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THE COOLEST INSULTS are offered to our preachers by men who edit organs of the A. B. C., X. Y. Z., etc. They insist that our young people are not trained in Baptist doctrine. Then this generation of preachers have been recreant to their duty, that is all.

IT is indeed a sad spectacle—over eight hundred thousand unemployed men and women in this country with the dependent millions. The times must be out of joint for this to occur, with one hundred million of dollars locked up in the vaults of New York and Chicago, and the price of cereals so low as to embarrass the production of bread stuffs.

THERE are 111,036 ministers in the United States, and the seating capacity of the churches is 43,000,000. The Occident says anent these figures: "Everybody in this country could go to church morning or night, and one-third of the population could go at both times without a single person being forced to stand."

God gives a faithful servant opportunities to serve him everywhere. A poor paralytic is confined to his bed in a hospital in Singapore. And four have recently been baptized who owed their salvation, under God, to coming in contact with that paralytic in the hospital.

People who easily become weary in well doing if they do not reap their reward at once should ponder on this sentence lately spoken by Dr. Charles H. Parkhurst: "A man who is well and believes in the Lord has no business to be discouraged in good work." One half of Christian people's discouragement is due to lack of faith in God, and the other half to lack of good health. A dyspeptic cannot take a hopeful view of things. But then, what right has a Christian to be a dyspeptic?

Of course foreign missionaries have tooth-ache just like other people; and we suppose those to whom they preach are afflicted in the same way. Let us hope that the time is not far off when Baptist men and women in Alabama and other states will qualify themselves to relieve human suffering, both as dentists and physicians, with the definite object of going to heathen lands, where they may minister in the flesh to missionaries and heathen, and teach the gospel also to the latter. This is not a new idea, but we are reminded to repeat it by the following paragraph in a letter from Bishop Taylor, Northern Methodist:

I have been trying for three years to find a good missionary dentist. Most of my missionaries in Angola have been at the front for nine years without any means of repairing their teeth. They have abundant self-support, but their masticating "grinders are low." At last I have secured a dentist to accompany me on my present tour to Congo and Angola, who, in addition to evangelizing, will by the power of Gospel singing and testimony for Jesus, will fulfil a dental mission to the missionaries. It is a lady, a B. A. from Dickinson College, an M. D. from the Woman's Medical College, of Philadelphia; she has practiced a year in a hospital in that city, and gained a reputation as a surgeon; she graduated in dentistry under the teaching of Dr. Wm. Dunn, of New York. She is my niece. She is a good musician, a good singer, and a very unassuming, earnest Christian worker. May I ask my friends in this great country to open for Dr. Jennie Taylor and her uncle?

Let us trust in his providence; let us believe that the events of life, its trials and disasters, its varied experiences, come not blindly nor by accident, but are sent to give the right temper to our moral and spiritual nature, to fit us for the work we have to do in time and eternity.—J. F. Clarke.

Trip Notes.

We have a Ramer town in Montgomery county, and a Ramah church in Barbour county. It was at the first I stopped on the Midland railroad on my way to Pine Level. Bro. B. A. Jackson has been the pastor for many years, but he has resigned, and the church is now pastorless. In company with brother Pinckard, I went twelve miles and had a regular hog-killing time at Bro. Dickson's. Spare ribs, back bones, sausage and sousé I found in every home on the trip. Pine Level is one of the old towns of this section. It has a good farming community around it, though the crops were poor last year.

They have a good school taught by Prof. Jones.

The congregations were small, but the weather was inclement. Bro. Pinckard has been lately called to the care of the church and has taken hold with earnestness, having won the love and confidence of the people. Bro. Dickson is the efficient Sunday school superintendent. We doubt if there is a man in Alabama who is more useful in his community and association than Jesse Dickson.

If the Sunday school will help, the church will have no trouble in raising the amount suggested by the association. Strange to say, the school has not been giving to the mission cause regularly, but I think they will in future.

Eight miles away is Orion, in Pike county. This was once a thriving business place, with good churches and a flourishing school. By deaths, removals and the changed conditions it has gone down till now it is only a shadow of its former self. But there are some good people left, and they did their best to give me congregations in spite of the very inclement day.

