

THE ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 20.

ALABAMA PULPIT.

The Light.

(Person by J. T. A. D. D. of Mobile, offered for publication by request.)

John viii 12: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Probably no object in nature makes a stronger appeal to human fancy than the sun shining in his strength and shedding his radiance throughout the vast and varied system of which he is the centre. Our Saxon ancestors and others among the most advanced nations of ancient times worshipped the sun as the most prominent and potent agent in the physical world. Extolling his glory the Psalmist says: "He hath his tabernacle in the heavens, whence he cometh forth as a bridegroom out of his chamber, and rejoiceth as a strong man to run a race." Science asserts that suns originate all the light, natural and artificial, which biases the world. Every tree, every lump of coal, every combustible and luminiferous substance was born of the same source. Every fire that glows, every flame that flashes, every taper that illumines dispenses light previously garnered from the sun, and from him even the lightnings borrow their glow. Literally, then, the sun is the light of the world, and possibly of many worlds.

In a figurative sense light symbolizes the general intelligence which discovers truth, communicates knowledge, defines right, dispels uncertainty, refutes error, and directs the whole course of life in the development of character and the enhancement of joy. It stands for whatever men have attained by research and experience and contemplation, and for whatever they are by heredity and culture. The light of knowledge is a phase as easily intelligible as the light of day.

Speaking of the results of revealed truth the Psalmist says: "The entrance of thy word giveth light; it giveth understanding to the simple; for the commandment is a lamp and the law is light, and reproofs of instruction are the way of life." An apostle speaks of the light of the glory of God in the face of Jesus Christ, and says: "The god of this world hath blinded the minds of them that believe not, lest the light should shine upon them." In this text Jesus makes a daring assertion. If it were the utterance of a mere man, it would brand him as a consummate egotist, and place him beyond the pale of serious consideration. Nevertheless he speaks Scripturally. Referring to the coming of Christ as the personification of truth,

then look down his line, it is natural for us to look for just such a person as we find in Noah. Lamech, his father, and Methuselah, his grandfather, both lived a long time on the earth. Their years aggregate 1746. Their history is written in seven verses, and nothing good or bad is mentioned. It is they did nothing more than to give to the world the son and grandson in the person of Noah, their contribution to the world was no mean one. There are some men who attain to such high honors in this world their light obscures the light of their ancestors. This was the case with Noah. The name of Methuselah is seldom, if ever, mentioned now except to speak of his long life. The same could be said of other men in this day.

Noah's name signifies rest, or comfort. Names given to him in that day and they have a meaning now. The names of such men as Carey, Judson and Spurgeon, will always carry with them a meaning. You may look at those in the humble walks of life, and there you will find some man or woman whose very name will remind you of their good deeds. We often hear of some people that have a good name, and of others that have a bad name. It is only the meaning that is in the name. The name of Judas has a meaning. Your name has a meaning, and you cannot change the definition given it by the standard authority.

I. In looking at the life of this good man we discover some things that we do not find in others around him. He was a just man, perfect in his observation of the principles of right and duty in his life. He did that which was in God's sight. For God to do and call him just is light is in God's sight. A righteous man is one who is just in his life. The man who walks with God learns many things about God's plans. It was so with Abraham when the Lord told him to offer Isaac as a sacrifice. He was so close by the side of the Lord he understood the whole thing. He believed God's promise concerning his son.

It was so with Elisha when the enemy surrounded the city in which he lived. He was so near the Lord he could see what his servant could not, and hence he asked the Lord to open the young man's eyes that he might see. The three men who were cast into the fiery furnace are witnesses to this truth. Peter, Paul, Silas and others knew what it was to be near the Lord even in prison.

It is not every church member that is a true representative of the Lord on earth. Some see more in God's Word than others, hence so many practical infidels among church people. Some live so near the Lord he is constantly showing them the victory in his work, and thus they are encouraged, and put forth efforts in the Master's cause; while others, walking at a distance, do not see the victory, nor even the means to be satisfied, and yet starving. The true representative understands what the Lord means when he says, "Go, and lo, I am with you always."

