

## NUMBER 8

MONTGOMERY, ALA., THURSDAY, FEBRUARY 20, 1890.

We so often think that the light of the world depends on our own little candles, forgetting all about the blazing electric light of God's infinite love. Our souls and men are connected by the conducting wires of faith and prayer to this central electric light of God's truth, that the electric light is complete and the divine light flashes into our souls and glows as a powerful radiance in our lives, and spreading its rays beyond our souls illuminates the darkness in the lives of those around us. But we so often allow these connecting wires to be injured, or even broken, and then wonder that our souls are so dark and that our influence for good so small. Sabbath School.



# Alabama Baptist.

MONTGOMERY, ALA., FEB. 20, 1920.

EDITORS:  
Rev. G. W. HARE, — JAS. C. POPE.

NOTICES are being sent to parties in arrears. If they do not respond within two weeks their names are to be dropped. We can't run the paper on a credit.

THERE are a large number of subscribers whose subscriptions expire this month. Shall we drop them from our books? Let a speedy renewal be the response.

WHILE the Southern Baptist Convention is in session in Fort Worth, Texas, the second season of the Texas Spring Palace will be held. Those connected with the enterprise say the buildings will be greatly enlarged and improved, and the decorations and arrangements of exhibits more elegant and superb than last year's exposition.

THE second meeting of the Baptist Congress proved a great success, and the congress has come to stay. Troy did everything in her power to add to the comfort of her visitors, and we all love the place and people better. The hospitable home of Mr. Joel Murphree is always our headquarters in Troy, so we found our room ready this time. We also enjoyed the hospitality of brethren Wood, Baker, Dewberry and O. C. Wiley, and had the time allowed, would have accepted a dozen other invitations. Troy gave the paper several new subscribers and a number of renewals.

DR. S. HENDERSON DEAD.

While on his way to the Baptist Congress this dear brother was taken very ill at Union Springs. He was taken on a bed to Troy and cared for in the tenderest manner at the home of Dr. Worth, a life-long friend. Saturday he seemed to be improving, and conversed pleasantly with all in his room. He expected to be able to get out to church Sunday, but grew worse about midnight Saturday night, and at 11 o'clock Sunday, just as the bells were calling the worshippers to God's house, his spirit went up to God. The Troy brethren chartered a train and carried his remains to Union Springs, and thence to Talladega. Brethren H. D. Boyd and J. H. Jernigan accompanied him to his last resting place. Dr. Lane preached the funeral sermon. A great man has gone; a good and great man fallen! Many hearts mourn his departure, but thank the Lord for his noble life. A more extended notice will appear next week.

MORGAN CONFIRMED.

THE senate confirmed the nomination of Thos. J. Morgan to be commissioner of Indian Affairs, on the 12th inst. The case was discussed for nearly five hours, and speeches, with one exception, were confined to the supporters of Morgan. Gorman, Manderson, Everts, Aldrich, Dawes, Dolph and Reagan addressed the senate in support of confirmation. Mr. Jones, of Arkansas, who has led the opposition to the confirmation on the floor of the senate, closed the debate. The roll call showed 28 votes in the affirmative, and 16 in the negative; so Gen. Morgan was confirmed. Two republican senators, Ingalls, of Kansas, and Pierce, of North Dakota, voted against the confirmation. Mr. Plumb, of Kansas, and Mr. Davis, of Minnesota, were not present, but were paired against confirmation. Five democrats voted for confirmation: Mr. Blodgett, of New Jersey; Mr. Colquitt, of Georgia; Mr. Pugh, of Alabama; Mr. Reagan and Mr. George. The question now arises, Where were the other democratic senators from the South? We expected to learn that both of the Alabama senators voted for the confirmation, if for no other reason than because the Catholics made an issue on the question and wanted to control Indian affairs. But in voting for confirmation they would represent nine-tenths of the people of Alabama.

CRAPED ON THE DOOR.