Brother Pinckard is the new pastor here also. Some noble women are trying to hold the fort at Orion, and a few men and boys are helping, but they complain that the most of the men are indifferent. Brother J. S. Yarbrough used to live and labor here. He owns his home and will run back occasionally from Luverne, where he lives. He was present with us. As I expect to visit his field soon, I will not now speak of some good things he told me. Brother J. M. Loflin dropped in with us at night from his appointment near by. He has only five churches this year. He is a missionary Baptist and his field will be heard from. Young brethren David Dickinson and Lee Adams were kindly carried me from point to point. I spent a day among the brethren at Troy. They are taking very good care of Bro. Harris, judging from the looks of the family and the sample of the provisions we had on the table at dinner.

It is always a joy to meet brother Worthing, now feeble from the weight of years, but still interested for the Master's cause.

Some of the brethren told me they were ready to help the Board in its distress, and pretty soon, I am sure, we will have a good report from them.

Brother Jasper Harris, lately from the Seminary, preached on Sunday night at the Second church. I failed to find him in the afternoon to interview him. Hope he will find a home in Alabama.

The brethren who have been weeping over brother Stout's departure to Georgia had as well put up their pocket handkerchiefs; he is only half way into Georgia; he still preaches at China Grove and Shiloh. We will look for him back next fall. The Board will hear from his churches before long. I met him in Troy.

W. B. C.

For the Alabama Baptist.

The Defect of Preaching.

It is often found in the application. We hear many good discussions, and little made of them. The audience say, very well, but what of it? The preacher should have the definite object of the text before him—the goal, all the way through the discussion; it will animate the preacher, secure relevancy, and concentrate the thought of the hearers on his object.

Even if the discussion be imperfect, the sermon need not be a failure. I have heard that Bishop Capers, of the Methodist church in the past generation, was frequently unsuccessful in discussion, but uniformly powerful in application, and this was his greatness.

Some eminent preachers have intermingled application with discussion, and this is often well; though it is generally better to concentrate the whole force of the discussion, on a definite object at the close, as I once heard a strong man, Rev. A. A.

Porter, of the Presbyterian church,

make an overwhelming application in a single sentence. The text was, "Be not partakers of other men's sins." He showed in a thousand ways how we can help and encourage one another to sin; and closed by saying with crushing emphasis, "Thus, my brethren, you see we are all together engaged in one grand conspiracy against God our Heavenly Father."

The first time I heard Rev. Jno. L. Kirkpatrick, in a regular sermon, his reading, his prayer, his sermon, were all an absolute unit, converging on his object, so as to burn the whole into the soul ineffaceably.

Dr. Manly, s. usually, converged on several successive points as he proceeded with the discussion, sometimes reiterating them into one at the end. Sometimes he said on drawing to a close, "Let us gather up some fragments of thought," and united them upon a focus with burning force.

An object distinctly defined, in the mind of the preacher, will secure rotundity and completeness, though he may never have read a book on homiletics, and have no thought about system. The plainest man pressing a business matter, will put his object with a skill that shall fulfill all the precepts of the astutest rhetorician or keenest advocate.

E. B. T.

Appeal from the Foreign Mission Board.

Dear Brethren: The demand upon your Board of Foreign Missions for re-enforcements in some of our fields is so great that we feel it our duty to lay the matter before you. Out of a large number of applicants to go to foreign fields the Board has closely examined many, and decided that ten at least are worthy, and if possible should be sent out this fall. Some others are already under appointment, waiting to go. These men and women are among our very best, consecrated and anxious to start on the work to which they feel God has called them.

The Board after waiting, praying, and carefully considering the matter, has passed the following:

"Inasmuch as the committee on New Missions and Missionaries has reported ten applicants worthy of appointment, and as our fields in China, Japan and Africa greatly need re-enforcements, therefore,

Resolved, That we instruct the Corresponding Secretary to present this matter to the associations, churches and individuals as far as practicable and see if they can be induced to make such an increase in their regular contributions as will authorize the Board to send out this fall those who are ready and approved.

2. That Bro. R. T. Bryan be requested to take part in pushing this forward movement, and also Dr. H. Graves when he arrives in this country."

Now in presenting this great work to you we feel that God's hand is leading us to go forward. The fields are white, the laborers few. We have prayed God to send others. We have stand before us saying, "Here am I, send me!" The whole question then is, what will we, God's people, do?

