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ALABAMA PULPIT.

Christian Unity.

BY REV. W. H. SMITH.

"Either pray for these alone, but for them also which shall believe on me through their word; that they may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." John 17:20, 21.

When we approach this passage of Scripture, let us put our shoes from off our feet; for this indeed is holy ground. Here the inmost thoughts and cares of the Son of God are poured out from his breaking heart into the ears of the righteous Father; and that, too, at the darkest hour of his existence in this world. The last night he should ever spend with his loved disciples has come. He has instituted that supper which was to be observed as a solemn memorial of his suffering and death. His few followers are sad and discouraged. He tries to comfort them. "Let not your heart be troubled: ye believe in God, believe also in me." Then he teaches them many things necessary for their encouragement; and when his words are ended, he lifts his eyes to heaven and prays, and, oh! how he prays! He who spoke as never-man spoke, now prays as never-man prayed. He prays for the glory of God in the world. He prays for his people. He asks that God will keep and sanctify them. He prays that they may be one, even as he and the Father are one. With the ending of this prayer, his active work on earth for his people ends. All the rest is passive. It only remains for him to suffer and die for their redemption and be raised for their justification. Now comes Gethsemane, the judgment hall, the cross, the tomb. Let us notice three simple questions concerning this solemn passage of Scripture.

I. What did Christ mean by this prayer? "Neither for these only do I pray, but for them also that believe on me through their word; that they may be one." What better answer could we give than this: he means what he says. What would those words naturally and ordinarily mean? I cannot better express it than the inspired apostle does, in one laconic sentence—"Oae Lord, oae faith, oae baptism." Christ prays that his people may have such a oneness, for instance, as that of the Bible. Here are sixty-six separate books or writings largely by different writers; and yet the ancients called them not the books, but the Book, not because they were bound in one volume, for they were in many separate volumes or rolls; but because there was a real oneness of subject and of object. All had the same source, the inspiration of the Holy Spirit. The scarlet thread of redemption by the blood runs through all, binding all together. There is no conflict, no contradiction. So Christ's prayer is that his people may be one, not that they must be bound in one great external organization, but one in spirit, one at heart, with no strife, no contention, no conflict. It means that when this prayer is answered the harsh voice of controversy shall be hushed into eternal silence. It means that all over all Christian lands there shall be millions of strong, aggressive churchmen whose one aim shall be to glorify God and honor the Lord Jesus Christ; who shall all understand the Bible aright, and so understand it alike; from whose homes and Sunday-schools and Colleges and Seminaries shall be taught the same grand, true doctrines; whose ringing bells and open doors shall invite all men to come and worship together in closest sympathy and communion; from whose pulpits shall sound forth a mighty trumpet blast, warning men to repent, calling them to Christ and proclaiming, "Peace on earth, good will to men;" whose glorious hosts, justified, Spirit-guarded, consecrated, with hearts beating together, step by step, shall advance, a solid phalanx, against sin and Satan, conquering and to conquer, for home and heaven and God. It means that the prayer which Christ taught his disciples to pray should soon be answered. "Thy kingdom come. Thy will be done on earth, as it is in heaven." The world of darkness would be no match for the blazing light of a united and loving Christianity.

Again, Christ prays that his people may be one, as he and the Father are one. They are one in every thing save in personality—one in nature, one in will, one in character, one in power, one in glory. The Father is in Christ and Christ in the Father. Here, then, is the very basis of Chris-

tian union. Christ is to be in every believer as the Father is in Christ. Every believer is to be in Christ as Christ is in the Father. Hence, as Christ is joined in the Father by love, glory, and as we become perfect in Christ, we become alike, and are united in the mightiest bonds. Union with Christ and fellowship with him gives Christians union and fellowship, one with another. Paul tells the Corinthian Christians that the very existence of divisions among them shows that they are still carnal, that they are babes in Christ. The lack of Christian unity and fellowship indicates a lack of spirituality. Love, sympathy, fellowship, union of Christians one with another shows that Christ is in them and they in him. Squirm and shrink as we may, not to have union and fellowship with all who love the Lord Jesus Christ, argues us poor, weak unspiritual Christians. But you say: "I have much of Christ, and these others have little or none of him, and hence there is no union between us." Nay, my brother, "judge not, that you be not judged." If you are Christ's and have his spirit, he teaches you to have unbounded charity and forbearance for your weak and erring brethren. This question of Christian unity, then, becomes a vital one. It is such a oneness as that which exists between the Father and the Son. It is a oneness that is brought about by the oneness of all Christians with Christ.

Once more: this unity for which Christ prays evidently extends to us in this day of schisms and sectarianism. Christ prays not only for his disciples, but for all that believe on him through their words. That means all Christians. That means us. Christ prays in that dark night before his passion, when he poured out his broken heart to his Father, that we all here in this distant age, and in this distant community, who believe in him through the teachings of his apostles, should be one with that oneness which he has with the Father.

It is needless for me to undertake to show that Christ's prayer is unanswered in our midst. We all know that it is not true that all who believe on him are one in any close and vital union. We have innumerable and conflicting creeds, doctrines and practices. There is worse, these differences and divisions, this lack of unity, is nearly always accompanied by ill feelings, and even bitter animosities. At best there is no peace, but a suspicious, uneasy, watchful truth, which is broken on the slightest provocation. The denominations are divided in name, divided in interest, divided in opinion, divided in feelings, and often times we see the sad sight of professed Christians fighting each other more vigorously than the common foe.

II. Why does Christ make this request? He had good reasons—doubt it not. We may as well admit the truth. This divided and contending state of affairs is deplorable. It is all together bad. It ought to fill the heart of every Christian with grief. I know we try to excuse and defend our schism and sectarianism. Like all wrongs and sins, the Devil finds excuses for them, and like all sinners, we are ready to adopt whatever excuse the Devil offers.

"Oh," you say, "but these divisions and denominations are providential. God intends that it should be so." Then, I answer, Christ's providence and Christ's prayer are in conflict. It is no providence. It is because man has followed wilfully his own selfish and fleshly impulses, resisted the Spirit of Christ which bears the fruit of love in the heart, and trampled the teachings of Christ beneath his feet. In that, and not in providence, do we find the cause of division.

Still you reply, "God permits these things, and therefore they must be right." Do you tell me that? Is everything that God permits right? God permits murder, is it therefore right? God permits sin in all its hideous forms, is it right to sin? No, my brethren, you forget that God has endowed man with a wondrous freedom of will; and that thus he has placed upon him a fearful responsibility. God is the author of right, but never of wrong. Upon men and men's passions and selfishness rests the blame of a divided Christianity. God permits it because man wills it.

Again, it is often argued that these divisions are beneficial, because the denominations stimulate one another. Is that not simply claiming that selfishness, pride, ambition and the spirit of rivalry are the life of our Christian life? If these be the life of our religion, the sooner it dies the better. If the word of God and the Holy Spirit and the love of Christ do not give us life, energy, stimulation, ours is only a so-called Christianity. Let it die. Let it be buried and forgotten forever. In its hypocrisy and pretense it is only a stench in the nostrils of Heaven.

God! His yearning is touching. He saw that the oneness of his people was a mighty factor in bringing the world to believe in his mission, and he prays earnestly for their unity. Oh! that there could be one united advance along the line. How the ranks of sin would break and fly! What triumph and victory would crown Jehovah's standard!

We cannot imagine—we have no conception of the amount of force that is wasted by our lack of union. The great mass of Christians live in communities, each of which could support one strong and useful church, but there we usually find four or five weak organizations which spend their time largely in watching each other and struggling for a bare existence. "The nation is increased. The force of resistance become greater. Power is divided and decreased until it becomes infinitesimal. Love wastes itself. The fire burns to smoldering embers. Discipline is not enforced for fear of driving the offending member away to a rival congregation. Worldliness becomes rife in the churches. Sinners are left to perish in their sins, and the poor heathen, with his cry for light unheard in the din of sectarian conflict, lives a Christless life, dies a hopeless death, and having no knowledge of God, goes out into the outer darkness. The Holy Spirit is grieved away. Christ is not honored, and God is not glorified, the banners of Inman trail in the dust. The Master himself said, a house divided against itself cannot stand. A kingdom divided must fall. Ominous words to a divided Christianity! Oh! brethren, all these things could be reversed. How the dark clouds would pass away! What a glorious light would dawn upon this benighted world! If Christ's people could become one, soon the world would believe that God had sent him to save sinners.

III. Let us notice now the practical question. How can we help to bring about the answer to this prayer? In this subject comes home to each of us. God permits the present state of affairs because man wills it; hence, then, in man's will, lies the remedy. Let me immediately put your minds at rest. I shall not advocate sacrifice of principle on the part of any one. I believe in the dignity of conscience. Let us never hush that in ward monitor for any purpose. Conscience educated and guided by the Word of God becomes religious conviction—religious principle. We have no right to ask any man to trample such principle under foot. A good Episcopal Bishop said to a staunch Presbyterian lady: "My dear madam, be what you are with your whole heart." Good advice that. Let me repeat it, with this modification: Be what you are sure your Bible teaches you to be with your whole heart. It is sheer folly to talk about disregarding the unimportant and non-essential. Everything God's word teaches is important, nothing is non-essential. But mark this, I pray you—let me emphasize it with all my soul—be careful not to confound prejudice with principle, mere sentiment with religious conviction. There the trouble lies, and there is the great source of continued divisions among Christians.

It is of no avail to frame a new system of religious belief and try to get all to unite in that. It has been tried, and proves a dismal failure. I believe Alexander Campbell's conception was a grand and noble one. He believed, that if all denominations would soon come to see as he did, and there would be no longer names and sects, but all would be Christians. Sublime dream! What is the result? There is no use in denying it, he has simply formed a new sect, just as sectarian as the rest.

