he said this. His face was beaming with satisfaction. He continued:

"The physicians told us, after my wife's recovery, that she could never endure childbirth, and yet we have a fine baby nearly a year old, and does not know what sickness is. I attribute it all to the wonderful power of Warner's Safe Cure. Why, my sister, who resides in Virginia, was, a while ago, afflicted precisely as my wife had been. I at once advised her to use this same great remedy: it cured her promptly."

"You find that it is specially adapted for women, do you?" I inquired.

"By no means. I have known it to be wonderful in its power in the case of gentlemen to whom I have recommended it. I speak from my experience entirely, and you should not be surprised that I am so firm a believer in this discovery, which has done so much for me."

I was not surprised. I saw by every word, by every look, that Mr. Eaves meant all he said. I had ample confirmation of Dr. Gunn's letter and interview, and I do not wonder that people who have seen such friends, who have watched their dearest friends go down into the dark valley and be brought back into the light, should be both enthusiastic and grateful. I myself, caught the spirit, and I shall be glad if the investigations I have made prove of profit to those who may read them.

Get Books.

With all your getting, get books. This is an important injunction. Good books are among the best of gettable things. They train character, cultivate taste, inform and refine. Of first and unrivaled importance is the Bible in the family. Other books stand next, as some remove, in importance in the list. Good books are invaluable. Parents can ill afford to be without this helpful auxiliary in rearing a family.

A good library breathes an air of intelligence over the entire family circle. To have a small, well selected library, should be the effort in every home. There need not be a large number of books; quality in this is far better than quantity. A good book is a good companion, and to have it near to lay hands on in the hours of rest or diversion is profitable. The books should be selected with great care. A few subscription books, purchased at exorbitant prices and of little worth, generally form the bulk of books in many homes. Good books may be purchased at little cost and at convenient intervals. Get a library; begin when you begin housekeeping; attend to it year by year; put it in a neat case and let it grow till it is full.

—St. Louis Christian Advocate

Knowledge without love is as a body without life.

—St. Louis Christian Advocate

—St. Louis Christian Advocate

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Brotherly Jack.

Good boys, real kind hearted fellows, are not all confined to the story books; and Jack Hershaw is one of them.

Jack is one of the sort that are too big to be little boys, and not old enough to be young men, at the uninteresting age, as some would say; though a man who says a boy is uninteresting at any age ought to be subject to a fine or imprisonment.

One day last week Jack went out into the country, some ten or twelve miles, with Mr. Cooper, one of the city engineers; and after a hard day's work he sat down and wrote a letter to his little sister. The letter finished, he was about to set off to the post office, three miles away, when Mr. Cooper asked him where he was going.

"To the post office. I am sending a letter to my little sister," said Jack. "But we expect to go home to-morrow night, Jack, and the post office is three miles away," said Mr. Cooper.

"But my little sister never got a letter from her own self, and she will be so pleased," said Jack.

And Mr. Cooper did not discourage him any further. So off Jack went, three miles there and three miles back again. And, if he were tired when he returned, he was paid a thousand times for his trouble next evening on reaching home, receiving as he did kisses and hugs by the score from the little sister, and no end of approving glances from his mother, who had so much reason to be proud of him.

—Presbyterian Observer.

Why He Didn't Rise.

Detroit is a lovely city, and everybody knows it. The love of it is bred in the bone, and never gets out of the flesh. The other Sunday a visiting clergyman addressed the Sunday-school of an uptown church. After a serious talk he said to the children:

"All of you who desire to live in a better world than this, please rise to your feet."

All the children rose except one small boy in the corner.

"My child," he said, very gently and kindly, "why don't you rise with the others?"

"Detroit's good enough for me, that's why," sang out the youngster, and the solemnity of the occasion was knocked to pieces. —Detroit Free Press.

The Spring, of all seasons, is the one for making radical changes in regard to health. During the winter, the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to lack of exercise, close confinement, poorly ventilated shops and homes, and other causes. This is the cause of the dull, sluggish, tired feeling so general at this season, and which must be overcome, or the health may be entirely broken down. Hood's Sarsaparilla has attained the greatest popularity all over the country as the favorite Spring Medicine. It expels the accumulation of impurities through the bowels, kidneys, liver, lungs and skin, gives to the blood the purity and quality necessary to good health and overcomes that tired feeling.

The rhetorical is not the bombastic, the high flown or the pretty; it is the effective in discourse. If a speaker's use of words is loose, his statements muddy, and his style unsuited to his thought or audience, do not call him rhetorical because he uses flowery or high sounding words. His rhetoric is bad. Preachers should be more, instead of less rhetorical, and their effectiveness would increase with their mastery of rhetoric. Jesus was a consummate rhetorician. Do not criticize a speaker as too rhetorical, when, if he were in the proper sense "rhetorical," he would be simple, clear, and moving. —The Watchman.

The doctrine that the Bible is the infallible rule of faith and practice, has a value beyond its largest value, the foundation of our faith and of all our hopes. The doctrine has an immense ecclesiastical and social and even political value. Strike it out from under us and we would be where our fathers were, and where the Romanists now are, under priestly domination. The doctrine was the basis, and is now the palladium, of civil and religious liberty. A man has reached the acme of freedom when he has no master, over soul or body, other than God.—The Interior.

All life is mysterious. Science cannot explain it, or get at the origin of it. We know the fact. We know that it is; we do not know how it is. Revelation here comes to our aid. And if Revelation is ever necessary it is needed here. The origin of spirit life is a subject of profound moment, affecting as it does, the happiness and well being of the human race. Only from life can life come, and only from the spirit of life can Christ Jesus can spiritual life come. "He that hath the Son hath life." —Christian World.

Proud Father: My old friend, I have brought around my son to see if you couldn't make place for him in your establishment. He has just graduated with high honors. Old Friend: My dear old boy, nothing would please me better. Tell him to call around in two years.

—St. Louis Christian Advocate

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Baby's Blood Skin and Scalp

Cleansed Purified and Beautified

Of every Humor Eruption and Disease

By the Cuticura Remedies when the best physicians, hospitals, and all other remedies and methods of treatment fail. They afford immediate relief in the most torturing of Itching and Burning Eczemas, and other itching, scaly, crusts, and blotchy skin and scalp diseases, permit rest and sleep, and point to a permanent and economical (because most speedy) cure.

The great skin cure, and Cuticura Soap, an exquisite skin purifier and beautifier, externally, instantly allay the most intense itching, burning, and inflammation, soothe and heal raw and irritated surfaces, clear the skin and scalp of crusts and scales, and restore the hair, while Cuticura Resolvent, the new blood and skin purifier and greatest of humor remedies, cleanses the blood of all impurities and hereditary elements, and thus removes the cause.

—All about the Blood, Skin, Scalp, and Hair. 64 pages, 300 Diseases, 50 Illustrations and 200 Testimonials. Mailed free to any address. A book of priceless value. CUTICURA REMEDIES are sold throughout the world. Price, 25c. CUTICURA SOAP, 50c. CUTICURA RESOLVENT, 25c. Prepared by FOTTER DRUG AND CHEMICAL CORPORATION, Boston.

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