

# THE ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOL. 20.

MONTGOMERY, ALA., THURSDAY, APRIL 6, 1893.

NUMBER 14.

**DIRECTORY.**  
The State Board of Missions:  
Rev. Geo. D. Eager, D. D., Pres't,  
Montgomery, Ala.  
Rev. W. B. Crumpton, Sec'y,  
Marion, Ala.  
Book Depository:  
J. B. Collier, Secretary,  
Opelika, Ala.  
Ministerial Education Board:  
Rev. W. C. Cleveland, D. D., Pres't,  
Montgomery, Ala.  
G. W. Ellis, Secretary,  
Montgomery, Ala.

Central Committee Woman's Work:  
Mrs. T. A. Hamilton, Pres't,  
Box 585, Birmingham, Ala.  
Mrs. L. C. Brown, Sec'y,  
East Lake, Ala.  
Howard College:  
Rev. B. F. Riley, President,  
East Lake, Ala.  
Judson Institute:  
S. W. Averett, LL. D., President,  
Macon, Ala.  
Orphan Home Board:  
Rev. Geo. D. Eager, D. D., Pres't,  
Montgomery, Ala.

## ALABAMA PULPIT.

### The Signs of the Times.

BY S. C. CLOPTON, D. D.

"And he said to the multitude also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heavens; but how is it that ye know not how to interpret this time?"—Luke 12:54-56.

That is a striking passage in the prophecy of Isaiah, "The burden of Danah. One called unto me out of the night, Watchman, what of the night? The watchman said, The morning cometh, and also the night; it ye will inquire, I quire ye: turn ye, come." The poetic, pathetic picture of those ancient times, so full of vicissitudes, arrests attention and holds it, too, until ye behold its counterpart. And this you find in the Messianic age, "because the darkness is passing away, and the true light already shineth." To this light Jesus summons men.

I. He says that you know the signs of the physical world. Weather prophets arise in all ages. This is a popular study, which it seems natural for men to pursue. For the weather affects the face of the world, causing the alternations of joy and tears, and even people who are superficial can learn from that, because the facts lie on the surface. And sympathetic natures are sad when Nature weeps, and glad when she smiles. "The Lord saith, I will visit mine anger, because they learn them, by common sense, in the great university of the universe." They are common education; and there are three stages in this popular study.

1. We observe the signs. The primitive, popular methods of observation arrested the attention of the Lord. Men watching the cloud rising from the horizon, feeling the sweep of the wind, or noting the whirling of the weather-vane, showed the exercise of intelligence, indicating the possession of faculties which they must use for the highest purposes. And the advanced and greatly improved methods of our time, with our thermometers and barometers, our observatories and signal stations on land and sea, our telegraphic messages, our great central office and signals, indicate a corresponding increase in our responsibility for developed faculties and increased facilities. The great Teacher said, "He that hath ears to hear, let him hear," and gave us a principle which may be applied to sight as well as hearing: "He that hath eyes to see, let him see." And we must not fail to observe the great spiritual truths and eternal facts lie about us.

2. We consider the signs. They evoke thought, and we strive to ascertain what they signify. The phenomena of nature become signs to us. They are effects which, in turn, become causes. We cast them into the crucible of the intellect to make them yield all of the elementary truth which they contain, and we strive to let none escape. It is said that this chemical vessel is called a "crucible" because some ancient marked their "pots with a cross to keep the devil from marring the chemical operation." We laugh at this superstitious method, but we must not fail to look to the omniscient God to save us from the blinding influence of the god of this world. And what he said of ancient Israel is full of profit for us, "My people do not consider" the things which make "wise unto salvation." If we did, we should have many more earnest Christians and multitudes of converts.

3. We interpret the signs. Observation and consideration lead to conclusion. And we express our opinions. "When ye see a cloud rising in the west, straightway ye say, There cometh a shower." They knew that the wind, sweeping up clouds from the Mediterranean sea, would bring rain, just as well as we know that the east wind from the Atlantic will bring it. They knew that the south wind, blowing over the arid, sandy wastes of the desert, would bring a scorching heat. We also reason about these and similar things, and draw our conclusions, and watch their verification. "It cometh to pass." He who said, "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth," recognizes here that men know something about the wind and the weather. We pursue physical science with the utmost diligence; we predict the coming storms, we gather the trade-winds in our canvas to sail our ships, we fill our steam-

boats with the most powerful agent to drive our trains across the continent, we catch the lightning flashing from the clouds and analyze it to produce it and charge millions of wires, that we may transmit our business with sufficient speed. We utilize our knowledge to make something which shall be profitable to the life that now is. But Christ calls us to use it chiefly for our profit in the life which is to come. We must apply our wisdom and energy to spiritual and eternal affairs.

II. He says that you should know the signs of the spiritual world. "Ye hypocrites, ye know how to interpret the face of the earth and the heavens, but how is it that ye know not how to interpret this time?" That is what Jesus taught those people, and what he teaches us. The signs are not wanting. They were clearly manifested in the discourse he was then delivering, and in the elements of truth mark his kingdom now and stamp their impress upon the world, proving his continued presence among his people. For no man could do the work which his servants are doing now, except God be with him. These are the signs of his presence and power, calling for our submission to his authority, and the homage of your heart.

1. It is a time of searching honesty. I suppose there never was a time when there was more and worse falsehood than when he introduced his kingdom among men. Religion was the favorite sphere for the operations of the hypocrite, "having a form of godliness, but denying the power thereof." But there never was such a powerful arraignment of men for all sham and pretense as is found in the recorded language of the great Teacher. The denunciations of his faithful followers were terrific; but he fulfills the fore-runner's predictions of him, "whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." The thunders of his truth reverberate through the world to-day. It is this which is making men more honest in their secret thoughts and outer life. It is this which is implanting manly convictions and giving courage to the public opinion so healthy and so strong that one man, after taking the oath of office, the gift of sixty million people, shows his filial reverence and obligation by kissing the mother who trained him, and another man says, before all the world, "I wish to take this oath upon the Bible which my mother gave me forty-seven years ago. It is this which brings men out of their closets from communion with God, to reason with a trembling world about rightness and wrong, tolerance and judgment to come. These are facts which, my friend, ought to study. They press you with the strongest reasons for hearkening to Christ and obeying him.

2. It is a time of the right valuation of property. Jesus would not stoop to take property from one man and give it to another. "Man, who made me a judge or a divider over you?" But he does proclaim principles which will correct all selfishness, and make men execute their bargains in the balance of the sanctuary.

(1) He rebukes avarice. He checks men up in their wild, mad race for wealth. "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Avarice shows itself in two ways, in grasping too tightly what we have, and in grasping greedily after what we have not. And Christianity proclaims to day, with the gospel trumpet, that covetousness is idolatry. Christianity is the only hope of the commercial world, the only peace-maker in a world of men struggling and scrambling and gambling for wealth, wherein the weak go down under the iron heels of the strong. But Jesus Christ comes in, and by the marvelous power of his gospel regulates wages. He does not leave to "the law of supply and demand" the monopoly in this business. The supply of unskilled and uneducated men is still far in excess of the demand, and he preaches to the more educated a competition which shall divide the profits of toil more generously, in order that the lower may be lifted higher in the scale of being, and their children have a better start in life.

(2) He sets limitations on the power of money. He reminds men that it will not pass current in eternity, and that their goods cannot be an end. "Thou foolish one, this night shall thy soul be required of thee; and the things which thou hast prepared, whose shall they be?" I have walked up, brown stone steps, through magnificent doors, along splendid halls, over softest carpets, and have seen, amid elegant furniture, beveled mirrors and grand paintings, the form of the owner lying cold and stark in death. Ah, friend! whatever your income of this world's goods, that is the outcome of all your toils and struggles. Wherever, and in whatever you invest you will be a bankrupt at last, unless you keep your bank account with Jesus Christ. Sell all and follow him, and you will have a fortune in eternal habitation. Lay up your treasure in heaven, and you will be enriched with "all spiritual blessings in Christ."

3. It is a time of trust in Providence. For this Jesus called all through his life, and this he cherished even in death. "The man who trusts in God as he ought, is as free from care as the birds of the air. His people, in that time and in this, who are toiling and giving to spread his gospel, so that they live poorly and die

poor, illustrate this truth, and in sublimed faith sing for very joy: "There's not a bird with lonely nest In pathless wood or mountain crevice, Nor meager thing, which does not share, O God, in thy continual care."