There is another oft repeated proposal ringing through the periodicals of the land, which is just as unavailing. It is something like this: "Let us all go back and take up the Historic Episcopate, the Anti-Nicene Creeds and the Early Ritual, and unite upon these." It cannot be done. Where is the Bible authority? Just as well say, let's all be Methodists, or Baptists, or Presbyterians, regardless of Scriptural teaching. Such plans will never bring unity.

There are some things we can all do, if we will, and an honest belief that we will bring about practical unity and peace. May God put it into our hearts to do them.

1. Let us practice charity. Must I cudgel my brother over the head because he will not, or cannot, see as I do? Why should there be ill feelings and harsh words when we discuss our differences? What good, pray, will they ever accomplish? In this war we can never conquer peace; never, never. Unity must come through love. The storm has tried long enough. Let the traveler's cloak from him. He has only but toned it closer about him. Now, let the sun pour its warm and gentle rays upon his head, and see if he will not readily throw off his heavy cloak of selfishness.

2. Let us look more at the truths which all hold in common, and less at our distinctive principles. Why should we lay so much stress upon the things in which we disagree? There is, there must be much, after all, in which we are alike. These distinctive rocks to which we cling are necessary, most of them, bowdizers which have been brought down by some distant glacial period of church history. Underneath and all around them is the common ground of truth, upon which all real Christians can meet. Let us hold to our rocks until we find them to be only glacial bowdizers, but at the same time let us meet each other much upon this common ground.

3. Let there be more calm, unbiased study of the Bible. Advice is easier to give than to follow. I know, yet it is worth following. Understanding the Bible aright, and so understanding it alike, is the panacea for all our ills.

4. After all, the great thing for us to do is suggested by the text. Let us all learn to pray from honest hearts the prayer of Christ. Does man's will stand in the way? To pray that prayer honestly we must become willing that it shall be answered. We can pray that God will make us willing, or we can pray that he will make us willing to be made willing. Before we can pray for God's people all to be one, we must get selfishness, prejudice and ambition out of our hearts. When that is done, and we ask it really and truly, somehow God will bring about the answer. Empty of self, we shall be filled with God's Spirit. We shall each become more Christ-like—more like each other. We shall get nearer to his great, loving heart, and so nearer to each other. Oh! God hasten the day! Oh, that we all could go forth with a deep desire for Christian unity burning in our hearts, and with this prayer on our lips:

There is a striking ceremony in the Greek Church called, "The Lighting of the Torch." They have a great church built over the tomb in which Christ was supposed to have been buried. On Easter even that church is crowded to its utmost capacity. All is darkness. Long the people bow in prayer. Then the patriarch returns into the sepulcher. The crowd waits in breathless silence. After a while there is a flash, a ray of light, and emerges from the tomb bearing a burning torch. Instantly a thousand hands are reached forth, a thousand torches are eagerly lighted from this one. They rush forth from the church. Every pilgrim they meet is waiting with his torch ready to be lighted by this sacred fire, until far and wide, on that night, blazes the light that came from the sepulcher. So, brethren, let us go yonder in the darkness beside the Savior while he prays that his people may be one. Let us kneel there until the fire that burned within his soul shall light our hearts. Then let us go forth, and that other hearts may be lighted from ours, until far and wide shall burn the light of the world, and our lights shall so shine that others seeing our good works shall be constrained to glorify our Father in Heaven. Amen.

Important Suggestions from Bro. HUCKABEE.

Dear Baptist: There are two subjects that have been weighing upon my mind for a long time, about which I desire to offer a few suggestions.

1. One of them is a Ministers' Mutual Benefit Association. I am very well aware that the very name suggests anything but the right and the honest thing. The country has been overrun by representatives of insurance companies and mutual benefit associations, and a great many have been fleeced by them until one is led to suspect danger when any mention is made of a benefit association of any kind. But ministers who are regularly in the pastorate should have and cultivate the very highest respect and confidence for their comrade in arms.

I am going to offer a suggestion to the nearly one thousand Baptist preachers of Alabama. I desire to see a plan of some name inaugurated in this state, by which we may render assistance to the wives and children of Baptist ministers in Alabama, who are called home from the labor of life to the refreshment of home. It would form a mutual benefit association, or society, whose object would be to pay a death fee to the widow and children of deceased ministers, who are at the same time members of the society, it would result in untold good to our denomination in Alabama. Our Methodist brethren have an orphan's fund, and this of itself stimulates a Methodist preacher to give unreservedly his best elements, both of mind and body, to his church. And if Baptist preachers would organize some plan by which a pastor would be assured of the support of his wife and little ones, he too would lay his best endowments upon the altar of the denomination, without any mental reservation. My plan for a Mutual Benefit Association, is in and through which we may stimulate our ministry by pledging ourselves to support their wives and children when they are gone. I know no Baptist pastor in this state, whose wife and children I would not be glad to give five, or even ten dollars, as a benefit fund should be called to die.

Suppose such a society should be formed, and even one-third of the preachers in the state should join it, and make the mortgage fee five dollars, it would put the sum of fifteen hundred dollars in the hands of the self-sacrificing wife, who is worthy of support from the faithful pastor until at the post, and would enable her to educate the children left unprotected for, except that provision that a kind Father makes for the seed of the righteous. Besides the benefit afforded to the widow and orphan, it would loose the hands of every secularized preacher in the state, giving pastors to all our churches.

In my next I shall give my other ideas, together with a plan upon which the two may be operated.

Camden, Feb. 24th.

To return good for good is human; evil for evil, brutal; evil for good, diabolical; good for evil, divine—Royard.

From Mrs. Bostick, in China.

Dear Baptist: It has been a long time since I wrote anything for your columns, but I hope henceforth to do better.

We are just entering on a new year, and, notwithstanding the past year has been one of peculiar trials to us, I can truly say, I think, I was never happier in my life. I feel that the Lord has led us all the way, and that we are at our post. I have not been able to do the work my heart longed to do, but have tried to wait patiently on the Lord and do the little that I could faithfully.

Early in the spring of last year I had a serious spell of illness, which lasted me for work for about two months. After regaining my strength I made several visits to the neighboring villages, staying a few days at each, giving the women and children such instruction as my limited knowledge of the language would permit. These visits afforded me no little pleasure, and how I did wish to be able to speak the language as does our veteran missionary, Mrs. Crawford, whose name is a household word among the natives in all this part of China—that I might tell these people more about Jesus. The Chinese say Mrs. C. speaks like a native. She is considered one of the best speakers of the language, if not the best, in Shanghai province, as well as the "model mission."

As soon as wheat harvest came on the country people were too busy and the weather too intensely warm for us to visit them. I then began to study during the forenoon and visit here in the city in the afternoon, but was soon denied this privilege by a long and serious attack of fever. I had not fully regained my strength after my illness in the spring, and all feared this second attack would prove fatal. However, I felt that the Lord had a work here for me to do, and that he would not take me away until that was done. In all my suffering he was with me, and I thank him for sparing my life, and hope to spend many years of service for him in China.

My strength has returned slowly, but for the last two months I have been able to take my class in Sunday school, and also to teach some little girls, who came to my home every day, hymns, the catechism and Bible stories. I study each day as much as my strength will allow, and hope to do regular work in the spring. My physician told me that my future health depends on my being careful during this winter, and encouraged me by saying he thought I would be stronger than I have been for years, after I am fully accimated. It is said that the first three years of a missionary's life are the hardest, but if one can pass this period and become acclimated the health is generally better than formerly. This is a fine climate, but all climates are hard on new comers.

It is now generally known that we have severed our connection from the Foreign Mission Board, and have appealed directly to some churches for a support. I have heard from only a few of the churches to which I appealed—those composing the Union Association—but am confidently expecting that the Lord will put it into the hearts of some of his churches to do this for us while we remain here to do the work to which we think he has called us. We have had no salary through the board since last May, but have been able to get on by the supply our wants thus far. After keeping house for more than a year, we had the following amount for all our expenses for the present: Salary, \$300 each—\$600; \$100 for health purposes, \$100 for Mr. Bostick's child, \$50 for house rent, \$100 for furnishing and incidentals, making \$1,000 for all living and working expenses. The board allowed us: Salary \$600 each—\$1,200; child \$100, teacher \$50, house rent \$50, furnishing and incidentals \$100, making \$1,500. Add to this 17 per cent for collecting and disbursing, and it will make \$1,755 or \$755 more, and we find ample for all our needs, and also enables us to lay by a little to be used in case of emergency. The churches can send to us as easily as to the Foreign Mission Board, and without any cost for collecting and disbursing, for they can send to Mr. J. B. Bostick, Asheville, North Carolina, and he will receipt and send to us without one cent of cost to the donors.

Praying God's richest blessings on all your readers, I am yours in Christ and love.

MARY T. BOSTICK.
Tung Chow, China, Jan. 7, '93.

Something About the Decatur.

Ed. Ala. Baptist: I see in your last issue a clipping from the New Decatur Advertiser, to the effect that I had been named as pastor of the Baptist church of that place, and that brother Cobbs had been elected as pastor. The Montgomery Advertiser publishes the same in its issue of last Sunday under the head of religious news, taken from the ALABAMA BAPTIST.

I supposed that you knew just exactly where I am, but as you do not, and many of your readers may not understand, I will explain the situation of things in the two Decaturs.

There are two distinct towns here. One is called Decatur, and is the old town. The other is called New Decatur, and is the new town. The Baptists have three churches in these two towns. One is in Decatur, and is called the First Baptist church, of which I am pastor. It is the old original church. It is quite weak. The other two are in New Decatur. One is called the First Baptist church of New Decatur. Bro. Schramm was

its pastor, until recently. He resigned to go to Panett City, and brother J. W. Sandlin succeeded him, and is now its pastor.