Our plan is this. We wish individuals, churches and associations who will make an advance in their regular contributions to notify the secretary of the Board, so that we may have some definite idea of what our people are willing to do. For example, if a church has been giving for Foreign Missions ten dollars and will raise it regularly to twenty; or fifty dollars and will raise it to a hundred; or one hundred and will raise it to one hundred and fifty or more, then send us word. So also with an individual or Missionary Society or association. Many of our business men could easily give an additional fifty or one hundred dollars annually. The same is true of many associations composed of churches which are financially weak. Those who desire to go from different states, from Maryland to Texas. Your state can easily increase her contributions sufficiently to send one or two. Every state has churches and individuals who could alone do this. The work is God-given. If we honor our Father he will honor us. Resolve at once that you and your church will act, and never stop until the notice is given us, and the money is sent, and the Missionary is on the field giving the gospel to the dying souls for whom Christ died. Then you cannot stop. You will have a work in which you will rejoice more and more. Who will be the first to respond? What individual or church? Fraternally,

R. J. WILLINGHAM,

Cor. Secy.

P. S. A list of those responding to this appeal will be published in the Journal from time to time, unless we are requested not to do so.

For the Alabama Baptist.

Reclaiming "Old Farmers."

I notice that a great many most progressive farmers are reclaiming a good deal of the "old lands" that have been growing up and down, and are producing good crops. This is equally true in the "vineyard." Some of the waste lands of Bethlehem association have been reclaimed, and the prospects are bountiful crop are very encouraging indeed. I can see the spirit of aggressiveness on every hand, and specially on the portions where work is at work.

The last Saturday and Sunday January were very inclement, and many a fair congregation was kept out of Oak Grove. We were out and discussed the matter on Sunday, of getting our new house completed and paid for, so that we could move in the near future.

Brother Dickson said that he had use in deferring the matter all, and made arrangements to go to the house, pay for it and dedicate it at our next regular meeting in February. We will have Bro. W. C. Crumpton to preach the sermon, and expect to delight him with good collection. These brethren are poor, and have built this house, neat frame building, by self-denial.

Our collection yesterday was a ministerial education. We take up collection every month. In fact, of my churches take up regular monthly collections, and seem to be joyful in it, for it has been said they are not liberal, but anti-missionary in spirit.

All in the world these South Alabama people need is to be shown their duty, and they are always loyal. I have now completed my field for the year, and brethren, I have a great deal of hard work before me. I have to preach on an average three times every Sunday, and ride over one hundred miles each week. I enjoy my work, however, because I feel that I am accomplishing good in the Master's name, and will receive my reward for labor performed. I am doing all that I can to get my people to read the ALABAMA BAPTIST, but I find it difficult to persuade some of them. They will eventually come out of this error, however, if they are properly trained. It was rather hard to get them to agree to monthly collections, but now they see it as a duty, and perform it, so after while they will realize that it is their duty to read their denominational paper, and they will come nobly to the front.

Perdue Hill. S. P. LINDSEY.

Bro. Thomas says Good-bye.

Dear Baptist: As you have already announced, I go to Pittsburgh, Pa. To say that it pains me to leave Bessemer and the state by no means expresses it. The change not only takes me from the state I love and from familiar scenes and faces, but also out of the Southern Baptist Convention. All the Baptist interests with which I am familiar, and during the days of my Christian life I have been allied, must in a measure give place to others.

I am sorry that my stay in the state since my return has been so short, but I trust God has been and is guiding in it all. I go, it is true, to a much larger field, but not to one that I shall love more. Some of the Lord's best people are here, and I hope they will soon be guided to a suitable leader. The cause here demands it. The church here has paid off its debts and added sixty to its membership, about half of whom have been by baptism, since I came here a year ago; but this looks so small when compared to what is needed to be done. To God be all the praise.

May the Lord bless his people all over the dear old state, and give them a glorious harvest during this new year.

There is the Howard. How I love the name and her every interest! May God's Spirit touch the hearts of her old boys wherever they may be found and rally them to her support in this her needy hour. All wishing to subscribe or communicate in regard to the Whittle fund, should address Prof. G. W. Macon at East Lake, Pittsburg Pa.

Good-bye! may God bless you and the men I love so well.

Bessemer. J. W. THOMAS.

There are compensations in this life which we often overlook. We may miss much that we desire, but we may be spared much that would embitter life. Happy is that man who does not murmur, but looks on the bright side of things. "As I grow older," said a man of moderate means, "I find that I have much to be grateful for. Wealth went past my door and stopped at my neighbor's; but then, so did death: while health stopped at mine, and has made me justly ever since."—Ch. Inquirer.