A God's special providence was

luminous in order to perceive the horror of unbroken darkness, or the contrasted gladness of light. The simplest impulse of thought is sufficient to kindle admiration for the wisdom and power which effectually cried across the boundless mists of fathomless chaos, "Let there be light!" Nor is it surprising that God saw the light that it was good, and separated the light from the darkness. Indeed, if the feeble flames of our own kindling were irrevocably extinguished, so that no radiance should relieve the gloom that follows the setting sun, life would lose much of its pleasure.

With these thoughts in mind, hear the testimony of the Spirit concerning Jesus of Nazareth: "He had done no violence, neither was any deceit found in his mouth." He went about doing good, and healing all that were oppressed of the devil, God being with him, who is holy, harmless, undefiled, separate from sinners, and made like unto himself by the purity and beneficence of his character. Jesus is the light of the world. Says Goethe: "Intellectual culture may make infinite progress, the natural sciences may push forth their limits and gain in profundity and extent, the human mind may expand as it will, but it can never surpass the standard of moral purity found in Jesus." The necessities of incarnation, the enticements of Satan, the voices of ambition, the exigencies of poverty, the pangs of hunger and thirst, the whole range of bitter experiences, which marked his face and broke his heart, left no tinge of pollution on his soul, and in no degree diverted him from his chosen course, and he emerged from the ordeal as pure as the light, a priest for ever after the order of Melchizedek, a minister of the sanctuary and of the true tabernacle which the Lord hath pitched, who needed not daily to offer sacrifice for his own sins and for the people's. For God chose him who knew no sin to be sin for us.

"Perfect the sinless beauty of his ways, Perfect the wisdom of his faithful love, Perfect the trust that walked with God all ways. Perfect in suffering, perfect in praise, Which still like incense rose to heaven above." And with a purpose born of divine foreknowledge he has pursued his course, modifying laws, changing customs and softening the whole intercourse of life. Through the centuries he has proven his right to be called the light of the world in the immaculate purity and goodness of his being.

Consider also the manner in which light operates. Flying with surpassing speed and ceaseless to exist

men to repress or obliterate the influence of Jesus. In all the ranks of skepticism there has appeared no Joshua with power to command the sun. And the divine light still shines, and must continue to shine till the darkness shall be expelled from the whole world.

The chief function of light, however, is to disclose things as they are. In darkness friends and foes, beauty and ugliness, gardens and wastes appear the same; light reveals the difference. Says Daniel March: "The pupil of the eye is the portal through which light brings in all the riches and glories of the earth and the heavens to adorn the inner chamber of the soul. The mind sits enthroned in its secret place, and the swift winged messenger comes with intelligence from every part of the landscape, and from far distant orbs. And some of a thousand years to tell me where of old the breath of God blew suns into flame, and sent them forth to sing and shine among the rival spheres." So Christ comes with tidings from afar, and pours light upon problems shrouded in mystery from the foundation of the world.

Take, for example, his disclosure of divine character. Wandering from the gates of Eden kept forever by the flaming sword, men sighed for a sight of the Father's face. They heard his voice in the thunders, and his warnings in the roar of the sea. They saw the signs of his glory in the heavens, and in the firmament of the sky, and his sublimity in the display of his handiwork. They knew he existed; but their profoundest investigations and subtlest analyses failed to reveal his character and bring them rest and certitude. Sometimes they fancied him as a cruel being delighting in misery and blood and scourging men with a whip of scorpions, and they crawled in the dust before him and feared the wrath of the hideous spirit who clothed in despair of discovering the truth they inscribed their altars to the UNKNOWN GOD. Even prophets and wise men of Israel traced larger shadows of Jehovah. Job exclaimed, "O that I knew where I might find him; that I might come even to his seat!" Moses prayed, "O Lord, I beseech thee, show me thy glory." Philip ignorantly said, "Lord, show us the Father, and it sufficeth us." Through the ages devout hearts have felt the long and have traced every clue into the trackless void, if perchance they might find the Father of their spirits. But never was the darkness lifted until over the hills of Judaea a new star arose, and out of its

light shone the

gotten out of it. It has no sanctity, because it has no future. Those dreadful scenes of proscription and blood, wherein the minions of Robespierre, bent on pillage and plunder, brutality and crime, rushed through the streets of Paris shouting in the sacred name of Liberty, yet robbing women of chastity and virtue, and men of property and life, were the inevitable outcome of forces which had been set in motion. The light of life had been smitten down; the candlestick removed. Christ was dethroned from the hearts of men; churches were closed, and worship forbidden. Death was formally declared to be an eternal sleep, and men, the victims of their own passions, were left to plunge down the precipice, unlighted, unguided, lost.