"And every moment still doth bring Thy blessings on its loaded wing. Widely they spread through earth and sky, And last through all eternity!" They who commit their all into his hands as he beautiful in their lives as the lilies of the field. These enjoy the healthful exercise of their spiritual faculties, and render him joyful service. His kingdom is dearer to them than life itself, and yet, while they spend and are spent for it, they trust him to make its interests prosper. "For we are laborers together with God." I am not talking about imaginary people in some far off, unknown Utopia, but about real, matter of fact, every-day people, whom many of us know, whose "virtues" and "failings" we know, though they may not be read by many men. "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Hear them, friends! "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

4. It is a time of watchful expectation. Christians know that this is not their final state, that Christ will come to take his ransomed people home; and they keep their loins girded and their lamps trimmed. They keep their loins girded that they may do his work and prepare the way of the Lord. The Mohammedans in Jerusalem say that when Christ comes again he will enter the city through the gate called Beautiful. And so they have blocked it up with a great mass of masonry, to hinder his coming. But Christians are pressing their way into all the lands that he may come, and are eagerly watching every opening of providence to use it for his glory, and to catch the first signs of the final consummation and establishment of his kingdom.

5. It is a time of faithful stewardship. While many lavish their wealth upon themselves and their families in a luxury equal to that of Dives, a constantly increasing number recognize the fact that personal possessions afford the means of Christlike philanthropy and beneficence. Money is a trust from God, and men are responsible for its use and its misuse. They see and seize the opportunity for the best investment, and for securing the great reward, "For whosoever will give up a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward."

These who, through winter's cold and summer's heat, go ministering to the poor, give you a sign that they ought to mark as indicating that God is in them of a truth, and is therefore near to you. They minister in love, and "God is love."

6. It is a time of sharp divisions among men. And these are wrought by the supremacy of his claims, dividing households, where once there were two against three. He calls for the strictest fidelity to his claims, no matter what the cost. A young man was resisting the claims of the gospel by every argument he could use, but was pressed to the wall. And then he said, "I do not want to believe the Christian religion. If I believe that, I have to believe that my father is in hell, and I do not want to believe that." But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in hell, and I do not want to believe that. But finally he surrendered, preferring to follow Christ to heaven, rather than follow his father to hell. Christ Jesus is sending forth his light and his truth like a blazing two-edged sword, severing all relations which hold men back from him. The nearer I have to believe that my father is in



# Alabama Baptist

MONTGOMERY, ALA., APRIL 6, 1915.

**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.  
Contributions—Over 100 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.

Spiritual barrenness is the chief reason why we do not have more revivals in our churches. Members are cold and indifferent, fruitless and inactive. They do not draw nigh to the cross, and hold communion with the Holy One in prayer. The evil spirit interferes, and whispers into the ear of the Christian, "Vain thou art; your efforts are fruitless, and your works deceitful. God is on the side of the humble, yet heroic Christian. Undaunted, he goes into the conflict, trusting all to the Master, and sure success crowns his efforts."

MARY, Queen of Scotland, said of John Knox, the great Calvinistic preacher, "I fear his prayers more than an army of ten thousand men." No wonder this Catholic queen trembled at the powerful influence of this consecrated man. When he was so deeply in earnest in behalf of his country, his prayer was, "Give me Scotland, or I die!" Our prayers are of no avail unless founded on right and faith. As Christmas Evans said, Prayer is the rope up in the belly; we pull it, and it rings the bell up in heaven.

The general canvass over the state, in behalf of the Centennial movement, has accomplished much good in arousing our people to greater activity and devotion in church work. Constant, persistent, and co-operative labor, in any enterprise, will insure success. A two-fold cord is strong, but a three-fold cord is not easily broken. In union there is strength. A divided church is a powerless church. There should be a proper division of labor in our churches—every one should perform some church work. Organization insures success.

FLAVEL, on one occasion, said: "There is a learned head in hell. Gifts are the gold that beautifies the temple, but grace is as the temple which sanctifies the gold. One tear, one groan, one breathing of an up-right heart is more than the tongues of angels. All who ever have received grace have received it from the fullness of Jesus Christ. Whoever will, is the invitation, let him come and drink of the water of life. He that believeth and is baptized shall be saved. There can be no doubt as to the certainty of this declaration, for he will reward all who diligently seek Him."

DR. ADAM CLARKE, speaking of egotism, once said: "I recollect, when Mr. — wrote his own life, the pronoun 'I' occurred so often in it, that the printer was obliged to borrow 'I's' from his brother printers, as his 'I' had run out. The big 'I' and little 'i' is of frequent use, and very often turns the tables against the big 'I' and in favor of the little 'i.' Egoism is a dangerous thing. A man is said to have been drowned by making a bridge of his own shadow, and, again, it is said that a company of thoughtless fellows mistook their shadows for a bridge, and all fell into the river. A modest man shuns making himself the subject of his conversation."

SAVS MILTON, He alone is worthy of the appellation of great who does great things, or teaches how they may be done, or describes them with a suitable majesty when they have been done; but those only are great things which tend to render life more happy, which increase the innocent enjoyments and comforts of existence, or which pave the way to a state of future bliss more permanent and more pure. The reward that awaits the faithful is made all the more sweet, when it comes from having helped some poor sin-tossed soul over the breakers into the haven of peace and comfort. O for more soul saving, more yearning after the wayward and the wandering.

HEAD religion is a myth and a fraud. All human learning is of no avail. This is a consoling truth. If religion was obtained through the development of the human intellect, without reference to the heart; secured from reason, and not revelation, the unlearned might bewail their unfortunate condition. But this is not the case. We may reason, and debate, and investigate, but we will find no peace till we come to the gospel as little children and receive it as little babes. If we come to the gospel as a child, the Holy Spirit will fill our hearts, we will unself ourselves, empty ourselves of all self, and let in the Comforter. Then there will be joy, and gladness, and peace. And not until then.

AMONG the first temples built after the founding of Rome was one to the God of Refuge, which they called the Temple of the Asylan God. This was always open to all who came. Here the slave was free from his Master, the debtor from his creditor, and the murderer from the avenger of blood, or the magistrate. This asylum was preserved from all violation by direction of the oracle of Apollo. This forcibly represents the refuge from temptation and sin by fleeing to the Savior, who is a very present help in every time of trouble. Come unto me all ye that are weary and heavy laden and I will give you rest. Sure protection is given to all who take refuge under the shadow of the wings of the Almighty. A shield and a fortress is ever with us, when serving the Master. "Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord." Let temptations and trials, and bereavements come, if we trust in God. His grace will be sufficient for us, under the most stupendous burdens, or heart-breaking bereavements, for he hath said, I will never leave thee nor forsake thee. This is a cheering, consoling promise of our Lord, ever to be with us, and to sustain us in the hour of need. To the unsaved we would say, come now to the Savior and implore his pardon. He has promised to cast out none who come in faith, believing. Then, come now, make no delay, for delays may prove fatal. Now is the accepted time, now is the day of salvation.

## PURE AIR.

In connection with one of the enterprises undertaken for the benefit of the children in the slums of New York City, a young lady called to gether several little girls and committed to each one the care of a tiny potted plant. The children were instructed to cultivate the plants, and return them for examination at the end of a certain time, and receive a prize for the finest specimens in the collection. But some of the children lived in the squalor and darkness of crowded basement rooms, and the plants could get no fresh air. As the children saw their plants droop and fade, they took them tenderly in their arms and carried them along the streets and out into the purer air of the parks for a while each day.

There are many souls that, like these puny plants, are placed in an impure atmosphere of worldliness and selfishness and sin. They need to be brought into the pure air of the sanctuary and the Sabbath that they may grow into beauty and blossom. The day is appointed, in which these souls of ours shall be brought before the Judge of all the earth, and our fidelity in working out the great problem of salvation through the grace that is in Christ Jesus will be manifest to all. "Every man's work shall be tried, of what sort it is; and if any man's work shall be burned, he shall suffer loss." Let us shun bad spiritual air, and cultivate our souls, as the children cultivated and cared for the flowers.

## FAMILY BIBLE STUDY.

With many parents, it is a most perplexing question—How to get the children interested in Bible study. Ingenious devices have been hit upon, some of which have much merit and some scarcely any at all.

The old idea was to compel, on Sunday, the study of God's Word, regardless of the disposition of the children to engage in such exercise. Mr. Beecher states that he came well nigh renouncing the Bible altogether because he was compelled to study it on Sunday, whether or not. This was the Puritanical idea, which has not altogether ceased to prevail. Manifestly this is attended with disadvantages which may lead to disasters.

Others gather the family together on Sunday afternoons, have Bible readings and songs in which all are enjoined to unite.

