

# ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR.

VOL. 28.

MONTGOMERY, ALABAMA, THURSDAY, MARCH 21, 1901.

NUMBER 12.

## NOTES AND COMMENTS.

The Baptist Argus offers the following suggestions for making the prayer meeting more effective: "Use the prayer meeting for teaching the Scriptures, real expositions, not sermons, not rainy day running talks, but exposition that is the fruit of hard study. Take a book and explain it week by week till it is done. Have bright songs, earnest prayers, and give time for the brethren to talk after the exposition. Be a teacher on Wednesday nights. People get tired of simply being extorted every Wednesday night. The bane of the prayer meeting is monotony, yet the Scriptures themselves furnish an endless field for variety and freshness. This plan means more work for the preacher, but it is worth doing." One of the pastors in this city has found work of this kind in the prayer meeting very helpful.

Speaking of Mark Twain's gross misrepresentation of certain missionaries in China and the complete refutation of his reckless charges, the Commonwealth says: "It is now in order for Mr. Twain to make the *amende honorable*, and the public will watch with some interest to see whether or not he will do it. There has been of late a good deal of unfounded and uncalled-for criticism of missionaries and their methods. It would seem as though at any rate these critics should be sure of their facts. It would seem to the impartial onlooker, too, that if they are unwilling to help in the world's redemption they should not at least stand in its way." We commend this last sentence to all the opponents of missions.

One of the easiest ways to create prejudice against a good cause is to misrepresent it. Everyone is familiar with the old charge that it costs ninety cents of our mission money to send ten cents to the foreign field. And most people know it to be false. Now the same tactics are being used against the Orphans' Home. One minister declares that the Home is costing the denomination \$40,000 a year! We are sorry for the church of which he may be pastor. It is hardly conceivable that he should have wilfully misstated the facts to make an excuse for not contributing to the Orphanage. Yet it is equally difficult to understand how he could be so woefully ignorant. Evidently he does not take a very intelligent interest in the work of the denomination.

The Alabama Christian Advocate had an excellent editorial recently on the question, "Shall I Obey God or Not?" We commend its conclusion: "Shall we then obey God or not? It is certainly our bounden duty to obey Him. Obey Him in what? In all things. Whatever he commands we must do. We should therefore search the Scriptures to find out what He requires us to do." This has the right ring. We say, Amen. But our esteemed contemporary has us puzzled. No command of our Lord was given with more solemn assertion of His own authority than the one to "go and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." The verdict of the world's scholarship is that the word here translated baptize means immerse. Will the Advocate please tell us by what authority something else has been substituted for that which our Lord commanded? "Whatever He commands we must do."

For the Alabama Baptist.  
Six Weeks and Six Hundred Miles in the Saddle.

J. G. CHASTAIN.

In company with Bro. Emeterio Valdez, the writer left Morelia January the second for the Michoacan Association. The third day brought us to San Juan, where we were cordially received by the self-supporting Indian pastor, Josue Bautista, and his church and congregation who entered heartily into the spirit of the four meetings we held with them. Lingered here for three days, we had extended conversations with the pastor about the work in general and his church in particular. In Nocupetero, of which town this same preacher was made mayor over his own protest, he showed us the block on which, entirely with his own money, he is soon to erect a Baptist chapel, where our Association is to meet a year hence.

At Embaro, an Indian settlement of a dozen families, we spent two days conducting meetings. A year ago there were no members here, but under the faithful labors of Isaias Arzate, four have been baptized and seven candidates received, these eleven forming the nucleus of a future church.

The fourth annual session of the Michoacan Association was held in Guayameo Jan. 13 to 15. The reports and statistics showed that gratifying progress had been made during the past year, and that the respective churches are in a healthy and hopeful condition. Much pleasure and profit were derived from a free discussion of the reports on Temperance, Literature, Christian Education, Sunday schools, Observance of the Lord's Day and Missions. The association was followed by a protracted meeting which lasted ten days with the following results: Overflowing congregations, excellent interest, twelve baptisms with six candidates left over, the pastor and church made happy and encouraged to press forward. This church now has eighty-five members, thirty-three having been baptized last year and twelve this. The congregation has so increased that the brethren are planning to enlarge the chapel which they built at their own charges and dedicated only a year ago.

Joined by three of the Guayameo brethren, who helped us carry our cargo of Bibles, we climbed over the Sierra Madre, and on the third day reached El Mineral de Guadalupe where, by our house-to-house Bible and tract work we find the people not only liberal but anxious to hear the gospel. A large hall is secured, which on the second night would not hold the congregation, tho' many persons sat on the floor. Better interest and attention I have not found anywhere. The entire town seems ripe for the gospel.

From here we visit successively Pueblo Viejo, San Antonio and La Laja, in which villages members of the Guayameo church had already preached and established congregations. We held three or four meetings in each settlement and found several church members and candidates for baptism. This work is certainly of the Lord's planting, and should it continue to grow, these three congregations may be organized into as many churches at no distant day. By constant sales the cargo of Bibles has been so reduced that we release our Guayameo brethren who return home, while we still hold our faces to the south distributing the written Word from village to village with copious explanations. On Feb. 1 we reached the objective point of our journey, the Pacific Ocean, and in its briny waters bathe our tired and feverish bodies to our great delight. Port Zihuatanejo is certainly one of the most beautiful spots on earth. The bay is two miles long and looks as if laid out by the hand of art. It is in the shape of a V, whose lower point serves as a gateway through which great ocean steamers enter, and in the more quiet waters of the bay cast anchor, unload and load their cargoes near the town whose long row of front buildings

lies parallel with, and looks over the upper part of the V. From here we circle toward the northwest and reach La Union, a town of considerable size and importance. Knowing nothing of the place or people, we enter and go to work trusting the Lord to open the way for the entrance of His Word. We are happy to find that the town is liberal, and tho' they said no colporteur or evangelical preacher, native or foreign, of any denomination had ever visited the place, the Indians, led by a converted government official, had been meeting regularly for nearly a year to read and study the Bible and pray, that they should seek the Lord, if haply they might feel after Him and find Him. On learning who we are and our mission, they seem delighted and invite us to preach to them. Sixteen persons—men only—attended the first meeting, and all seem so pleased that, with one voice they ask us to preach again the following night which we did, sixty men and women being present. It was a sorrow to our hearts not to be able to remain and preach a week here and at other places, but to have done so would have kept us from home for several months. On our homeward journey, we look up the believers in Churumuco, San Pedro Jorullo, Ario and Santa Clara, finding them firm in the faith and resolved to press forward in the Lord's work.

In Tierra Caliente the greatest variety and abundance of fruits and vegetables might be grown twelve months in the year, yet one may ride a week without seeing anything of the kind, the people are slothful and improvident. At times it is difficult to secure any kind of food for man or beast. The wayfarer sleeps on his saddle-blankets, beds and mattresses being unknown. The precipitous mountain pathways are often dangerous, the heat intense, and all drinking water warm and indigestible, sometimes bad. The swarms of insects, in doors and out, (called even by the natives "a plague"), leave their victim looking like one covered with measles. In view of the above consideration, the question may be asked, Why make these long, hot, hard journeys? Answer: This extensive territory, with its thousands of immortal souls, is never visited by a preacher, native or foreign, of any other denomination. Living here is disagreeable and hard, hence there are few priests, and these, because of their corrupt lives, have but little influence. The people are hunting for the light. One Indian told the writer he had planned a trip to Mexico City, a distance of two hundred miles, to buy a Bible, and another equal journey to Morelia to be received into the church. This broad field is ripe for the gospel, and somebody must be responsible for these perishing multitudes. Now seems the opportune time to push the work. Surveys of two railroads have already been made, and, as soon as they are built, this section will be opened up to the outside world, bringing into demand and market its millions of undeveloped resources. But we should seize and mold, for the Master's use, this mass of humanity before it comes under the hardening influence of foreign views and infidelity. Before closing, I should say, this part country has been left entirely to the Baptists: will we shrink from the responsibility because the work is hard? We now have in Tierra Caliente three ordained native preachers and a dozen workers unordained, not one of whom has ever received one cent of salary from any Mission or Board. These men of God labor with their own hands during the week for support, as did Paul, and preach the gospel to their people on Sundays and at odd times. They manifest untiring devotion to the work, being ignorant and weak, they need guidance, instruction and encouragement. By his annual visits the missionary may put within their easy reach Bibles and other useful books and papers; he may keep prominent before their minds the fact that this giving of the gospel to the great mass of the people is their work, not his, and that he comes to encourage and help them do their

work. By these trips, the missionary becomes acquainted with the field, the people, their difficulties and needs, and returning home with the P. O. address of the preachers and workers, he may keep in close touch with them by a frequent interchange of letters. It is a great deal better for him to direct twenty men in the work, than for him to do the work of twenty men, even if he could.

By the way, have you taken a collection for Foreign Missions, to help the Board go up to the Convention free from debt? The time is short, but if all the Lord's people will work, the task may be easily accomplished.

For the Alabama Baptist.

A Plea For Missions.

W. R. WHATLEY.

In 2 Cor. 9:8, we read: "God is able to make all grace abound toward you that ye always having all sufficiency in all things may abound unto every good word." These words express God's ability to supply all our needs in our work for Him. The earth is pregnant with life elements that germinate seeds into sprouts, growth, and fructification, according to kinds. They possess embryos so well adjusted to the pulsating touch of soil, they yield at once to the effect, and spring into growth according to the law of variegated plant life. How often did God ever disappoint us, by producing for us what we did not expect? Suppose, for two years, we were to plant corn, and get weeds; cotton, and get briars; wheat and oats, and get grass? How we would bewail our condition! People, these days, are like they were when the Savior was on earth. They have faith to trust God for the loaves and fishes, but not for the bread of eternal life. (John 6.) Corn, cotton, wheat and oats are being multiplied every year, as the loaves and the fishes were. A great many people talk about the Bible's being "such a mysterious book," and for that reason they can't exactly accept it. According to their argument, they ought not to plant any corn, cotton, wheat or oats; they can't tell a thing about how they come up, grow and mature. They ought not to receive, nor enjoy, the sunlight; they can't tell where it comes from. They ought not to eat; they can't tell why they are hungry, how food is digested and assimilated, for physical and mental strength. They know nothing except the name of things. If they did they could make them. These people are always ready to grumble, and complain, if God does not do every thing to suit them, in sending rains, etc., and at the same time don't care one cent whether they are doing to suit Him in living Christian lives, and aiding financially in preaching and teaching the Gospel to the lost. Such conduct is bad enough for heathens. It is terrible for people, who live in a Bible land, with golden church opportunities.

We don't plant corn, cotton, wheat and oats, because we understand how they come up, grow and mature, but because we have learned by experience that they are good for us, and we can't get along without them. And the same principle, we don't preach and teach the Bible, because we understand all the particulars connected with it, but because we have learned by experience it is good for us, and we can't get along spiritually without it, any more than we can physically, without corn, cotton, wheat and oats. Bad men did not write the Bible. They would not write against their badness. They hate it, and are always saying and doing all they can against it. Every body knows this is true. The reason why the Bible is true, good men wrote it. Those who spurned lying as they did, would not write lies. As God has never disappointed us in our corn, cotton, wheat and oat planting, he will not disappoint us, in our planting in the grave, the seeds of gospel fruit. He will not subordinate the highest order of life to the lowest. If we can trust him so implicitly for the former, why not the latter? The life germ in human, is

the only one immortal. It, too, will bring its fruit, after its kind, and the resurrection, will be the last, and grandest crop of old mother earth. Thousands have been planted in it, and thousands will be if the world stands.

Why not, therefore, use our means, for a planting that will bring fruit unto eternal life, and everlasting glory? God has given us the wonderful powers of thought, speech, and acquisition to be utilized, and the resources of His bounty for our temporal, and eternal good. How much do we think for Him, compared to what we think for the world? How much do we talk for Him, compared to what we talk for the world? How much do we spend for Him, compared to what we spend for the world? These are questions fraught with an importance demanding consideration according to their merits, as we stand related to our obligations, and responsibilities to God, for the opportunities for good, by which we are surrounded. That only which is eternal receives least attention from most of us. It will take the employment of all our powers, to all the extents of our abilities, by the direction of the Bible, to plant a great crop for the resurrection. There is no more mystery, nor uncertainty in it, than there is in the coming up of the corn, cotton, wheat and oats. The only difference with us is, we have been eye witnesses to one, but not the other. The idea of living in this world, and exerting no influence that brings a soul to Christ, is too horrible to think about. There is no agency at work, save the Spirit of God in his people. No work, means no spirit, despite every argument to the reverse. "For as the body without the spirit (breath) is dead, so faith without works is dead." (Jas 2:26.) Let us not be fooled. How much do we say and do, every day, that make gospel seeds, sown directly and indirectly in human hearts for the resurrection unto eternal life? We are busy about something all the time, but we don't consider much for what purpose. How can any sane man say and do, merely for the life he now lives? The God who has given us this life with all of its blessings, possesses the ability to give us another. The fact that he has done so proves it. He would not take it away without giving us a better. Otherwise, He would let us stay here. Think of refusing to trust and work for Him who has given us all we now possess. As we could not have it without Him, how can we expect to have another without Him? Here is the eternal home with loved ones who have gone before, presented in our very face.

"They that sow in tears shall reap in joy. He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. 126:5,6).

## A Missionary Library.

To my mind there is nothing so much needed in the office of our Corresponding Secretary as a book-case for the proper filing of minutes and missionary literature. Bro. Crumpton is doing the best he can with the old dust covered shelves, but he is deserving of more than he has for the proper care of the valuable literature he has on hand.

The nucleus for a handsome and durable Wernicke dust-proof book case was begun last week. Eighteen sections are needed with corresponding tops and bottoms, each section to cost \$2.50. I am sure Bro. Crumpton will appreciate this book case more than I can tell; besides it is permanent property, and will aid in every way our office work.

Have we not throughout the State eighteen liberal-hearted brethren who will send to Bro. G. G. Miles, Montgomery, Ala., \$2.50 each for this purpose? The following subscriptions have been received:

ALABAMA BAPTIST, one section... \$2.50  
Geo. W. Ellis, one section... 2.50  
Mrs. J. B. Shelton, one section... 2.50  
The writer, one top and bottom... 3.00  
Yours for a Missionary Book-Case,  
JOHN BASS SHELTON.



## "Our Young People."



### OFFICERS

T. J. W. AYERS, President.....Anniston, Ala.  
P. F. DIX, 1st Vice President.....Montgomery, Ala.  
BRINSON MCGOWAN, 2nd Vice-Pres.....Woodlawn, Ala.  
F. M. PURIFOY, 3rd Vice-President.....Tuscaloosa, Ala.  
GWYLYM HERBERT, Sec. and Treas'r.....Bessemer, Ala.

Communications for this Column should be addressed to Paul F. Dix, Box 502, Montgomery, Ala.

State Convention LaFayette, Ala., April 24-25.