The highest human philosophy has never possessed more than a dim vision of cruelty and despair which roiled over the helpless race. But Jesus, speaking with authority, and pouring a flood of light upon the darkened problem, he arose some years before on the northern borders of the empire, west from Canton, and gradually moved towards Nankin, the ancient capital of China, carrying death and ruin in his train. The wildest stories of self-prosecution and success were circulated through the community. But there was no possibility of ascertaining the real state of things, nor news to chronicle their movements. Each reported advance of the insurgents the people of the city fled in great numbers to the country. When reports subsided they returned to their homes, to live again at the next alarm. Thus for months they were kept in a fever of excitement, until the rebel army passed to the west of Nankin, and captured Nankin.

To avoid a repetition of our previous sufferings in the city, we spent the hottest part of this summer at the house of Mr. Yates. The "Tai Ping" rebels, having settled their families at Nankin, their prospective capital, sent a request to Mr. T. T. Roberts, our Baptist Canton mission, to be their religious instructor. Their leader, Hung Sheng Chun, now styled "Heavenly King," had, some years before the uprising, been under Mr. Roberts' religious teaching. The rebels, in their march, destroyed the temples, and observed to some extent forms they had learned from Mr. Roberts and various Chinese books. Missionaries generally hoped the revolution would pave the way for the introduction of Christianity generally throughout the empire. Mr. C. sympathizing with Mr. Roberts' efforts to reach Nankin through the rigid blockades, invited him to come to our house while awaiting his opportunity at the end of the summer.

Mr. Yates, and one honored by letters and restoration. Pastor S. A. Savell did the preaching. On the seventh day a large crowd assembled at the water's edge to witness the ordinance of baptism. Fathers and mothers were made to rejoice to see their children initiated into the church. After services at the house the meeting closed.

But the good work did not stop here. The churches at Camp Springs and Mt. Ararat (a few miles away) had good meetings, and large accessions, quite a number being baptized. The churches seem to be aroused and the people deeply concerned in this quarter of the vicinity.

A. F. STANTON.
Pleasant Plains, Henry county.

On the fourth Sunday night in July we began a protracted meeting at the Baptist church at Guin. The next day Bro. W. H. Smith arrived and stayed with us until the next Friday evening, during which time he preached nine strong gospel sermons. The brethren of the church expressed themselves publicly as being greatly benefited by Bro. Smith's preaching.

The meeting continued until the fifth Sunday night. The results of the meeting are, eight by experience, one by letter and one by restoration. Many old sinners were made to see their need of a Savior as never before. Last Sunday closed my first year's work with this church, during which time I have preached fifty-five sermons, attended sixty-four prayer meetings, with a result of seventy-six additions to the church, forty-six of them by baptism. I thank God and take courage for another year of expected successful work.

I closed a seven days' meeting at Zion church last Tuesday, with the result of three additions. I have accepted the care of the church at Townley for another year. This is a church I constituted two years ago. Guin, Ala. J. E. BARNARD.

Bro. Lowrey, of Calera, has just closed a series of meetings at the Verbeena Baptist church. He came at the request of Bro. O'Hara, our beloved pastor, who was unable to fill his regular appointment on account of illness. Our church has, for a long time, been in a cold, lukewarm condition; many of the members often absenting themselves from her services. Bro. Lowrey's earnest, gospel sermons, being reported to them caused a full attendance of the membership, and it was evident that all were deeply impressed. The congregations manifested a decided interest, and were orderly and attentive. While

the door was opened, Mr. C. went to deliver this sermon, but failing to render it to his satisfaction, he decided, on his way home, to pursue a different course in the future. The congregation was all composed of a great mass of curious men, gazing at the foreign chaplain, tall lampstands, the peculiar dress and strange manners of the preacher, comparatively few of them realizing the fact that he was addressing them in their own language. The next time he attempted to preach in the chapel, instead of ascending the high pulpit, after the American fashion, he took his position on the floor near the first row of hearers, and told them, as well as was able, in disconnected sentences, the lead truth of Christianity. His first was also his last written sermon.