This plan is better than the one already mentioned, but to restless youth it is likely to become monotonous. It varied with other exercises, it might be productive of good.

What then? The best plan with which the writer is familiar is that of engaging the members of the home in conversation about Bible subjects, around the table, at meal time, at the fireside, or whenever such a thing is possible. This will require skill in the parent who undertakes it, but it can be successfully executed. The effort should be steadily made to make the conversation free and pleasant. This would rule out much else that might engage the attention of the family, and engross their conversations. At any rate it is worthy the effort of the godly parent who would bring up his children in the nurture and admonition of the Lord.

The candidates presented for the pastorate of Spurgeon's London Tabernacle are, Rev. A. T. Person (Presbyterian) Philadelphia; Rev. Jas. Spurgeon, a brother, and Rev. Thos. Spurgeon, a son of the great preacher. The son has just been invited, by a large vote, to take charge for one year, with a view to being called permanently, and will begin his labors in June.

## REV. S. C. CLOPTON, D.D.

Rev. Samuel Cornelius Clopton, D.D., pastor of Parker Memorial church, Annapolis, who gives our readers a sermon this week, was born in Canton, China, where his honored father was missionary under appointment of our Foreign Mission board. His father died on the field, while the subject of our sketch was quite young, when he and his mother returned to their former home, Richmond, Va. Here his mother died several years later, and he grew up under the watch care of loving relatives. He was educated at Locust Dale Academy and Richmond College, Virginia, and took a full course in the Southern Baptist Theological Seminary, graduating in 1877. He was ordained at Leigh Street church, Richmond, May 17, 1876, during the vacation of which he did efficient ministerial service in Augusta county, Va., in conjunction with Dr. Chas. Manly, then pastor at Staunton. On his graduation he was called to the pastoral care of Clay Street church, Richmond, then a new street, which under the faithful ministrations of Dr. Clopton has grown to be a strong and flourishing church. This was his only pastorate, prior to his coming to Annapolis, all efforts to move him before having failed. In 1886, Dr. Clopton traveled in Europe and Palestine, being absent some months. The doctorate was conferred on him by his alma mater, Richmond College, quite recently. He is studious, devout and earnest, and his sympathies are broad and his heart is tender. Perhaps he is never happier than when leading some one to the Savior. He often troubles the baptismal waters. We are glad to introduce the Doctor to our readers, through his sermon. Alabama Baptists rejoice to have such a strong addition to their pulpit, and we know that the union so happily formed at Annapolis will be of mutual comfort and benefit to both preacher and people.

## FIELD NOTES.

Dr. Filippo will spend next Sunday in Birmingham.

It was a misprint in last week's paper to say that Rev. E. Pendleton Jones goes to China. He goes to Cuba.

Ozark Star: Rev. P. L. Moseley, the pastor, preached two excellent sermons at the Baptist church last Sunday.

J. J. Taylor, Mobile, March 30: We are having a good meeting. No clap trap. Saints are being edified and sinners converted.

Married—In the Baptist church at Livingston, March 30th, Mr. W. A. Bezone and Miss Edith Ray, W. G. Curry officiating.

The News says the Sunday-schools at Days Gap are flourishing. That, of course, includes the Baptist school, and we are glad to hear it.

Talladega Mountain Home: Rev. F. G. Mullen has accepted the charge of the Blue Eye Baptist church, and will preach for that congregation once a month.

W. J. Elliott, Montgomery: The Lowndesboro church gave us about \$23 for missions last Sunday, and the Hayneville people contributed \$25.30 for the Centennial fund.

The First church at Troy have finally despaired of inducing Rev. F. C. McConnell to leave Georgia. Rev. O. F. Filippo, D.D., of Virginia, preached for them last Sunday.

Mrs. T. A. Hamilton, Birmingham, spent Sunday and Monday in Montgomery, with the guests of Mrs. Eager, and met with the Ladies' Aid Society and Mission Circle in joint meeting Monday.

Pastor Hornady, of Tuskegee, was called to Georgia last week by the death of his father, Rev. H. C. Hornady. We sympathize with our good brother in the sorrows that have recently come upon him.

In the Centennial collection at the First Baptist church here Sunday, the Ladies' Aid Society gave \$125 and the Young Ladies' Mission Circle, \$100. The leaven of their influence has been felt for good by the whole church.

Goodwater correspondent Alexander City Outlook: The Baptists have opened their church on every Wednesday night for prayer meeting. Dr. Shaffer is awakening a renewed interest in all church work, and it is hoped that the church will take on new life.

Union Springs Herald, 29: "All the churches are making preparations for Easter Sunday."—Of course the Baptist church is included in the "all," but no one has answered our inquiry of two weeks ago, "How about Baptists celebrating Easter?"

S. R. C. Adams, Carrollton, Ga.: We had a fine day in Zion yesterday. Received six members, had two large audiences. Interest fine; collection for missions \$23.30. God bless the Baptists of Alabama. I leave today for the State convention, which meets in Dawson tomorrow.

Dr. Filippo delivered his famous lecture on "Ice in the Pulpit, and who Put it There," in the lecture room of the First Baptist church in this city, and another on "Keys to Unlock Hearts," at the Y. M. C. A.

rooms last week. Those who heard him speak of the lectures in warm praise.

Bro. Schramm took the trouble to write us a long letter, for which we thank him; but the news items were already in the hands of the printer from another source, and the pressure of time upon us forces us to lay the other part of the letter over till next week.

Days Gap News: Rev. R. M. Hunter filled his appointment at the Baptist church at this place last Saturday and Sunday. He preached four very interesting sermons, Saturday and night, and Sunday and at night. The weather was very pleasant, and there was a good congregation present to hear each sermon.

Fort Payne Journal: Rev. S. R. C. Adams preached his farewell sermon to a large and appreciative audience at the Baptist church on last Sunday evening. He and his pleasant family leave for their new home at Carrollton, Ga., tomorrow. Their pleasant faces and religious influence will be greatly missed from our community.

The brother who wrote the programme of the fifth Sunday meeting in the Alabama association neglected three things, viz: 1. To say on what day the meeting will begin; 2. The location of the church at which the meeting will be held; 3. At what station visitors by rail would stop. These omissions may be supplied for our next issue.

L. C. Adams, County Line church, near Salem, Lee county: Our church is in good condition under the care of Rev. J. R. Stodghill. Our Sabbath-school meets every Sabbath; it is not a large, but a very interesting school. Our church is weak in numbers, but we are having some good meetings. We have a young people's religious exercise, once a month, which is having a good effect.

A. W. Oxford, April 3: Died, April 8 a. m., 23 inst. at the residence of her son, D. C., near Oxford, Ala., Mrs. Harriet A. R. Cooper, widow of Col. C. J. Cooper. She was a faithful, consistent member of Oxford Baptist church. All our business houses closed doors, and a large congregation attended the funeral services, conducted by Rev. Geo. D. Harris, at the Baptist church on the 3d inst.

Died, in Chicago, on the 29th of March, 1893, of cerebro meningitis, Ednah LeMoine Wilkins, only daughter of Rev. Frank L. and Minnie B. Wilkins, aged two years, six months and eight days. The bereaved father is the editor and general secretary for the Baptist Young People's Union of America. The sorrowing parents will have the sympathy especially of all the members of the Young People's Union.

Huntsville Mercury, 29: Rev. W. J. Johnson, of Williamsburg, Ky., occupied the pulpit Sunday, both morning and evening, at the Baptist church. A large congregation greeted him at each service, and both sermons were highly commended. The Baptist congregation in the city being at present without a pastor, there is a probability that Mr. Johnson will be called to the pastorate.

Geo. E. Brewer, Alexander City, April 1: Having secured the only full file of minutes of the Central association in existence, I have prepared a brief history of the body from its organization to the present. I did this for the proposed Historical Society of Alabama Baptists, if desired by it. Will somebody tell me who is the custodian of the contributions to it? And if my manuscript is wanted? If so, I will send it.

A. E. Burns, Tusculum, March 30: The Ladies' Aid Society of Tusculum church served dinners last week for the benefit of jurors and others attending court. Everybody was delighted with the elegant dinners, and showed their appreciation by their patronage. The sisters cleared \$48.75, and won the plaudits of all their patrons. The money was turned into the treasury of the church. That is a right.

Greenville Advocate March 29: A beautiful chandelier has been secured and put up in the Baptist church. In a very short time this new house of worship will be fully completed in every particular. Money has already been raised to purchase carpets. A new organ will be the next thing that the congregation will undertake to purchase, and when they get one it will be a good one, and they generally get what they want.