The other church in New Decatur is the Central Baptist church, of which Bro. W. M. Blackwelder is pastor. This church was organized last year, principally by members from the First Baptist church of Decatur, and brother Blackwelder, who had been the pastor of the First church, became its pastor. The organization of this church left only about twenty-five members in the First church. Since that time, principally within the last four or five months, it has received fifteen or sixteen members; some by baptism and some by letter. We have now about forty members. This church has a very neat house of worship, though small and in poor shape. It has a growing Sunday school, of which brother W. A. Byrd is superintendent, and it is out of debt.

The First Baptist church of New Decatur has a comfortable house of worship, which is paid for. It keeps up a Sunday school and prayer meeting. Its young pastor, brother Sandlin, is an active worker, and if he can be sustained by the church, which is weak financially, he will do a good work there. The Central church has no church house. They have commenced to build, and we suppose they will finish their house this year. They now use a rented hall for their services. Services at my church were suspended for about three Sabbaths on account of my sickness. I am glad to say, that I am now able to be up and attend to my duties.

Bro. Cobbs has succeeded me as pastor of the Danville and Hillsboro churches, which I resigned to become pastor of the Decatur church. I suppose that the printer or editor of the Decatur paper got things mixed, and thus made the mistake referred to.

I have no religious news of any great interest to communicate. We are trying to hold our own here, but we have a hard battle to fight. We hope to have a series of centennial meetings in our association sometime next month. Fraternally,

JOS. SHACKLEFORD.
Decatur, Ala., Feb. 27th.

Praying for More Faith.

I hear men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayer, very often it is not more faith at all that they are wanting, but a change from faith to sight.

"What shall I do with this sorrow that God has sent me?"

"Take it up and bear it, and get strength and blessing out of it."

And, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it."

"What shall I do with this hard, hateful duty which Christ has laid right in my way?"

"Do it, and grow by doing it."

"An, yes, if I could only see that it would make me grow."

In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight?

You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task.

Faith says not, "I see that it is good for me, and so God must have sent it to me," but, "God sent it, and so it must be good for me." Faith walking in the dark with God only prays him to clasp its hand more closely, does not even ask him for the lighting of the darkness, so that the man may find the way himself.—Phillips Brooks.

A Drawing Preacher.

Certainly we need to draw congregations, but we need to draw well, by what means we do it. A brother who had taken charge of a prominent church in a fashionable city announced from Sabbath to Sabbath sensational themes to draw the crowd. He said, "I will first get these worldly people to church; I will show them that I am up with them in the study of all the phases of free thought; I will teach them to respect my information and my ability, and then I will hold a protracted meeting and carry the Gospel to their consciences, convert them and bring them into the church."

The first part of the programme was carried out successfully; the second failed. The protracted meeting was held, but no revival, and under the most earnest preaching the congregation dwindled. The preacher seemed only playing a part in his earnest efforts. He had compromised himself and his ministry in the method which he used to draw the congregation.

—Southwestern Methodist.

THE GAIN OF SUNDAY REST.—O course I do not mean that a man will not produce more in a week by working seven days than by working six days. But I very much doubt whether at the end of a year he will generate more by working seven days in the week than by working six days in the week. The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of bodily and mental vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer, but richer, because we have, through many ages, reaped from our labors one day in seven. The day is not lost. While industry is suspended, while the plow lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite important to the wealth of the nation as the work which is performed on the more busy days. Man—the machine of machines, the machine compared

with which all the contrivances of the Watts and the Arkwrights are worthless—is repairing and winding up, so that he returns to his labors with clearer intellect and livelier spirit, with renewed corporeal vigor.—Lord Macaulay.

There is a sense in which opportunities unimproved are lost forever. As the wasted years are recalled, a sense of discouragement takes possession, and the past seems a barren waste. Here a lesson may be learned from nature, who, provident and unforgetting, gathers up all fragments that nothing may be lost, but that all may ultimately reappear in new combinations. This principle obtains in the kingdom of grace. There is the promise, "I will restore to you the years that the locust hath eaten, the caterpillar, and the cankerworm," and the palmerworm." A soul, stung and humiliated by the failures of life, may be thus driven by a mighty impulse, to accomplish great results in the future. Former failures may become factors in education. A review of unimproved opportunities may prove but the bending of the bow, to give greater speed to the arrow.—The Spectator.

One of the burning questions of the present time is as to the kind of literature which shall be placed in the hands of our youth. A distinguished statesman is reported to have said that if he could be allowed to make the songs of the nation he would care very little who should make the laws. Perhaps he overestimated the influence of the first and under estimated the influence of the last. But there can be little doubt that underlying his remark is a very suggestive truth. Nevertheless, what he said might be somewhat improved by a slight alteration. If he had said, "Let me make the literature of the youth of a nation, and then I do not care who makes the literature for the men and women," this would suggest a much more important truth as regards the development of a country than what is suggested in the remark to which we have called attention. Of course songs may be regarded as part of the literature of a nation, and consequently as part of the literature of the youth of the nation; but these songs, even when adapted to the youth, make up a very small portion of the literature which floods our country, and which is especially intended for the young. A few weeks ago we called attention to the fact that this is emphatically the age of young people. They are at the front of nearly everything, and yet the amount of literature which is specially prepared for them is simply enormous as well as almost appalling in view of the character of a great deal of it, and this fact of itself serves to distinctly emphasize our remark to youthful filence being a prominent characteristic of the age. And if our young people are really to be our governors in the future it is surely most important to provide for them such mental food as will make them what they ought to be.—Chur. Light

Literary Notices.

We have received the "Hand Book of Alabama," prepared by Safford Berney, Esq., of Mobile. It contains 552 pages of reading matter and statistics, giving a sketch of each county in the state; also a history of the educational interests, together with a very full outline of the commercial laws governing in this state. In fact it is full of a general history of all the diversified agricultural, manufacturing and commercial interests engaged in by our people. It is a valuable addition to our history, and no doubt will do much to attract capital and people from abroad.

The January Century has been out of print for some time, and of the February number the publishers now have unfilled orders for more than five thousand copies awaiting a new edition. A large first edition of the March Century, containing the Reminiscences of Napoleon at Elba, will be ready on the first day of March.

The Review of Reviews for February appeals with uncommon force to men of action and men of affairs in the large and small cities of the United States. It is full of timely discussion upon such questions as the municipal ownership of gas and electric lighting works, the problems of city transit and administration, the gifts of millionaires for public purposes in their respective home cities, and such practical questions as the inheritance tax. The beauty of the treatment of these questions by the Review of Reviews lies in its freedom from mere theory and dissertation and its reliance upon plenty of solid and timely facts. One can always go to the Review of Reviews without disappointment. The feature of the February number that will perhaps attract most attention of all is Mr. W. T. Stead's great character sketch of the late Jay Gould, an English journalist dealing with as distinctive an American character as our new Western civilization has produced.

In a speech to young men President Mark Hopkins once said: "A man may become of no use in this universe except for a warning." And there are more ways than one by which he can be reduced to this condition.

FIELD NOTES.

Left Over Last Week.

A county correspondent of the Greensboro Watchman says that Rev. J. W. Haggard was married last Sunday to Miss Floyd Harris, Rev. J. W. Dickinson officiating.

Every now and then Rev. J. M. Smoke, of Autauga county, shows us some attention which we appreciate, but he says nothing about what he and other Baptists are doing over there. But he is doing some good to the people and to this paper, in helping the paper to circulate among the people.

At a coming fifth Sunday meeting in Arkansas they are going to discuss these two questions: "Did John's work belong to the Jewish dispensation or to the Gospel dispensation?" "Is the Church of Christ a continuation of the Abrahamic covenant?"—Those two questions may need illuminating in Arkansas.

Col. J. W. Bishop, a prominent member of Talladega Baptist church, has been appointed judge of the city court of that town. We have no doubt that pastor French stands ready to give the new judge any assistance that he can render. But, come to think of it, the judge now has jurisdiction over his pastor—that is, if the pastor should be brought up before him.

It may appear a small matter, and yet it seems to be worth the mention, that the first of the new Columbia postage stamps received as a payment at this office were sent only last week, by Mrs. J. D. Nettles, a warm friend and efficient agent of the paper at Kempville, Monroe county. Up to this writing none have been received since. The new stamps are large, and as our lady friend sent quite a number, they made a sheet about as large as a fashionable lady's handkerchief. But her letter contained a good deal more than postage stamps.

Deacon Alfred Edwards, of Colliere, Lowndes county, came in to see us, a few days since, and paid his subscription three years in advance—which is his way of doing. Bro. Edwards has for years been superintendent of the Sabbath school in his church, which is located where there are but few white people, and so the school is quite small; but he has been there Sabbath after Sabbath in the Lord's work, and as the years have passed by has had the joy of seeing one after another of the little school put on Christ and begin to walk in the heavenly road. He has been faithful to his opportunity, and has even here received a part of his reward.

Our missionaries in Brazil publish a little Baptist paper in Rio Janeiro. We have just received a copy, with a request to exchange. Of course we will send them the ALABAMA BAPTIST with pleasure, but as we are not very well acquainted with the Portuguese language, we are not sure that we will get much information from the little foreigner. It will interest the boys and girls, and possibly others, if we print the first three lines of the Brazilian Baptist paper. Here they are:

Mensal \$300 Por Anno
Sanctificas—oa tua Verdade a tua Paiz
E a Verdade—S Joao xvii 17.

The meaning of the first line is, that the price of the paper is 2,000 mil reis (about \$1.00) per annum; the second line, A Verdade, is the name of the paper, The Truth; and the next are the words of Christ, "Sanctify them through thy truth: Thy word is truth."—John xvii. 17. The printer of the paper is a missionary, and if you wish to subscribe for it, direct your letter to Satomao Luis Ginzburg, Caixa 352, Capital Federal, Brazil.