About the beginning of 1853 the population of Canton was estimated at 100,000. The "Tai Ping" rebels arose some years before on the northern borders of the empire, west from Canton, and gradually moved towards Nankin, the ancient capital of China, carrying death and ruin in his train. The wildest stories of self-prosecution and success were circulated through the community. But there was no possibility of ascertaining the real state of things, nor news to chronicle their movements. Each reported advance of the insurgents the people of the city fled in great numbers to the country. When reports subsided they returned to their homes, to live again at the next alarm. Thus for months they were kept in a fever of excitement, until the rebel army passed to the west of Nankin, and captured Nankin.

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war was over. In every case the owners lived to receive them back again. Our work during this trying period was not confined to the city; we also visited the villages around the Episcopal mission. Mr. C., in addition, found frequent opportunities for presenting the gospel to the country people, while I made my first attempt to give religious instruction to the women servants about us. Besides these labors, we kept up, as far as practicable, the study of the language.

The proximity of two large Imperial encampments was a source of constant apprehension to the foreign settlement. After repeated remonstrances by the British consular agent against the lawlessness of the troops, an unprompted attack by some of them upon an English gentleman and lady while out one afternoon for recreation, brought matters to a crisis. The British admiral, after much correspondence on the subject, sent an ultimatum to the general in chief of the forces, giving him three days to remove the obnoxious camps to a greater distance from the "Concession." No attention being paid to the admiral's demand, a foreign force was hastily gathered, consisting of a few English and American marines, augmented by volunteers from the settlement and from merchant vessels in port. These were anxious to us all, for the Imperial army, beside being strongly entrenched, outnumbered the little unprotected foreign band at least ten fold. As the end of the specified three days drew near, in some excitement prevailed among us. But true to Anglo-Saxon blood, soon after the time expired this brave little band stormed and captured the two encampments with considerable slaughter to their defenders, some of the attacking party also losing their lives. From the entire want of preparation, it is supposed the encampments had not even been informed of the state of affairs, and of the British demand. The white race is capable of high-handed measures, and generally has its own way in the East. The camps were removed, with ample apologies, and there was no more trouble from this source.

All the American mission houses, except the Episcopal, were rendered untenable by the war, and were finally bought by the Chinese government for strategic purposes. Our Episcopal friends received us homeless refugees with a generous welcome, and did everything in their power for our comfort; but as they were expecting re-enforcements, they could not continue long to accommodate so large a number without great inconvenience. The expenses of a lawsuit met, the faculty paid and the repairs kept up. I don't know how it was done, but it is fact of history. By a diligent canvass for students, the pastors helping; by faithful teaching, every teacher doing his best; by kind, considerate treatment of students, by firm discipline and first-class financial management, the college can pull through all its present trouble without any tangling alliances.

As to Chicago University, it is very young, hardly two years old. Let it get out of its shell before we take shelter under its wing. I have no doubt about its being a great institution; but I would rather the world could see more of its work before we fly into its arms.

W. B. CRUMPTON.

In Central Association. The meeting of the third district of this association convened with Wayside church, Coosa county, July 23. The introductory sermon was preached by Rev. J. M. McCord, of Verbena; Tex. p. 22:12.

On re-assembly after dinner, Bro. J. D. Hughes was elected moderator, and J. H. Hickman Secretary. It being the custom to locate the association one year in advance, the body decided that the next session of Central Association should be held at Lebanon church, and that of the district with Town Creek church. After discussion of queries, Bro. D. S. Martin gave us a sermon from Matt. 20:26, 27.

After dinner, the great missionary movement was discussed. It was then our pleasure to hear from Bro. McCord one of the best mission speeches that we ever heard. Kelley capped the climax by saying that the subject was not a new one—it has been in existence ever since the Savior said, "Go ye into all the world and preach the gospel to every creature," and that it is the duty of every Christian to preach that gospel, either to go in person or by use of the means which he may control.