J. H. Glazner, April 3: Our meeting at Leesburg, Sunday and Sunday night, was attended by the power and demonstration of the Spirit. Two joined by letter; several came forward for prayer. Our subject at 11 a. m. was, the reign of sin, and its effects, and the reign of grace and its effects. At 7:30 p. m., subject: The good Shepherd. We trust that the Lord will bring a good harvest. We want soon to begin the new church building.

Pastor Married—At the residence of P. G. Cloud, E. G., at Clifton Station, March 26 by Rev. J. J. Cloud, Mr. R. G. Williams and Mrs. C. H. Pinkston. The groom is a young merchant at LaPlace, of fine business qualities, with a bright and hopeful future. The bride is one of our teachers in the Cross Keys high school, crowned with eminent grace, and a most lovable character. May the guiding hand of the Lord lead them into all the ways of pleasantness and peace.

W. J. Elliott, Montgomery: We closed our meeting at Lowndesboro last Sunday, April 2d. Two services were held each day, morning and night, for two weeks. As a direct result of the meetings, four were added to the church, three by experience, one by letter, the church revived and others "almost persuaded." Bro. White preached the word earnestly and faithfully while he was with us. There is nothing sensational in his methods, and the Spirit of God seems to rest upon his labors, and souls are turned to Christ.

W. B. C. Girard: We have a pretty good six horse power operating machinery of the Baptists in our triple city, viz: Harris, Howard and Waller on the east side, and W. A. Whipple, Schramm and the writer on the west side. With the Lord's help we will present the side of truth to the multitudes around us, and make Peddlism, Judaism, and all forms of conventionalism, know that Christ Jesus is head over all things to the churches. God bless the BAPTIST. I intend to put it in many of the homes of my people by the time the wild mocking-birds begin to sing.

W. B. Crompton, Marion: Please say that brother Davidson, our recording secretary, did not mean in his report of the proceedings of the Mission Board at its last meeting, to say the board has authority to appoint delegates to the Southern Baptist Convention. The State Convention has already done that. There will be about two to be appointed on the co-operative basis; these the board authorized the executive committee to appoint, as the board will meet no more till July. I am receiving letters from brethren asking to be appointed as delegates. Let all get a minute of the Convention and see if his "name is written there." I don't believe there will be a large delegation present. The places of absentees will be filled by the delegation from the Alabama Baptists who may be present.

Rev. W. D. Gay has resigned his churches—Pleasant Hill, Furman and Ackerville—and expects to start this week on a foreign trip, which may turn out to be a circuit of the earth. As we understand it he will go to San Francisco, thence to Yokohama, and after visiting the different mission stations in Japan, go to China, visit the missions there, and then go to India. It is uncertain, as yet, whether or not he will go to Australia and Siberia. But he expects to make an extended trip through Palestine, from that country to the principal European capitals, then stopping in England, pursue a course of study at one of the English universities. We wish him a safe and profitable journey, and commend him to the kindly consideration of the thieves between Jerusalem and Jericho, and of the brigands of the mountains of Italy.

W. B. Crompton: The best thing I heard at the Congress was from brother J. A. French it wasn't in his excellent speech, but whispered in my ear. Here it is: "Talladega raised last Sunday for the Centennial \$317.40." Hurrah for Talladega! The best thing I saw while attending the Congress was the Second church in Birmingham. A good congregation was out in spite of the cold night. Pastor Whittle is building a house which will be, when completed, the handsomest wood church building in the state, possibly excepting the Third church, Montgomery. It will cost four or five thousand dollars. It will be a monument to his untiring energy and good sense. He has already erected a nice pastor's home. Pastors can do a good thing for their people by having a sermon by the writer, and they will be aiding in finishing this handsome building on this important field.

W. B. Carter, Girard, March 30: The entire membership of Girard Baptist church are called upon to mourn our loss in the death of one of our very best sisters, Mrs. S. A. Thornton, who died last Monday, aged 69 years. She was a consistent Christian, a faithful worker, a noble mother, and a kind friend. Her husband preceded her five years. She has all those years done a noble part for the two sons and four daughters, who are now left without father or mother. We will miss her.—Dr. Harris, pastor of the First church on the Columbus side of our city, is in the midst of a revival in his church. Thus far seventy-one have united with the church, and still the work goes on. Bro. H. R. Schramm is taking steps preparatory to the beginning of a series of meetings with the First church of Phenix City. Bro. S. has taken hold of the work "like a man," and he is winning the hearts of his people.

J. W. Moore, Roxana, Lee Co.: We have commenced to repair Bethel church. We have purchased two good stoves, and have furnished the house with comfortable seats. We also have a new pulpit, and three beautiful chairs in it. We are going to ceil and paint the church. The best thing we have is our pastor, Rev. J. R. Stodghill. He is an earnest laborer in the Master's vineyard. We love him very dearly. At our last meeting we organized a young people's meeting. Misses Eula Bedell and Ila Hester and brother J. W. Moore, were appointed a committee to arrange a programme for each month. The same committee were requested to act as a committee (with brother Moore chairman) on religious literature, and were instructed to work for the ALABAMA BAPTIST. If you will send me sample copies of the BAPTIST, I will get all the subscribers I can. Pray for us. God grant that we may get upon a higher plane of Christian experience and love. God bless the BAPTIST.

S. B. F. Atlanta, Ga.: Pastor Dawson's large congregations at Tuscaloosa, and the increased attendance and interest in the prayer meeting, are evidences, not only of his magnetic power, but also of the quality of the loadstone he uses.—President H. H. Epps will, during next session, have associated with him Mr. John D. Monroe, a gentleman of sterling worth, and well qualified for the work devolving upon him. Thus, day by day, is the equipment of the Central growing stronger.—I have just returned from the old home, where I have been trying to be of some service and comfort to my father, who, for two weeks past, has been suffering from severe bodily injuries. Though he will be confined to his bed for several weeks to come, yet all his symptoms are favorable, and point to his recovery. From his friends, old and young, in various places, have come soul-sustaining words, full of tender sympathy and affection. These are not the least among the gleams of sunshine that brighten his room and cheer his heart.

Rev. W. D. Powell was in the city Sunday—indeed he was very much in the city, though he didn't arrive until morning. He made a kindling talk to the First Baptist Sunday school at 10 a. m., preached for Dr. Eager at 11 a. m., addressed a mass meeting of ladies and girls at 3 p. m., and preached at Adams Street church at night. His arrival on the nick of time, his three discourses, full of mingled pleasantry, piety, pathos and appeal, and his summary leaving to fill appointments in Georgia, were all characteristic. As usual he came suddenly, did his work with dispatch, and left, leaving a breeze behind. The first church saints, under his appeal, made amply good their pledge of \$1,000 to the Centennial fund, and Adams Street gave, what for them is a liberal offering, \$110. On Thursday night of this week, on return from the Georgia Convention, Dr. Powell will speak in Eufaula, and on Friday night in Birmingham. Next Sunday he will be in Hopkinsville, Ky., the Sunday following in Dallas, Texas, after which he will spend a week or more in Missouri.

It was really a great pleasure to meet with the people at Good Hope Presbyterian church, four miles from Benton, Lowndes county, on Sunday last. The occasion was a Centennial celebration by the Sunbeams of the Sabbath-school at that church. We need not stop to explain how it is that Baptists and Presbyterians are united in the school, when there is a Sabbath-school at Mt. Gilead Baptist church two or three miles distant; but the school is composed of fine material, and the Centennial exercises of the Sunbeams could not easily have been improved. Mrs. L. G. Rives was at the head of affairs, but she had efficient assistants in Miss Fannie Kenan, principal of Frances Cleveland Academy, Mr. G. Deramus, and others whose names we did not get. It is impracticable to go into particulars. The exercises began at 11 o'clock with a sermon by the writer, and they were continued after dinner until the programme was finished. Songs, prayers, speeches and recitations by the children, an address by the writer, a solo by Miss Kenan, and also by Mr. Deramus, and the collection, constituted the afternoon exercises.

The church was beautifully and tastefully decorated, the singing of the choir equal to that in many city churches, and the dinner—well, the dinner!—it is so common for that community to set a splendid dinner that it need hardly be mentioned. The boys and girls performed their parts without the slightest hitch or hesitation, and those who were most interested in the success of the exercises have abundant reason to be thoroughly satisfied. We felt that God was glorified and his cause strengthened.