One of our subscribers removed with his family from Clinton Co., to Texas. Last week we received the following letter, dated Feb. 19: "Dear Brother: If there are any other numbers of the paper due me, you will direct them to Pine Mills, Texas, instead of Ezerly, Ala. I am compelled to ask you to stop it, as my husband has died and left me in destitute circumstances. Though at a loss to give it up, I must say farewell, dear BAPTIST! May the good Lord make it as great a blessing to others as it has been to me.—The subscription expired a few weeks since, but how can we stop the paper, under all the circumstances? And yet we are unable to publish a free paper. But it must go on to this good sister for a while longer; it may be that some of our more fortunate subscribers will help us to continue it for a year, not only to her, but to three or four other widows, some of them widows of ministers, to whom we are now sending it. A small amount in addition to your own subscription, brother, is all we need."

Indecision has sent more people to hell than murder.

Alabama Baptist

MONTGOMERY, ALA., MAR. 9, 1918.

RATES AND INFORMATION.

Subscription Price—\$2.00 per year, in advance. To ministers, regularly in the service, \$1.50.
The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.
Circulation—Over 100,000 words in length, are charged for at the rate of 2 cents a word. Remember this when you send one for publication. Count the words and send the money with the notice.
Advertisements—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

THACKERAY remarks, we may be pretty certain that persons whom all the world treat ill deserve entirely the treatment they get. The world is a looking glass, and gives back to every man the reflection of his own face. Frown at it, and it will in turn frown upon you; laugh at it, and with it, and it is a jolly, kind companion; and so let all young persons take their choice. Cheerfulness is a tonic that is healthful to both body and soul. "A merry heart maketh a cheerful countenance."

It was the boast of Augustus that he found the city of Rome built of brick, and that he left it built of marble. He possessed the right spirit, actuated by the right impulse. He wished to do something better for his country than had been done. Such should be the aims of all men, to make the world better by their living in it. This rule should apply with great force to Christian people. If we do no more than our fathers, when we have enlarged facilities, our efforts will be failures, and we will come short of our duty.

We have read somewhere of neglected family prayer. An avocative farmer, pressed with business, decided to forego family prayer. His good wife expostulated to no purpose. The men went to work one morning before breakfast, but no horn called them at the usual time. Angriely the husband went to the house and saw his wife quietly knitting, but no signs of breakfast. "What does this mean?" he said. "Why are not the men called?" "I thought you had no time to eat." "Do you think we can live without eating?" "As well as without praying," she said. "Well, get breakfast, and we will have prayers every morning." That was a very convincing sermon from the Christian wife. It takes severe rebuke some times to call men to duty.

HUMILITY is one of the virtues that gives loveliness to its possessor. It is the antidote of vanity. Sitting at the feet of Jesus, three times we read of Mary. Matthew calls himself "the publican." He says nothing about having a great feast at his house, or leaving all to follow Christ, a circumstance he tells of James and John. And then "that other disciple" who modestly conceals his own name. There is no where found so much as the allusion to egotism in all the writings of the four evangelists. We love brave and heroic devotion to right, but let it be clothed in simplicity and humility. Solomon says, "Before honor is humility." Humility will conquer and disarm an enemy. "Ships that are heaviest laden sail the lowest; so a mind laden with sound philosophy is most humble."

JOSEPH COOK'S "Monday Lectures" have not attracted the attention of late that they received at first. But he still has a way of saying things that ought to be said, and saying them occasionally so as to compel a hearing. Take this for instance:

"The reasons why Roger Williams was sent away from the Massachusetts colony were, no doubt, fundamentally political; nevertheless one source of the irritation with him was that he objected to the baptism of infants. Why did he do that? Among many other reasons, because he saw that to regard all baptized persons as in an unimportant sense members of the church, led to the secularization of church membership. I remember where I am speaking; I know what prejudices I am crossing; but I know that in this assembly assuredly no one will have objection to my advocacy, even at the little expense of consistency with my own supposed principles, of the necessity of a spiritual church membership. If I say that a certain denomination, represented by that man who was driven from Massachusetts to Rhode Island, has, in spite of all we can hear of criticism about one of its beliefs, been of foremost service in bringing into the world among all Protestant denominations an adequate idea of the importance of a spiritual church membership, I know that no generous heart or searching intellect will object to that statement."

We spent a delightful day with the Baptist brethren at Sprague Junction, Montgomery county, on last Sunday. While the weather was cold, yet a good congregation attended. Services began at 11 a. m., and closed at 4 p. m. Dinner was served at the church, and most excellent and abundant dinner it was; all denominations attended and contributed to the enjoyment of the occasion. After two lectures

on Bible characters, Rev. Mr. Sturgeon, a Presbyterian minister, preached a most interesting and instructive sermon. After the morning lecture, we took a collection for ministerial education, to pay the pledge of this church made at the Montgomery association, and in less than five minutes more than the amount was raised. They have a new church building, which is neat and comfortable. On the fourth Sabbath in this month they will organize a Sunday school, and on the fourth Sabbath in April and the Saturday before, the Montgomery association will hold its first Sunday-school convention for this year. Let all the churches in the association send delegates. They will receive a royal welcome. Most all the brethren are now taking the ALABAMA BAPTIST, success in a church and the ALABAMA BAPTIST go together. We wish as many members in all the other churches would take the paper as do at Sprague, then we would be happy.

Bro. Wood and his good wife made us feel at home at their house. We have fallen in love with the good people of this little town and country. We have promised to go back to see them soon.

In many places in the Scriptures we find words pronounced against wrong doers. When Christ taught the people on one occasion, rebuking the pharisees, scribes and lawyers, he used this strong and pointed language: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." The last part of this charge is the fearful part. That man who "hinders" another from entering into religious relations with Christ, and becoming a part of his family, is doubly cursed. Lawyers, of all men, ought to be exemplary, circumspect, prudent, and not to stand in the way of those who would join the church. The legal profession is influential and powerful, and if the entire bar of Alabama was as devoted to the cause of Christ as to the profession espoused, what a mighty power for good would be exhibited. Law is necessary for the government of men, but the law will not save the soul. A deacon of good repute kept a grocery store in old times. He sold rum by the quart, but was prohibited by the law from selling it in smaller quantities. A man called and wanted a pint of rum. The deacon refused to sell a pint. The man asked his reason. "Because it is contrary to law," was the answer. Looking the deacon squarely in the eye the man said: "Deacon, if you are no better than the law makes you, you will go to hell sure." The man was orthodox.

REV. W. H. SMITH.

In this week's issue we publish a sermon by the subject of this sketch. At our request, this sermon was sent to us, as are all sermons we publish. Bro. Smith is a native of Alabama. His birth place is Evergreen, Conecuh county. Born June 18 1859. In 1874 he was converted and joined the Central church, in Jefferson county, and was licensed to preach by the same church in 1878, and on the 12th day of September, 1886, he was ordained by a presbytery composed of Revs J. J. D. Renfro, D. I. Purer and W. C. Cleveland, at Ruhama church. In 1884 he graduated at Howard College with the degree of A. M. While a student at the Howard, he had the care of the church at Livingston. After graduating in the literary department of Howard College, he entered the Theological Seminary at Louisville, Ky., and in 1887 he graduated, receiving a full diploma. Since his graduation he has been the pastor of churches at Huntsville, Florence, Anniston, and is now in charge of the church at Jacksonville, Calhoun county, Ala. Bro. Smith has done a good deal of evangelistic work in conducting protracted meetings, and has been very successful in such work; over 200 were received for baptism by him during the year 1892, while conducting revival meetings. In 1887 he married Miss Minnie D. Gregory, of Marion, Ala. Bro. Smith is a hard student, modest, amiable, and a fine preacher. The field for usefulness is spread out before him, and we have no doubt that he will continue to progress in his ministry.

CHILDHOOD.

Says Victor Hugo: "A bird sings, a child prattles; but it is the same hymn—hymn indistinct, inarticulate, but full of profound meaning. The child, unlike the bird, has the sombre destiny of humanity before it. This thought saddens any man who listens to the song of a little child. The most sublime psalm that can be heard on earth is the lisping of a human soul from the lips of a child! This confused murmur of thought, which is as yet indistinct, holds a strange, unreasoning appeal to eternal justice. And this ignorance smiling at infinity lays upon all creation the burden of the destiny which shall be offered to this feeble, unarmed creature." Probably a little child placed on a wild engine and left to run it with open throttle, without any knowledge of schedules or switches, would excite

solitude. But no engine so intricate as the human body, so sensitive as the human mind, has ever been constructed. No track opening before a steaming locomotive ever lay amid dangers so appalling as those which beset the path of life. Into such dangers souls are born without their own volition. They begin with no experience, no insight, no knowledge of any kind. They are dependent. "If unhappiness comes, it seems like a betrayal of confidence."

Are there parents who fail to think of these things? Are there any who make slaves of their children? Who fail to teach them anything about the uses of the body or the mind, or the destiny of the soul?

FIELD NOTES.

The New Decatur Advertiser says the Baptist church building is progressing slowly but surely.

Scottsboro Citizen: The music at the Baptist church is just splendid. A good choir adds a good deal to a religious service.

Bro. Lilly sends us an interesting letter from Tallahassee, which we must hold until next week, as it reached us too late for insertion this week.

Read what brother Crumpton says about the meetings. Pastors must help now, and the churches ought to excuse them for a Sunday or two.

Miss Tilda Herrell, near Union, Greene county, was recently found dead in her bed. She had long been a member of Bethel Baptist church.

Our brother A. N. W., of Troy, sends us an interesting scrap of Alabama Baptist history, which we will take pleasure in publishing at an early day.

Bro. Blackwelder, pastor of New Decatur Baptist church, and brother Schramm, pastor of Phenix City Baptist church, publish very pretty and well prepared little church papers.

We learn from the Monroe Journal that Rev. G. M. Parker conducted the Centennial meeting at Monroeville Baptist church, and was assisted by Prof. C. A. Newton, of Bellville.