Bro. E. W. Powell preached at night from Col. 3:4. Bro. C. Paschal conducted prayer meeting on Sunday morning, and Bro. McCord preached from John 17:22, 23. This sermon surely did every heart good. A collection was taken on the morning of Wayside church for missions, amounting to \$6.80. Besides the ministers already mentioned, we had with us brethren Raine, O. N. Dobbs, T. P. Moon and John Bogue. J. H. HICKMAN.

Weeks. A good deal of missionary work is still needed among farmers to persuade them to a knowledge of the truth concerning good roads. Too many of them fail to realize the heavy taxes they are now indirectly paying for bad roads, from which good roads would relieve them.

If we would have God's help we must work in God's way.

THE TRUTH IN LOVE.

Mr. and Mrs. Roberts left the city at once, finding refuge with the missionaries without, but we, seeing no danger, remained at home. The two schools, for we had also opened a day school for boys, were already broken up, many of the families patronizing them having fled to the country, and the others, not thinking it safe for their children to be on the streets.

No objection was offered by the rebel gate keepers to our going out and in at pleasure, but the natives were denied this privilege. Reports soon became rife that an Imperial army and fleet were coming to exterminate the "Red Turbans." The U. S. consul promised to let us know when it would be necessary for us to leave the city, and supporting he would be better informed of the movements of the army than ourselves, we remained at home pursuing our studies and cultivating the acquaintance of the people who now turned to us for comfort and for outside news. While thus engaged, suddenly one morning the booming of cannon announced to us the arrival of the Imperial fleet and the beginning of the threatened siege. Thin, as it best now to seek a place of safety beyond the walls we went, in company with Mr. Percy, who was also still remaining in the city, to the north gate, but found it closed, and the keepers were not allowed to open for any one. Then our party, soon increased by the addition of Mr. Carpenter, of the Seventh Day Baptist mission, sought refuge in the Sung Way Dong, whose walls promised better protection than our own dwellings. Cannon balls flew shrieking over our heads, and now and then penetrating the thick walls of the chapel. The gentlemen, as soon as possible, called on the rebel chief, who assured them that we should have an escort through the gates after the battle. When the firing ceased, Mr. C. dropped a note over the wall, begging a strange man to take it to the U. S. consul, which he did. However, an escort was obtained from the rebel chief, and we all marched out together before the consul and his party arrived. Taking only such articles as could be packed in our handbags, and leaving the house in charge of our rebel cook, we made our way to the American Episcopal Mission Compound, two miles down the river, where we remained nearly eighteen months.

The history of this siege and the sufferings it caused can only be glanced at here. The Imperials made almost daily attacks, firing at the walls with cannon, finally, making a breach in the wall, and one entered the city. The rebels had been excluded nearly twenty years. Among the number baptized was a mother approaching fifty years of age, who had been a member of the Methodist church for thirty-three years. She was baptized with two of her sons and daughter in law, and also three school teachers. Bro. Kelley baptized the 16 in 18 minutes. Three hundred people were present, and all baptized at the water, notwithstanding the rain began to fall just as they were baptized. Eleven of the new members are young men from 15 to 27 years of age, and we are glad to say before they were baptized they were already in the prayer meeting. All together, it is a lovely band of young converts.

J. H. HICKMAN.

From an Absecon Son.

Ala Baptist: I have been over by the sea for the last five months. Upon my arrival I was met by a kind, thoughtful people. We enjoyed good health, for though country is low and flat, it is sandy, pine grows luxuriantly, and all exclusively. The streams are full of fish and alligators. Plenty of various kinds in some sections. Lands are not as productive as the black belt of Alabama, but more easily cultivated. Nearly every body grows rice. Large quantities of sweet potatoes are raised at small cost.