### NOTICE.

#### DELEGATES TO STATE B. Y. P. U. CONVENTION.

Let all delegates to the State B. Y. P. U. Convention, LaFayette, Ala., April 24-25 send their names as early as possible to Bro. R. R. Darden, Chairman, LaFayette, Ala. It is requested that all names be in the hands of the Entertainment Committee not later than April 10th.

By special permission from the B. Y. P. U. of America, we will begin next week, the publication regularly of the Daily Readings of the Bible Reader's Course, together with the weekly prayermeetings, and would recommend them to all our readers.

It is with great pleasure that we make the above announcement, and we trust that it will lead some of our young people into more systematic Bible reading, and more of our Unions into regular systematic work in line with the general plan of the organization.

There has been a great deal said about the advisability of using in the weekly prayermeetings the set topics as given by the International Union. While of course there may be some instances of better work being done by the Unions who map out their own work, or have it done for them, we do not think there is any doubt but that as a rule the topics as prepared by the leaders of the young people's work of all denominations, will be found to be the best in the long run. The Christian Culture Courses are distinctly the work of the B. Y. P. U., but the topics for the weekly devotional meetings are used by the societies of all denominations. This system is doing for our work what the great International Lessons System has done and is doing for the modern Sunday school. When we meet in our weekly devotional service, even though many of our Unions are small bands of workers, we can feel that we are a part of a great young people's prayermeeting which is being engaged in by the young peoples societies of all denominations all over America. What encouragement there is in the thought that at the same hour probably, there are thousands and even millions of young people who are thinking and praying and talking about the same Scripture lesson and the same work! We are a part of a great movement, but we must never forget that it is the individual member that makes the organization.

Along on the same line of thought we wish to lay a little more emphasis on the idea which has been brought out before in this column, that it is a source of great strength to the local Union to be in line with the work of

the general organization. This applies not only to the topics for the meetings, but to the general plan of work, and the machinery of the organization. The local Union that is a fixture in its own church and that is regarded as accomplishing its work, is very apt to be the Union that is regularly organized, systematically managed, and kept in touch as much as possible with the State and National Organizations. There is great strength in unity. We would not encourage a likeness in detail, at any sacrifice, but we think that our Unions would accomplish more, all organized on the same plan, using where practicable the same courses of study, and keeping more in touch with each other.

If the above idea was carried out in its fullness we would have a State organization almost to begin with, and what a source of strength, of practical good and of pleasure there would be in a meeting together of the representatives of all the Unions and comparing notes and discussing plans and methods of work. That is what a State Convention should be, and by the way, that is the kind of convention we are going to have at LaFayette next month, in spite of the fact that some of our Unions are peculiarly organized. Are you going to the convention? It's time you were thinking about it. It's going to be the best convention of its kind ever held in Alabama and you can't afford to miss it. Decide to go if you have to make a sacrifice to do so. Talk about it in your local Union and get some of those who have never attended one of these conventions interested enough to go. Those who have gone before only need the opportunity. Have your Unions appoint delegates, and have them go with the idea of getting the most out of the meeting, and giving the most to it. Send in your names at once to Bro. R. L. Darden, who is chairman of the committee on hospitality, LaFayette, Ala.

Speaking of conventions reminds us that a week or two ago we asked somebody to tell us what they thought of the B. Y. P. U. Convention meeting with the State Baptist Convention next year. Don't be afraid to speak out. We are all entitled to our opinions, and the matter has not been decided on at all. It will necessarily come up at the B. Y. P. U. Convention and the young people should know the sentiment of the workers regarding it.

We wish to say also that the action of the B. Y. P. U. Executive Committee could come to the B. Y. P. U. Convention only as a recommendation, and the Union is not necessarily bound by the fact that the suggestion came from our committee. Our committee merely put the matter in shape for discussion. Now discuss.

#### For the Alabama Baptist, Foreign Missions.

W. J. E. COX.

After all the preaching and writing that has been done on this subject there are not only thousands of our people in the South who never give anything to Foreign Missions, but there are many who do not hesitate to express themselves as being opposed to sending the gospel to the nations who have it not. Their arguments, if such they may be called, are not only unscriptural but silly. They tell us that there are heathen at home, but they are not the people who give liberally; if at all, to the work at home. Their interest in the work at home is intense when they are asked to give something to Foreign Missions. It is a want of liberality that always gives birth to opposition to Foreign Missions.

I have been surprised and grieved to know that the enthusiasm of many excellent people for Foreign Missions

has been greatly reduced because of the persecution of our missionaries by the Chinese. The persecution and slaughter of our missionaries by the poor-blinded people of China is one of the strongest evidences we can have of the need of the gospel. If we should decide to send the gospel only to those nations that would not persecute our missionaries, our Foreign Mission work would have to cease. Our command is to go without any reference to persecution or failure.

The want of success can no longer be presented as a reason for opposing Foreign Missions. The missionaries of our Foreign Mission Board have had greater success during the past two years than at any other time since the organization of the board. There is everything to encourage us to go forward in this work.

Mobile, Ala.

Strength alone knows conflict. Weakness is below even defeat; destiny, life makes it.

### How they Contribute.

Churches of 300 and over, with their contributions for missions in 1900.

Name of Church.	Number of Members.	Total for Missions.
St. Francis St., Mobile.....	636	\$1614 47
First ch. Montgomery.....	620	657 89
Adams St.....	524	396 61
Palmetto St., Mobile.....	369	68 59
First ch. Birmingham.....	574	832 15
Southside.....	669	408 20
First ch. Anniston.....	418	219 33
Parker M.....	339	1359 04
Avondale.....	305	49 57
Ruhama, East Lake.....	391	818 69
Woodlawn.....	342	224 10
First ch. Euauia.....	322	200 00
West Side, Phoenix City.....	377	.....
First ch. Troy.....	425	245 00
First ch. Tuscaloosa.....	500	458 00
First ch. Talladega.....	337	256 33

St. Francis Street church, Mobile, contributed for the Orphanage \$191.10; Sunday School for the Orphanage, \$17.66; Sunday School, First church, Montgomery, for Orphanage, \$82.51.

Besides the churches above the following is the list of churches which gave \$100 and over for missions:

Name of Church.	Number of Members.	Total for Missions.
Bessemer.....	227	\$ 202 28
Demopolis.....	66	193 80
Livingston.....	96	322 56
Ensley.....	65	151 40
Pratt City.....	253	241 81
Warrior.....	76	115 81
Siloam, Marion.....	242	253 09
Oxford.....	199	102 00
Lineville.....	249	105 00
Union Springs.....	286	105 42
Alexander City.....	213	152 12
Russellville.....	*	112 05
Columbia.....	130	301 09
Greenville.....	*	205 25
Evergreen.....	*	136 78
Sycamore.....	155	1051 20
Florence.....	108	101 07
Oswichee, Harris ass'n.....	63	224 01
Cusseta, E. Liberty ass'n.....	75	239 05
Dadeville.....	121	123 78
LaFayette.....	263	349 03
Roanoke.....	285	333 50
First ch. Huntsville.....	280	114 17
Clayton St. Montgomery.....	236	235 02
Central, New Decatur.....	140	335 23
First ch. Selma.....	263	1089 06
Second ch. Selma.....	249	117 54
Orrville, Selma ass'n.....	60	210 48
Providence, Selma ass'n.....	73	119 25
Deep Creek, S. Bethel ass'n.....	*	111 65
Opelika.....	247	270 84
Tuskegee.....	96	117 75

\* Number not given.

### Receipts at the Orphanage.

#### MISCELLANEOUS.

##### BY LADIES' AID SOCIETIES.

Kempville, Will's clothes.....	\$ 9 25
Whitesville, Floyd's clothes.....	5 00
Huntsville, Katie May.....	14 50
Bessemer, Earl's clothes.....	16 95
Salitka, box clothing.....	5 00
Hayneville, Jethro's clothes.....	12 00
Domopolis, Lillian's clothes.....	10 00
Augustine, 3 quilts.....	3 00
Louisville, box clothing.....	12 50
Goodwater, Lola's clothes.....	6 00
Shorters, John's clothes.....	7 00
Greenville, bx oranges & apples	
S. D. Murphy Roberts, 8 quilts.....	5 00
1 box clothes, Ozark.....	1 50
1 quilt, Jemison.....	6 00
Baptist ch., Georgiana, Frank's.....	9 50
Roanoke, Albert's clothes.....	8 05
Furman, Stephen's clothes.....	17 85
Greenville, Willie May's clothes	8 66
LaFayette, Annie Laura's.....	17 60
Ensley, Bessie's clothes.....	8 00
Sheffield, Maggie's clothes.....	8 55
Benton, Carl's clothes.....	7 25
Trussville, Threatt's clothes.....	9 07
Warrior, Powell's clothes.....	13 00
Adams St. ch., Montgomery	
Vivian.....	13 00
Jacksonville, Ransom.....	5 00
Tuskegee, Courtney.....	16 00
Opelika, Ellen.....	7 30
Boon.....	4 00
Carrollton, Eugene's clothes.....	9 00
Woodlawn, James.....	12 50
Sunbeam's, Columbiana, Kate's	
clothes.....	12 00
Baptist church, Ozark, clothing	11 50
Sunbeams, East Lake, Annie's	
clothes.....	11 00
Mrs. J. D. Pittman, box jelly.....	5 00
Miss Johnson, Bham, Xmas bx	
Willing Workers, Ensley, Xmas	
box.....	7 30
S. S. Xmas present, Livingston	7 22
Y. L. C. Pleasant Hill, Nan.....	10 00
Dr. C. T. Tallafiero, 1 bbl apples	

### Using Your Abilities.

Not what a man can do, but what he does do, is the true measure of his practical value in his sphere. As George William Curtis says: "An engine of one-horse power, running all the time, is more effective than one of 40-horse power standing idle." One talent, kept at interest, has more value than ten talents buried in the ground.—S. S. Times.

Bitter truth is sweeter than flattery.

## The Plain Way of Life.

### A Child Can Understand It.

BY L. O. DAWSON.

Remember, Christianity is not a matter of sentiment, nor a question of taste to be settled by one's likes and dislikes. The church is an army battling for the right, and not a society or club to be joined for selfish ends.

### YOUR DANGER.

[THE JUDGMENT.]

Matthew, chapter 24, and Revelation, chapter 6, verses 12 to 17.

Are you able to meet it alone?

Isa. 53:6; John 3:18.

### YOUR SALVATION.

[FAITH IN CHRIST.]

John, chapter 3, verses 1 to 21.

So gracious! so free! "How shall you escape if you neglect so great salvation?"

Being saved, you love your Savior. Love to God expresses itself in obedience. Here, then, is

### YOUR FIRST DUTY.

[CONFESSION.]

Matthew, chapter 10, verses 32 and 33.

Are you afraid to do right?

Here you will find

### YOUR SECOND DUTY.

[BAPTISM.]

Matthew, chapter 3, verses 13 to 17; Acts, chapter 8, verses 26 to 40;

Romans, chapter 6, verse 4.

How explicit! How plain! Can you mistake it? Will you shrink from it? Have you any right to neglect or change it?

### THE GOSPEL ORDER OF PROCEDURE.

Acts, chapter 2, verses 41 and 42.

You will find that order to be (1) Belief, (2) Baptism, (3) The Apostles' Doctrine and Fellowship, (4) Communion, and (5) Prayer. Other passages of Scripture show that prayer comes anywhere before or after belief. This makes it all the more remarkable that Belief, Baptism, the Apostles' Doctrine, and Fellowship and Communion, are NEVER interchanged in the Bible. It is further a matter of interest, that, while some churches change the form of Baptism and put it before Belief, almost none OFFICIALLY place Communion before Baptism or the Apostles' Doctrine and Fellowship.

TIME—How are you spending it? James, chapter 4, verse 14.

ETERNITY—Where will you spend it? Revelation, chapter 7, verses 9 to 17, and chapter 21, verse 3.

Be willing to let the Bible mean what it says. Let God's will, and not your own notions, be your Guide.

### For the Alabama Baptist.

#### Brother Crompton's Notes.

Here is about the way the sisters write: "I want to thank you for sending Miss Willie Kelly to us. Oh, it was such a pleasure to know her and have her right here in our house. She was a pleasant surprise to me. I had pictured her in my mind a prim, long-faced old maid with no attraction but her goodness—but she is splendid. I shall always love her, and it seems to me I can only think her my substitute in China. Her visit here will bear fruit, I know." Miss Willie is now closing her wonderful trip. Since January 3rd she has been going and has missed only one appointment, and that was because of the snow. She must now rest for a long while—indeed she ought not to take any more trips. She has met with an ovation everywhere. But she will write of it herself. She is beginning to plan for her return to China in the summer. The missionaries are going back to their work—the danger being over in most places.

#### JOINED THE REGULARS.

"I write you to let you know that we have joined the Regulars. By the grace of God, we intend to do something for the cause of Christ." The letter contained \$9.00, asked for pledge cards and envelopes, and closed by asking for literature which would help in the organization of a Woman's Mission Society. The church goes down on the books for the first time.

#### WHAT ARE THE FIGURES?

Alabama has given for Home Missions about \$3,000, and for Foreign Missions a little over \$7,000. Let everybody help now for these two Boards until April 30th, when they close their books.

W. B. C.

### For the Alabama Baptist.

#### Deaths—Marriages—Baptism.

JOHN E. BARNARD.

While the Lord has blessed us abundantly at the First church in the past with many new members, and is yet giving us some for baptism almost every Sunday, he has also visited us in sore and deep afflictions the past few months.

Last associational year we reported only two deaths; while this year we have eight deaths, and only half of the associational year gone. A few months ago I baptized a man on Wednesday night, and ten days later we laid him away in the silent tomb to await the resurrection morn.

Three of our members have died

since the 15th of January past. One of these three was our highly esteemed and much beloved brother, E. T. Smyth, who was the founder of the First Baptist church, this city, and its pastor for many years.

Two weeks ago we gave up sister Annie Waldon, who was one of our consistent members, and a noble and useful woman. Then on last Sunday, 3rd inst., death came to the relief of sister J. M. Glasson, who had suffered many months from that dreaded and deathly disease, consumption.

On February 28th, at 5:30 p. m., it was my pleasure to unite in matrimony Mr. Wilburn Vincent, of Greenville, Mississippi, and Miss Fannie Almon, of Hedon, Ala.

On Wednesday following, February 27, at the residence of Mrs. M. W. McMillen, Sycamore, Ala., the writer solemnized the rites of matrimony between Dr. R. L. Frances, of Dallas, Texas, and Miss Ada Gilder, of Sycamore, Ala.

Last Sunday night, March 3, our church house was packed to overflowing, with more than fifty standing during the sermon, and large crowds turned away for want of standing room. One candidate baptized after the sermon.

Anniston, Ala.

#### Only Half a Point.

A gentleman crossing the English channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship; but a sudden flapping of the sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are a half point off the course," he said, sharply, to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only a half point variation must be corrected."

"Ah, half a point in many places might bring us directly on the rocks," he said.

So it is in life. "Half a point" from strict truthfulness stands us upon the rocks of falsehood. "Half a point" from perfect honesty, and we are steering for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to the summit at one bound, but goes one little step at a time. Many think lightly of what they call "small sins." These rocks do not look so fearful to them.—Southern Churchman.