We regret to learn that Dr. Campbell, of Americus, Ga., has decided not to accept the call of the First church at Troy. But the brethren still have their thoughts turned toward Georgia.

The Centerville News says the Rev J. W. Dunaway preached to good congregations Sunday morning and night. We wonder if that is our brother Jud Dunaway, who has been so long lost to these columns!

A. E. Burns, Tusculum, March 1: We are still pegging away, praying and working, and the Lord is blessing our labors and adding to us the saved. Next Sunday is my first anniversary in this field.

Can the churches do any more of efficient missionary work than by releasing their pastors from one or two appointments to help in the Centennial wind up? Read brother Crumpton's appeal in another column.

Pastor P. T. Hale returned Saturday night from aiding Dr. Willingham, of the First church, Memphis, for twelve days in a meeting. There were 82 additions to the church, and many other professions of faith.

Remember, we give Dr. J. L. Burrows' excellent book, "What Baptists Believe," and the ALABAMA BAPTIST for one year to new subscribers, for \$2. We want more new subscribers, and we want to circulate a good book.

S. C. C., Anniston: "The religion of some people consists in a set of notions." The religion of some other people consists in a set of motions. But Christ's religion puts notions into people which set the people in motion.

We thank Dr. Shackelford for his letter of information about the Decatur. There are so many Decatur, and so many Baptist churches and pastors, that we never did understand how it all was. How could we, except some one should tell us?

The Selma Mirror says the post offices show that it has a larger circulation in Dallas and adjoining counties than any three papers, excepting the ALABAMA BAPTIST and two others which it mentions. Those who wish to advertise will please take notice.

W. G. Curry, Livingston: Rev. S. O. Y. Ray is now on a Centennial tour through Sumter, Choctaw, Marengo and Clark counties. He is a good preacher, and is in every way fitted for the work to which the State Board of Missions has appointed him. Bear in mind that each new subscriber who pays \$2 gets, in addition to the ALABAMA BAPTIST, that able little book by Dr. J. L. Burrows, "What Baptists Believe." If you wish to have a clear and forcible statement of our faith, that is the book for you.

We have now and then, for some years past, given a passing thought to a plan of mutual benefit, such as Bro. Huckabee suggests. There need be no machinery, no salaried officers, or anything of the kind. The only question is, will the brethren take hold, and hold on?

The ladies of the Abbeville Baptist church were to have dinner Wednesday, March 8th, for the benefit of the new Baptist church. We would thank our recent correspondent, Miss Hobdy, to tell us about the dinner, and the new church, and other Baptist matters of interest, if she has the time.

Our friends who come to town sometimes tell us that they have had trouble in finding the ALABAMA BAPTIST. Therefore we repeat that the office is at No. 26 Commerce street, up stairs. As you come up from the depot, step over on the north (left hand) side of the street, and look for the little sign—a few doors below the banks.

W. G. Curry, Livingston: Our church is in deep sorrow over the death of Mrs. L. B. Foster, whose body we laid in the grave to-day, the 6th. She was one of the main supports in all the enterprises of the church. We regard her death as a great calamity to the church. We have no one to take her place. May the Lord be gracious to us.

Abbeville Times: "Somebody has been complaining about the cost of this 'foreign mission' business, and has contributed only ten cents and so, to the preacher says, 'Yes, and when you learn who the preacher was talking about, we have no doubt it will turn out to be one of those 'dry pump' Christians that Dr. Cleveland has been rattling since he went down into your county."

Mrs. M. F. Crawford, Tung Chow, China, Jan. 17: For more than a week we have been having a snow storm, and the coldest weather we have known for years. The poor of course suffer from insufficient food and clothing. Our missionary work—some what interfered with by this storm—is not without evidences of the divine presence. There are several applicants for baptism.

Mrs. A. J. Robinson, Brooklyn, Ala.: I have been a reader of the dear BAPTIST ever since its first issue from the press, and a subscriber for every year of its existence, consequently I would hardly know how to do without its weekly visits, that bring to the home of a shut in invalid so much comfort and cheer, and a knowledge of what our people are doing in the Master's vineyard.

T. W. Palmer, University of Alabama, March 4: Dr. E. B. Teague, of the class of 1840, will preach the commencement sermon for the University of Alabama this year. That is right. We have wondered why our colleges should discredit their own work, and our own men, by calling on strangers, and comparative strangers, to perform such service as Dr. Teague will render.

J. W. Willis, Auburn: It is too late to write this week a full account of my trip through Wilcox and Monroe counties in the interest of the Centennial of missions; but let me say that everywhere my co-laborers and I met with the warmest welcome from the brethren, who seemed to have nothing too good for Baptist preachers. The interest everywhere was good, and the collections aggregated something over two hundred dollars.

L. H. Huff, Cottontale, March 3: We have just finished the Baptist parsonage here. We have a house worth \$350. The writer is now occupying the house, and giving half his time here. Our weekly prayer meeting can't be excelled; our average attendance is about one hundred and twenty-five. This church is moving onward, by increased in number and in spiritual strength. Brethren, pray for us. God bless the paper and its editors.

Pastor Townsend, of the West Montgomery Baptist church, preached to full houses on last Lord's Day. At 11 a. m. he entered a strong plea for "Worthiness" before coming to the Lord's Table. He insisted that only properly partake of the Lord's Supper. And even then, he said, one should be honestly striving to follow in the footsteps of Jesus, before he should partake. He strongly defended the table against all unworthy persons.

R. M. Hunter, Jasper, March 1: Thirteen months ago I took charge of this church and found it about \$500 in debt. We yet owe about \$227 on the pastorate. Last week the church gave a supper; took in \$90—cleared \$63. I hope before the year closes to have the church out of debt. I have no objection to D. D.'s, but D. D. D.'s, I hate with an innate and cultivated hatred—dirty, debt, and devil. If my coat is patched, I want the patches paid for. Debt is the author of many a suicide.

Greenville Advocate: The Baptist denomination of Alabama propose at its next convention to permanently locate an "Orphan Home." For the present they have selected Evergreen as a temporary abode for the orphans who may be sent them to be cared for, and have secured the services of Mrs. Clara Ansley, of Forest Home, as lady manager. Mrs. Ansley left last Wednesday to take charge of her responsible duties. We congratulate the board on the selection of so able and competent a lady manager as Mrs. Ansley. We feel sure the little orphan children entrusted to her motherly care will find a mother indeed.

The Earnest Workers of Bossman church are a liberal band of boys and girls, with a few older people. They held their anniversary meeting last Sabbath afternoon, and the financial statement showed that they had paid in during the year \$12.17. The money is given to missions, principally to state missions. The earnestness of the boys and girls shows that they have the right name. Mrs. H. Evans is president; Clifton Golsen, secretary; Henry Evans, treasurer, and Miss Eliza Evans, organist. The children are being trained up in the way they should go. They all belong to the Sunday-school, which is as good as can be found.

"I am not much of an advocate of self examination, as I have said to you heretofore. For how many Christians do you ever know to come out of an exercise of that kind without some doubts and dissatisfaction? Thus they are weakened and discouraged by the presence of the Philistines within. This is a general proposition; but of course I believe in self-examination sometimes, for some people. Yet I say that if we wish to examine ourselves, let us make a comparison between our hearts now, and what they were before we became children of God."—That is what pastor Harris, of the Adams street church, said in a recent sermon. If it is not sound teaching, perhaps some one who reads this can show, in a few lines in these columns, why it is not.

Geo. E. Brewer, Alexander City, March 3: I have given up the church at Mt. Lebanon, and have taken the Spring Hill church, Daviston, in its place. The snow cut us off in January. But while our Sunday in February was not a pretty day, the attendance was good, the best in a long time, so it was said. The spirit of the meeting was good. The Sunday-school had been suspended, but will be re-organized at the next meeting. It is in the midst of a thrifty community. Bro. G. D. Benton has taken the care of Mt. Lebanon, and I hope they may prosper in the work of the Lord.

Alexander City and Hurtabro churches are getting along right well. But the scarcity of money is resulting in short collections for missions. The Presbyterians have organized this week, a church here, but it is small in numbers. The BAPTIST improves with each issue.

W. E. L.: The country churches do not take very kindly to missionary jugs, and barrels, and bee-hives, and brick roads, and suppers, and bazars, and candy pullings, and such like. They discard them as city tricks, a species of sharp practice, and are too level headed to be caught with such guile. But they like the good old way of bringing in person their gifts and casting them in the treasury, believing that the Lord is still watching how they give, and who they are.

Neither are they willing to have their churches divided into endless societies and associations classifying every age and sex and condition of their membership. But they are pretty high church in their views, feeling sure that he who saw the end from the beginning, was wise enough to provide in the one organization for the highest development of all the talents of all his people.

The Centennial meeting of Bossman church, last Sunday, was pleasant and successful, although it was marred by the serious illness of pastor McCord's child. He was therefore absent. Deacon T. L. Jones and E. F. Baber, of Montgomery, took part in the Sabbath school exercises; E. F. Baber preached the sermon at 11, and deacon Jones took charge of the collection. The church had been pledged for \$25. Deacon Marbury said that if the church would raise \$25, he would pay the pledge. The church did it, and thus \$50 will go from that little church of saw mill laborers. If any other church of equal condition can or does beat that, we will take pleasure in bestowing the honor where it belongs. At present Bossman church wears it. Pastor McCord has done his work well, and brother Marbury sets a good example. It is the best community of saw mill employees within our acquaintance.

The Earnest Workers met in the afternoon, and E. F. Baber preached at night. We were pleased and much interested, a few days since, on receiving the following letter, dated at Guntersville, Feb. 28. We beg to call the attention of our State Mission, brethren to a part of it. The writer had been correctly informed that a club of four could get the ALABAMA BAPTIST for \$1.50 each; he set out to make up a club, and thus wrote: I have worked hard and done what I could in this line. The enclosed post office order, (\$7.50) with list of five subscribers, will show what my success has been. Our Baptist work is new in this place, and it is by hard effort that we make a step forward. I consider this a substantial advance in our work, and I will continue to do what I can for the BAPTIST. I am a Georgian of recent residence here, but am greatly interested in this work, for assuredly there is much to be done. As yet, we have no pastor, no Sunday-school, no house, but I believe our progress, though slow, is on a sure foundation.