A recent meeting at Revereville, Ala, was added to our membership, 9 of whom were baptized. While in Charleston, a few days ago, I met Moses Campbell, of Tuskegee, looking as happy as ever. How glad it makes me feel to meet an acquaintance when he is among strangers! Prof. F. M. K. Bailey came to see me, also. Very many people in west Alabama, as well as at Marion, remember him with pleasure. What is the matter with Bro. Dickinson and Howard College? I must say that I am surprised. I hope that Alabama being shut up to one course in regard to affiliating with the Chicago University. If we are near dead, make a few remarks over our graves, cover us up and let oblivion be our lot forever. I am very much gratified at the success of the board in electing a good man as Bro. McCord, president of the college. It looks like a pity, too, to take such a man from the pastorate.

The Baptist is an ever welcome visitor to our home. Wife and I read it, and we do the letters we get from loved ones. J. E. HERRING.

Waterbury, S. C.

After talking over the matters and

TERMS CASH; \$2.00 A YEAR.

NUMBER 35.

Central Committee

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

Mrs. T. A. HAMILTON, Pres., Birmingham, Ala.
Mrs. L. F. STRATTON, Vice Pres., Birmingham, Ala.
Mrs. G. M. MORROW, Treas., Birmingham, Ala.
Mrs. I. C. BROWN, Cor. Sec., East Lake, Ala.
Mrs. G. B. EAGER, V. P. Ex Com., Montgomery, Ala.

PRAYER CARD—AUGUST.

Home Board.—"Go out into the highway and hedges and compel them to come in." Missionaries, 358; baptisms, 5,111; Sunday-schools, organized, 4,312; teachers and pupils, 16,611; churches constituted, 153; houses of worship built, 92. Receipts of Home Board, \$166,989.58.

Five hundred years of time in the process of the world's salvation may depend on the next twenty years of United States history.

"America as the land of promise to all the world is the destination of the most remarkable migration of which we have any record."

"If we do our duty we may on this very soil grow the seed of the Kingdom to be planted the wide world over. Neglect of our land makes all our future, and the future of the world, so far, hopeless."

The future. "The future of our foreign missions depends on home work. Those states that have increased most in contribution to foreign missions have come most in home missions. The greatest achievement of the century is not in electricity, it is missions. The carrying forward of that achievement depends on home missions."

The population grows so rapidly that if we supply the new population, as it comes, with one church building for every two thousand people, we must dedicate six each week. If we are the body of Christ—or a part of that body—with our lives in the world, and each of us is only a point from which he is to reach and find those who are without him, we need most of all to have him impart to us his own feeling for lost souls, their preciousness, and their salvability. If we get that feeling we will not rest till we have brought the last lost soul to its Lord."

Literature will be sent the vice-presidents of the associations in time for distribution at the woman's meeting which the Central Committee

large cities. We have a growing foreign population. We have also a neighbor—Cuba, for whom we feel a responsibility, and the board is trying to discharge that debt. In the field of the board the population is increasing at least a half million each year."

Frontier Missions. One hundred and thirty boxes are reported to be sent out this year. "As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith." A. W. A.

Foreign Population. This is a matter of growing importance, and has received a larger share of attention than heretofore. New work has been begun in Baltimore, the Home Board employing a female missionary at that point to conduct, with other assistance, two sewing schools and to meet emigrants from the steamers, Baltimore being the second port of entry in the country. Missionaries among the Germans are already successfully at work in Missouri. The Central Committee of Louisiana is trying to raise money to support a missionary to the French. Among the Chinese a number of flourishing Sunday-schools have been established in different localities. A. W. A.

Figures. "559,319 immigrants came to our shores in 1891, 105,000 more than in 1890, and more than any previous year except 1882." "Of our sixty-four millions, one in every seven is foreign born, one in every three is of foreign parentage, and one in every six is foreign speaking."

"Germany's hard times sent 30,000 more here in 1891." "Famine and banishment increased Russia's 60,000 to 100,000." "Italy sent more in spite of international difficulty. So did Sweden and Norway, Bohemia and Hungary." "Christ, alone, can save this world; But Christ cannot save this world alone."

A woman's meeting will be held during the session of the Birmingham association, at Woodlawn, in October.

The quarterly report of the Central Committee, which appeared in a recent issue of this paper, was the largest report for the first Quarter ever offered by the Central Committee.

Send to the Central Committee for a letter from a frontier missionary, and follow it up with a box of comforts for the preacher and his family.