For the Alabama Baptist.

Among Mississippi Baptists.

It filled your correspondent with sadness to receive only a half sheet as the issue of the ALABAMA BAPTIST a few numbers back, caused by your being burned out. It brought up most vividly the memory of his own fiery experience in the Record office in Jackson, in 1886. Sympathy is very unsubstantial help to offer in a trying season like this, when material aid is so much needed, but that being all that now lies within his power, your correspondent begs to assure you of a most hearty sympathy which grows out of a fellow-feeling. May the divine Father and the brethren stand by you in this ordeal, and may the BAPTIST be all the brighter and stronger as it rises from the ashes of the past and begins anew its work.

The movements of the Baptist host in your state are ever watched with interest by us over the lake. Many of us who know Bro. Whittle are well pleased with the action of the trustees of Howard College in appointing him vice president with reference to the completion of the endowment. He is well qualified for this work, and will doubtless bring it to a successful issue. May the Lord be with him and give him great success in his undertaking.

Our trustees have lately elected Rev. Charles L. Lewis, the successful Raymond pastor, as general secretary, and financial agent of Mississippi College. He has pulled off his coat and gone to work in dead earnest, and in the teeth of "hard times" is meeting with much encouragement. His purpose is first to secure \$3,000 to complete the philosophical and chemical apparatus. This done he will proceed to plan for improvement along other lines. Work in the department of natural science has been greatly hampered by reason of insufficient apparatus.

Our wide awake and able president, Dr. R. A. Venable, has, among other progressive steps, introduced into the curriculum a school of Bible study. Why should not all Christian colleges have a course of Bible study for their students? The Greek and Latin classics are studied, which are full of immoral and idolatrous references; why not have a course in the greatest and best of the classics, which breathes a pure morality, and devotion to the true God? Why not have a course in New Testament Greek?

Just here, will you permit me to recommend a book, which is admirably suited to the wants of pastors and Sunday-school workers, if properly used. It greatly pleases your correspondent, who has no motive but to suggest a good book to others. It is a new Interlinear Greek Testament, containing the *Textus Receptus*, the common English Version in the margin, the various readings of the great scholars, Lachmann, Tischendorf, Tregelles, Alford, and others at the foot of the page, and a literal translation interlined in the Greek text. For persons of slender Greek attainments and of limited time, this is far superior to the Emphatic Diaglott, used by so many. It is published in cloth for \$3, half leather \$4, divinity clerk's, full gilt \$5, by Arthur Hinds and Company, 4 Cooper Institute, N. Y. It will prove most valuable to a large class of hard working men.

We have received an excellent man from your state, Prof. S. B. Foster, principal of the public school at Oxford. He is the eldest son of Dr. J. B. Foster, of the University of Alabama. Good reports come of the work he is performing in his position. Of course, he is a staunch Baptist, and promptly identified himself with the Oxford church.

But two of our working pastors have left for pastures green in Alabama. Rev. S. O. Y. Kay, who has been a very zealous and successful pastor and evangelist, is now within your borders working with his characteristic zeal. He is a good man, and worthy of all the honor you place upon him. Then Rev. W. K. Red, of Andalusia, is a young man of good abilities, who will unquestionably do good work and succeed, if the conditions of success are present. Besides these two, Rev. H. W. Lantrip has lately taken him a wife and located at Sulligent, where he becomes pastor of a group of churches.

It is a source of profound pleasure to your correspondent to note the interest in your state in denominational history and the orphanage, and may the good work being done on these lines. Both are matters of great importance, and are constantly receiving more attention from Baptists. May the richest blessings of heaven rest upon the labors of the Lord's people for these and all other objects; and may the BAPTIST enjoy one of its most prosperous years during the year just beginning.

L. S. FOSTER.

Senatobia, Miss.

For the Alabama Baptist.

History of Another Church.

Dear Baptist: I have for some time been thinking of giving you our history up to this time, for the benefit of Bro. Riley's history of Alabama Baptists, my mind being called to it by Bro. Elliott's "Vigorous old church."

Bethel Baptist church, at McKinley, was organized in June, 1821, with my grand-father, Solomon Perkins, as its first pastor, and his brother, Isaac Perkins, afterward a minister, as its first clerk.