—M. H. Clark.

—M. H. Clark.

—M. H. Clark.

S. O. Y. Ray: I have met all my appointments up to this writing. I have had the valuable assistance of most of the pastors of the churches where I have been. Some of the brethren were compelled to meet their monthly appointments, and have not been able to give the assistance they otherwise would have done. The congregations have been very good, and the contributions to our Centennial fund have been much better than I expected. Bro. W. G. Curry was with me for several days. I regretted very much to let him off, but was comforted in my loss when I came to the Bigbee River. While the ferryman was carrying me on his back across the back water, I said to myself, "I am glad Curry doesn't have to ride this Negro—glad for the Negro, and for Curry." However, he carried me over safe, and after a walk of several miles I found myself in comfortable quarters. To-day is our field day here at Nanafalia, but I am afraid that on account of rain we will not be able to get out much congregation.

"Turn on the Light."

Ed Ala. Baptist: Some one said before the late Alabama legislature, "Turn on the light."

Your correspondent desires the BAPTIST to turn on a flood of light on the following, viz:

If a pastor of a Baptist church should declare before his church, while preaching, that he was a believer in apostasy, and further, that he also believed that sprinkling or pouring was scriptural baptism, would you advise to retain such preacher as pastor?

If you advise to retain him, please say why; and if not, why?

Turn on the light, and oblige,

LANDMARKER

Whether there is anything special behind Landmarker's questions we do not know; but anyhow we answer, that if a church wishes to call itself Baptist, and retain a pastor who talks in the way described, and endorse him, we know of no way to prevent it. But as it is not a Baptist church "of our faith and order," we may not have any recognized right to "advise" it; nor could it expect to be regarded as in fellowship with the denomination, for "can two walk together, except they be agreed?"

Alabama Baptist State Convention, 1847.

The French language abounds in *memoires pour servir*, which constitute valuable material for more formal histories. Perhaps my imperfect reminiscences may be side-lights to illuminate the history of the Baptists of Alabama, or to bring into clearerness some characteristics of the Baptist ministry of half a century ago.

The twenty-third annual session of the Convention was held Nov. 20-23, in Greensboro, with the Salem Baptist church. The house was a commodious brick structure, on the street east of the town. The church had a large and wealthy white membership, and a large number of colored members. Thomas Chilton was the pastor. About 1829, he had been a member of congress from Kentucky, and some resolutions introduced by him in reference to per diem and mileage, reducing the compensation of congressmen, produced the usual furor about economy and extravagance, and served to lay on the shelf a number of the statesmen who thought the laborer was worthy of his hire. When I first knew Mr. Chilton, he was practicing law in Talladega, where he had a brother, William P. Chilton, and a son-in-law, George Brown, who were engaged in the same profession. I heard him preach several times in the town and county. He was the father of three accomplished women: Mrs. Brown, afterwards Mrs. Hugh G. Barclay, Mrs. H. W. W. Rice and Mrs. Franklin W. Bowdon, afterwards Mrs. Heflin, and the grandfather of Mr. Chilton, the late senator from Texas. Abandoning law and devoting himself to the ministry, he was at the time of the Convention a resident of Greensboro, and in charge of a large and influential church. During the war between the states, the white church ceased to exist, the negroes succeeding to the organization and the house. The Crooms, the Eddins, the Mays, the Huckabees, had died or moved elsewhere.

The introductory sermon was preached by A. T. M. Handy, a native of Maryland, who was then living in Antauga county. He was a tall, thin man, with intellectual face, and a rather metaphysical mind. Thomas Chilton was re-elected president, and Milo P. Jewett, recording secretary. Jewett was a Northern man, had been a Presbyterian preacher, and when he changed his views and ecclesiastical connections wrote a little treatise on baptism, which had a wide circulation. At this time he was principal of the Judson Female Institute, and by his tact, energy, ability and popularity secured for that honored institution a large and remunerative patronage from Alabama and Mississippi. His pupils, who survive, still speak of him with respect and affection.

Among the delegates, who were ministers, were Talbird, Taliaferro, Teague, Welch, Curtis, B. Manly, Jr., (not then ordained) DeVotie, Stout, Henderson, Van Hoose, Sturgis, Hartwell, Clement, Lindale, P. E. Collins, Bestor, Chambliss, Fox, Holman, Foster, and James B. Taylor, who was present as secretary of the Foreign Mission Board of the Southern Baptist Convention. All of these, except Teague, have crossed the river. Among the lay delegates were Dr. Lane, Croom, Tutt, King, Hendon, Foster, Sherman, Goodhue, Wyatt and Goree, and of these, I believe, only Prof. Sherman and Goodhue survive.

On Sunday, Sturgis and Clement preached the missionary and Bible sermons; Taylor, Chambliss, Fox and Manly occupied the Presbyterian and Methodist pulpits. At that time, the Alabama Baptist Bible Society existed, and held its annual sessions in connection with the Convention. Howard College and the Judson Female Institute occupied much of the time and thought of the body, and beneficiaries at the college received a special collection. The cause of Foreign Missions was presented in an earnest and pathetic appeal by the sainted Taylor, the father of Dr. Geo. B. Taylor, our missionary at Rome, Dr. Charles E. Taylor, the president of Wake Forest College, Dr. James B. Taylor, pastor of the Baptist church of Salem, Va., and of the first Mrs. Alfred E. Dickinson, the mother of the accomplished pastor at Orange, New Jersey. The Southern Baptist Publication Society was then one of our denominational agencies, with headquarters at Charleston, and the agent, S. W. Haynes, presented its claims to support. Platt Stout was afterwards the secretary, and a godlier man I never knew. The Society published some good books and tracts. I recall Dr. Lynd's excellent book on Sacrifice and Atonement, Howell on Communion, Taliaferro's Grace of God Magnified, and some prize essays on The Duties of the Churches to the Negroes, prepared by Mr. Sturgis, Mr. McCoye, afterwards a bishop in the Methodist church, and Mr. Holmes. Milo P. Jewett, who had been for some time the editor of the ALABAMA BAPTIST, published at Marion, desired to retire from the paper, so as to devote his whole time to the interests of the Judson. The committee on periodicals suggested the propriety of recommending as the editor of the paper a brother, "known to possess the important talents and acquirements which qualify one for the duties of that responsible station," and they recommended to the proprietor to engage the services of T. F. Curtis, then the pastor of the Tuscaloosa church. This was subsequently carried out. Dr. Curtis will be remembered as the author of a book on Communion, and that excellent and once widely read book, "The Progress of Baptist Principles During the Last Hundred Years."

B. Manly, Jr. presented a valuable paper on the Religious Instruction of the Negroes, in which it was stated that the subject was receiving continually deeper and wider attention. Most of the district associations had taken more or less vigorous action. "A large majority, it is believed, of all the members connected with this body have separate exercises for the colored people, in addition to the religious services of the churches, which they also attend in considerable numbers." Strong reasons were adduced for heeding the loud call of this people upon Christian sympathies and labors—a people who, "against our will, and in spite of the earnest protestations of our Southern Colonies, were forced upon us and placed under our control." Practical suggestions were submitted of "feasible plans for the accomplishment of what is believed to be the almost universal desire of the Baptists of Alabama—the religious improvement of the colored people."

To the minutes is appended a list of the names and post office addresses of three hundred and five ministers. It is not easy to resist the temptation to give recollections of Talbird, DeVotie, Bestor, Fox, Gen. King and others. It would be a fit close to a long life of usefulness and devotion to the Master, if E. B. Teague could be persuaded to tell us what he remembered of the remarkable men, his co-laborers in the ministry, who did so much to mould the social and educational and religious life of Alabama.

J. L. M. CURRY.

State Convention Minutes.

The statistical table prepared by Bro. Wood is now printed. It is the most complete table we have ever had, I think. This makes the minutes complete, and I am ready to send them out. Who wants one? Send a two cent stamp, or write me a postal card, saying you are too poor to furnish the stamp, and I will send you to you at once.

Fifteen hundred minutes to give away. Please write at once for one.

W. B. C.

"Trial is the best expositor of Scripture." This is one of Mr. Spurgeon's wise sayings. Its truth has often been demonstrated in the experience of the saints. There are divine promises which cannot be appreciated or even understood, until we are placed in the very circumstances for which they were intended.

News Items.

Dallas county is to have a new jail. A cotton factory is being built at Florence.

DeKalb county has a tobacco growers' association.

The basket factory at Decatur is busy all the time.

Jacksonville is to have an ice factory for the summer.

Greensboro is to have water works and another bank.

A Dadeville hen has produced an egg perfectly round.

A lodge of Good Templars has been organized at Oneonta.

Meridian, Miss., will not have bar-rooms after April 1st.

A Good Templar's Lodge has been organized at Sylacauga.

There is a lively contest in the Gadsden city election.

There are three newspaper men in Mr. Cleveland's cabinet.

Eutaw is taking decided steps toward building a cotton factory.

Mr. Thos. S. Reese, formerly of Lowndes, is now a judge in Texas.

Columbus, Miss., will now be a prohibition town for a year, at least.

A company has been organized in Nashville to bore for oil in Lauderdale county.

The talk of valuable minerals and metals in Coosa and Tallapoosa is revived.

Rev. Stephen M. Gilmore, Methodist, died recently in Clarke county, aged 94.

Mrs. Koonce, a highly respected lady of Lauderdale, committed suicide last week.

The farmers of Pike county very justly boast of the fine hogs they have been killing.