The occasion could hardly have been more pleasant, personally, than it was. To mingle again with those among whom one had labored for years; to press the hand of those whom the preacher had baptized, and with some of whom he had mingled his tears of sorrow or of rejoicing; to meet young men and young ladies who as children had often greeted the pastor at the gate with a childish welcome—these belong to the realm of tender memories and pleasant tears.

The occasion could hardly have been more pleasant, personally, than it was. To mingle again with those among whom one had labored for years; to press the hand of those whom the preacher had baptized, and with some of whom he had mingled his tears of sorrow or of rejoicing; to meet young men and young ladies who as children had often greeted the pastor at the gate with a childish welcome—these belong to the realm of tender memories and pleasant tears.

The church was beautifully and tastefully decorated, the singing of the choir equal to that in many city churches, and the dinner—well, the dinner!—it is so common for that community to set a splendid dinner that it need hardly be mentioned. The boys and girls performed their parts without the slightest hitch or hesitation, and those who were most interested in the success of the exercises have abundant reason to be thoroughly satisfied. We felt that God was glorified and his cause strengthened.

The church was beautifully and tastefully decorated, the singing of the choir equal to that in many city churches, and the dinner—well, the dinner!—it is so common for that community to set a splendid dinner that it need hardly be mentioned. The boys and girls performed their parts without the slightest hitch or hesitation, and those who were most interested in the success of the exercises have abundant reason to be thoroughly satisfied. We felt that God was glorified and his cause strengthened.

The church was beautifully and tastefully decorated, the singing of the choir equal to that in many city churches, and the dinner—well, the dinner!—it is so common for that community to set a splendid dinner that it need hardly be mentioned. The boys and girls performed their parts without the slightest hitch or hesitation, and those who were most interested in the success of the exercises have abundant reason to be thoroughly satisfied. We felt that God was glorified and his cause strengthened.

## Centennial Meetings.

Good reports of Centennial meetings are coming in from all sides. Next week we hope to publish report of amounts collected, and keep reporting until our quota is all in. Only this month remains to work in; let us all do our best.

Geo. B. Eager.

## Centennial Notes.

The meetings held in Dallas, Wilcox and Clarke counties, recently, by Bro. W. A. Parker and myself, were, in the main, good. The congregations in the week were small, but on Sunday, at Deep Creek, we had a large attendance. The collections were very good at most of the churches, except one, about ten miles west of Thomasville. I do not know why it was, but the brethren were not "in it," neither were we—two days meetings, and the collection amounted to seventy-five cents cash, and about that much pledged. Well, I felt sorry for them, and for myself. However, I rode around in the community and collected about \$6.00. These brethren are said to be in good condition, financially. It is well to have some strong points. I met many of my old friends of other days. The Hollomons and Georges, and Moores, and many others, of Wilcox, with whom I spent some pleasant hours.

S. O. Y. Ray.

Bro. Whittle recently lectured in Russellville, and the Southern Idea speaks of his lecture as follows: Dr. W. A. Whittle delivered his famous lectures at the court house Tuesday and Wednesday nights to large and enthusiastic audiences, on his travels through Europe, Asia and Africa.

The attendance was good both nights, and each one under the sound of his voice paid strict and close attention to every word that fell from his lips. The lectures were interesting and captivating. They were pronounced by all, grand efforts of oratory, wit and humor. He is an orator and a scholar, a wit and humorist. He is thoroughly acquainted with history in all its branches. His description of his visit to the Cedars of Lebanon and the city of Damascus, was as interesting as a poet's dream. He is a speaker of great force, and we have never listened to anyone more sublimely eloquent than Dr. Whittle. As a lecturer, few men surpass him. Those who hear him once will go to hear him again when an opportunity affords itself. His descriptive powers and beautiful illustrations, combined with such an eloquent flow of words, stamp him as a lecturer of world renowned fame.

Rev. William Lindblom, pastor of the First Baptist church in Stockholm, Sweden, visited Hartford on Wednesday of last week and in the evening preached in the chapel of the South Baptist church in the Swedish language to his countrymen here. He is pastor of a church of 1800 members, and is the Spurgeon of Sweden, always drawing crowded houses wherever he is announced to preach. The church of which he has been pastor since 1869 was founded by Rev. Andreas Wiberg in 1853. He is on his way to the World's Fair, and is visiting Swedish churches in this country on his route. He called at our office and gave us some facts concerning the Baptists in Sweden. They have 539 churches with a membership of 36,585. There are 618 preachers; and the number of chapels reported in 1892 was 277. In their Sabbath schools there are 37,808 scholars and 3,025 teachers. The number baptized during the last year was 2,097; and during that time 679 have emigrated to America. Their Theological Seminary in Stockholm was established in 1866, and its graduates numbered 250, many of whom are preaching in this country. In view of what the Baptists have had to contend with in Sweden, their growth has been remarkable.—Hartford Christian Secretary.

LIVING TO NO GOOD END.—A man died lately at the age of 73, who at the age of 18 began keeping a record which he continued for fifty-two years, which is the best commentary we have seen on the life of mere worldlying. His life was not consecrated to a high ideal. The book shows that in fifty-two years this "natural man" had smoked 628,715 cigars, of which he had received \$3,692 as presents, while for the remaining 585,021 he had paid about \$10,433. In fifty-two years, according to his book keeping, he had drunk 28,786 glasses of beer and 36,085 glasses of spirits, for all of which he spent \$5,350. The diary closes with these words: "I have tried all things, I have seen many, I have accomplished nothing." A stronger sermon could not be preached than to put this testimony against that of the first missionary, "I have fought a good fight, I have kept the faith; my course is laid up for me; a crown of righteousness, which the Lord, the righteous judge shall give me in that day."

K. F. R.

## News Items.

Fruit in Blount county is thought to be unimpaired.

They are raising a good deal of tobacco in Florida.

John Johnson, aged 90, died in Blount county last week.

Ex Gov. Porter, of Tennessee, has been appointed minister to Chili.

The Talladega county farmers are going to plant for a big corn crop this year.

Hannia Taylor, a prominent Mobile lawyer, is said to be the new minister to Spain.

It is said that fruit was not seriously injured by the cold in the latitude of Montgomery.

The saw mill men around Talladega have formed a trust, and advanced the price of lumber.

The women of Kansas are registering largely, so as to be ready to vote at the spring elections.

Capt. Crook, of Jacksonville, gets more orders from Texas for his Jersey cattle than he can fill.

The Baptists are building a male college, with the military feature, at Manchester, near Atlanta.

Mrs. T. B. Thompson has been appointed postmistress at Nottoway, to succeed her husband, who died recently.

Mr. Maxwell, fourth assistant postmaster general, is rapidly appointing Democratic postmasters in place of Republicans.

Alabama cotton gins are shipped to Asia, and cotton goods made at Yantai, and Talladega, go to China, Japan and Mexico.

There is war in the Choctaw nation, growing out of last year's election, which the U. S. officers have thus far been unable to quell.

Col. John T. Milner has sold a large part of his Washington county land, and says he will build the railroad from Mobile to Florence.

Hon. Thos. F. Bayard, of Delaware, who was secretary of state during Cleveland's former term, has been appointed ambassador to England.

It is now said that the large quantity of fertilizer bought by the farmers indicates more produce to the acre rather than an increased acreage in cotton.

At a negro prayer meeting in Sumter, Arthur Crook, an old man, was called on to pray, and all knelt; he did not respond, and another prayed, and at the conclusion it was found that the old man was dead upon the floor.

Gen. E. Kirby Smith, the last of the full generals of the Confederate army, died on the 23 ult. at Seawane, Texas, where he had some years been professor of mathematics in the Episcopal University. His funeral was that of a military character.

The editor of the New York Christian Advocate is a keen observer of the tendency of things. He says: "Some Methodist churches have departed from the usages of Methodism in order to accommodate a few highly cultivated and fashionable people whose tastes inclined toward the Episcopal communion, and by so doing they have educated more people for the Protestant Episcopal denomination than they have saved to Methodism."

Baptists ought to take warning by the experience of the Methodists, and by the experience of some Baptist churches, and keep carefully in the old paths, let outsiders say what they may.

It is a pleasing task to record shining examples of devotion to the prayer meeting. Judge Black, a prominent member of the First Baptist church of Augusta, Ga., elected to the next Congress, was to deliver an address on a public occasion. But when notified that the date had been changed to Wednesday, he declined to deliver the address. Let all the world wonder at the reason he gave for declining. It was as follows: "I make it a rule to attend my prayer-meeting on Wednesday night whenever it is possible; hence I cannot deliver the address." Evidently Judge Black's prayer-meeting is to him the engagement of the week. Other engagements must revolve around that. The oration may have been eloquent and powerful, but we do not believe it could have been so eloquent and powerful as the Judge's plea for the prayer meeting.—Exchange.