To-day, her membership numbers about one hundred, a larger number than at any time during her past history. There has never been a time during a period of seventy-three years, that she went into winter quarters; I mean by this, when she ceased to exist as a church. Nor has there been a time since its organization, when some member of the dear old grand parents' family has not been an active, working member of it. My own membership dates back forty years. She has had her seasons of joy and sorrow. Lying near the door are four of her lamented pastors: Solomon Perkins, John Talbut, Francis Lowry, and last, though not least, L. L. Fox.

My last paper was burned and dingy looking—in a sad plight, but I rather liked it. My mind at once reverted to the late war, when the poor soldier at its close came home in tatters, after nobly doing his duty in defence of his country. I'm glad to see this week looking so much better, and may she yet enter every Baptist home. W. B. JACKSON.

McKinley, Ala.

To Clerks of Churches in Coosa River Association.

If any church in the Coosa River association has not received minutes of association for 1893, apply to Jno. C. Williams, editor of Mountain Home, Talladega, either in person or by proxy, and you will get them. The reason why they were not sent out by mail is that there was barely enough minutes fund to print the minutes, and none to defray mailing expenses or pay clerk's salary. Hence the clerks must send for them.

LEALIS LAW, Clerk.

A Question and Answer.

Dear Baptist: As a lover of pure and unalloyed Baptist principles, and as a Baptist of many years, and a subscriber and reader of your valuable paper, I take the liberty of asking you a question which you will please answer through your columns. Suppose brother A is charged, tried and dismissed by church B, and feeling that he has been unjustly treated, applies to church C to be received under her watchcare pending a further consideration. Church C sends a committee to church B with the following message: "Brother A says that if he has done anything to offend the church (B), he is sorry for it." Church B refuses to receive or consider this message; and then has church C any right to receive into full fellowship the party under watch care? To my own mind the question is already answered; but for the purpose of disabusing the minds of some whom I regard in error, I ask this favor.

C. B. H.

From what we have seen and heard, it appears that there are frequent cases similar to the above, so we make response: First, then, C could not properly take A under its watch-care, because, having been excluded, he was not a member of any church, and none but a member can be taken under watch-care by a church. The most that C rightly could do would be to give sympathetic ear to the application of A, and use its neighborly and Christian influence to effect a reconciliation between him and the church which excluded him. It could do nothing that would give him any church standing or relation, so long as the excluding church was alive and within reach by letter or person. Exceptions to this rule are quite rare. B should, and perhaps did, give the "message" from C a civil reception, but the substance of the message, that is, the apology or acknowledgment which it conveyed from A, contained such a big "if" that it could hardly be accepted as an acknowledgment at all, even if A had made it in person. A church should be very slow to attempt to interfere with the act of another. An excluded member generally complains of injustice. As a rule, it is wiser and better every way to leave the person excluded and the church which excluded him to settle the matter themselves. If they are Christians, the trouble will correct itself; if they are not Christians, let them settle their own quarrels, but preach the gospel to them.

The Origin of Man.

Next in interest to the question of man's destiny is that of his origin. The two things are indissolubly linked, and our thoughts of the one will inevitably determine our thoughts of the other. If man be only animated dust, developed into strength and beauty and intelligence by the supposed process of evolution, then there seems to be no earthly reason to suppose that anything survives the death stroke: "Dust to dust, ashes to ashes," and that is the end.

But if man be a creation, and if there be something of him besides the material organism, and if that material organism be but a perishable tabernacle in which the spirit of man temporarily abides, then there is nothing incredible in the supposition that when the dust returns to the earth as it was, the spirit shall return unto God who gave it. Christian evolution is a thing conceivable, for it might have pleased God in creating the world to create only the germs of the lowest forms of life, and to endow them with potencies by virtue of which they would in the course of successive ages develop into the highest forms of life, culminating in man. Even then there would be need for the infinite power and infinite wisdom of Almighty God to provide the life germs, and propel and guide the far-reaching train.

One unfortunate thing about it is that it is only a hypothesis of scientists, and not a demonstrated scientific truth. The missing link is still missing, after the most painstaking search that could possibly be instituted. If the theory be true, the supposed processes should be still going on, and we ought to be able to find in menageries and forests simian specimens in all the various stages of anthropological development. A Barnum who should succeed in making such a collection would have a "show" that would far eclipse in interest the late Columbian Exposition.

Now more, if this process be still going forward, there ought to be evolved in the course of the ages some kind of being on the earth as different from man as man is different from a monkey; and it may come to pass that if men of the present mould survive, like Mr. Darwin and Mr. Huxley, their successors and superiors will despise them as we do monkeys, and will shut them up in cages and prod them with sticks and feed them on chestnuts.