The Coosa River association makes a fine report. So much for a zealous vice-president and a bishop in sympathy with woman's work.

Of the sixty three members of the "Renfroe Sunbeam Society," Birmingham, thirty-one are members of the Southside Baptist church. Better than the record of having raised nearly \$100 this year.

DR. PRICE'S Cream Baking Powder

ABSOLUTELY PURE

BLIND MADE TO SEE.

Chattanooga Lady Expresses Her Gratitude.

A MOST REMARKABLE CURE. Doctors Had Informed Her Her Optic Nerves Were Paralyzed.

She gave Up All Hope of Ever Seeing the Light of Day and Torture Followed Too Terrible To Describe.

THOSE YEARS OF AWFUL AFFLICTION.

In Three Days the Diagnosis of Eminent Physicians Was Found to be an Error—The Lady is Now Rapidly Recovering—Naturally She Is Very Grateful.

CHATTANOOGA, June 17, 1893.—Capt. T. H. Carter, 2000 N. Keystone Block, Chattanooga, Tenn.—Dear Sir: About three years ago my eyesight began to fail me, and upon consulting an oculist I was informed that the disease was paralysis of the optic nerve. I began a course of treatment, but my eyesight instead of improving grew worse all the time. I consulted other physicians, in all the three leading oculists of this city, but they could do me no good, and finally they told me plainly that the disease was incurable and there was no hope for me. By last October my sight was almost totally gone. I could tell night from day and the world about all I could do. I had to be led around, and the tortures of mind I suffered at the thought of passing the remainder of my days in utter darkness were more awful than I can describe. My appetite disappeared, and with it my general health. Four weeks ago, and after giving the matter some thought, and without the faintest hope of beneficial results, I began your Electropose treatment. In three or four days the cloud before my eyes began to disappear, and from that time my improvement has been gradual and steady, until to-day I see almost as well as I ever did. I go about alone and can see to read coarse print, and I now have no doubt that in a short time my sight will be as perfect as it ever was. My usual health has also returned. My appetite is good. I sleep well, and am gaining flesh every day. The gratitude I feel to you and to the inventors of the Electropose no words can ever express. I have heard of many cures like this effected, but I do not believe any of them will equal my own. Let me say that I shall be glad to furnish more particulars.

"Our Young People's Work in the Churches."

An Essay, read by Miss Patty Gordon at Woodlawn, July, 1893.

That great strides are being made in the direction of young people's work in the churches, and that the fact is interesting the Christian world, need not be affirmed. It forms one of the striking features of our progressive century. No better illustration of our subject can be cited than the two memorable convocations of the Young People's Christian Endeavor Societies and the Young People's Baptist Union, which have recently convened in Montreal and Indianapolis, respectively.

One of our religious papers giving columns after columns to those meetings, says: "The wonderful growth of the Christian Endeavor movement is a marvel of our times. The secretary's report made at Montreal shows that there are now 26,884 Societies, with a membership of 1,577,040, and that thousands went to Montreal and literally took it by storm. They entered the city singing their Endeavor songs, and continued their singing after they arrived. At one end of the city is the gathering place for the Endeavor meetings, or rather the two, in a hall and mammoth tent, that had been prepared, the former containing 3000 chairs, and the monster tent 5000. A tasteful bazaar was presented to each delegate, consisting of a metal maple leaf hanging upon a square of blue ribbon. Montreal did its best to give a royal welcome and it succeeded.

Nor are these meetings solely for the purpose of displaying banners and badges, and singing soul stirring songs. But the questions that come up for consideration are the vital questions of the day, as they concern the church in her purity and advancement. In Indianapolis, the most solemn resolutions were passed by the Young People's Baptist Union, concerning "the dreadful traffic of liquor in our land, exposing the 240,000 saloons, employing more than a million of men and wasting more than a billion of dollars, comprising an aggregation of the most stupendous enemies to civil and religious liberty, and the Christian Sabbath, and our Republican Institutions," and ending with pledging themselves to "wage a truceless war until the whole business, root and branch, is annihilated."

The last meeting of the Endeavors in Montreal was a missionary meeting, and when one of those men came from a foreign field, appeared and asked the searching question: "What is the place where you must stay?"