Crape in, the home has a sad significance. We sorrow with the one who wears this emblem of a broken and bleeding heart. Sometimes it is the death of a man full of years and honors, or of a woman, that causes the crape to be tied on the door of the residence or the store; then it is the departure of a young man or young woman, or maybe the spirit of a bright and innocent child that has taken its flight, that causes the heart and home to be draped in mourning. God knows we feel sad when we contemplate these conditions of life, and we would not add another drop of bitterness to the bitter, bitter experiences of those who sit over the graves of loved ones and count the moments by heart-pangs and heart-throbs. Life, at its best, we sometimes think, is full of sad experiences, and when old age comes there are bruises and scars and scars and bruises all over the heart.

But the purpose of these lines is to contrast the lives of two men who have recently passed out from the

## FIELD NOTES.

Rev. J. P. Hunter preached at Loachapoka last Sabbath.

No printing office anywhere turns out better work than ours. Give us a trial.

Good Hope church gave Rev. J. M. Johnson the money to pay his way to the Baptist Congress.

Bro. Haynie, of Loachapoka, was with us Monday. His church has called Bro. J. P. Hunter to serve them.

Bro. Farnham is beginning to push the layman's work with new zeal. Brethren should write him for particulars.

The ministers of Anniston have organized a class in Hebrew, which meets every Monday morning at 11 o'clock.

We are dropping names right fast from our list. Be sure that we don't drop yours, by sending your renewal at once.

The Baptist Printing Company returns thanks to Messrs Pollard Bros., of Newbern, for a good order of printing.

Brethren must not take subscribers to the ALABAMA BAPTIST at \$1.50 a year, unless they get them in clubs of ten or more.

Rev. W. R. Whaley preaches one Sunday each month for the church at Alexander City, and Bro. Cumble, the pastor, preaches also one Sunday.

Bro. Cumble, of Alexander City, is getting on finely with his pastoral work. He is always on the lookout for subscribers and has done much for the paper.

Our readers will be pleased to know that Bro. VanHoose, of Troy, is improving in health of late. He is a faithful brother and has done good service.

Shiloh, Benton and Mt. Gilead sent Bro. S. J. Catts to congress. It rejoices to know that our young brother is meeting with great success in his field of labor.

Rev. J. B. Cummings, pastor of the Dexter Avenue Methodist church, this city, is pushing his work with much success. The money is being raised for a new house of worship.

Rev. W. A. Hobson, of East Lake, has taken charge of the Warrior high school. He will also preach at Warrior on the first, second and fourth Sundays, both morning and night.

The Florida Baptists, at their convention in Monticello, established what they call a "Bureau of Information," the object of which is to enable the churches to procure pastoral supplies.

Bro. Upshaw is a happy man. His churches sent him to congress. This brother claims that the ALABAMA BAPTIST is now doing more to help preachers than it has ever done before.

Florence, Sheffield and Tusculumbia have organized a ministers' meeting, which meets from week to week at one of these churches. Bro. E. M. Cook reports a very interesting meeting last week.

After this week you may always find the report of the central committee on Woman's Work at the top of the eighth column of the first page. Remember this and observe the reports from week to week.

Bro. S. A. Adams, of Clarke county, came to congress by the aid of his ladies' aid societies. They read the ALABAMA BAPTIST, and love their pastor, and are desirous for the growth of every good cause.

Appointments for institutes and preaching: Lurverne, February 22nd; Newton, February 28th; Columbia, March 6th; Mt. Moriah, March 15th; Troy, March 22nd; China Grove, March 28th. — F. C. Plaster.

Bro. C. A. Shealey, of Chambers county, died on the 28th inst. He was a deacon of Providence church and a man of great usefulness.

Our congratulations to Capt. W. S. Wiggins and bride (Miss L. N. Nixon) of Monroeville, who were married on the 5th inst., Rev. B. J. Skinner officiating. We wish them a long life of usefulness and happiness.