Possibly, however, they may save themselves from such indignities by dropping out of sight as completely as "the missing links" that are supposed to unite the philosophers and the apes. Here and there, indeed, some prying ethnologist exhumes an ancient skull that seems to have contained a very small amount of brains, but such specimens are not at all rare even among men who are living to-day, some of whom are posing as oracular scientists. The fact of the matter is that the very latest archaeological researches go to show that away back among the shadows of the very earliest history were to be found as superb specimens of physical and intellectual manhood as ever trod the earth. Astonishing memorials of ancient civilizations only recently uncovered go to show that in Europe, Asia, Africa, and America even, there have been processes of degradation at work, instead of evolution into nobler forms of life.

Not only do science and history furnish no support for the evolution theory, which has become so prevalent by sheer of the dogmatic insolence and sheer browbeating of a few supposed leaders of scientific thought, but the Scriptures, which have not yet ceased to be the very highest authority on ethnology, flatly fly in the face of this modern fad.

They do indeed give countenance to the theory of some sort of evolutionary process in the lower forms of life, as when they represent the Lord as saying, "Let the earth bring forth," "Let the waters bring forth," but when he comes to man, his form of speech is completely changed, and he says: "Let us make man in our image, after our likeness." God undoubtedly foreknew that in these last days philosophers would arise who, professing to be wise, would make themselves fools, and would shut their mouths before they had ever opened them, by this royal word of creative power.

Of course it is possible to pour contempt and ridicule upon this sublime creative act. Any shallowpate can do that, and many a timid and simple-hearted Christian, when scornfully asked if he really believes in that very absurd ancient myth about man's creation in the garden, will hesitate to answer right squarely, I DO!

Grant that human thought is staggered—let it stagger. There are thousands of staggering things that are nevertheless undoubtedly true. The sun burning through all the ages, yet unconsumed; the earth supported up on nothing, and yet solidly supported as if on adamant pillars; these and ten thousand other things all around us are utterly incomprehensible, and would have been a priori utterly improbable, and yet we know them to be true.

Somehow man began to be. The old book that we call the Bible tells us just how he began to be. There are scientists—so called—who shrug their shoulders when they read the record, and cry, "Incredible!" But the facts remain: Man is here, he was not always here, his origin must be accounted for. Now let the men who repudiate the biblical account frame a theory of their own, more credible, more rational, and supported by unquestioned facts, and we will abandon Moses and the prophets, and fall into line behind the banner of Darwin and the philosophers—but not until then.—The Baptist Teacher.

Central Committee.

PRAYER CARD—FEBRUARY.

"The crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed." Missionaries at work in Indian Territory and Oklahoma. Population 130,000, of which 60,000 are Indians, the rest white and negroes.

Their destiny, citizenship in the nation, shall they be made citizens of the Kingdom of God? Their past, a period of oppression and wrong; shall their future atone for the past? Past success, most gratifying, especially among Choctaws and other civilized tribes. Roman Catholic zeal among the red men. Shall Baptists be outstripped by others?

AN INDIAN WOMAN.

"The life of the average Indian woman is one filled with hardships and privations. This statement is more particularly true of all tribes other than the Sioux. These latter Indians treat their wives with considerable respect, and, consequently, the Sioux girl, maiden or mother, is more interesting to us.

If one should write down the everyday doings of an Indian woman for a month, a very fair idea would be obtained of her life, for the doings of each day are but the repetition of the day before.

About seven o'clock in the morning, when the sun is sufficiently high to gild the smoky canvas lodges with its beams, the Sioux woman arises. She picks up several pots and pans, and, if it be winter, kindles a fire in the center of the lodge; she fills a kettle with water, suspends it above the fire, and places therein a compound of wild cherries, rice and meat. She fills the coffee pot, and as soon as the singing steam indicates that the fluid is about prepared, she calls to her lord and the children, who lazily and with evident regret, dress themselves and partake of the morning meal. They eat, of course, with their fingers, cutting the meat with a butcher knife. This very same knife may have been used to cut up a cow at the beef issue the day previous, or to prepare a fat puppy for the skillet."

CRYING OUT AFTER GOD.

"One of the most pathetic instances of the yearning of the human being for the divine is that related by Bishop Whipple, of Minnesota.