From the Christian Index.

**The Seventh Commandment; or, Impurity Forbidden.**

Thou shalt not commit adultery.—Exodus 20:14.

A sermon by Rev. H. W. Williams, pastor of the Elberton, Ga., Baptist church.

(CONTINUED FROM LAST WEEK.)

The marriage relation is not only an ordinance of God, and unique, but it is, on this very account, sacred. It is a relation with which no person has a right to meddle. It is the closest union on earth. It is not merely a civil contract, but the merging of two lives into one. On this account there ought not to be no such thing as a division of property between a man and his wife. The laws of our land which recognize the civil rights of a man and his wife as separate and distinct are distortions of the divine law. A woman ought never to marry a man in whom she cannot impose confidence enough to trust to him absolutely the control of all of her possessions. It shows a misunderstanding of the marriage relation in the minds of civil authorities that our legal codes contain so many laws defining the separate rights of husband and wife. This union is too close to admit any thought of separate civil rights. "They two shall become one flesh," says the Scripture. In the only marriage that is proper God effects the union, and "what God hath joined together let no man put asunder." As an able writer (Dr. A. Strong) says on this subject, "Though entered into of free will, the relation, once formed, is clothed with divine sanctions and obligations, and is nothing less than the merging of the life of the one contracting party into the life of the other." And that which binds these two lives together separates each of them from every other life in all the relations peculiar to the married state. So sacred and close is this union that there are only two possible ways of dissolving it: the sin of fornication and death are the only two dissoluble causes. It would seem, therefore, that these causes are equal, and so they are. Under the Mosaic law the sin was punishable by death, and being equal to death in its effects, it is still worthy of such a penalty.

"What about the subject of divorce?" says somebody. In the light of the foregoing facts, that subject ought to be well understood. The sin of adultery, on the part of either companion, dissolves the union. The guilty one is ever afterward dead to the other companion. The innocent one then becomes as free as if the guilty one had died. If the civil laws of the land permit him to marry again, he may do so. Those laws must be respected, both in obtaining an announcement of his freedom and in their regulations of subsequent unions.

But, as far as God's law is concerned, the innocent person has entered a real widowhood. This doctrine, while not expressly stated, is easily deducible from the Savior's explanation of the law of divorce. As to the guilty person that one's status is not defined. But there are obvious reasons why such an one has no right to marry again. If he is a man, he would cause the woman whom he marries to commit adultery, for the Savior said, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery." Again he says, "And if a woman shall put away her husband and be married to another, she committeth adultery." There is only one escape from guilt open to such a person. It is to seek and obtain pardon through the blood of Jesus Christ, and live the rest of life in absolute separation from the other sex.

Oh! I tell you, when you measure the sin of unfaithfulness on the part of husband or wife by God's standard, it is something far more enormous and heinous than the customs of society and the laws of our land would lead you to believe. The sin of murder is scarcely more heinous than the wilful dissolution of the marriage bonds. You have no more right to tamper with these ties than to tamper with human life, and it was an exact balancing of justice when, under the Mosaic law, violators of either commandment, the sixth or the seventh, received the same penalty. Away with the loose, vulgar interpretation of the marriage relation! Away with the notion that marriage is nothing more than a civil

contract, to be annulled on slight pretexts. There is no other ground for divorce except infidelity in respect to the sexual relation. A woman's husband may be a drunkard, he may be below her caste in society, he may be lazy and improvident, he may be unworthy of her in many respects, but as long as he is faithful to her in this one respect, the marriage bonds continue, and she is not released from him to marry another. The laws of some countries may give her the right on other pretexts than this to obtain a divorce, but by the law of God, and in his sight, she is still bound to him, and commits adultery if she marries again, and lives in adultery ever afterward. Such a person ought to be cut off from the people of God and lose the respect of all decent people. The same is true of any man, who, on any other account than the infidelity of his wife, obtains a divorce and marries again. The reasons are just as strong, however, for the right of legal divorce and remarriage when a companion has been unfaithful. If any widowed person has a right to second marriage, one whose companion has become dead on account of fornication has that right. Let us go as far as God's law permits us to go and no farther.

Would you keep this commandment? Would you be pure? You will find indispensable a strict observance of several rules. In the first place, you will need to avoid all stimulants and intoxicants. No man can be pure in thought, although guilty of no overt act, who uses tobacco or drinks whiskey. A slave to either habit can never be master of his passions. This one fact not only justifies total abstinence from the use of narcotics and stimulants, but it utterly condemns their use. The very thought which I have here announced was in the apostle's mind when he said, "Even so run that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air; but I buffet my body, and bring it into bondage." It will cost you a struggle to conquer the demon of lust even when you are free from the mastery of intemperate habits; how do you expect to overcome when bound down by these heavy chains?

If you would win in this fight, you must avoid all familiarity with the opposite sex. What Tennyson calls the rushing together of spirits at the touching of the lips has often proved the beginning of ruin to noble natures. Here is where dignity is a safeguard against danger. Here is one condemnation of the social dance. Many a fallen woman took her first step toward the low brothel from the soft-lighted, music-filled ball-room. Many a flower of purity has been crushed by an embrace in the round dance. Those who have already buried virtue tell us that it is an insult to charge impurity against the devotees of this social custom. Yes, and a blind man might tell us that the soot of a furnace is as white as new fallen snow; or a deaf man might say that the blowing of a hundred tin horns is music as sweet as Mendelssohn ever played; and the judgment of either is just as reliable as that of a licentious man concerning purity. Young people, be dignified, and spurn the company of those who attempt or allow familiarity.

Let me warn you, too, against indulging a morbid imagination. An eloquent pulpit orator has said: "In that busy, mischievous faculty begins the evil. Were it not for his airy imaginations, man might stand his own master, not overmatched by the worst part of himself. But, ah! these summer reveries, these venturesome dreams, these fairy castles, builded for no good purposes, they are haunted by impure spirits who will fascinate, bewitch, and corrupt you." These imaginations are themselves violations of this commandment. For listen to the Savior's interpretation of it: "Ye have heard that it was said, Thou shalt not commit adultery; but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." A certain writer says, "The imagination is closely related to the passions, and fires them with its heat. The day-dreams of indolent youth glow each hour with warmer colors and bolder adventures. The imagination fashions scenes of enchantment in which the passions revel, and

it leads them out, in shadow at first, to deeds which soon they will seek in earnest." There is only one way to prevent the mind from filling up with evil imaginations. It is to keep it busy with nobler thoughts. There is a very short space between indolence and evil, and that space is bridged by the imagination. It is impossible to lounge and be pure. There are many pictures and books which are food for vile imaginations. It is a pity that any town authority will permit the posting of such vulgar advertisements as theatrical and circus companies are accustomed to affix to every billboard. They excite in the minds of youth imaginations which rapidly lead them to the basest deeds.

Finally, let me recommend a constant study of the Bible's teaching on this subject. Get it into your mind and keep it there that God hates impurity. Bear in mind that in the law which he first gave for the government of men, and which is the only true basis of right legislation, he fixed death as the penalty for this sin. Remember, too, that the Christ, instead of teaching anything which palliated the offence, taught that the right hand, or the right eye, should not be esteemed as highly by us as our purity; that if either of these precious members cause us to stumble, or to be tempted, we should be willing to sever it from our body, adding the fearful words: "For it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell." Every form of this sin is an abomination unto God.

Do you see that beautiful, delicate, sweet-scented, full-blown rose? That is pure innocent youth. But crush that rose. At once its beauty and sweetness are gone, and gone forever. No art of man, nor coaxing of Nature's laws can restore it. Such is youth with virtue lost; its loss is irreparable. "If a harp be broken, art may repair it; if a light be quenched, the flame may enkindle it; but if a flower be crushed, what can repair it? If an odor be wafted away, who can collect or bring it back? Suffer poverty to inflict on you its worst deprivation; be forsaken by every professed friend; see every other hope and ambition fail; let your lot be cast to the lowliest walks of life; but retain your virtue, and you are richer than a Croesus, more loved by heaven than the victor of many battles, and will receive a crown at last which will outshine the most sparkling diadems of all earthly kings and queens.

For the Alabama Baptist.

Seminary Notes.

SAM COWAN.

J. R. Curry will preach two sermons tomorrow at Springfield, Ky.

W. A. McCain will go next week to preach in a meeting at Bro. Bennett's church in Mt. Sterling, Ind.

The McFerran church is experiencing a great awakening under Bro. Hamilton's preaching. The meeting continues.

Rev. H. C. Risner, pastor of the Baptist church at Roanoke, Ala., was a visitor in the Hall yesterday. He has been in a meeting at Lexington, Ky.

Bro. Curry took his room-mate out with him last Saturday to see something of the home life of Kentucky. They report a pleasant trip. The home of Mrs. DeHaven, in "Sleepy Hollow," always has a welcome for the Seminary students. We all love to visit "Mother De."

Bro. A. L. Dunstan, who is a student in the Seminary, has been appointed by the Board as a missionary to Brazil. He and his wife will leave for their new home at the close of the present session.

Four students in the Seminary are taking a course in the Medical College with a view to going as medical missionaries.

Prof. W. J. McGlothlin will sail April 18th for a trip to Germany. He does not go as a pleasure seeker, but as a student. He expects to spend nine months in a course of study at Berlin. Mrs. McGlothlin and their two little girls will be his companions while on the trip. Examination in Church History is set for April 10th. As the Institute at Anniston is to miss Dr. McGlothlin's services for this summer, it might be well for the committee to call on the Seminary again before all the professors fill up their time with summer engagements. Louisville, Ky., March 9.

For the Alabama Baptist.

**My Field of Labor—Goodwater.**

W. J. D. UPshaw.

Please allow me space for a few items from my field, namely, Calera, Alpine, Childersburg and Goodwater. The last place mentioned is our home at present.

We landed in this hustling little city just before Christmas. The good Baptists of Goodwater having built a neat and commodious home for us, we proceeded to take possession at once. The saints of Goodwater church are justly proud of the pastor's home, which is one of the best residences in the place. The sacrifice in building the home for their pastor, is, no doubt, the largest sacrifice in their history. But I am sure it is the beginning of far greater work for the Master.

I am sure, with the use of the envelope system in our mission collections, we will quite double any previous year in the history of the church in that of giving, notwithstanding the expense of building the pastor's home. We find many earnest, faithful Christians in our church here; but there is a felt want of consecration of life to Jesus.

We have an interesting Sunday school and prayer meeting, which promises much in the future development of the work here.

We have thirty business houses in Goodwater, besides four bar rooms. But for these four dives of darkness and death, we would have a lovely, prosperous town.

My work at Calera is moving on nicely, indeed. While the membership is small, they are of one mind, and that mind is to work and give. The greatest drawback in this church is, that many Baptists in the town and community have withheld their co-operation from the church, having their letters in their trunks, or holding membership elsewhere. Six of these, however, have recently placed their membership with the church. This is the most liberal church that I serve. I do not mention this to shame others, but that I might provoke to emulation. This town also is hindered by the whiskey devil.

Personal Results of My Bible Study.

BY BISHOP H. W. WARREN, D.D., LL.D.

For fourteen years I have written Sunday school lessons for the Sunday School Times without missing a single week. They have been written from all continents, on both ends of the world.

What are the results of such study? 1. An ever-deepening impression of the immeasurable richness of the Word of God. As literature, the Bible is rich in felicitous and intense expression. It has more of the essence of poetry than any other book. It has enriched our language incredibly. It ennobles the humblest reader till his horizons reach to infinity and his roof domes over all the stars. The world bears evidence of wisdom, power and adaptation to our education and needs past our finding out, much more past our creation. The more we study and use the world, the richer in wisdom, power and adaptation it becomes. It is so with the Word. The world and the Word are both evidently from the same source. The world's sparrows, lillies, clouds, seekers of hid treasures, sowers of grain, relations of sons and fathers, husbands and wives, are admirable though feeble expressions of those spiritual relations portrayed in the Word. It is no wonder that Paul prays that the eyes of the understanding of his Ephesian converts be enlightened, or that the Psalmist prays, "Open thou mine eyes, that I may behold wondrous things out of thy law." Human faculties, without vivifying grace, are not sufficient for these things of the infinite mind.

2. The best ideas and ideals of the human race are in the Word of God. No human poet ever dreamed, no philosopher ever evolved from the depth of his consciousness, no optimist ever imagined the things God has prepared for them that love him. He begins with a rectification of the man's nature, the addition of faculties by a new birth; goes on by the constant illumination and leading into all truth by the present activity of the Holy Spirit and the stimulus of truth newly discovered by every student. The ideal is the spirit of a just man made perfect in a perfect state. It is no wonder that under

such conditions one comes into experiences that are, as Paul says, "impossible to word" in the poor speech of men; that we are told that, by taking the necessary preliminary steps of being strengthened by the Spirit in the inner man, we may thoroughly comprehend the length and breadth and depth and height of the love of God that passeth knowledge, and be filled in every faculty with all the fullness of God. To these unspeakable heights the Bible leads up by a thousand steps.—S. S. Times.

For the Alabama Baptist.

**In the Land of the Quakers.**

J. M. THOMAS.

In response to your oft repeated request for a word of news from our church, I send this note.

We are in the midst of a gracious revival. Thirty-four have been received—nearly all by baptism, and it would seem that not less than that many more have been converted, most of whom we expect soon. A large majority have been grown people and several past middle age. Two over sixty and one over fifty-five years of age have been received by baptism. Three men and their wives in middle life have been received. Of course, we are anxious about the young people, and many of these will follow.

This is not Baptist territory like the other end of the State in which Philadelphia is located, but Pedobaptist. Catholics, Lutherans, Methodists, Presbyterians, etc., prevail here. So we find it hard work, having not only the sinful nature, but denominational prejudices to battle with. They were all christened in their babyhood and it seems like sacrilege now, in spite of the teaching of God's word, to annul the former act and repudiate the work and belief of their parents. Friends, parents, husbands and wives often intervene, causing much trouble and not infrequently preventing many from obeying their God.

During the seven years of the present pastorate, in which the pastor has been aided in two of the eight special meetings held, we have received in round numbers six hundred; not less than four hundred have come from Pedobaptist homes. Not a few have been Catholics. We have lately placed a good brother in our mission on Cobden street, the Maple Avenue mission having become a self-sustaining church a short time ago. This, with our church missionary, gives four on the field which employed only one at my coming. Three of us are now sustained by the mother church. We have not fewer than from eight hundred to one thousand at our evening services on the Lord's day. Pittsburgh, Penn.

Grace Sufficient.

If our religion is what it should be, it will resemble the law of gravitation, not only controlling the planets in their spheres, but guiding the course of each dust-grain through the autumn breeze, and determining the fall of a rose-leaf fluttering to the path. Everything will come beneath its sway: each look, each trivial act, each word and action. Indeed, we shall show the reality and thoroughness of our religion when it is no longer a garment to be put on or off at will, but when it pervades us, as life does the organism in which it is contained. The truly religious man will be as sweet in irritating goat-stings as in crushing calamities; as self-denying for a child as for a crowd; as patient over a spoiled or late meal as over an operation which summons all his manhood. "My grace is sufficient for thee," is the answer of Jesus Christ to all inquirers; the one reply to all excuses and complaints about trying circumstances.—Baptist Union.