J. G. Lzenby has begun the manufacture of cigars at Forest Home, Butler county.

The state papers report large quantities of fertilizer hauled out from the towns by the farmers.

President Harrison had Mr. Cleveland and family to dine with him the day before inauguration.

Beckwith, a rich democrat, who began life quite poor, has been elected U. S. Senator from Wyoming.

Ten thousand pounds of white and colored yarn each week is the output of the Piedmont cotton factory.

The legislature passed acts to establish branch agricultural stations in southwest and northeast Alabama.

Reports of heavy rains, high waters, strong winds, and thunder and lightning come from all parts of the state.

Outgoing Vice-President Morton gave a dinner to Mr. Stevenson and family a day or two before inauguration.

A branch office of the Keeley Institute for the cure of the whisky, opium and morphine habit, has been opened at Eufaula.

There is earnest talk of building a dummy line from Judge's Riding on the Mobile & Montgomery Railroad to Hayneville.

The Lafayette Sun says that houses in that town are all occupied, and property is high, notwithstanding they have no saloons.

While working the road near Pinkneville, Clay county, Henry Mann cut Mr. Holmes with an axe, from which he has since died.

The danger of cholera has caused some of the steamship lines to adopt stringent rules as to bringing immigrants from Germany to this country.

Our legislature passed an act requiring the L. & N. railroad to build the gap between Pine Apple and Rip-ton, and they are now having it surveyed.

Secretary Noble's and Mr. Cleveland's objection prevented the Sunday concert that was to be given in Washington as a part of the inaugural festivities.

Capt. W. H. Myles died recently in Baldwin county from the effects of a wound he received at Jonesboro, in 1864. He was a member of the 23rd Alabama.

Jeff Tillison, who killed his twin brother in Arkansas, was so stung by remorse that he set his barn on fire, stood near it, shot himself with a pistol, and fell into the fire.

The evergreens used for decorating the hall for the inaugural ball were furnished by Mr. Caldwell, of Evergreen, Cone

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SECOND QUARTER.

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By John A. Broadus, D. D.

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MONEY IS NOT EVERYTHING!

OTHERS WHO ENJOY LIFE.

For the last twenty five years I have been a sufferer from Indigestion, Torpid Liver, Constipation, Nervous Prostration, Dyspepsia and Heart trouble, and as I grew older my complaints grew worse. At times I was completely prostrated for days and weeks at a time. I tried hundreds of remedies but found but little relief. I had no appetite, my sleep was uneasy, restless and unrefreshing, my mind was gloomy, my physical condition seemed to make everything look sad. I employed various physicians, but all to little purpose. They could only give temporary relief. My son, Albert, insisted on me getting the Electropose. I had no faith in it. I went on for months, he finally induced me to accept one and give it a trial, which I did.

To my agreeable surprise it has done for me all that was claimed for it. As soon as I commenced the use of the Electropose my health began to improve. I soon felt that I was greatly improved, so that I soon felt like a new man. My appetite returned and I enjoy my meals as much now as ever. My health is better now than for twenty five years. I owe it all to the use of the Electropose. It has done wonders for me. I am 65 years old and can now attend to my business as in former days. I am a merchant and have been in the mercantile business for forty two years, and feel it a duty to say to others who are sick and suffering. Get the Electropose, use it strictly according to directions, get well and enjoy life.

Respectfully,
Tullahoma, Tenn.

MR. L. B. HOLLY,
Of Bolivar, Mississippi, Has a Word to Say.

Mr. L. B. Holly, a well known Gulf coast attorney, writes L. S. Berry, of Mobile, Ala., as follows: "In reply to yours of March 12, 1892, I will state that having been for a number of years a sufferer from insomnia, and after trying a number of so-called infallible cures without obtaining any relief, in September, 1892, my attention was called to an advertisement in one of the New Orleans papers of cures effected by the use of the Electropose. I concluded as one of the last resorts, to give it a trial. I purchased from the agent in New Orleans a pocket instrument, and have used it ever since. In my case it has exceeded my expectations. From its use the insomnia has disappeared, and at night no one can sleep more soundly than I now do.

Very respectfully,
Bolivar, Miss., Mar. 14, 1892.
For a 50-page book just issued, mailed free on application, giving particulars, testimonials etc., address

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Something to Take Hold Of.

BY FANNIE PAVEY MACHARG.

"It's such a bother!" and Jack Belden tossed his Sunday school quarterly across the room and stood drumming discontentedly upon the window pane.

"Well my son, had you learned your lesson last Sunday you would not have to stop for it now, and it grieves me to have you show so little respect and love for God's Word."

"Oh, I suppose it's all good enough to read and for ministers to preach about, but what's the use of my learning it?"

"In the first place, my dear boy, God gave it to us because he loved us and knew how much we should need a guide and help and comfort all our lives through, and if we made better use of it we could not go wrong so many times, while we could never be utterly discouraged with God's promises to lean upon. Again, there is no surer way of crowding out the wrong thoughts and feelings that are constant coming to us than by filling our minds and hearts with better things; and what better can be found than God's own sacred truths? Now if you will apply your self, it will not take you fifteen minutes to learn those verses, and I suppose that you may expect to go along to stop for you any moment."

Already half ashamed of his obstinacy, his mother's last remark has tended Jack's decision, and he went earnestly to work.

As a result, his verses were soon perfectly learned, and he had scarcely finished reciting them to his mother when his friend's warning whistle was heard as he approached the house.

A day in the woods with their guns how eagerly the boys had been looking forward to it. "Don't let's stop to fire a shot," said Jack, "until we get to the cabin. Old Steve'll tell us the best way to go, and perhaps he'll go with us."

"That's so; he knows all the ins and outs of hunting around here; but that reminds me that it is a long time since he has been in town."

"Perhaps he has come some time when we were in school. What a lonely life he must lead with no one but his dog to speak for days together."

"It might be so for you, me, but he seems content enough. Some of the ladies went out there and tried to persuade him to come to church on Sundays, and then stay in town and take dinner with them. He thanked them, but just laughed and said that churches and ministers might be all right enough for those who haven't anything better, but the big trees and the birds were good enough for him."

"Then the boys fell to talking of something else, and, hastening their steps, soon left town behind them; after which, passing on through the woods for about a mile, they came to a roughly-made dwelling with but a small clearing around it.

"Maybe he isn't at home," said Will, "there doesn't seem to be any smoke coming out of the chimney; but I'll soon find out," and giving the door a resounding rap, he listened for the well-known summons to enter.

But instead the boys heard something like a groan and a scarcely audible, "Come in," and lifting the latch they entered the poor little room that had been Steve Barclay's only home for many years.

Poor old man! There upon the bed he lay gasping for breath and with great hollow eyes looking beseechingly at his visitors as they entered.

For a moment they were most awestruck to speak, and then tender hearted Jack, with his eyes full of tears, went quickly to the bedside, and taking hold of the wasted hand that was outstretched to him, asked tenderly: "Oh, Steve what's the matter?"

"I'm so glad you've come," responded the old man feebly. "I'm dying, and I thought I'd got to go all alone!" "Perhaps you'll get well if you can only have some medicine. Run quick for the doctor, Will, and stop and tell mother to come, too. I'll do what I can for him while you're gone."

But as Will started out of the room and towards town the sick man only shook his head, saying: "It's no use; it's too late! I'm going fast, and oh, my boy, I've got nothing to take hold of! When my old mother died she said that God was taking her through the dark waters; but I wouldn't have him do that to me, and now I can't find him! Tell me how, can't you?"

For the first time in his life Jack prayed with desperate earnestness: "O God, help him and help me!" and suddenly one of his lately learned lesson verses came to him and he said slowly: "The Bible says, 'For God so loved the world that he gave his only begotten Son, that who so ever believeth in him shall have everlasting life.'"

"Say it again!" and the withered hand clasped that of the boy more closely.

Again Jack repeated the precious words, and his listener asked eagerly: "Does it mean me?"

"Yes, mother says we've only to love and trust him as little children do their mothers and fathers, and he'll take care of us through everything."

he said, solemnly: "Oh, mother, what if I hadn't learned the verses; what if I couldn't have helped him! If God will only let me, I'm going to spend all my life studying his Word and going about telling people about it; for just think how many, many people there are in the world who, if they meet trouble or death, would feel like poor Steve that they had nothing to take hold of!" —American Messenger.

Unmarried Daughters in the Home.

There is a question seldom discussed in print, but often of vital importance in family life. It is the extent of the domination of the parent over the child, especially after the child has reached years of discretion.

By domination is meant not merely the right to command, but the exercise of personal influence to such a degree as to dwarf the child's individuality. Now, every child is a separate microcosm; the fact that it drew its life from its parent in the first place by no means proves that it is never to have an independent existence. This is a fact that parents are often slow to realize. Especially where there is a strong individuality on the mother's part, there is a tendency to over-shadow the child's life, to try at least to make it simply an echo of her personality. We say "mother," for mothers are, I think, more prone to err in this way than fathers.

It may seem from these remarks that I am in favor of the desire of impressing one's stamp on another. The other cause is the very tendency of the mother's love, that cannot bear to realize that her child is no longer a part of herself. But the truest love must always seek the highest development of the beloved one, and this can only be gained by allowing it to develop along its own line. No mortal power can persuade an oak to grow after the fashion of a morning glory, and even if it were possible, the result would be grotesque. Yet this is just what many are trying to effect. For it is a fact that many parents are in the exact position of the celebrated hen who had hatched out a duckling. The only way by which some children can be made copies of the parents is by totally effacing their individuality.

This question of the extent of the parent's control becomes even more delicate and complex in the case of a daughter who remains at home after attaining her majority. The deepest desire of every human life is expression—to work out its own individuality in whatever sphere seems best.