Rev. B. H. Crumpton, of Greenville, Ala., cousin to our "Zach," like the latter, is a very agreeable sort of man and finds no difficulty in talking. He gave us an excellent sermon. — From notes of Florida convention in Wilcox.

Bro. G. R. Farnham spent last Sabbath at Fort Deposit, where he delivered an address on Layman's Work. The brethren at once organized themselves for active work. A ladies' aid society was also organized in that church the same day.

Bro. A. M. Carter failed to send his postoffice. So did I. F. Hartgrove, J. F. Nance, J. B. Albritton, W. P. Lovell, Peter Baker and G. W. Sorrell. Will these brethren send their proper addresses, so that we may attend to their letters?

Bro. Grimes told us that the only man who helped pay his expenses to congress was a brother who is a regular reader of the ALABAMA BAPTIST. So it pays pastors to work for the circulation of the paper. It pays in dollars and cents, as well as in other ways.

Sisters M. J. Dunaway, of Lamison Station, and M. A. Anderson, of Uniontown, and brethren D. L. Brown, of Northport, and M. Walters, of Tusculumbia, send five dollars each, which they put in their names on our list for three years. Thanks, many thanks.

On the evening of the 4th the ladies of the Florence Baptist church gave a supper which netted seventy-five dollars. The money is to be used to buy seats for our new church. We hope to hold services in the first Sunday in March. — Mrs. W. H. Smith, Florence, Feb. 11th.

A series of meetings will begin at the Adams Street Baptist church next Sabbath. Bro. McGaha will aid the pastor, Bro. Thompson. The brethren and sisters are praying for and expecting a grand meeting with grand results. A roll-call will be had on Friday (tomorrow) night. All the members are urged to be present.

Is it possible that one single subscriber to the ALABAMA BAPTIST shall be dropped? I see the appeal each week from the editors to forward money, or they will be forced to drop a large number of names. I now appeal, as a Baptist, to those who are in arrears, to make a heroic sacrifice, and continue your paper. You will not miss the money. God will place it in your hands, above what you would otherwise receive, if you will take it from principle and trust him for it. Send fifty cents every three months. If you can, send every three months. You know it takes money to run a good paper. Place your selves in the editors' shoes, and then propound the question, ought I to stop? It is simply a business proposition, and men and women of good common sense, ought not to take exceptions to so fair a proposition.

Please, friends, send your renewals, pay up as best you can, for past dues, and pray God's blessings upon our paper, and see if God will not repay you. This is our paper. The Lord bring the people more into sympathy with our denominational papers, the most important factors in denominational work. B. H. CRUMPTON.

The Industrial Working Circle of the Adams Street church has purchased a thirty dollar library (Golden Gate) from the American Baptist Publication Society, and have presented it to the church. This society has done good service in the church and is composed of girls (only six in number) who are anxious to serve the Master in all good ways.

A brother at New Decatur states that he believes the reason the church are not more readers of the ALABAMA BAPTIST is that place. Then endeavor to circulate the paper among the members of your church, brother. We think reading the paper from church week to week will help all in their church work.

Although this is a weak church financially, the members have decided to erect a pasteurium—have the lot and hope soon to be at work on the house. The Sunday-school is well at work. We have a good prayer meeting. Bro. Kelley, who will join by letter, is an earnest and faithful worker for the cause of the Master. — J. G. Wilson, Decatur, Ala.

Bro. J. W. Dickenson has left us, after serving six years, to take charge of churches near Marion. While we regret to lose him we congratulate those churches, and feel that our loss is their gain. We pray that God's blessing may follow him in his new field of labor. We hope to be able to get a pastor soon. — W. G. Gibson, Lower Peach Tree, Ala.

The Marion Military Institute has begun the second term of the session with splendid prospects for the best work in its history. Col. Murfee and his faculty are alert and diligent, and the practical results of their severe training and discipline are very gratifying to the patrons of the school. The standard of work is high, but not too high for those who have received the proper training at home.