The Father's Will.

God is a kind Father. He sets us all in the places where He wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them; if they do it simply and humbly. He gives us always strength enough for what He wants us to do; and we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.—John Ruskin.



# Alabama Baptist.

MONTGOMERY, MARCH 21, 1901.

PUBLISHED EVERY THURSDAY.

## TERMS.

Per Annum, in advance.....\$1.50  
To ministers in regular work.....1.00

## OBITUARIES.

One hundred words.....Free.  
Per word, over 100 words.....1 cent

## ADVERTISING.

Rates quoted on application.

Office, 204 Dexter Avenue, Upstairs.

RESOLVED, That we heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—(Resolution adopted by the Baptist State Convention at Gadsden, November 10, 1899.)

"SADIE," the eldest daughter of Rev. and Mrs. J. A. Howard, died in Montgomery on March 4th, and was buried in Oakwood cemetery, this city. She was a lovely girl, a devoted Christian, and a joy and comfort to family and friends. She possessed a bright mind, was genial in disposition, thoughtful of others, and kind and generous in her daily life. Our deepest sympathy goes out to the grief-stricken ones. We know how to mourn with them. Consolation comes to the family when they know that the dear one is resting in the home not made with hands, eternal in the heavens, "watching and waiting."

ARE we on the eve of a great world revival? There seems to be a sense of a coming spiritual upheaval such as the world has never before seen. Should it come it will be the result of the world's fatigue with materialism. According to Mr. Gladstone, all the wealth which could be handed down to posterity, produced during the first eighteen hundred years of the Christian era, was equalled by the first fifty years of the Nineteenth Century, and that as much more was produced during the next twenty years. This would carry with it the conclusion that there has been more than three times as much wealth during this one century as during the eighteen centuries preceding. If the spiritual pendulum could swing as far in the opposite direction what a blessing there would be.

## PUBLIC WORSHIP.

Which is the most important part of public worship? If we may infer from the common neglect, the opinion prevalent in the religious world, the general answer would be, the singing. And yet this is one of the main exercises of the heavenly sanctuary. God's people ought to be familiar with it on earth, if they expect to take their part among those who rest not day nor night, singing praises unto the Lord.

As to the other "preliminary exercises," as they are called, no one will dispute the importance of Scripture reading, by which God's will is published, and of public prayer, by which His grace is implored. In fact, none of the exercises of Sabbath worship can be dispensed with. Some even question whether preaching, important as it confessedly is, should be esteemed as of equal value with those services in which any company of Christians may engage. There is some force, as well as grim humor, in the story Dr. Bright tells of a certain preacher who had omitted the reading of Scripture, explaining that he did so lest the whole service should be too long. "But why couldn't you leave out some of your own stuff?" asked the blunt objector.

## FOLLOWING JESUS.

On this interesting subject, as on many others, extreme views are held. On the one side it is said that Jesus, being the Son of the living God and partaking essentially of the divine nature, lived an exalted and radiant life devoid of sinful proclivities, far above the ordinary besetments of men, and so He was not a fair example to the race, and should not be considered in that respect. On the other extreme it is urged that "God was manifest in the flesh" only or chiefly as an example, that the world might learn the way of living by witnessing a perfect life, and men of ordinary gifts have assumed the right to say what Jesus would do under various circumstances in modern life.

The first of these views begins in truth, and ends in error. No doubt Jesus was the veritable Son of God, dwelling in light ineffable; He lived a rare and luminous life in complete accord with the divine will; yet was he tempted in all points, and touched with a feeling of human infirmities. Often was he moved with compassion toward men who wrestled with hunger and disease, and fainted beneath their burdens. He knew their frame, and remembered that they were dust. And to those who accept the plain teachings of the New Testament his office as an example to his people is beyond reasonable doubt.

He Himself frequently refers to the duty of following Him. Once, at least, He says, "I have given you an example." John mentions the obligation resting upon every disciple to imitate his Lord: "He that saith he abideth in Him, ought himself also to walk even as He walked." Peter assures us that Christ suffered for us, leaving us an example that we should follow His steps. And Paul says, "Be ye followers of God as dear children."

The other extreme also contains elements of error. In some things it is impossible to imitate Jesus. With authority he commanded winds and waves, and received implicit obedience. He spoke the word only, and dispelled disease. By the Spirit of God he cast out devils, and by a touch he healed the leper. It is presumption bordering on insanity for anyone to undertake to imitate Jesus in these mighty works which were the tokens of his Messiahship.

In some matters it would not be proper for Christians generally to follow the example of Jesus. Occupying such a position as no other ever occupied, and having such a mission as no other ever had, he did some things peculiar to his own character, position and work, which would not be in harmony with the character, position and work of His people on earth. For example, Jesus never married. Having that divine character which was even higher than that of angels who neither marry nor are given in marriage, he felt no need of the holy and helpful companionship which exists in married life. But he gave no intimation that his course in this matter was an example to his people. On the contrary, He sanctioned marriage by His presence and power at the marriage feast in Cana. Moreover, He made no effort to accumulate property, or to provide for Himself a home. He knew His allotted work, and knew it would soon end; so he had no need to provide against sickness or old age. He could leave His bereaved mother in the care of a personal friend, who had a home for her. These actions were perfectly proper in Him, for he could make no mistake; but His people, differently circumstanced, must take a different course.

There are many conditions for

which the life of Jesus affords no parallel. The recent effort to run a daily paper according to the example of Jesus disclosed more presumption than piety. Jesus never conducted a newspaper or ran a hotel, or operated a mill, or managed a business enterprise of any kind. What Jesus would do in any particular case can be determined only by what He did and what He taught. He always did right. In any of the various conditions arising in modern life, he would inevitably do the same. Frail man is often puzzled to know just what is right, but any man who habitually eschews evil and conscientiously strives to know and do the right, seeking from the word the mind of the Master, is doing what Jesus would do, and is acceptably following Jesus.

We are apt to place a light estimate upon sin. But it is sin that makes hell. It is sin that drew the Son of God from the skies. It is sin that raised the cross. It is sin that breeds vice and crime, and that drenches the world in blood. All the great truths and doctrines of Divine revelation rest upon the fact of human sin. Repentance, justification, atonement, redemption, sanctification—all assume the fact of human sin.

WHY do the best saints suffer? Because they are capable of suffering. The agony endured by a robust, ripe saint would kill a spiritual weakling. The feeble Christian has melted out to him all he can endure, so has the ripe Christian. But if one enters Heaven with but slight acquisition in the divine life, he starts far behind another who has been made more perfect through suffering.

"Lo! I AM with you *always*," is enough. The Christian cannot reach any strait, but his Elder Brother, the All-Powerful the Maker, the Redeemer is with him. Dark though the day be, Christ is with us.

## FIELD NOTES.

Mr. Carnegie gave to four libraries in one week over \$200,000. He sailed for Scotland on the 13th.

The fifth Sunday meetings will be all the go next week. Has the church and the committee done their part?

"After La Grippe, what?" Some more of the same thing, if you will let an experience of twelve months in.

The question arises, Has the denomination to which the governor belongs a patent on all the machinery of the State?

The sentence of Lucius Baker has been commuted to life imprisonment, upon recommendation of the Railroad Commission.

If you want the paper to say what you write, be sure the fault lies not at your door. Write plainly, and when you are through, stop.

It is said that Dr. Willingham got a pledge of \$500 from the Siloam Baptist church, Marion, for the support of a foreign missionary.

Rev. Jno. F. Purser writes of Home Mission work. Read it. Next week he will tell us something of "Foreign Mission work. Get ready for that."

While the London papers are declaring Gen. Dewet as seeking peace, he is dashing through the British possessions and accumulating strength as he goes.

Judge Wm. L. Chambers, formerly Chief Justice of Samoa, has been appointed by the president on the board of Spanish War Claims Commission.

Mr. Carnegie's original gift to the Atlanta library was \$100,000. He has since added \$45,000 more. The library is nearing completion and will be dedicated early in May.

Editor C. H. Greer, of the Marion Standard, broke the ranks and dashed into the constitutional convention. He knows some things that the legislature did. It is to be hoped that he will now be as a watchman on the tower.

The Bigbee Association will hold a Twentieth Century meeting at Zion church on Friday before the fifth Sunday in March.—W. G. Curry, Livingston, Ala., March 15.

The last legislature passed over 1100 bills, while the former passed something over 900, a difference of over 200 bills. Every tom-tit had a bill and presented it, and—too often passed it.

A correspondent of the Montgomery Journal from Birmingham says: "It will take the people about fourteen years to forget the performances of the legislature and about twenty-one to forgive."

Miss Kelly's visits to the churches over the State will count a great deal for the cause of missions. She has been royally welcomed everywhere, and her influence will last long after her return to China.

Rev. H. C. Risner arrived Saturday and filled his pulpit on Sunday morning and evening, to the delight and profit of his congregation. He reported a fine trip and a great meeting.—Randolph Leader.

The Baptist Flag has moved its editorial headquarters from Bolivar, Mo., to Oklahoma City, Okla. The Missouri headquarters will still remain at Bolivar, Mo., with Frank M. Ray as editor.—D. B. Ray.

The First Baptist church, this city, has purchased a beautiful and most desirable lot, on which they expect to build in the early future. The old building will be disposed of to aid in the erection of the new church building.

The protracted meeting at the Baptist church is growing in interest. Large congregations have thus far attended the services.—Rev. J. V. Dickinson, the Baptist evangelist is preaching fine sermons.—Greensboro Watchman.

A movement for independence has been started by the Canadian league of Montreal. Its promoters hope to see established a United States of Canada and have already drafted a constitution consisting of 18 clauses.—Zion's Advocate.

The law that requires a two-cent stamp on bank checks, certificates of deposits, promissory notes, money orders, express receipts, telephone messages, miscellaneous bonds tax, etc., has been repealed, and will go into effect July 1st next.

The Uniontown dispensary bill was changed, by some one, to read January 1, 1904, instead of January 1, 1902. Also two of the commissioners' names are changed. Who did the surreptitious work nobody knows, but it renders the bill void.

The twentieth century meeting of the Liberty Baptist Association will be held at New Market, Ala., commencing March 29th. The committee, Revs. Rutherford Brett and H. E. Rice, request every church in Liberty Association to send representatives. They will be in session three days.

The Dothan Home Journal gets right plain in characterizing some things and some folks, thus: "There were too many demagogues in the legislature—men who were willing to bankrupt the treasury if they could make themselves popular with the people by advocating appropriations for certain purposes."

Dr. M. B. Wharton, of Eufaula, former pastor of the First Baptist church, this city, was a visitor to Montgomery last week, and conducted prayer meeting at the First last Wednesday night. The Doctor looks well, and remains one of the best speakers and talkers in the ranks of the Baptists of Alabama.

A B. Y. P. U. organization was effected in Abbeville last week. "It is a laudable organization," says the Abbeville News, "and a membership of twenty-five was soon enrolled, which will no doubt grow to double and thrice this number in a short while. The News wishes them prosperous and enjoyable meetings."

It is rather strange that no larger crowds attend the prayer meetings Wednesday and Friday nights. The prayer meeting is one of the most interesting and beneficial services of the church and should be regularly attended by all.—Dadeville Spot Cash. The prayer meeting has been said to be the pulse of the church. Then how important it is that it be a live, energetic force.

Mr. Carnegie's proposition to give \$50,000 to Montgomery for a public library if the city would furnish a site and give \$5,000 a year for its maintenance, has been clinched. The city council voted the \$5,000 a year, and now the subscription list for the purchase of the lot has reached nearly \$15,000. The library is assured.

"I gave my subscription to Bro. — and told him to send me a Christian paper." As the lamented Col. H. C. Armstrong used to say, "that was eminently correct." There were none but Baptists in New Testament times, and at Antioch they were first called Christians. So it was perfectly reasonable that the subscription should be sent to this office.

One of the Dothan Home Journal's neighbors (Bro. Baber's neighbor) is to plant one hundred acres in watermelons this spring. "Let it be understood," says Bro. B., "that the Journal is interested in Mr. Owens, and will watch the development of that watermelon patch with the friendliest interest." We observe that Bro. B. hasn't forgotten the training of his youth.

It's a good thing to have an impartial presiding officer. The United States Senate, since the death of vice-President Hobart, has been presided over by Senator Frye, of Maine, and so far was he with all members that the office sought him again the other day and he was elected president pro tem. again. Of course, he presides if Mr. Roosevelt isn't present.

Ex-President Benjamin Harrison died last week very suddenly at his home in Indianapolis, Ind. He was a devout Presbyterian and took frequent part in the councils of his church. He was a strong, clean, high-minded man, who won a pure and lasting fame and left a name that will be honored. In Indianapolis, where he lived almost all of his mature life, he was honored and beloved by his fellow citizens of all parties.

If I could read my own handwriting after it gets cold, I would call your attention to two typographical errors in the Florida letter last week. In the sentence, "religious dissipation is not any more," etc., the word "beautiful" should be "healthful," and farther on in the article where reference is made to "swine-herd huts," it should be "swine-tread huts."—W. A. Hobson, Jacksonville, Fla.

Rev. A. J. Preston, of Prattville, was in the city yesterday on his return to his home. He had been preaching for the Abbeville Baptists for several days. The church there called Rev. H. T. Crumpton to its pastorate. The special object of Mr. Preston's labors was to get the church united and in harness again. He formerly labored in this and adjoining counties as evangelist.—Home Journal.

Montgomery is to be the possessor of a new bank, "The Union Trust and Savings Co.," with a capital of \$100,000. Officers: Michael Cody, president; Joseph Norwood, vice-president; J. S. Wilcox, secretary. Directors: Michael Cody, Joseph Norwood, J. S. Wilcox, A. M. Baldwin, J. C. Hass, J. L. Gaston and Emanuel Lobman. Executive Committee, Michael Cody, A. M. Baldwin and J. C. Hass.

Emperor William, of Germany, is the victim after months and years of shooting, bomb and stone throwing at the crowned heads of Europe by rebellious subjects. An epileptic threw a piece of iron which struck the Emperor on the cheek, cutting to the bone and producing an ugly wound, causing the blood to flow freely. The Emperor writes his kinsman that he looks as if he had just returned from China.