When a daughter is a young woman, her life will be in proportion to the fullest and completest expression of her individuality. With what delight does the young bride express her taste and personal characteristics in the furnishings of her new home. This is denied to the daughter who remains with her parents. Often times no voice at all is allowed to her in regard to the household arrangements in which she is, however, expected to bear part of the burden.

How often is something like this heard: "When you have a home of your own, you can have things as you please, but as long as you are in my house, I shall have things as I please." The faithful clerk may hope to become a partner in the firm, but seldom is the unmarried daughter so advanced unless, indeed, she turns her money.

"It is hard," said a young woman to her cousin, "to have to do things, and yet not have any say as to what shall be done."

"Yes," replied the other, "that's the reason I want to leave home."

"I shall not be sorry to leave mamma and papa," said a bright girl of twenty one this winter, who gave promise of great success in her chosen profession, "but I shall miss sister so. I could tell sister everything, even things I couldn't tell mamma."

What made that sedate elder sister a more desirable confidant than the mother? Surely one thing was the respect she accorded to the right of an individual existence.

Undue domination of the parent may have various results. The child, if of a weak nature, may be completely subjected by the parent, to the loss of all self reliance and independence of judgment. Or the child may rebel and embrace the first opportunity of freeing itself from a control round which it is intolerable. Doubtless many hasty marriages spring from this desire for emancipation. Failing in this, a girl may leave home, perhaps expressing herself to great dangers, and leaving her parents without the aid and comfort they might naturally expect.

In the third place the daughter may, more or less patiently, endure, surviving as best she can, to achieve the right of freedom of action, while the mother often complains of the lack of sympathy in her child, and wonders, helplessly, "how I ever managed to bring her up so differently from what I intended." But, in truth, the parents are fortunate if, in the restless desire to escape from interference, the child does not fly to the direct opposite of all their teachings, and for the sake of enjoying the luxury of untrammelled action, the liberty of personal choice, choose unwisely.

Christian at Work.

The oldest tree on earth, at least as far as anyone knows, is the Bo tree in the sacred city of Annapoorna, Burmah. It was planted, the record says, in the year 888 B. C., and is, therefore, about 2,000 years old. Its great age is proved by historic documents, says Sir James Emerson, who adds: "To it kings have dedicated their kingdoms in testimony of a belief that it is a branch of the identical fig tree under which Buddha reclined at Uru, when he was undergoing his apotheosis." Its leaves are carried away by pilgrims as relics, but as it is too sacred to be touched, even with a knife, they can only be gathered after they have fallen.

The Government Inspector in Paris is said in his recent report: "As a result of the lack of religious training in the schools, children are losing all notions of respect and duty, and becoming addicted to bad language and obscene expressions. Their misconduct in the public streets is often scandalous. Every one is complaining."

Dr. R. S. Storrs, in one of his lectures on extempore preaching, tells that when an Indian named Occam was before a certain presbytery for license to preach, he was asked, among other things, "What is original sin?" and answered, "I don't know what it is with other people, but with me I rather think it is laziness."

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How God Lights Dark Clouds.

BY REV. T. L. CUNYER.

"Behind the clouds is the sun, still shining." Many centuries before Longfellow penned this familiar line the patriarch Job declared that men "see not the bright light which is in the clouds; but the wind passeth, and cleanness them." Again we are told that clouds and darkness are round about the Almighty, but justice and righteousness are the foundation of his throne. In our dark hours of trouble we are apt to forget that we live on the lower side of the cloud.

On the upper side—God's side—the mysterious cloud of his providence is ablaze with light! We do not discover it until he sees fit to clear away the mist, or let the light burst through their windows. A life of faith is full of sweet surprises.

One truth that breaks through the vapors is that God governs his world by a beautiful law of compensations. "He setteth one thing over against another." The deal often seems an increased quickness of eye. My brother M. became blind, but his sense of hearing and touch became intensified, and his power of spiritual vision has become so quickened that he tells me that he seems to see the "invisible things" as he never saw them before. A converted man once remarked, "I never saw Jesus until my outer eyes became blind." A lady of my acquaintance lost her husband, and one Sabbath afternoon, strutting out from her darkened home for an airing, came across a mission chapel, and went in. She determined to comfort herself by trying to do good to others, and since that time she has become one of the noblest laborers in many lines of benevolence. I have many known. Tears are often a wonderful lens through which to see other people's sorrows. Another friend of mine suffered a humbling stroke of domestic grief; her affections were turned to the Savior, and she found a new life in him. God often breaks our cisterns in order to send us to the fountain of living water.

The experiences of God's children in our days are only repetitions of their experiences in Bible times. When Joseph was thrust into prison he did not detect the bright light upon that cloud of cruelty, until he found that his prison life had prepared for him the premiership of Egypt. Stephen's death was due, less regarded as a heavy calamity to the early church, but the end to have been the beginning of a convulsion of sin in the mind of the young bigot of Tarsus. And what an ineffable glow of light of redeeming love was hidden behind the awful gloom which darkened the noonday of Calvary!

Let me remind those who are under the shadow of affliction that, while our heavenly Father is often inscrutable, he never makes mistakes. The results always vindicate his wisdom and love. Wait and see. There is a picture in one of the foreign galleries called "Cloud land." When you come up closer to it, you behold hundreds of troubled and frightened Christians seeing nothing but a confused and repulsive mass of broken expectations and crushed hopes! But in that soul, instead of fleeing away into unbelief and despair, would only draw up nearer to God, it would discover that the cloud was full of the angels of mercy. Every bright face would seem to be whispering, "All things work together for good to them that love God." Let not your hearts be troubled; believe also in me. We ought to learn modesty and submission when we find out how often we have misjudged and misunderstood our own ways, and our little telescopes never reach into the secret places of his adorable and merciful providences.

There is a clearing up time coming. When God opened the prophet's eyes at Dothan, he beheld the mountains filled with horses and chariots of fire! Wait, my friend, wait! We shall yet see that God's ways are infinitely better than ours. Revealing "winds shall clear away many a dark and trying mystery. No cloud can be big enough to shut out heaven, if we keep our eyes toward the throne, and when we see even dark providences from a celestial side, they will be cheering and blinding with the illumination of divine love. Beautiful has our Quaker bard Whittier sung:

Behind God's clouds the starlight lurks,
Through shadows rainbows fall;
For God who loveth all his own,
Has left his love with all.

—Christian Union

Dr. R. S. Storrs, in one of his lectures on extempore preaching, tells that when an Indian named Occam was before a certain presbytery for license to preach, he was asked, among other things, "What is original sin?" and answered, "I don't know what it is with other people, but with me I rather think it is laziness."

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The Art of Going to Sleep.

A disciple of Delarte tells in the following paragraphs why grown persons sometimes find it hard to go to sleep, and how to overcome the wakeful tendency:

If you have never done so, watch yourself go to sleep, and you will be amazed to see how tense your position is. Your knees are drawn and bended, your back is curved, the arms are held more or less tightly to the body, and the fingers are folded; the eyelids are held shut, not allowed to droop over the eyes, the neck is strained, and the head seems to touch the pillows at the temples. The points of contact with the bed are really at the temples, shoulders, hips, knees, and ankles. Now look at a child sleeping. Every muscle is relaxed, every joint is easy, and prone on the couch, his little frame finds rest at every point.

The features are undone, so to speak, the nose widens, the mouth droops, the eyelids close easily, and with every line of expression obliterated he finds utter and complete repose. The abandon makes him fall out of bed sometimes, such an inert body has become. You may imitate him even to that degree if necessary. Begin at your toes to relax, loosen your joints and muscles, bend your fingers, shake your wrists loose, take the curve and strain out of your neck, go all to pieces, in fact, and see how the day's fatigue seems to slip off from you, and the gentle mantle of rest and oblivion enfolds you like a garment.

In the same line of suggestion is a word from Hall's Journal of Health on the value of the couch to a busy room. It says:

A room without a couch of some sort is only half furnished. Life is full of ups and downs, and all that saves the sanity of the mentally jaded and physically exhausted fortune fighter is the perpetual good cry and momentary loss of consciousness on the upstairs lounge, or the old sofa in the sitting room. There are times when so many of the things that distract us could be straightened out and the way made clear, if one only had a long comfortable couch on whose soft bosom he could throw himself, boots and brains, and stretch his weary frame, unmindful of tidies and tapestry, close his tired eyes, relax the tension of his muscles, and give his harassed mind a chance. Ten minutes of this soothing narcotic, when the head throbs, the soul yearns for endless, dreamless, eternal rest, would make the vision clear, the nerves steady, the heart light, and the star of hope shine again.

Mr. John B. Roden, of Birmingham, after listening to a sermon on carplaying during the late religious revival, made a bid on the sidewalk of all the cards in his store, amounting to about \$200 in value. Those who saw the bonfire claim to have seen the devil disappearing in the flames. For once his satanic majesty didn't enjoy a fire.

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How to do Good.

You want to know how to do good, my dear? Believe me when I say:

I can do no more good by being good than in any other way.

"N. W. are ye light in the world," we read, "Thus walk as a child of light."

You will make this world of sin and need With heaven's own glory bright.

The light of heaven, my dear, is love, It shines like a golden sun;

It warms the cold, dead hearts of men, And quickens every one.

So open your hearts to the love divine, Let it shine in first, my dear,

And then shine out to guide and bless, And purify and cheer.

If you grow like Jesus, sweet and pure, Kind and good and true,

Your ready hands will feed each day Will deeds of mercy do.

—The Rock.

The new bill recently passed by the Legislature, fixing the term of State officers, provides that the terms of all state officers, except Commissioners of Agriculture and Judges of the Supreme Court, shall begin on the first day of December following the election; the term of office of the Commissioner of Agriculture shall begin on the first day of September following the election; the term of office of the Supreme Court judges shall begin on the third day of November following the election.

Collectors, Tax Assessors, and other county officers, except Probate Judges, shall begin on the first day of September following the time of their election, except where special laws have been provided otherwise.

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