The Columbia church bears the banner in at least one respect. To begin with, they have an elegant pastor, who has brought to their midst a number of the nearest pastori in the state. To show their appreciation the church gave its pastor enough money to bear the expenses to the congress, not only of himself but his wife, and this latter act is where they lead all other churches.

Bro. E. M. Cook, state secretary, has just returned from a trip through north Alabama in the interest of the Y. M. C. A. work. He reports the associations at Birmingham, Fort Payne, Florence and Anniston in a thriving condition. In other places in north Alabama they are not doing so well.

The state convention of the Y. M. C. A. will be held in Anniston April 1-5, and bids fair to be the best ever held in the state.

Bro. B. H. Crumpton, of Greenville, Ala., extended his trip to Ocala from Monticello and preached several very able sermons in the First Baptist church. Bro. Nash had hoped to protract the meeting, but Bro. C.'s feeble health and many other circumstances combined to postpone it for some weeks longer. Bro. Crumpton endeavored himself to many hearts that will love to have him visit Ocala again. — Florida Baptist Witness.

Some of the young men of the church play cards, bet on elections, sign whisky petitions, and do many other things that would be a disgrace for young men to do who do not profess to be church members. Young church members, let us keep ourselves unspotted from the world. May our lives be spent in usefulness, and let us not be found at the pool table, or anywhere else that we would be ashamed for our mothers to find us, who pray daily for our present and future welfare. — E.

At its last business meeting the Si-loam Baptist church, of Marion, assumed entire charge of its Sunday school, and elected Bro. J. B. Lovelace, the senior deacon, as superintendent, to fill the vacancy caused by the death of Judge Porter King. A special meeting was called for the ensuing week to consider the matter before the entire membership, and the action of the church was approved and endorsed. Bro. Lovelace went into office on Sunday last, and will make an admirable superintendent.

Married, at the home of the bride's father, on the 12th inst., by Rev. M. E. Sawyer, Mr. J. O. Darby and Miss Fannie Damsby, of Woodlawn. After many congratulations and well wishes, we retired to the station and took the dummy to the residence of the groom, where quite a crowd had already assembled to welcome them. The supper was highly enjoyed, and the perfect in every respect. No less than three Howard boys thought the repeat unnecessary. The couple were the recipients of many useful and valuable presents. May peace and happiness attend them through life. — R. B. C.

FOR THE ALABAMA BAPTIST.

A Just Appeal.

Is it possible that one single subscriber to the ALABAMA BAPTIST shall be dropped? I see the appeal each week from the editors to forward money, or they will be forced to drop a large number of names. I now appeal, as a Baptist, to those who are in arrears, to make a heroic sacrifice, and continue your paper. You will not miss the money. God will place it in your hands, above what you would otherwise receive, if you will take it from principle and trust him for it. Send fifty cents every three months. If you can, send every three months. You know it takes money to run a good paper. Place your selves in the editors' shoes, and then propound the question, ought I to stop? It is simply a business proposition, and men and women of good common sense, ought not to take exceptions to so fair a proposition.

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## Meeting of the Baptist Congress.

For several months we had been urging our preachers to make their arrangements, and the churches to raise money, to send them, so that Troy might be visited by a large band of Alabama preachers. We felt that in talking and praying together they would be greatly strengthened for the work before them. We were sorry to note the absence of many brethren who usually gather with us; and we felt that they would have come had their churches given them the necessary means. There were, however, quite a large gathering of our most earnest preachers. Troy had made every preparation to entertain us in the best style. The bishop of Troy, and our friend, Mr. O. C. Wiley, came as far as Union Springs to make the "Congressmen" feel more than welcome long before putting foot upon the streets of their city.

Landing at the depot, the delegates went immediately to the church and thence to their homes. After supper a couple of hours were spent in the church parlors, in pleasant social converse, listening to music discoursed by the Italian band and enjoying a few recitations from Mrs. Hiden and Pickard.