I infer from the remarks of your correspondent, "The Evangelist," that he would be glad to know that his articles were receiving that attention they deserve. I am frank to say that such communications as the one which appears over his signature in the last issue of the ALABAMA BAPTIST would be more becoming, and appear to better advantage, in the "funny" department or "humorous" column of a secular publication, than when printed in a religious newspaper. For any servant of God, whether minister, or layman, to select Scripture quotations as a basis for the perpetration of questionable jokes for the purpose of creating, or inducing, mirth and levity, is



on to give  
a public  
furnish a  
r for its  
hed. The  
0 a year,  
st for the  
ed nearly  
ured.

o Bro. —  
Christian  
ol. H. C.  
that was  
were none  
ent times,  
st called  
ectly rea-  
n should

Journal's  
ghbor) is.  
in water-  
t be un-  
that the  
Owens,  
ment of  
ith the  
observe  
ton the

an im-  
United  
death of  
een pre-  
f Maine,  
members  
gain the  
d presi-  
ure, he  
t pres-

Harrison  
at his  
He was  
ok fre-  
of his  
n, high-  
ere and  
ne that  
napolis,  
his ma-  
beloved  
parties.  
nd writ-  
ld call  
raphical  
week.  
dissipa-  
ne word  
thful,"  
e where  
ne herd  
e tread  
ackson-

ttville,  
his re-  
l been  
baptists  
there  
to its  
of Mr.  
et the  
again.  
ad ad-  
list.

essor  
st and  
\$100-  
pres-  
pres-  
etary.  
Joseph  
Bald-  
raston  
cutive  
A. M.

many,  
years  
hrow-  
urope  
leptic  
struck  
tting  
a ug-  
flow  
kins-  
just

your  
list,"  
that  
ten-  
e say-  
e one  
are in  
BAP-  
and  
the  
ous"  
than  
spa-  
God,  
o se-  
asis  
ona-  
ing.  
is.

wholly without defense. Such articles as the one alluded to will most surely jeopardize the dignity of your otherwise most excellent paper, and if persisted in will paralyze its influence for good. —Subscriber.

Mr. F. J. Paxon, who has served the Southern Branch of the American Baptist Publication Society at Atlanta so acceptably for the last thirteen years, will resign May 1st to enter other business, and Mr. Howard S. Cole, who has been with Mr. Paxon for nine years, will succeed him. It is needless to say that patrons will have any fears as to the future management. They have been so well treated in the past that they do not fear the future.

A little girl of nine years, who had raised a club of twenty-five subscribers, says the Zion's Advocate, "all my own self," when asked by her teacher in the public school what "premium" she would get for her pains, sweetly replied, "I do not get anything; I am just doing it for the Lord." "You are a good girl," said her teacher, "I'll take a copy." Wiser heads can see in that little girl's remark, "just doing it for the Lord," the whole philosophy of missions.

The committee appointed some time ago by the Board of Trustees of Howard College, consisting of Mr. James B. Ellis, of Dallas county, Rev. A. C. Davidson, of the Southside church of Birmingham, and Dr. B. D. Gray for the First Baptist Church of Birmingham, met with a number of Baptists from different parts of the State at the Exchange Hotel in Montgomery last week. Matters of great moment to the College were discussed. It is understood that some pleasing announcements will be made about the College at an early day.

I trust that we will not ignore the appointment of a Fifth Sunday meeting, beginning at Trinity on Friday before the 5th Sunday in March. We want to make it a general rally for missions, education, colportage, evangelist and church development and every good work that will glorify our Redeemer's name. Let every church send delegates. There is some very important business that we as a body should consider at this meeting. Trinity church offers free entertainment. —M. Briscoe, Evangelist and Colporteur.

Mine is a hard field. My work has been almost exclusively in the back rural districts. I have been enabled by God's spirit to hold some very good services, to visit many homes, and tell to the inmates the old, old story; have seen several accept Christ, and many drooping spirits revived and the hard-hearted moved to penitence. Have also placed a number of Bibles in homes destitute of them. Have also introduced several copies of Baptist literature and have sown down my fields in mission tracts and urged the claims of Christ. —Marion Briscoe, Danville, March 15th.

The following is from the Marion Standard: The protracted services at the Baptist church are evidence of the interest that the Marion public and the schools take in real plain gospel preaching. It is told by one who knew the late, but greatly beloved, Phillips Brooks, of Boston, that wherever he preached he drew crowds by his earnest eloquence, and not realizing that his fame drew the throng he said with such simplicity, "You need not tell me that people do not hunger and thirst after righteousness, just look at this crowded house, this eager mass of listeners flocking to hear the blessed news." Mr. Quisenberry is putting it so clearly and plainly, yet so lovely, that men are anxious to go and hear the great truth of the love of God in the gift of His Son.

The churches of the Troy association are to hold a New Century meeting at Brundidge, beginning at 7:30 p. m., Friday, 29th inst., and continue through the following Sabbath. The churches of the Salem association have been invited, through their executive committee, to meet with those of the Troy for the occasion. It is requested that members of the churches of both associations shall attend and participate freely in the proceedings, even though they be not appointed as messengers. Let them come in their own personal and fraternal capacity. The like invitation is extended cordially to ministers and other brethren of other associations. The good

people of Brundidge and vicinity are anxious to have their homes filled with guests. —Ex. Com. Troy Asso.

The announcement that Dr. B. D. Gray would attend the Century meeting of the Conecuh association which begins here on the evening of the 20th, was received with a real zest, Sunday. He's charming, personally, and the notable fact, that he is a most fascinating and intelligent speaker, is sufficient to guarantee his merit, and to foretell the reception that he will get from all participating. Moreover, his thoroughness of methods and noble efforts to accomplish the highest results all stand for the product and contribution of a master hand, and will add a charm that will enhance the interest of our meeting. The little primaries will vie with the songful Christians and apply their beautiful gift in a "living" object lesson—a "floral song," "The Singing Lillies," after which, with animation, they will recite Bible A. B. C.'s; and here's hoping that members of the association will not fail to come; visitors, also, will receive a glad welcome. —Greenville.

Please change my paper from Ft. Deposit to Mexico, Mo. Having resigned at Ft. Deposit, I will leave to-morrow. I am truly sorry to leave Alabama, and especially Ft. Deposit, for I have learned to love the grand old State devotedly, next to my native State, Kentucky. I feel that I am parting with many true and tried friends and I shall keep them in fond remembrance. I regret very much to leave such noble workers in the Master's vineyard as W. B. Crumpton, Miles, Bradley, Preston, Pope, Howard, Harris and many others whom to know is to love as friends and brethren. The lives of these heroic brethren have been an inspiration to me during my pastorate of nearly four years in the State. God bless the paper and the great work it is doing. I feel that I can't do without the ALABAMA BAPTIST, for it will bring glad tidings every week to me, though I be not an Alabama pastor, but hope to be again "some sweet day by and by." I bid you good bye, brethren; God bless the work and the workers. —T. J. Porter, Ft. Deposit.

Let the Brethren Keep "Self Denial Week." Too.

JNO. F. PURSER.

Before me lies a pile of leaflets, every one full of valuable information in reference to the New Century movement, the work of Home and Foreign Missions. These leaflets are wonderfully interesting, and cover the whole ground, discussing wisely and earnestly every phase of our mission work. They are furnished free to all who wish them; and I do not believe that the most callous person could read the series and remain cold, indifferent and inactive. But, alas! how can the careless, indifferent Baptists be persuaded to read and inform themselves, and go to work? The time is short, the "King's work" more than ever demands haste. In two months the Southern Baptist convention meets in New Orleans, when an account of our year's work will be rendered. None of us are satisfied with what we have done; but have we even tried as best we could to make glorious the opening of the new century by more earnest work for the Master? I can say, nothing new—nothing that has not been said, and better said, many times over, by our faithful brethren. I simply write to urge the Baptists of Alabama, to be more earnest and zealous in these remaining weeks of the Convention year. After after the apostolic method, "begin at Jerusalem," that is—work at home, and widen our sphere of work till it takes in the whole world. Our women are preparing for this week of self denial and prayer. Why cannot the brethren pray and give an extra offering, too? Let our prayers be earnest, our gifts large. If this special effort does not result in a great spiritual uplift, outpouring of missionary money, it will be our own fault. "According to your faith, so be it unto you." May the prayer of every soul be, "Lord, increase my faith." Brother pastors of Alabama, will you not lead your people in this good work? Brethren and sisters, will you not, every one of you, co-operate with your pastors in this last, strong pull for missions before our Convention in May? Let us work, let us pray, let us give, esteeming it a blessed privilege to deny ourselves for our Savior. —Opelika, Ala.

For the Alabama Baptist.  
Something of the Work at Lincoln, Eastaboga and Coal City Churches.

P. M. JONES.

I was called to the care of Lincoln church in February, 1899, and began work here in March, 1899. The church at the end of the first year secured my services for two Sundays per month, instead of one, as heretofore. In the summer of 1899 the church and pastor gave themselves into God's hands for service, and the result was one of those worked down revival, (as Bro. Crumpton calls them). The Lord was with his people in great power, and many souls were saved—41 accessions to the church. Shortly after this the church, willing to show her gratitude for such spiritual blessings, met in conference, and agreed to build a house for their pastor, which they did, leaving no debt upon the house. It is an elegant, seven-room building, an ornament to the town and a credit to the church. Surely "the Lord has done great things for us here, whereof we are glad." The Lord has many chosen people here zealous of good work, and may the Lord multiply their tribe.

It was my privilege to be with the Eastaboga saints in a revival the past summer. The Lord met with us in great power, and many were added to the church, at the close of the meeting. The church asked for my services for one Sunday per month, which was granted. The church here, though weak, financially, and numerically, are wideawake to the Lord's work. At our Sunday morning services in February the church made a free will offering to our State mission work, amounting to \$20.00 in cash. The outlook here is hopeful. To know this people is to love them. The Lord continues to bless the work here.

I was called to the care of Coal City church in November last. The work here is progressing nicely. This church is also composed of some of God's noblest of earth, a people worthy of love and labor. The fields seem white unto harvest, and may our harvest there be great. There are many unsaved ones here, but we hope, ere long, to lead them to the blessed Savior. The church seems to appreciate the pastor, and stands ready to assist him in every good work.

Truly, I can say, like David, "The lines have fallen to me in pleasant places," and from the depth of my heart I can say, thanks be to God for such a field of labor!

God bless the paper. It seems to grow better and better.  
Lincoln, Ala.

For Impaired Vitality

Take Horsford's Acid Phosphate.

Half a teaspoonful in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

We estimate a friend's love not so much by what he gives to us as by what he gives up for us.

Hearts may be attracted by assumed qualities, but the affections are not to be fixed but by those that are real.

You know that your friend rebukes you for your good; but you should accept an enemy's rebuke as of equal benefit.

Life needs the inspiration of hope. Amidst business, perplexities, and family cares we should sink in despair did not the future hold out cheering prospects.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers, in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 835 Powers Block, Rochester, N. Y.

FOR OVER FIFTY YEARS

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children's teething. It soothes the child, softens the gums, always all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

## SAVE YOUR HAIR

### With Shampoos of Cuticura Soap and Light Dressings of Cuticura

This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates hair follicles, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

### Millions of Women Use Cuticura Soap

Assisted by CUTICURA OINTMENT for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, in the form of baths for annoying irritations, inflammations and chafings, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and many sanative antiseptic purposes which readily suggest themselves to women and mothers, and for all the purposes of the toilet, bath and nursery. No amount of persuasion can induce those who have once used them to use any other, especially for preserving and purifying the skin, scalp and hair of infants and children. No other medicated soap ever compounded is to be compared with it for preserving, purifying and beautifying the skin, scalp, hair and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath and nursery. Thus it combines in ONE SOAP at ONE PRICE, viz., TWENTY-FIVE CENTS, the BEST skin and complexion soap and the BEST toilet and baby soap in the world.

Complete External and Internal Treatment for Every Humor, \$1.25. Consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle; CUTICURA OINTMENT (50c.), to instantly allay itching and irritation and soothe and heal, and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. Sold throughout the world.

## Sunday School Board,

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, Cor. Secretary.

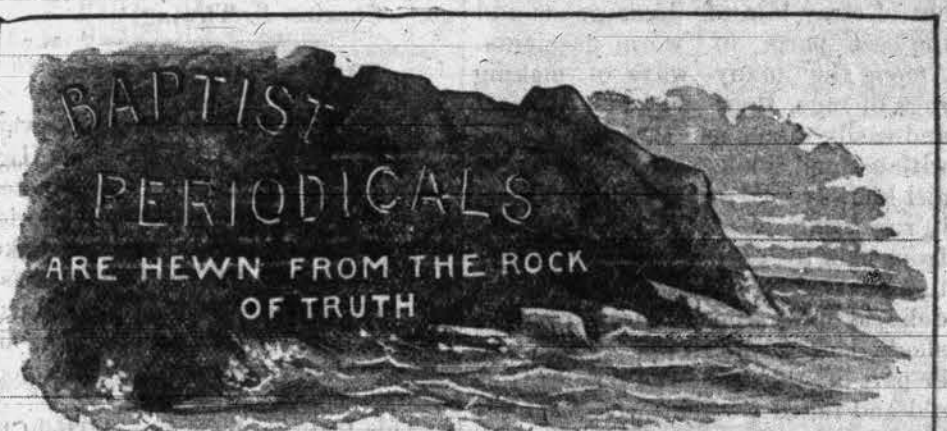
Have you seen a copy of *KIND* All Periodicals were changed and WORDS in its new and enlarged much improved with January issue.

Price List Per Quarter.	
The Teacher	25 cts.
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Kind Words (wkly) 8 p. enlarged	13
Kind Words (semi-monthly)	6
Kind Words (monthly)	4
Child's Gem	4
Bible Lesson Pictures	75
Picture Lesson Cards	25

B. Y. P. U. QUARTERLY For Young People's Prayer Meetings. Per quarter, 10c single copy; ten or more to same address, 6c each.

### BAPTIST SUNDAY SCHOOL BOARD,

167 North Cherry Street, Nashville, Tenn.



QUARTERLIES		MONTHLIES	
Senior	4 cents	Baptist Superintendent	7 cents
Advanced	2 "	Baptist Teacher	10 "
Intermediate	2 "		
Primary	2 "		
LESSON LEAFLETS			
Bible	1 cent each	HOME DEPARTMENT SUPPLIES	
Intermediate	1 cent each	OF ALL KINDS. QUARTERLIES	Price
Primary	1 cent each	Senior	5 cents
		Advanced	3 "
Picture Lessons			
Bible Lesson Pictures			
ILLUSTRATED PAPERS			
Price, per quarter per year			
Young People (weekly)	13 cents	50 cents	
Boys and Girls (weekly)	8 "	30 "	
Our Little Ones (weekly)	6 "	25 "	
Young Reader (semi-monthly)	4 "	16 "	
Young Reader (monthly)	2 "	8 "	
(The above prices are all for clubs of five or more.)			
Good Work (New), in place of "The Colporteur," (monthly)			
per year, in clubs of ten or more, 20 cents per year.			

American Baptist Publication Society  
SOUTHEASTERN BRANCH: 69 Whitehall Street, Atlanta, Ga.

PLEASE, BRETHREN.

I need to complete my file the following minutes:  
Cleburne, Clear Creek, Geneva, Harmony, Mt. Moriah, Mud Creek, Mt. Carmel, Southeastern, Sipsey, Yellow Creek.  
Will the brethren help me at once to get all these as soon as printed?  
W. B. CRUMPTON.  
Montgomery, Ala.  
It is a fraud to conceal a fraud.