"Some years ago," he said, "an Indian stood at my door, and as I opened it he knelt at my feet. Of course I bade him not to kneel. He said:

"My father, I knelt only because my heart is warm to a man who pities the red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk with him."

"Then he said, so sadly, as he looked into my face:

"You don't know what I mean. You never stood in the dark, and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red men a wonderful story of the Son of the Great Spirit."

"That man sat as a child; and he heard anew the story of the love of Jesus. And when we met again, he said, as he laid his hand on his heart: "It is not dark; it laughs all the while."

The worldly and the Christian spirit are opposed to each other.

Highest of all in Leavening Power—Latest U. S. Gov't Report

Nestlé's Baking Powder

ABSOLUTELY PURE

A BURDEN NO LONGER.

REV. S. J. KNOWLES RESTORED TO HEALTH AND GIVES THE ELECTROPOISE UNLIMITED PRAISE.

I have been using the Electro-poise two months with the very best results. I have been afflicted with kidney disease for ten years, also bronchitis, severe nervous headache and rheumatism of the arms and shoulders. I was so afflicted that I had to abandon my ministerial work. My life a burden, company a burden, everything a failure with me. My health has gradually improved from the first application of the Electro-poise, and it is wonderful to say that my troubles are apparently well in so short a time.

I have treated my family and others with equal success. The value of the Electro-poise is inestimable, and it gives me unsolicited testimony for the benefit of those suffering from afflictions similar to mine.

Yours truly, S. J. KNOWLES.

Headland, Ala., Nov. 23, 1893.

I WOULD NOT PART

WITH IT FOR \$1,000, IS WHAT W. R. HOLT, OF RUSSELLVILLE, KY., SAYS OF THE ELECTROPOISE.

Two years ago I had a gripe, from the effects of which I have never recovered. In November of last year I was confined to bed, suffering intense pain in the head, face and shoulders.

My right lower limb was swollen and cracked open like a piece of baked pork. I was growing worse and worse, and could not sleep at night. I heard of the Electro-poise and rented one. In less than a week I began to feel the effects of it, and it made me sleep so nicely I wanted to use it all the time. It was in February when I began to use it, and in a short time I was able to go to my work, which is butchering, walking a mile to my work every day. I feel much better now. I feel much better now. I feel much better now.

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HOME AND FARM.

Five Words.

BY S. L. CUTHBERT.

The Lord thinketh upon me.—Ps. xlii.

Five blessed words for me to day, I read them o'er and o'er; They cheer me whilst upon the way To yonder heavenly shore. And all the time at work or play, A happy child I'd be, Because I know that night and day My Savior thinks of me.

I may be poor and have no store Of silver or of gold, But oh, his thoughts are valued more, Their worth cannot be told! For rich am I with heart so free; I must be precious in his sight When Jesus thinks of me! In summer's day, in winter's snow, In hours that brightly shine; Through all my journey as I go, A holy joy is mine. His loving thought makes me rejoice; What bliss it gives to me, Whilst in my heart I hear his voice, "Dear child, I think of thee!"

How Paper Money is Made.

UNCLE SAM'S EXPERT ENGRAVERS.

If you will look at the picture upon a one dollar bill, you will see that the portrait of Martha Washington or of Stanton is composed altogether of curved or straight lines—the one kind of engraving that is allowed to be done in the bureau; because unless it is done in this manner, and the lines are cut very deep, the engravings cannot be used. Now the portrait was engraved on a piece of steel by the use of a very sharp little instrument known as a graver.

Every little scratch on the steel plate will, in printing, show a black line; so you will see how very careful the engraver has to be that he shall not make any false scratches, and that the lines shall be just so long and just so broad.

Now, steel engraving is the direct opposite of wood engraving. The scratches and cuts made on a wooden block will be white in the print, and it is only the uncut portions of the block that print black; while on the steel the unscratched portion leaves the paper white.

When a design has been cut on a steel plate and it is ready to be printed, the ink is put on the plate or block, and all the cuts and scratches become filled with ink. Then the ink is carefully rubbed off the surface, so that none remains except what is in the lines. When a piece of dampened paper is placed on the plate and subjected to very heavy pressure, it sinks into the lines, and when it is taken off it draws the ink out with it, and thus the picture is printed on the paper.