The Need of Sound Doctrine.

There is an alarming condition of affairs in New England. The census of 1890 shows that the communicants of the Roman Catholics in New England exceed the number of all the members of Protestant churches combined, by nearly a quarter of a million. New England churches contain 1,005,120 Catholics and 763,987 Protestants. Dr. Wordsworth in the Congregationalist explains the condition of affairs in this wise: "The pulpit of New England in the last twenty-five years has changed, and to the style and quality of its preaching. Up to that time it had a strong doctrinal cast and tone: 'The old New England pulpit was militant, and was not only ready to defend itself, but to attack error and unbelief, on any ground it might choose to occupy. A generation it has been growing pacific, and has been quite content to let false doctrine and false teaching shift for themselves, while its own tone has been apologetic, and as little antagonistic as possible. There has been a cry, 'Let controversy alone. Don't touch the dry bones of Orthodoxy. Preach Christ, and cease from those hard doctrines of the fathers! The cry has prevailed, and the pulpit has supplied the demand made upon it. The old doctrines are still formulated in the creeds, and are still assented to by candidates for church membership; but they are held very much as the fossil of extinct animals are held in our cabinets of natural history.' The lesson for us to learn in view of these facts is this. First, that we should maintain a high degree of spirituality, and that we 'contend earnestly for the faith once delivered to the saints,' without fear, favor or affection. A cold hearted membership and a cringing, time serving ministry, present the most inviting field on earth for the Catholics.

The standard blood purifier, strength builder and nerve helper is Hood's Sarsaparilla. Insist upon Hood's, because Hood's Cures.

A Case of Persecution.

Lena Caplan, a Jewess, living at 230 E. Main street, has of late been persecuted on account of her attendance at the City Mission. She called on Rev. Sigmund Ragowsky to aid her in these trials, and to assist her in bringing the facts before the police authorities. She claims that since the report spread that she was converted, she and her family became persecuted. Her husband's credit (as a peddler) is gone; for five weeks she

A Russian Story.

In the bitter cold weather comes to Russia in the winter. One needs to be "either a prophet or a son of a prophet" to perceive that the future holds greater afflictions for the church when she shall march forth "clear as the sun, like the moon, and terrible as an army with banners," thus simulating the striking features of our progressive century. No better illustration of our subject can be cited than the two memorable convocations of the Young People's Christian Endeavor Societies and the Young People's Baptist Union, which have recently convened in Montreal and Indianapolis, respectively.

Have You a Boy to Spare?

"Wanted—2,000,000 boys," says the notice. The saloon must have boys, or it must shut up shop. You furnish one. It is a great fact, and one that can get about 2,000,000 of our generation for raw material for the saloon. Some of the saloonists and their operatives must be thrown out of the world and public revenue dwindled.

One family out of every five contribute a boy to keep up the boys. Will you help? Which of you will it be? The minutest of Crete had to a terrible fall of his maidens' year, but the minutest of America demands a city full of boys each year. Are you a father? Have you your share to keep up the supply of this great public institution the helping to pay your taxes and electing public officials for you? You contributed a boy? If not, another family has had to give him to their share.—The Young Christian.

Baptist Statistics.

The tabulation of the census report of the churches of the country finally reached the point where Baptists can gain some idea of strength from what are to be regarded as official sources. These statistics are among the most difficult to obtain, because of the lack of any authority which could compel a response to the request of the Bureau of Religious Statistics. The Independent of New York contains the figures as they stand in the white Baptist Church and the Census Bulletin, No. 13, gives those of the

What Boys Should Learn.

Not to tease girls and boys smaller than themselves. Not to take the easiest chair in the room, but to sit in the pleasantest place and to get to it to the mother when she comes to sit down. To treat their mother as politely as if she were a stranger lady who did not spend her life in their service. To be as kind and helpful to their sisters as they expect their sisters to be to them. To make their friends among good boys. To take pride in being gentlemen at home. To teach their mothers into their confidence if they do anything wrong, and above all, never to lie about anything they have done. To smoke or drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men and necessities to bad ones.

Courageous Business Men Wanted.

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