### The Orphans' Call.

A four-page monthly published at Evergreen, and devoted to the interests of our Baptist Orphans' Home. It needs a press. Subscribe for it. 25 cents a year. 12-11  
Those who are industrious in any calling are capable of further blessings; whereas the idle are fit for nothing but temptation.  
Indifference wins no prizes either of indifference or affection.



For the Alabama Baptist.

## GETHESEMANE.

When the clouds hang dark and low,  
When thy life is filled with care,  
When thy tired heart aches so,  
With the burdens thou must bear,  
Oh! weary soul, go rest thy head  
Neath the shadow of His wing.  
He will soothe each aching wound,  
He will teach thy heart to sing—  
"Must Jesus bear the cross alone,  
And all the world go free?  
No, there's a cross for every one  
And there's a cross for me."

When with doubts and fears oppress'd,  
And His face is hid from thee,  
When thy soul can find no rest,  
Oh! fainting heart—Gethsemane!  
He would know thy love for Him,  
He would have thy faith to cling,  
Look soft! Thine eyes, tho' dim,  
Will pierce the gloom. Oh! then to sing—  
"Simply trusting every day,  
Trusting through a stormy way;  
Even when my faith is small,  
Trusting Jesus—that is all."

Selma, Ala.

For the Alabama Baptist.

## Rug Making.

A. M. H.

An economical way to get a nice collection of rugs is to watch the carpet stores for remnants. These are sold quite cheap in yard and half lengths. Very handsome rugs may be made by purchasing short lengths of Moquette or Wilton velvet and hemming the ends. Three-ply ingrain or Brussels make neat and durable rugs, but two-ply, because of its lighter weight, will not keep its place so well, and rugs should be heavy enough to lie on the floor without turning up at the corners, and, on the other hand, they should be light enough to be lifted and easily cleaned.

Remnants should be selected with regard to the design, as some patterns are much more suitable for rugs than others, and yarn fringe can be bought for the ends of the rug with colors to match so exactly that the finished rug will resemble the regular woven article. But even these remnants are not always within our means, and very handsome rugs may be made at home with but little time or expense.

Very neat and durable rugs may be made from bits of ingrain carpet. New pieces can be bought for a very small sum, but old carpets can be used after cleaning thoroughly. Cut into bias strips a little more than one inch in width, and ravel out one half inch. Then sew these strips on a firm foundation, overlapping them so that only the fringe is visible. The strips can be sewed on the machine and they must be stitched smoothly.

Very pretty rugs may be made out of stray bits of dress goods and the best parts of worn garments. Among the many ways of making rugs of rags, there are none so neat and easily made as those crocheted with a small hook, and nearly every girl knows how to crochet. A lovely rug, oval in form, was shaded from pink to garnet. The foundation chain and first two rows are a delicate pink; next three rows a shade darker, and so on. The greater part of this one was made from old and faded woolen pieces, colored red with the diamond dyes for wool, but cotton pieces colored with the dyes for cotton will make a serviceable rug. The different shades of the same color are produced by using the dyes in different strengths. The pieces are cut into fine even strips as for carpet rags, then crocheted in single crochet into rugs of the desired shape and size.

## FOR THE BOYS.

Advantages of Being a Country Boy.

No. 1.

Has the boy who is country born and bred any advantages over the city boy? Are there any real compensations for the loss of those opportunities of culture and development which are supposed to be peculiar to city life? Has the boy raised on the farm no substantial consolations? Does he enjoy no special and exclusive opportunities which do not fall to the lot of the city boy? This is the subject which has held the attention of the group of distinguished contributors whose views, prepared especially for the Christian Herald, are given below:

The first advantage of a country boy is that he has grown up face to face with realities, and knows that there are such things and how to master them. I value no part of my own education more than what I

learned on a farm, not that I want to do any of those things now, but the habit of meeting things squarely and doing them was a vital part of my education. The horizon of the farm is narrow, but that is good for a boy. It leads him to see. To get face to face with nature and action, is the purpose of the "nature study" and "manual training" which in the city schools imperfectly take the place of farm life and farm work.

Minor advantages of the farm are its health and freedom, the absence of wasteful leisure, and the certainty of mastery over the horse; a thing without which no man should be turned loose in the world as educated. But first of all I place the contact with realities and the need of the country boy to meet and master them for himself.—David Starr, Jordan.

Among the chief advantages of being a country boy are the advantages of simplicity of life and of freedom of conduct. In a simple life the boy eats plain food, wears plain clothes, sits on plain chairs, sleeps in a plain bedroom and associates with plain people. He is free from luxurious living and elaborate conditions. He knows nothing of the splendor that man makes. The necessities that are brought to his home every day and the natural means of filling them are present. His life is quite Homeric. He waits on himself. If he wants anything done, he does it himself. He earns the little spending money which he has, and often transmutes that little spending money into money saved. He comes close to nature in his moods of rest and reflection and he works hand in hand with nature in his every endeavor. He is content with little, or rather his little he converts into much. Such a life and condition help to make a man who emphasizes the realities of character and who is able to put the power values on all the elements which go to constituting the great world of humanity.

A second advantage is the advantage of freedom of conduct. How free is the country boy! The fields and the forests are his playgrounds, the ponds his race course; the trout brooks his private preserve. The steers and colts his co-workers, and all the children of the neighborhood are his playmates. His nursery the mows and the bays of the barn, and the wood shed, which unites the house and the barn, is his trotting park. He is not "cribbed, combined or confined." His horizon is not a sky-line made by rows of brick blocks. He sees the sun rising above the great valleys and he sees it set behind the everlasting hills. His world is a big world and in it he is free to come and go.—Charles F. Thwing.

## HANDSOMEST AND FASTEST TRAIN.

Leaving St. Augustine, Fla., every day except Sunday at 12 o'clock High Noon, the handsomest and fastest train ever operated between Florida and the North and Northwest makes a smooth quick run for Chicago, passing Jacksonville at 1:05 p. m., Macon at 8:20 p. m., Atlanta at 10:35 p. m., arriving Cincinnati at 12 o'clock noon and Chicago at 8:30 p. m.

This train is known as "The Chicago and Florida Special," and is a solid Pullman-Vestibule train, of Drawing Room Sleeping Cars, Observation Cars and Dining Cars, St. Augustine and Jacksonville to Chicago, through without change. The route of this elegant train is via the Florida East Coast Railway, St. Augustine to Jacksonville; Plant System Jacksonville to Jesup, Southern Railway Jesup to Chattanooga, Queen & Crescent Route Chattanooga to Cincinnati and from Cincinnati to Chicago the trains run over the Big Four Route, C. H. & D.—Monon Route, and Penna Lines on alternate days, leaving St. Augustine Mondays and Thursdays via Big Four Route; leaving St. Augustine Tuesdays and Fridays via C. H. & D.—Monon Route; leaving St. Augustine Wednesdays and Saturdays via Penna. Lines.

By using this train out of St. Augustine and Jacksonville passengers are only one night out to Chicago, the run being made between St. Augustine and Chicago in 32 hours and to Cincinnati in 24 hours.

Through Sleeping Cars are also operated on this train between St. Augustine and Detroit, Mich., Cleveland, O., and Pittsburgh, Pa., leaving St. Augustine for Detroit daily except Saturdays and Sundays; for Cleveland daily except Sundays and for Pittsburgh Wednesdays and Saturdays only.

## The Law of Displacement.

The law of displacement plays a large part in Christian growth and ought to play a much larger. To get the air out of a glass standing on your table is perfectly easy. All that is necessary is to fill the glass with water. Oh, that we might all carry this law over into spiritual things! The world has become sick and weary of this senseless tirade of the pulpit against dancing and card playing and theatergoing and kindred amusements. Should the Christian patronize these places? Can he grow in soul power if he repeatedly does so? No, with terrific emphasis. Why not, then, continue tirade and invective and philippic against these amusement-befogged Christians? Sit down opposite your empty glass on your table and belabor it for being filled with air! How long will it take you thus to drive out the air? Attempt it in the right way and you can do it in a second. Very little has the pulpit accomplished by its invectives against dancing. I do not say that it has accomplished nothing. But the same effort to fill these weak Christians with scripture truth would have accomplished vastly more.

And right here I strike a point which makes my righteous indignation rise almost beyond restraint. Why do we Baptists go on ordaining men who are so woefully lacking in the requisites to teach the people to whom they are to minister? Can we ever build up a spiritual people until we stop it? In the last six years more than twenty-five men have been ordained into the Baptist ministry on the Pacific coast; and more than half of them did not have education enough to enter a high school. Such a ministry will never educate our people in the deep things of the kingdom of God. If we Baptists are to build up a spiritual membership, if we are to fill our people with divine truth as to drive out of our hearts love for unholy amusements, if we are to see our people develop as they ought in spiritual power, if we are to build up a Bible indoctrinated membership, there must be some effective way devised of preventing so many unprepared men from securing denominational recognition as Baptist ministers.—Pacific Baptist.

## DROPSY

A sure cure for Dropsy. 5 Days' treatment sent to any address in the United States upon the receipt of \$2.00. Thousands of Testimonials. Write for full information at once.

O. E. Collum Dropsy Medicine Company, 806 AUSTELL BUILDING, ATLANTA, GA. 11-13L.

## A SUPERB GRIP CURE.

Johnson's Tonic is a superb Grip cure. Drives out every trace of Grip Poison from the system. Does it quick. Within an hour it enters the blood and begins to neutralize the effects of the poison. Within a day it places a Grip victim beyond the point of danger. Within a week ruddy cheeks attest return of perfect health. Price 50 cents if it cures. Ask for Johnson's Chill and Fever Tonic. Take nothing else. 8-1y

## FAT REDUCTION.

Mrs. M. Dumar studied the reduction of human fat for over 20 years, with the greatest specialists in Europe and America. Over 10,000 grateful patients attest her success. Her treatment is not "Banting," nor starvation diet. She protests against the "Free Trial Treatment" fraud, so often advertised. Her's is no "Monthly Payment" scheme. Mrs. Dumar's treatment is endorsed by the Colleges of Physicians and by "The United States Health Report." Her total charge is \$1, which pays for prescription, for medicine sold in all first-class drug-stores, full instructions as to the treatment, and everything necessary to reduce one pound or more a day. No extra charges. No wrinkles and no injury to health.

FROM NEWSPAPER EDITORIALS. The patients of Mrs. Dumar are legion, and all of them are her friends.—Weekly Tribune and Star.

Twenty odd years she has spent in serving her sister-sufferers, and all have benefited by her treatment.—Family Physician Magazine, N. Y.

For many years this successful specialist has been curing excessive fat, and we (acknowledged to be the highest American authority on all matters pertaining to health, sanitation and hygiene) feel authorized to recommend this treatment.—United States Health Report.

If you find this treatment not based on common sense, and find it doesn't work, she will send you \$1 back. If you question the value of this treatment, ask any proprietor of a first-class newspaper. They all know Mrs. Dumar and what she has done. She has not published a testimonial in years. She does not need to. Her work is too well known.

If you are interested in reducing flesh and believe that a sure, guaranteed reduction (as promised above) is worth \$1 to you, mail that sum in bill, stamps or Money Order to

MRS. M. DUMAR, 15 West 28th St., New York.

3 137w

## IT'S THE MISSION

OF THIS STORE

To supply the people of five states with everything in any way pertaining to music—any kind of Musical instrument—any article of musical sundries—any piece of sheet music—any music book published in the wide world. Also Sewing Machines of every grade, models and attachments for every make of machine—graphophones and records. For any of the above, or Pianos and Organs, you can save money by going to

## E. E. FORBES

Montgomery, Ala.

Branch Houses at Anniston, Birmingham and Rome, Ga.

## HOWARD COLLEGE

For Young Men.

A MILITARY COLLEGE under the auspices of the Alabama State Baptist Convention.

ESTABLISHED IN 1841.

Located at East Lake, Ala., on west side of Red Mountain, six miles from Birmingham, with which city it is connected by electric cars. Superior instruction in English, French, German, Ancient Languages, Mathematics, Natural Sciences, Mental and Moral Sciences, Pedagogy, Elocution, etc. Regular course in Biblical Literature. Also Preparatory and Business Courses. FREE Tuition to Baptist Ministers. Half Tuition to Ministers' Sons.

## Terms Reasonable.

The policy of the Howard is to furnish the "Cheapest" Instruction, but to give a Broad and Thorough Education at the Least Cost for the grade of work done. Excellent Chapel, Society Halls, Dormitories, Bath Rooms and Gymnasium. Religious and Moral influences good. No intoxicants can be sold within three miles of the College.

For Catalogue and particulars write to

F. M. ROOF, President, East Lake, Ala.



## MAKE YOUR HENS PAY THIS WINTER

It's easy when you know how. Winter eggs are worth twice the average price. You will get the eggs in the winter if you feed your hens on green cut bone prepared with our famous

## DANDY GREEN BONE CUTTERS.

They leave nothing to be desired. Prepare the bone exactly right for chicks or fowls. No danger of choking. Makes hens lay, broilers and ducklings grow. Hand and power. Send for catalogue.

ON MANUFACTURING CO. Box 28, Erie, Pa.

## Are You a Farmer? . .

Do You Want to Keep in Direct Touch with the Latest and Best Methods of SUCCESSFUL FARMING? . .

Practical Farmers, men who have made money on the farm, edit and contribute to the columns of THE SOUTHERN CULTIVATOR.

Bright, live subjects are discussed from a practical standpoint in every issue. Information and experiments are given that will prove valuable, save expense, and suggest lines of work that will better the condition of every "Tiller of the Soil."

The Southern Cultivator is mailed its subscribers on the 1st and 15th of each month. Send 25 cents in stamps, and the paper will be sent you three months on trial. Address

THE CULTIVATOR PUBLISHING CO., Atlanta, Ga. LARGE CASH COMMISSIONS WILL BE PAID LIVE HUNTING AGENTS.

Rates on Plant System. Mileage Tickets in Florida.

Reduced.

Plant System reduced price of mileage tickets good in Florida on the 25th instant to \$25.00. Mileage tickets may, therefore, now be purchased of the Plant System agents, good in states of Florida, Alabama, Georgia, South Carolina and over the Atlantic Coast Line, R. F. & P., and Pennsylvania Railroad between Quantico and Washington, at \$25.00.

A cheap and convenient method of traveling. The interchange features of Plant System mileage books fill a long-felt want.

Mileage books in the hands of passengers, contracts of which do not admit of their use in Florida, will be honored by conductors in Florida regardless of such restriction, upon presentation. See ticket agents or write B. W. WRENN, P. T. Mgr., Plant System, Savannah, Ga.

"There is something very sad to me about wedding bells," remarked the spinster. "Yes," agreed the crusty bachelor; "they affect me like the moan of the tied."

God's judgments are not subject to any man's review.

## GARDEN SEEDS

All package seeds sold for 2½ cents a package—same quantity you have always paid 5 cents for. Write for

JACOBS' 1901 ILLUSTRATED SEED CATALOGUE FREE

And see how low you can buy the very best seeds. Write for it—right now. JACOBS' PHARMACY, Atlanta, Ga.