We hear it often said that life is but a day. It is said to express the shortness of our stay upon earth. It is said, for the most part, sorrowfully. Let us reverse it and say with more striking truth, that each day is a life. Every day is a life, fresh with reinstated power, setting out on its allotted labor and limited path. Its morning resembles a whole youth. Its evening is sobering into age. It is roundness at the outset and oblivion at the close. We are born every time the sun rises and lights up the world to do his part in it. One thing, at least, may be shown of each day, as it draws and darkens: it is the evening one, short, it may be, embosomed in the fullness of the past, and indicates what is long afterwards to come.—N. L. Frothingham.



# Alabama Baptist.

MONTGOMERY, ALA., APRIL 9, 1893.

**LADIES.**  
Needling a tonic, or children who want building up, should take  
**BROWN'S IRON BITTERS.**  
It is pleasant; cures Malaria, Indigestion, Biliousness, Liver Complaints and Neurasthenia.

Dentist: Do you think this tooth will stand filling? Patient: "Well, I'm sure it has plenty of nerve."—*Inter Ocean.*

What folly! To be without the cham's Pills.

The great part of a self-willed man's estate usually goes to the lawyer's—*Troy Press.*

TUTT'S PILLS effective in results.

It is not a man's sins that find him out; it's his neighbor.—*Atlanta Globe.*

Men and officers of the police force, who are exposed day and night to all sorts of weather, should keep Salvation Oil, the infallible cure for rheumatism and neuralgia, at their homes. They cannot afford to be without it. 25 cts.

"Yes," said the man who had just fallen down three flights of stairs, "I've been on quite an extended trip."—*Kate Field's Washington.*

Men of all professions and trades, ministers, lawyers, merchants and mechanics unite in endorsing Dr. Bull's Cough Syrup, the reliable cure for all bronchial and pulmonary troubles as the best household remedy in the market.

Dolepater I find it very hard to collect my thoughts. Maude: Papa says it's always difficult to recover small amounts.—*Inter Ocean.*

**BROWN'S IRON BITTERS**  
Cures Dyspepsia, Indigestion & Debility.

Every day a man hears a dozen things he ought to do but can't do.—*Atlanta Globe.*

**GIVE BABY A RIDE THIS SUMMER.**  
In one of the beautiful baby carriages offered by the Oxford Mfg. Co., of Chicago, at factory prices. This firm has gained a national reputation, in their line, as being the pioneers and leaders in selling direct to the consumer, Sewing Machines, Organs, Carriages, &c., at prices that dealers have to pay. Send for free Catalogue.

The words of a man's mouth tell no more of the meditations of his heart than the voice of a dinner bell tells of the quality of the dinner.—*Tulsa.*

WALTER BRIDGES, Athens, Tenn., writes: "For six years I have been afflicted with running sores and an enlargement of the bone in my leg. I tried everything I heard of without any permanent benefit until Botanic Blood Balm was recommended to me. After using six bottles the sores healed, and I am now in better health than I have ever been. I send this testimonial unhesitatingly, because I want others to be benefited."

A difference between a knife blade losing its temper and a woman is that the former becomes duller and the latter more cutting.—*Philadelphia Times.*

There are many Dress Stays that have sprung into existence since the "EVER-READY" was first put upon the market, and we suppose many more will follow. Some last a week, some a month, and as a cheap article a few will always find sale, but the "EVER-READY" are used more and more. Why? They are the only Dress Stays having Gutta percha on both sides of the steel and consequently are perspiration proof and of course will not rust. They too, they have the metal cap or tip on the ends which prevent the steel from cutting through. As usual with all first-class articles offered for sale there are imitations. The "EVER-READY" are for sale everywhere and have come on back of each day. See that you get them and nothing else.

Mudge: Thompson called me an idiot. Vahley: You needn't mind that. Thompson always does exaggerate more or less.—*Th-Bits.*

**Of Course You Read**  
The testimonials frequently published in this paper relating to Hood's Sarsaparilla. They are from reliable people, a safe simple fact, and show beyond a doubt that HOOD'S CURES. Why don't you try this medicine? Be sure to get Hood's.

Constipation and all troubles with the digestive organs and the liver, are cured by Hood's Pills. Unequalled as a dinner pill.

Whatever may be said of a sweetheart she can't be too good to be true.—*Philadelphia Times.*

**Back to My First Love.**

Seven years ago my throat became so much weakened by disease that I was compelled to desist from preaching. In the providence of God, I now find myself very greatly improved, so that I feel reasonably safe in once more accepting regular pastoral work.

March 31st I sold out my interest in the Alabama Printing Company to my partners, J. C. Pope and J. M. Dewberry. I am deeply grateful to the many friends who have patronized our business, and in retiring, commend my former partners as brethren beloved and business men worthy the confidence and patronage of the public.

If it be the will of God, I hope to spend the remainder of my life as a preacher and pastor. I crave an interest in the prayers and sympathies of the brethren. While I shall not be able, as in the recent past, to meet face to face so many of the children of God, yet "There is a place \*\*\* where friend holds fellowship with friend; though sundered far, we meet around one common mercy seat."

For the present, my postoffice will be Montgomery. C. W. HARE.

Mrs. Lavina C. Ware (nee Miss Keyes) died at her home in Seale, March 1, 1893. The whole community was griet-stricken. The loss to the family and church was irreparable, and to the community one of its best members. She was a living epistle, known and read of all.

Her home duties, though heavy and well done, could not keep her from Sunday school, preaching, prayer, or missionary meeting. On for more such.

She was born in Russell county, Ala., Oct. 2, 1848; was baptized at Providence by Judge Mr. J. Wellborne, at 16 years of age. She was also married by him.

GEO. B. BREWER.

## Centennial Meeting.

At Cropwell, St. Clair County, Alabama, April 8-9.

The Cropwell Baptist church proposes to hold a Centennial missionary meeting, embracing the second Sunday in April and Saturday before, April 8-9.

The surrounding churches are cordially invited to unite with this church in this Centennial celebration. We expect sermons and addresses suitable to such an occasion from Dr. B. F. Riley, of East Lake, and Dr. P. T. Hale, of Birmingham.

This place is on the Birmingham & Atlantic railroad, between Talladega and Tall City.

PERRY TURNER, JAS. T. JOHNSON, LEALIS LAW, Committee of Invitation.

Howard College.

On Friday night, the 24th ult., the Franklin society gave a benefit entertainment to a crowded house. It was highly appreciated by all, and netted the society a handsome sum. On the night of April 21st, their regular anniversary meeting will be held. The students, as a whole, enjoyed the exercises of the Baptist Congress, the recent session of which was held at our church, Ruhama, within a stone's throw of the college. We sincerely hope the infant Historical Society will be a success.

At the regular meeting of the ministerial class on last Friday night a paper was read, and thoroughly discussed, on Baptism and what it symbolizes. This was the introduction to a systematic plan for a paper to be read every two weeks, by some member of the class, upon an assigned subject of general denominational interest. We hope this will be of great benefit to all concerned.

Base ball is taking a fresh hold among the boys, and two teams have been organized for practice. A boat club is also talked of, and we hope will soon be organized. We feel the need of more physical exercise.

The evening prayer meeting, held in the dormitory rooms at 5:20, is quite well attended.

East Lake, April 3.

Montgomery Churches.

Sunday was a red letter day. Sunday-school was largely attended and was addressed by Dr. W. D. Powell. He made one of his characteristic talks to the children, and left a deep impression upon them. Many of the children remained to the morning service and heard Dr. Powell's address on the centennial of missions. At the close of the address a collection was taken up, which, added to the amount previously raised, brought our contribution up to the amount asked of us by the Centennial Committee, viz, \$1,000. Dr. Powell held a meeting for the ladies and girls in the afternoon. No service at night.

Birmingham Conference.

Southside—Good congregations, especially large at night. Morning subject, "The Empty Tomb," evening, "Abide with us, the day is far spent." Three additions.

First Church—Rev. J. S. Dill preached morning and night. Good congregations and pleasant services. One received for baptism. Dr. B. D. Gray will be installed as pastor on April 16th.

Second Church—Good Sunday school. Morning service well attended, and pastor White preached on the Resurrection. At 7:30 Rev. C. K. Henderson, of Woodlawn, preached on Abraham's Faith, a most splendid sermon.

Elyton—Sunday-school well attended. Precious services both morning and evening. House overflowed at night. One addition by letter; three baptized.