It takes an engraver about six weeks or two months to complete one portrait, and a man who engraves the portraits never does any other kind of engraving. Each engraver does only a certain portion of the work on a note; no one is permitted to engrave an entire note; so that, besides the portrait engravers, there are some who do nothing but engrave the figures, the seal, the lettering, the border, etc. In this way it would be impossible for an engraver to make a complete engraving for his own use, if he were dishonest enough to want to do such a thing.

Besides this manual work, some of the engraving is done by machinery, as for example the background of the portrait and the shading of the letters—this being done by what is known as the ruling machine, which can rule several hundred perfectly straight lines within an inch. The intricate scroll and lace-like work around the figures on the face and the back of the note is done by a wonderful machine known as the geometric lathe. This machine consists of a large number of wheels of all sizes and in all sorts of arrangements, together with a complicated mechanism of eccentrics and rods, all of which are in motion, and by means of one or more of them, the engraver can make any design he wishes.

By a proper adjustment of its parts, the delicate diamond point that moves about over the face of the steel is made to work out a perfect and artistic pattern with greater accuracy and much more speed than could be done by hand; and hence this delicate and intricate part of the engraving is one of the greatest obstacles with which the counterfeiter has to contend, for he finds it next to impossible to imitate it correctly.

Fortunately for Uncle Sam, the geometric lathe is a very complicated and very expensive machine, and the counterfeiter is generally a poor man, and even if he did manage to lay up enough money to buy the lathe, it is hardly likely he would live long enough to learn how to use it properly; for there are only four men in the world who understand how to operate it.

Indeed, the man who now has charge of the geometric lathe at the Bureau of Engraving and Printing is the only one in the United States at the present time who knows how to manage it; and if anything should happen to him, it might tangle matters up for a while in this important branch of Uncle Sam's big government.—St. Nicholas.

Have Faith in your Boy.

If you will permit me to devote what time I have to considering what we shall do for the boys and girls after they get to be boys and girls, I will be very much obliged.

It is helpful, when a man has been in one business for thirty-five years, and has had the opportunity of seeing many go out from under his tutelage and instruction, to see these people, perhaps, take up some of his thoughts and carry them out. He has a right to consider that some time when with him he has had something to do with those lives. This is the thing I want to say to you. Begin away back, and have the child trained from the time it is brought into existence. I don't know as I want to take away my business, for if the training was all done up to six years, there would be very little, comparatively, for me to do. I might find some other line of work, but not in which I could do as much as in this line.

I absolutely believe the great difficulty with parents is that they don't know their children; they have to be introduced to them. They don't know where they live; they don't know what they think; they don't know anything about them; they can't see them; they have no perspective; they are too near to them. I have the advantage in that regard. I am not so much hampered by affections, although I have some affection for them all. A great majority of my boys and girls have no parents, in this sense. Their fathers and mothers don't understand them.

Why, I once had a boy, the son of a Methodist minister. You would think a minister ought to understand his boy—a man who studied other persons' children. This boy came to my school. His father thought he was converted; he belonged to the church and attended Sunday school. His father brought him to me and said: "I want you to take this boy; he is very bad, but I can do nothing with him. You do a very good work here; I should like you to try him." I looked into the boy's face. There was a talismanic (that is not the word, but it will do) look passed between him and myself, and I thought I could do something with him. There came a time when it was necessary to decide as to the truthfulness of the boy. The teacher brought certain charges, which the boy denied. The teacher did not understand the character he was dealing with, but I felt a perfect assurance that the boy's story was straight, and when the charges had been made, I said to the boy, "State your case." And when he was through, I said, "I believe you." The boy burst into tears. He did not know what to say. Why, he was the first time in his life that he had found somebody who absolutely believed him. He turned all kinds of colors. He went to his seat, and I dismissed the teacher. The boy came into my office a few minutes afterward, and took me by the hand, still sobbing. He said, "Mr. Packard, I will never do a bad thing again in your school so long as I live." "Why?" "Because you believed I told the truth, and I am going to show that I deserve the confidence."

In a week his father came to see me. He walked up to me and said, "You have given me a son, and I want to thank you." I said, "I don't understand." He answered, "I didn't know my own boy. I thought he was a bad boy, but he was not converted before; you converted him; he is the talk of the neighborhood; he cannot think anything wrong; he cannot do anything wrong." In spite of all that father said for his boy, in spite of the fact that he was his own son, in spite of the fact that he was a minister himself and made it his business to preach these doctrines of care for children, and how to influence them, he failed to get inside of that boy. There was no confidence between them