## MORPHINE

Optium, Laudanum, Cocaine and Liquor habits permanently and painlessly cured at home. No detention from business; no inconvenience; action immediate; leaves system of patient in a natural and healthy condition without any desire for drugs. Cures guaranteed for \$10. Write for particulars.

DR. LONG & COMPANY, ATLANTA, GA. Ref.: Capital City Nat'l Bank, Atlanta.



## CHURCH BELLS

Chimes and Peals. Best Superior Copper and Tin. Outset price. MORGAN BELL FOUNDRY Baltimore, Md.



# Open for Business.

The following article, in the form of a railway schedule, is said to have been written by a young man who is serving a life sentence in the Mississippi penitentiary for killing his companion while on a drunken gambling spree. The young man was of a good family in good circumstances, but as the parents were negligent as to their attendance upon religious observances, the young man fell into evil company—yielded to the wine cup. Since he entered prison he has been converted. It is hoped that the publication of this schedule will do good. It is prepared by one who has traveled over the road:

## The Black Valley R. R.

Standard Gauge, International Line, Chartered under the Laws of the States. No Stop over Checks. No Return Trains.

### Stations on the Main Line.

Arrive	Cigaretteville.....	7:30 a. m.
Leave	Cigaretteville.....	7:30 "
	Mild Drink Station.....	7:45 "
	Moderation Falls.....	8:00 "
	Tipplersville.....	9:00 "
	Topersvale.....	10:00 "
	Drunkard's Curve.....	11:00 "
	Rowdy's Wood.....	11:30 "
	Quarrelsburg.....	noon
Remains one hour to abuse wife and children.		
Leave	Quarrelsburg.....	1:00 p. m.
Arrive	Lusty Gulch.....	1:15 "
	Bumer's Roost.....	1:30 "
	Beggar's Town.....	2:00 "
	Criminal's Rendezvous.....	3:00 "
	Deliriumville.....	4:00 "
	Rattlesnake Swamp.....	6:00 "
	Prisonburg.....	8:00 "
	Devil's Gap, (brakes all off).....	10:00 "
	Dark Valley.....	10:30 "

Passengers may feel some discomfort inhaling sulphurous fumes, but never mind, there is no way to return.

ARRIVE DEMON BEND..... 11:30 p. m.

Don't get frightened at the dying groans you may hear.

ARRIVE PERDITION..... Midnight.

Many passengers relieve themselves of all anxiety by committing suicide.

Tickets for sale by All Barkeepers.

### ANNUAL STATEMENT.

Our very popular line carries annually 400,000 paupers. Brings misery and woe to 2,000,000 persons. Dispatches into eternity 600,000 unprepared souls. Carries 600,000 drunkards. Conveys 100,000 to prison. More immigration passes annually over our line than any other. We positively refuse to be responsible for the poverty and want of the widows and orphans of those who ride over our line. They may ride with us if they pay the fare. Our employees are paid promptly. See Romans 6:23.

N. B.—The great License Law, under which we operate, relieves us from all responsibilities for accident and suffering along our line, or that is caused by our employees. We insist that all attempts by silly women and enthusiastic preachers and church members to stop our business by invalidating our charters are in direct opposition to the great doctrine of "Personal Liberty."

We hereby give notice, that any woman who dares to oppose our most lucrative business will be branded a "crank," and that any man who dares to oppose us will be denominated a "bolter" from some one of the great political parties, and he takes the risk of losing his political influence.

D. E. VIL, General Manager.

A. L. COHOL, Agent.

General Missionary Conference, M. E. Church, New Orleans, La., Apr. 24th to 30th, 1901.

On account of the general Missionary Conference of the M. E. Church, South, at New Orleans, La., April 24th to 30th, 1901 the Alabama Great Southern Railroad will sell tickets from all points on its line to New Orleans, La., and return at rate of one fare for the round trip. Tickets will be sold April 22d, 23d, and 24th, 1901, with final limit to return until May 2d, 1901.

For further information call on Alabama Great Southern Railroad Ticket Agents.

#### HOW TO GET TEACHERS.

The right teacher in the right place is all important. Be careful. Address J. M. DEWBERRY, Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to schools, colleges and families, free of charge, throughout the South and Southwest. His service is prompt and reliable.

Efficient teachers desiring information should write for circulars.

Good humor is the health of the soul; sadness its poison.

#### The Distinguishing Doctrines of Baptists.

BY J. B. MOODY, D. D.

This book is composed of a series of lectures delivered at the Southwestern Baptist University and published in the Baptist and Reflector. The lectures were heard and the articles read with the deepest interest, and there were numerous requests that they should be put into permanent form. The following are the subjects discussed: The Letter and the Spirit, The Natural and the Spiritual, Regenerated Church Membership, Church Government. The book is neatly bound in cloth. It contains an excellent likeness of its author. It numbers 206 pages. The price is 75 cents. For sale by the Baptist and Reflector, Nashville, Tenn.

The happy state of mind so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we possess. He who wants little always has enough.

#### Alabama Sunday School Convention.

The Eighteenth Annual Convention of the Alabama Sunday School Association will be held in Talladega, Ala., Tuesday, Wednesday and Thursday, April 9-11.

The basis of representation is as follows, to-wit: Five delegates at large from each county, all ministers of the gospel, the superintendent and two delegates from each Sunday school.

The railroads of the State have granted reduced rates to delegates attending the Convention. Each delegate desiring to obtain the reduced rate must purchase a ticket to Talladega at the regular tariff rate and at the same time procure from the ticket agent a certificate of the standard form. If through ticket cannot be procured at the starting point, the person should purchase to the most convenient point at which such ticket can be obtained and there repurchase to Talladega, procuring a certificate from each agent from whom a ticket is purchased. Tickets for the return home will be sold at one-third the first class tariff fare to persons holding certificates properly signed by the officers of the Convention.

The delegates attending the Convention will be entertained by the Sunday school workers of Talladega. The delegates attending the Convention should send their names to Rev. J. W. Newman, Talladega, Ala., Chairman Committee on Entertainment.

#### CURES OLD SORES, ACHES AND PAINS.

Impure Blood—Treatment Free.

Mrs. Frances J. Williams, Grand Cane, La., writes: "I had a very painful chronic sore on leg about size of half dollar, my general health was bad. I was weak, my blood was thin and poor, had aches and pains. Ordinary treatment failed, but six bottles of B. B. B. purified and enriched my blood, healed the sore, stopped all the aches, and made me strong and healthy. I recommend all sufferers to try B. B. B. Is your Blood Pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching Bones or Back? Eczema? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath? Ulcers? Cancer? Catarrh? If so, purify your Blood by taking Botanic Blood Balm. It makes new, rich blood, heals every sore and gives a clear, smooth, healthy skin. B. B. B. cures when all else fails. Free trial treatment free by writing to WOOD B. B. B. CO., 18 Mitchell Street, Atlanta, Ga. Describe trouble, and free medical advice given. Over 3000 voluntary testimonials of cures by B. B. B."

The American Baptist Publication Society has done a good thing in changing *The Colporter* to *Good Work*. In some respects the papers are similar, but *Good Work* has a larger scope and contemplates subjects and discussions which did not belong to *The Colporter*. The new paper is an attractive sixteen page monthly, well illustrated, progressive, suggestive, and eminently helpful in every department. Attention is called to the fine premiums offered. Send to 1420 Chestnut Street, Philadelphia, or to the nearest branch house, for any further information. See advertisement.

### Plant System Florida and Cuba.

JAN. 27th.	NO	92	58
Lv. Montgomery.....	8 00am	7 50am	7 45pm
Ar. Troy.....	10 30am	8 40am	9 32pm
Ar. Ocala.....	11 30am	9 40am	10 47pm
Ar. Port Tampa.....	1 30pm	10 47am	11 55pm
Ar. Bainbridge.....	4 15pm	12 30pm	1 55am
Ar. Tallahassee.....	7 00pm	1 20pm	3 55am
Ar. Valdosta.....	2 40pm	4 30am	4 30am
Ar. Waycross.....	4 30pm	6 15am	
Ar. Jacksonville.....	6 20pm	8 30am	
Ar. Sanford.....	12 55am	2 30pm	
Ar. Ocala.....	1 15pm	3 30pm	
Ar. Port Tampa.....	5 30am	6 40pm	
Ar. Port Tampa.....	6 00am	7 50pm	
Lv. Waycross.....	8 45pm	10 00am	
Ar. Savannah.....	12 30am	12 45pm	
Ar. Charleston.....	6 35am	5 12pm	
Lv. Trilby.....	6 50pm		
Ar. St. Petersburg.....	10 00pm		
Lv. Montgomery, 3 p. m. At. Luverne, 6:45 p. m.			

No. 92 is a new limited vestibule train to Jacksonville without change, provided with elegant day coaches, Pullman drawing room, compartment, sleeping and dining cars.

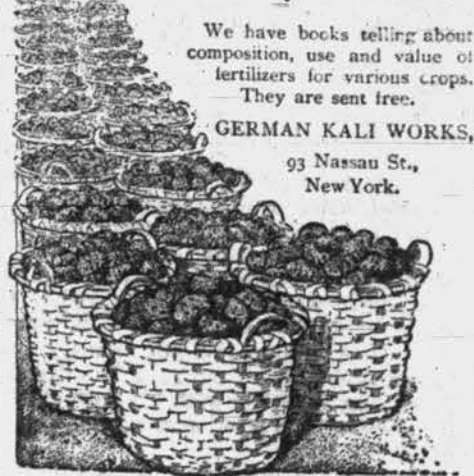
Trains arrive at Montgomery 8:10 a. m., 9:15 a. m., 7:30 p. m., 9:30 p. m.

Three ships a week for Key West and Havana.

Leave Port Tampa Tuesdays, Fridays and Sundays at 6:30 a. m.

For further information address, R. L. TODD, Div. P. A., Montgomery, Ala. B. W. WRENN, P. T. M., Savannah, Ga.

Two hundred bushels of potatoes remove eighty pounds of "actual" Potash from the soil. Unless this quantity is returned to the soil, the following crop will materially decrease.



We have books telling about composition, use and value of fertilizers for various crops. They are sent free.

GERMAN KALI WORKS, 93 Nassau St., New York.

#### Solid Wide Vestibuled Trains.

Lighted throughout with the celebrated Pintsh Gas. Finest Equipment operated in the South.

Note this Schedule. In Effect December 23, 1900.

	No. 4.
Lv. Montgomery.....	8:25 am
Ar. Tuscaloosa.....	12:18 pm
Ar. Tupelo.....	6:13 pm
Ar. Memphis.....	7:40 am
Ar. Hot Springs.....	5:30 pm
Ar. Jackson, Tenn.....	9:20 pm
Ar. Cairo.....	1:36 am
Ar. St. Louis.....	8:08 am
Ar. Chicago.....	4:30 pm
Ar. Waukegan.....	8:25 pm
Ar. Kansas City.....	5:30 pm
Ar. Omaha.....	6:15 am
Ar. St. Paul.....	7:45 am
Ar. Denver.....	6:30 pm
Ar. San Francisco.....	11:45 pm

Through train No. 3 arrives at Montgomery at 7:30 p. m.

For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala. For further information, call upon R. W. Smith, Passenger Agent, Montgomery, Ala. Southern Passenger Agent, No. 2 Commerce St., Montgomery, Ala.

Estab. '32 SCALES of every description. Satisfaction Guaranteed. Write for prices. JESSE MARDEN 109 S. Charles St., BALTIMORE, MD.

Morphine and Whiskey habits treated without pain or confinement. Care guaranteed or no pay. B. H. VEALE, Man'gr Lithia Springs Sanitarium, Box 3, Austell, Ga.

### PATENTS

CAVEATS, TRADE MARKS, COPYRIGHTS AND DESIGNS. Send your business direct to Washington, saves time, costs less, better service. My office close to U. S. Patent Office. FREE preliminary examinations made. Att'y's fee not due until patent is secured. PERSONAL ATTENTION GIVEN—15 YEARS ACTUAL EXPERIENCE. Book "How to obtain Patents," etc., sent free. Patents procured through E. G. Siggers receive special notice, with no charge. E. G. SIGGERS, 919 F ST., N. W., WASHINGTON, D. C.

THE PLACE TO GO: Ross' Barber Shop. (EXCHANGE HOTEL.)

\$900 YEARLY to Christian man or woman to look after our growing business in this and adjoining Counties to act as Manager and Correspondent; work can be done at your home. Enclose self-addressed, stamped envelope for particulars to H. A. Sherman, General Manager, Corcoran Building, opposite United States Treasury, Washington, D. C.

### FERRY'S SEEDS

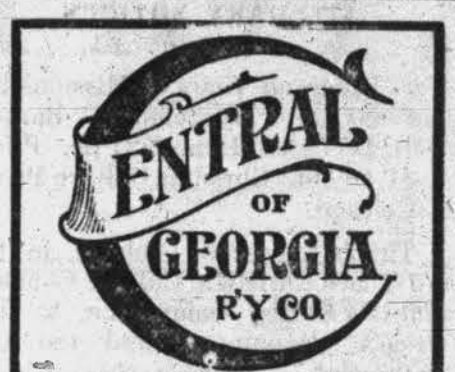
You know what you're planting when you plant Ferry's Seeds. If you buy cheap seeds you can't be sure. Take no chances—get Ferry's. Dealers everywhere sell them. Write for 1901 Seed Annual—mailed free.

D. M. FERRY & CO., Detroit, Mich.

### BELLS

See Alloy Church and School Bells at Headquarters The C. S. BELL CO. Philadelphia

COCAINE AND WHISKY Habits Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialist. Book on Home Treatment sent FREE. Address: B. W. WOOLLEY, M. D., Atlanta, Ga.



### Perfect Passenger Service.

The Direct Route Between All Principal Points IN

Alabama and Georgia.

PENETRATING THE Finest Fruit, Agricultural, Timber, and Mineral Lands IN THE SOUTH.

THROUGH RATES AND TICKETS FURNISHED UPON APPLICATION TO ALL POINTS

North, South, East, West.

Savannah Line

Central of Georgia Railway, Ocean Steamship Co.

FAST FREIGHT AND LUXURIOUS PASSENGER ROUTE

to New York, Boston and the East.

Complete Information, Rates, Schedules of Trains and Sailing Dates of Steamers cheerfully furnished by any Agent of the Company.

THEO. D. KLINE, E. H. HINTON, General Supt. Traffic Manager, J. C. HAILE, Gen'l Pass. Agt., SAVANNAH, GA.

### THE GREAT THROUGH CAR ROUTE



Double Daily Line of Palace Sleepers from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection for the North, East, West and South. For information as to rates, etc., see agent of the company or write to R. F. BRASLEY, Passenger Agent, Montgomery, Ala.

Wonderful Grate. Heats two rooms. Saves \$ in cost of chimney, and the fuel forever. Address BURNHAM GRATE CO., HUNTSVILLE, ALA.