Union Church, near Bessemer—Pastor J. H. Pool preached at both services. Congregations increasing and interest good. Bro. Pool also preached at Compton on the fourth Sunday to a good congregation, and lectured to the Sunday-school. He will preach regularly at this point.

Pratt City—One hundred and twenty-four in Sunday-school. Pastor Wood preached to good congregations morning and evening. The Sunbeams held a delightful missionary service at 3 p. m. and collected \$13.60.

Obituary.

William Cicero Hudson, of Hickory Flat, Chambers county, Ala., died March 24th. He was fifty-nine years old Nov. 2, 1892. A member of the Baptist church twenty-two years, and best of all a good Christian, a tender and affectionate father and husband.

He suffered patiently for many years while health was declining, but soon gave up the ghost when attacked by la grippe. His only regret in departing was the short separation from wife and children.

In January, 1892, his earthly home, with contents, was demolished by a cyclone, but now he has a home eternal in the heavens, with treasures there to be enjoyed without molestation.

Auburn, Ala. F. T. HUBBON.

Alexander City is beginning to want the Baptist Orphanage.

## Unity Association.

The meeting of the third district of the Unity association will be held with the church at Salem, six miles north of Verbena, beginning Friday before the fifth Sunday in April, 1893.

1. Sermon by J. M. McCord; alter date, J. L. Long.

2. What are the duties of deacons to their churches? Moses Roberson, R. D. May.

3. The duty of church members to their church. John Aldrige, Elijah Parrish.

4. How can we best carry out the injunction of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it?" Oliver Mullins, William Sarter.

5. Ought aged people to take part in Sunday-school work? P. C. Dennis, W. H. Strook.

6. Can there be any great good derived from Sunday-school? J. L. Long, N. J. Calloway.

W. A. WOOD, J. C. ALKED, N. J. CALLOWAY, Committee.

Fifth Sunday Meeting.

Of the Cahaba association will convene with Mrs. Hill Baptist church, five miles southeast of Marion, on Friday, Saturday and Sunday, 28th, 29th and 30th inst., beginning at 10 o'clock a. m. Friday. All church members who can are urged to be present to attend and take part in the discussions.

PROGRAM.  
1. Is it the duty of every church to sustain a Sabbath school? W. O. Perry, W. F. Harris, F. M. James, J. C. Suter.

2. Is a library essential to every Sunday-school? If so, what kind of books should it contain? J. L. Lawless, D. J. Frazier, J. W. Haggard, T. D. Potts.

3. Does the Bible teach prohibition? J. W. Dickinson, J. S. Bolling, J. M. Heard, A. M. Perry.

4. Is it right for a church to forgive and retain a member who is in the habit of getting drunk? J. W. Duna-way, J. P. Pool, Carter Talb., E. P. George.

5. How should churches deal with profane members? J. M. McCullough, J. M. Tucker, S. E. Harrison and J. T. Smith.

6. Is it the duty of every Baptist church member to contribute to missions? T. T. Daughdrill, E. L. White, Tom. Lester, W. H. J. Holley.

7. Should Baptist churches discipline members who refuse to contribute to missions or fail to assist in the support of their pastor? W. B. Crumpton, H. T. Stringfellow, J. A. Giles, J. H. Logan.

G. F. MARTIN, Com.

Alabama Association.

A meeting will be held at Spring Creek church, embracing the fifth Sunday in April.

PROGRAMME.

Devotional exercises.

1. What is the mutual duty of church members and pastors? W. C. Avant, J. W. Holloway, I. F. Helina.

2. What is the duty of an evangelist? R. M. Burt, S. A. Satterwhite, Joe Kierce.

3. Has the church a Scriptural right to ordain an unmarried man to the office of deacon? S. J. Catts, T. E. Morgan, J. T. Davidson.

4. Is foot washing a church ordinance—a command, or an example? J. E. Kolb, J. H. Lee, M. W. Rushton.

5. Is baptism essential to salvation? C. C. Lloyd, J. G. Thomas, Z. W. Petty.

6. Is the present mode of worship in harmony with the apostolic model? W. H. Cheatham, Dan Harrison, H. P. Walls.

7. Is it expedient for ministers to relate from time to time their experience of grace? A. F. Goldsmith, W. C. Avant, J. E. Kolb.

8. How shall we promote Sunday-school work? W. P. McQueen, T. T. Dobbs, C. H. Priestner, C. H. Morgan. All are cordially invited.

J. E. KOLB, Chairman.

Southern Baptist Convention.

The Thirty-eighth Session (48th year) of the Southern Baptist Convention will be held with the Baptist Churches in the city of Nashville, Tenn., beginning Friday, May 12, 1893, at 10 a. m. Preacher of Annual Session, Rev. W. E. Hatcher, D. D., of Virginia; alternate, Rev. J. Morgan Wells, D. D., of Tennessee.

LANSING BURGESS, OLIVER F. GREGORY, Secretaries S. B. C.

RAILROAD RATES.

The Southern Passenger Association (which embraces nearly all the railroads east of the Mississippi and south of the Ohio River) was applied to, as usual, on Jan. 15, for a rate of one full fare for the round trip. The application was referred to the Rate Committee in February; and then action was postponed. While single roads have shown a willingness to grant this usual rate, no official consent has yet been received from the Southern Passenger Association.

I am glad to announce that the Louisville & Nashville R. R. and most of the roads in Texas have made

a rate of one fare for the round trip; and I hope the other roads will do the same. Other announcements will be made.

O. F. GREGORY, Sec'y in charge Transportation.

Baptist Congress.

It was the pleasant fortune of this scribe to be admitted as a member of the above named honorable body, which convened with the Ruhama church at East Lake, March 28th. I was not present at the first session, but learned that "Denominational Economics" was ably discussed by brethren L. O. Dawson, Riley, Crumpton, and others. "A portion of the brethren believed it best to have the Foreign and Home Mission Boards kept separate, as at present, while others thought the highest efficiency could be reached by consolidation.

Inter-denominational Christian Comity was discussed in a well prepared paper by Bro. J. A. French. He held that in so far as it was possible, Baptist preachers should co-operate with preachers of other denominations in all lines of moral and Christian activities.

Brethren Hale, Crumpton and Lane thought it necessary to keep the line of demarcation between Baptists and others always plainly to the front.

"Importance of the preservation of Baptist Historical Material" was assigned Bro. E. B. Teague. Though not present, his paper was read by the writer. Interesting talks along the same line were made by brethren Crumpton, Waldrop and Riley.

A sermon was preached at night by Bro. W. H. Smith, on the qualifications for admission into the kingdom of God.

SECOND DAY.

The early hour was given to the organization of The Alabama Baptist State Historical Society. Constitution and by-laws were adopted and officers elected, viz: Rev. A. W. McGaha, president; Rev. M. M. Wood, secretary and treasurer; Rev. E. B. Teague, vice president, and Rev. B. F. Riley, historian. Any Baptist in good standing in his church can become a member by paying one dollar. All matters of interest, touching our worthy dead or aged living, should be sent to Bro. Riley, East Lake, Ala.

The Preacher as a Man was discussed by brethren C. W. Hare, J. A. Glenn, M. H. Lane and J. A. French. The Power of the Holy Spirit on the Preacher was the subject of Bro. P. T. Hale's address. We fail to accomplish the good we should, because we are not clothed with the Spirit's power. We get that power by wanting it and praying for it.

The authority of the Scriptures, as set forth in the first Article of Baptist Faith, was assigned Bro. J. S. Dill. His paper was so clear and strong that it was requested for publication in these columns, so I will not mar its beauty and strength by an imperfect synopsis.

Should Missionary Intelligence be Transmitted through our Denominational Weeklies Exclusively? was the topic ably presented by Bro. W. H. Smith. He sees great necessity for better weeklies, but let us keep alive the monthlies, quarterlies, &c. Bro. Crumpton believes these small papers are doing vast good and helping to educate the masses to better reading.

I believe that the Foreign Mission Journal has a field of its own, and is practically an established institution, but in our state work monthlies and quarterlies are but so many canals drawing off from the main stream. The cause of Christ can be better advanced by all concentrating their influence in behalf of our state paper and working to get the masses to read it.

The night sermon was preached by Bro. J. A. French. Text, "Is the young man safe?"

(1) Is he safe mentally. (2) Is he safe morally. (3) Is he safe religiously.

The sermon was very appropriate, as the Howard boys were in attendance. After the appointment of a committee to arrange for the next meeting, the congress adjourned.

C. W. HARE.

History of Alabama Baptists.