UNLIKE OTHER BELLS BLYMYER'S CHURCH BELLS ARE LOWER PRICES OUTSTANDING QUALITY TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BUCKEYE BELL FOUNDRY Established 1857. The E. W. VANDERBILT CO., Cincinnati, O., U.S.A. Bells made of Pure Copper and Tin only. FOR CHURCHES, COURT HOUSES, SCHOOLS, etc. ALSO GUILDS AND PEALS. Makers of the Largest Bell in America.



## LITERARY NOTICES.

Two Thousand Years of Missions Before Carey. By Lemuel C. Barnes. D. D. Cloth, 12mo, 521 pp. Price, \$1.50 net. Christian Culture Press, Chicago.

This is the second volume in the Advanced Christian Culture Courses, and is a worthy companion to Dr. Price's "Monuments and the Old Testament." Its very title will be in the nature of a surprise to many who have been accustomed to think there was no such thing as missionary effort before the time of Carey. Nearly all the books on missions are devoted to the work of the last hundred years. Dr. Barnes is the first to give in a single volume a compact history of every important phase of missionary activity before Carey. His book bears the marks of thorough and painstaking investigation. It must have cost him a great deal of patient labor, for he has gone back to the original sources and gotten his material at first hand. Of course this greatly enhances the value of the book and gives it an authoritativeness that could not belong to a mere rehash of the work of other students. We regret that the author is quoting from the New Testament instead of the Revised Version instead of the Twentieth Century New Testament, which is rather an interpretation than a version and is not likely ever to come into general use. This, however, is a matter of choice.

The book contains excellent maps illustrating by colors the progress of missions throughout the world, and illustrations of typical missionaries, scenes and documents. It is bound in uniform style with Vol. I. of the series and has appropriate cover design. P.

Ecumenical Missionary Conference. New York, 1900. American Tract Society, New York. 2 vols., Cloth, \$1.50.

The report of the Ecumenical Conference on Foreign Missions has been somewhat delayed, owing to the magnitude of the work of publication. But those who may be fortunate enough to own these two volumes will commend the wisdom of the Publication Committee in deciding to do its work carefully and thoroughly, rather than sacrifice the highest utility of the book for the sake of the earlier publication. This work is a treasury of information on the subject of missions. It contains a carefully-edited report of the papers and addresses presented at the conference. These furnish the latest information from all parts of the great mission field, as well as the views of the leading workers with reference to the problems and methods of missions. All this matter is topically arranged, and a full index enables one easily to find what was said on any subject. The book contains (1) The Story of the Conference. (2) The Missionary Idea. (3) The Survey of the Field. (4) Missionary Work. (5) Appendix, with detailed program and Organization of the Conference, Statistics, Bibliography and Index. There are in all about 1000 octavo pages in the two volumes, and it is a marvel that they can be published in such handsome cloth binding for \$1.50. At this low price there is sure to be a great demand for them. And henceforth there is no excuse for any pastor's remaining ignorant of the great work of missions. By all means get this report. P.

The Distinguishing Doctrines of Baptists. By J. B. Moody, D. D. Baptist and Reflector, Nashville, Tenn. Price, 75 cents.

This volume consists of a series of lectures delivered at the Southwestern Baptist University, at Jackson, Tenn., and afterwards published in the Baptist and Reflector. The name of the author is sufficient indication of the character of the work. It is written from the point of view of the Landmarker, and therefore rejects the old Baptist doctrine of the invisible spiritual church. It is interesting to observe the author's evasion of the passage which speaks of the "general assembly and church of the firstborn." The emphasis laid upon the doctrine of the church seems out of all proportion in a volume of this title. Several of the distinctive doctrines of the Baptists are scarcely noticed.

A duty is no sooner divined than from that very moment it becomes binding upon us.

## OBITUARIES.

REV. E. T. SMYTH.

A brilliant star, by the Master, has been plucked from the galaxy of successful pastors, and gone to shine amid grandeur greater than earth had to give.

Rev. E. T. Smyth, one of the pioneer preachers of Calhoun and adjoining counties, was born in Laurens District, S. C., June 3, 1828. He removed to Calhoun county with his parents when in his seventh year, and was until his death a citizen of that county.

He was ordained in 1848, and used every laudable effort for the salvation of souls and the glory of God until stricken down with nervous prostration in 1890, after which he continued to preach, when able, until his death, February 17th, 1901. He preached his last sermon at Harmony church, from the text, "My purposes are cut off." He spent his last days with his daughter, Mrs. D. A. Long, and her family, near Choccolocco, who, with their undivided attention, together with his patient and devoted wife, nursed and ministered to his every want.

Bro. Smyth submitted to his suffering with meekness and bore it with resignation. When crossing the everlasting hills, he said: "I am nearly over." In a few minutes he dropped anchor in the city of gold. Had we possessed immortal cars we might have heard Christ astound the waiting throng with, "Well done." Had we possessed immortal vision we could have seen many of the beautiful gate waiting for him who, by his God-honored instrumentality, had turned from darkness to light.

He now rests from his labors, and his works, that were many, follow him, for he baptized and married a greater number of people than any minister in Alabama. He was the founder of the Calhoun Baptist Association, and presided at its first session, being a good parliamentarian. He was also the founder of the Calhoun County Baptist Sunday School Convention.

The deceased was pastor at Jacksonville, Oxford, Harmony, founder and pastor of the First Baptist church, Aniston, for a number of years. In 1861 he was elected captain of Co. C, 5th Ala. Battalion. He had been a member of the Masonic fraternity since 1851, and took the Royal Arch and Council degrees. He lived out his three score and ten years, like Paul, and in boldness of speech had the courage of his convictions. It can be truly said of him, "He fought a good fight, he kept the faith and finished his course with joy."

After a short funeral oration delivered by the writer, we laid his remains to rest in the cemetery at Harmony church, near the grave of the devoted worker, D. A. Long, his son-in-law, and husband of his surviving daughter.

Heflin, Ala.

J. A. SCOTT.

MRS. EMALINE C. JONES.

Whereas, It has pleased our Heavenly Father to bring to a close the beautiful life of Mrs. Emaline C. Jones; therefore be it resolved:

1. That the Ladies' Aid Society of the Woodlawn Baptist church sustains an irreparable loss. This "Mother in Israel" has long been an honored and loved member, her presence an inspiration to nobler living and her daily walk an outward expression of the Christ-spirit. A large-hearted sympathy, an utter unselfishness, and a loyal love for the Master were the beautiful links of a consecrated experience that combined to make her presence a benediction to others. Her completed life was as a sheaf of ripened grain, and her passing hence, crowned with all the spiritual graces that form the true gold of character, was the lovely sunset of a full and glorious day. The glow of that "radiance from afar" rests upon us. Realizing that another has been added to the great "choir invisible," we recognize that "All is of God that is, and is to be; and God is good."

2. That while we mourn with those who are nearest to her by earthly ties, we also rejoice in the rich heritage left to us in the influence of her Christian example, strengthening our common hope in immortality, the gospel and our heavenly home.

3. That this tribute of affection and appreciation be inscribed upon our minutes, a copy sent to the family, and one to the ALABAMA BAPTIST.

MRS. W. M. BLACKWELDER,

MRS. MONTGOMERY.

Committee.

MISS MARY ROLAN.

Only daughter of Mrs. Berta Rolan, died at her home in Pleasant Hill, Ala., Feb. 17th, 1901, after an illness of a few days. The deceased was twenty-four years of age, and had been a member of the Baptist church for several years. She was a young lady of grace and refinement, gentle and modest, and possessed a great degree of industry. The great loss to her loved ones is heaven's eternal gain. She is at rest from her labors, and we sorrow not as those who have no hope. God bless the bereaved ones. A FRIEND.

## Dr. Bull's COUGH SYRUP

Cures a Cough or Cold at once. Coughs, Croup, Whooping-Cough, Bronchitis, Croup and Consumption. Quick, sure results. Dr. Bull's Pills cure Constipation. 50 pills 10c.

## SONGS

Enough mailed FREE for your Sunday-school to try. Superintendents write me. CHARLES D. TILMAN, 22 Forsyth Street, Atlanta, Ga. 10-41

For the Alabama Baptist. Letter From Cuba.

C. D. DANIEL.

A friend sent me a bundle of papers, among them was the ALABAMA BAPTIST. It was a great treat. Alabama is my native State. I was born near Fort Claiborn. My father emigrated to Brazil at the close of the civil war when I was only eight years old. After a seven years' residence in Brazil we came back to the United States and located in Texas. In Texas I was born again, educated, married and returned to Brazil as a missionary. After five years' work as missionary in Brazil I had to return to Texas to save my wife's life. I was then pastor of a church eight years in San Antonio, Texas. On January 1st, 1901, I left my home in San Antonio to become missionary of the Home Mission Board in Cuba. In all these years of wandering and work, I have never forgotten my native State. When I received your paper I decided I would give your readers a brief account of myself.

Cuba is a great mission field, with prospects as bright as the promises of God. The Baptist outlook is especially fine. Cubans are democratic in principle. Their motto is: "Liberty or death," hence when converted they become first class Baptist timber. No mission field in the world can boast of a more intellectual band of preachers than the Cuban Baptist Mission. A. J. Diaz, of Havana; J. V. Cova, of Matanzas; Bro. Ohaloran, of Cienfuegos; A. U. Cabrera, of Santa Clara, and Dr. Rodriguez, of Sagua la Grande, are educated gentlemen, worthy and well qualified for the great work entrusted to them. With wise, consecrated leadership, Baptist principles will predominate in the new Cuba of the future. The one great need in Cuba at present is: Houses of worship. All our Cuban churches, except Ha-

vana, worship in rented houses. Southern Baptists should raise next year at least \$50,000 for church houses in Cuba. It would put our work on a solid basis for all time to come.

No. 69 Prado, Havana, Cuba.

## MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir. Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1.00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

## At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLRED,

Door-keeper Ga. State Senate.

State Capitol, Atlanta, Ga.

## Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM.

Salem, N. C.

## Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

mch-apl

## B. M. WASHBURN,

Montgomery, Alabama.

119 Commerce Street.

DEALER IN

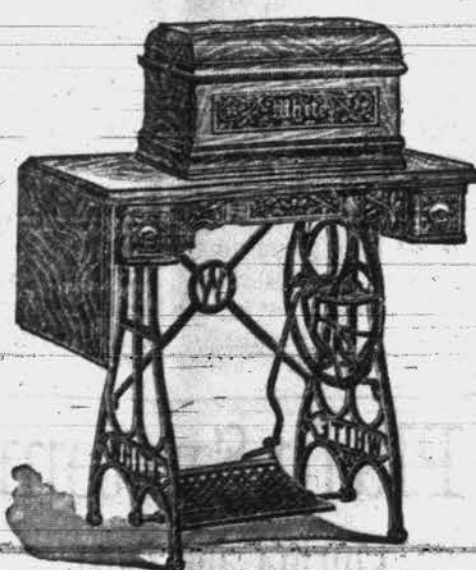
Buggies, Carriages, Phaetons, Wagons, Harness, &c., &c. Quick sales and small profits. Call and see me, or correspond with me before purchasing.



My Goods will Suit You in Price and Quality.

Say that you saw it in the ALABAMA BAPTIST.

11-St



## Repair Department.

I have the best fitted up Repair Department in the South, and can properly repair any make of Sewing Machine on earth.

I also repair Guitars, Violins, Mandolins, Banjos, Music Boxes, Phonographs, Pianos, Organs, &c.

If you wish to buy a Sewing Machine, write me in regard to my TEN DOLLAR MACHINE. I can sell you a first class machine for \$10.00.

## R. L. PENICK,

119 DEXTER AVENUE,

MONTGOMERY, ALA.

## MORTGAGE SALE.

Under and by virtue of the power of sale contained in a mortgage executed by D. C. Davenport to Mrs. Mary E. Jurey, on the 5th day of February, 1897, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Book 148, at page 18, one of the conditions of which has been broken, the undersigned will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Monday, the 15th day of April, 1901, the following described property contained in and conveyed by said mortgage, situated in the county of Montgomery and State of Alabama, to-wit: That certain lot situated on the north-east corner of Jeff Davis and Cleveland Avenues, fronting fifty feet on the east side of Cleveland Avenue and running back, east, along the north side of Jeff Davis Avenue, one hundred feet, more or less.

MARY E. JUREY, Mortgagee.

P. C. MASSIE, Att'y for Mortgagee.

11-4v

## MORTGAGE SALE.

Under and by virtue of the power of sale contained in four mortgages executed by H. A. Osteen to Mary E. Jurey, on the 21st day of July, 1900, and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Book 164, at pages 106 to 112, one of the conditions of which has been broken, the undersigned will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Monday, the 15th of April, 1901, the following described property contained in and conveyed by said mortgage, situated in the county of Montgomery and State of Alabama, to-wit: The east half of Block Fifty-four, according to the plat of the Highland Park Improvement Company dated March 11th, 1898, and recorded in the office of the Judge of Probate of said county, in the Plat Book, at page 1064.

MARY E. JUREY, Mortgagee.

P. C. MASSIE, Att'y for Mortgagee.

11-4w

## Family Record.

One of the most handsome pictures in colors.

The Record rests upon a background of pure Solid Gold, in the shape of a handsome open book with gold clasps, on a cushion of crimson velvet, with a beautiful gold tassel. At the bottom of picture is a delightful home scene—the dear old grandmother, the stalwart husband, the happy wife, the loving daughter and the baby boy, all gathered around the table, while grandfather reads a portion of God's Holy Word. Underneath, in the richest and choicest lettering, are the words, "God Bless Our Family." There are ten spaces for photographs, also a register for Births, Marriages and Deaths of members of the family. Elsewhere on the Record are scattered, exquisite designs and borders in rich profusion, giving it a dazzling and gorgeous aspect. Size 16x22 inches. Delightful. Fast sellers.

AGENTS: Our regular retail price is 50 cents, but to anyone who cuts out this advertisement we will send one for 15 cents, 2 for \$1.00, 5 for \$3.00, 10 for \$9.50. Your money back if not satisfactory. Mrs. F. E. Smith, Comstock, Neb., says: "Received Family Record and think it the finest I ever saw." Mrs. Priscilla D. Little, Box 92, Tecumseh, Mich., writes: "Just received Family Record and like it very much. Please send, etc. We have 5000 testimonials, and want yours. Address today."

Home Novelty Mfg. Co.,

Dept. 569. P. O. Box 518, Chicago.

## Mortgage Sale.

Under and by virtue of a mortgage executed to the undersigned by G. M. Best, and recorded in Mortgage Book No. 53, page 53, in the office of the Judge of Probate of Crenshaw county, Alabama, I will proceed to sell, on the 26th day of March, 1901, at the Artesian Basin, in the City of Montgomery, county of Montgomery, State of Alabama, within the legal hours of sale, the following described real estate, to-wit: The N + of NE 1/4, and N + of NW 1/4, and SW 1/4 of NW 1/4 of section twenty (20), township eleven (11), range seventeen (17), situated in Crenshaw county, Alabama.

G. T. EDWARDS, Surviving partner of Bradley & Edwards Mortgagee.

M. W. RUSKIN, Attorney. 9-4t