My opinions have been more or less formally sought on this subject.

If taken in hard, it would perhaps be best for the Convention to undertake the work. It would require a considerable outlay to secure the services of a competent man, besides the expense of gathering material.

The material gathered and collated, the task of writing would not be great; but this would be a great labor. Not a line ought to be written until the whole of the material should be mastered, and before the writer's mind let a map. Thus, relevancy, sequence, and compression would be secured. There was a volume of sense in Paschall's apology for the length of one of his letters,—that he had not time to make it shorter.

The method suggested being adopted, some capacity for condensation invoked, and the whole subjected to severe and repeated revision before printing, especially if the writer would refrain from that pest of all history, too much comment, so arranging the

facts in simple narrative as to be their own commentary, everything worth preserving might be comprised in a single volume of moderate size, which people would be more likely to read, and whose cost would not deter purchase.

E. B. TEAGUE.

From Eufaula Church.

Bro. Editor, and Dear Brethren: We feel like we wanted to go to you and tell you what great things the Lord hath done for us and has had mercy upon us. Our present condition is well expressed by that beautiful hymn, "Mercy drops around us are falling, But for the showers we plead."

Will you not join with us in these pleadings that abundant showers may cause the long dry and parched fields to bud and blossom, and to bring forth abundant fruit?

Seven joined the church last night, and more than thirty, I think, came forward and rose in the congregation saying, pray for us. Already "we have heard a sound of going in the tops of the mulberry trees," and are going out to battle with more of heart and hope than for many a long, long day, and we are beginning to have faith that our "God has gone forth before us."

Dr. J. G. Bow, of Louisville, Ky., began a series of meetings with our church last Sunday morning, March 26th. Services are held twice a day and have been largely attended from the very beginning. We had been holding preparatory devotional meetings, and our people, so long pastorless, and only an occasional service, felt the need of reviving and re-consecration. Dr. Bow has been aided by Prof. Paul Price, the gospel singer from Chicago. The meetings will go on to the whole of next week. The weather has been charming, and we have abundant reason for gratitude and thanksgiving. May it be the dawn of a better day for our church, and a spiritual awakening for all our churches and for Eufaula.

And during these meetings, and in our preparatory devotional meetings, we have realized in a remarkable degree the joyous, exultant expression of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity."

The pastors and congregations of the Methodist and Presbyterian churches have given constant and most efficient aid in all our meetings and they, too, are receiving the blessing. All the churches of Eufaula are now blessed with faithful and efficient pastors, except our own. Pray for us that the Master may send us an under shepherd of his own choosing, and one whose labors shall be abundantly blessed.

Sincerely and fraternally,  
April 1. W. N. REEVES.

Trip Notes.

I attended the Centennial meeting at Safford, Bro. I. A. White, pastor. Only a few years ago I frequently pulled through the prairie mud, going to my appointments, passing the spot where this town now stands.

The Mobile & Birmingham railroad has drawn here a number of enterprising merchants, and quite a town has built up in a few years. It is in the heart of the black belt, and is surrounded by some of the best farming land in the state. True, much of the country is worn, and seems washed away, but it can be easily restored to its original fertility, and not many years will elapse before the white man's brain and energy will prove to the world that these old prairie regions of our state possess a value not thought of now.

The Baptists have the only church in the place. Old Concord church, two miles from the town, moved in, and they have erected, with the help of the citizens, a handsome building. Many difficulties have confronted them since their removal, but time will prove the wisdom of the move.

They have one of the best preachers in the state, but another church is trying to capture him. The cold weather and a stoveless church prevented the attendance of as good congregation as would otherwise have attended. Bro. S. O. Y. Ray gave us a good, strong missionary sermon. Bro. W. A. Parker came up from Thomasville and preached at night.

On last Sunday, I visited Oak Grove church, near Marion Junction, Bro. J. W. Dickinson, pastor. This is the centre of what is known as the Johnson grass region.

They raise stock, principally. They have plenty to eat, and seem to be prosperous. The Johnson grass has about driven cotton farming out, and is driving the negroes out. "Cuffy" will not fight Johnson grass.

I was told the congregation was good. When a preacher has nearly all the people in the neighborhood to hear him, he ought not to complain.

EVERY TEACHER SHOULD SUBSCRIBE

—FOR THE—

Educational Exchange.

J. M. DEWBERRY, Ed. & Manager.

Montgomery, Ala.

Subscription price \$1.00

per year, in Advance.

The EXCHANGE is Alabama's educational journal and is highly endorsed and patronized by the leading teachers of the State.

An Easy Way to Get a Home

ONLY \$90 PER LOT.

\$2 Down and \$1 Per Week

Thereafter until paid, a set of the great manufacturing center of Chicago Heights. After payment is made, a complete lot, with build house thereon, which can be paid for in monthly payments. A gas stove with each lot to run it at a large profit before the close of the World's Fair. Factories that employ 10,000 people surround this subdivision. Write for particulars to DA FOSTER LAND CO., Unity Building, Chicago.

EVERY TEACHER SHOULD SUBSCRIBE

—FOR THE—

Educational Exchange.

J. M. DEWBERRY, Ed. & Manager.

Montgomery, Ala.

Subscription price \$1.00

per year, in Advance.

The EXCHANGE is Alabama's educational journal and is highly endorsed and patronized by the leading teachers of the State.

An Easy Way to Get a Home

ONLY \$90 PER LOT.

\$2 Down and \$1 Per Week

Thereafter until paid, a set of the great manufacturing center of Chicago Heights. After payment is made, a complete lot, with build house thereon, which can be paid for in monthly payments. A gas stove with each lot to run it at a large profit before the close of the World's Fair. Factories that employ 10,000 people surround this subdivision. Write for particulars to DA FOSTER LAND CO., Unity Building, Chicago.

EVERY TEACHER SHOULD SUBSCRIBE

—FOR THE—

Educational Exchange.

J. M. DEWBERRY, Ed. & Manager.

Montgomery, Ala.

Subscription price \$1.00

per year, in Advance.

The EXCHANGE is Alabama's educational journal and is highly endorsed and patronized by the leading teachers of the State.

An Easy Way to Get a Home

ONLY \$90 PER LOT.

\$2 Down and \$1 Per Week

Thereafter until paid, a set of the great manufacturing center of Chicago Heights. After payment is made, a complete lot, with build house thereon, which can be paid for in monthly payments. A gas stove with each lot to run it at a large profit before the close of the World's Fair. Factories that employ 10,000 people surround this subdivision. Write for particulars to DA FOSTER LAND CO., Unity Building, Chicago.

They speak in high terms of their preacher. Alabama has three Dickinsons, and they are all good preachers.

I will tell about the convention next week. W. B. CRUMPTON.

Marion, Ala.

We have received the first number of the Confederate War Journal, which is intended to commemorate and illustrate the deeds, the character, etc., of the Confederate soldier. The copy before us is a very good beginning, containing good pictures of Jeff Davis and Gen. Lee. The reading matter will interest not only old soldiers, but also others who may feel interested in the days of the past. The Journal is published at Lexington, Ky., and 110 Fifth Avenue, New York; price \$1.00 per year.

THE NEW SONG BOOK. "SPIRIT AND LIFE."

SHAPED NOTES.

By Rev. E. S. LOREY, of Ohio, and Rev. D. E. DODD, of Tennessee. Assisted by Rev. W. T. Dale, of Georgia, and Prof. J. H. Keshub, of Virginia, and over seventy-five of the leading hymn and music writers of the country.

NEW SONGS for the Sunday-School. For Church and Revival Services. For Epworth Leagues, Christian Endeavor, and other societies. One of the grandest books ever issued. The hymns are eminently devout and evangelical, full of the spirit and life of Christ. The music is bright and fresh, easy and catching.

Beautifully Printed. Substantially Bound. Handsome Lithographed Cover. Prices: 35 cents per copy, postpaid, in any quantity; 30 cents per copy, by express, charges unpaid, in any quantity.

Be sure to see Children's Day Programs, "Rainbows of Promise," "The Children's Crusade," and "Children's Day Treasury, No. 3." The three for 15 cents.



the company or write to R. F. Beaulieu,  
Agent, Montgomery, Ala.

The devil has always been afraid of the man he couldn't scare.

of kind, than the support of ten thousand  
of a kind directly opposite. — *Par*

W. C. SCHULTZ, Columbia, S. C.  
**SOLD EVERYWHERE.**  
**C. A. SNOW & CO.**  
 Opposite Patent Office, Washington.

J. C. BAILE, Gen. Trans. Agent,  
Savannah, Ga.