## TUESDAY.

After a half hour spent in prayer service, led by Bro. Howard, of Georgia, the Congress was organized by the election of Judge Jefferson Falkner as president, and Rev. W. C. Bledsoe, secretary.

The first speaker on the program was Rev. J. P. Shaffer, of Roanoke. His theme was,

"Regenerated Membership."

and he treated the question in a plain, common-sense way, as authorized by the Bible. Many people treat the question of the new birth very lightly, but Christ meant all the term implies when he told the Jewish ruler, "Ye must be born again." He did not try to explain into nothingness that grand statement. To be born again means more than mere reformation. The carnal mind has only carnal life powers, while the regenerated soul has implanted in it the powers of a spiritual life. Christianity is no secret, it makes no attempt to hide behind a curtain. Let all the tests come, and if the Lord of hosts be in our hearts to protect his Word, why, let it go.

Some people think they can explain away the miraculous in regeneration. Let the miraculous alone. If people stagger at the how in regeneration, so will they in many other things. Much of religion is above reasoning and must be received by faith. Spiritual life is as real as any life. The sinner says, "No," to an unregenerated church membership, unless he be educated to that idea, and it is hard to accomplish that end.

Briefly, the speaker defined his idea of what a church was. No unregenerate person was ever baptized into the church in early days unless he understood himself. The Scriptures advertise that sinners are not fit, cannot follow Christ, because they are in their carnal condition are not in sympathy with his cause.

Bro. W. B. Crumpton regarded this as one of the most important questions to come before us. We all believe so strongly that we are liable to forget its importance. This is a doctrine not loved by the flesh, because it humbles the flesh. He believes great caution should be used in receiving members.

Bro. Stout regards regenerated church membership of more importance even than baptism, for on it hinges our salvation. When the spirit of God regenerates a man he will show that fact in his life. Churches often nullify this doctrine by loose discipline.

Bro. Motley said: If Christ is not in the heart, there is no power.

Bro. Pickard: Joining a church and being a Christian ought to mean something.

Bro. McGaha: Each church and pastor must be the judge as to the fitness of candidates.

Dr. Hiden: We must be sure we can prove that Baptists are the only ones demanding a regenerated membership. Catholics, Episcopalians and others make the same claim, but he showed the falsity of their profession.

Regarding their actions he said that the extent to which men can stultify themselves in religious matters is appalling.

Dr. Roby: I can think of nothing so reasonable as faith. Make the church Christ like in spirit and activities, and then no unregenerate person will want to join it.

Bro. Stillwell: Preachers should carefully examine their applicants.

Bro. G. S. Anderson: I find it easier to keep the world out of the doors of the church should be kept open. I don't believe churches are filled with as much unconverted material as we think. The need is for regenerated, spiritualized, consecrated preachers.

Bro. Copeland: Preachers need to get rid of pride. He had known a pastor to get down and whisper for some minutes to the candidate and then get up and tell the church that the applicant said so and so, when he did not say anything.

## AFTERNOON SESSION.

The afternoon session of the first day opened with special prayer for foreign missions.

"Baptism—Action and Design."

was the theme to be discussed, and was opened by Dr. J. C. Hiden. His speech was clear and strong, and of value to all present. If a man should say many things new on this subject, most of his sayings would be untrue. Baptists are a unit. He spoke of the striking union when we are governed by no ecclesiastical body. He was glad the committee had not asked him to discuss the mode. We believe in one Lord, one faith, and not three baptisms. He had performed baptism in a variety of modes, viz: in a pool, in a baptistry and in a river, where ice had to be cut in order to make a way for the preacher and candidate—three modes, but it was baptism all the time. So far as sprinkling and pouring are concerned he does not deny the mode, but denies the thing itself. While the

word immerse was not in the Bible, yet the major portion of Christendom agree that it ought to be, since the word from which baptism came means Church certainly ought to know the Greek language. They immerse, dipping the candidate three times. No Catholic scholar will deny that immersion is the proper mode of baptism—just what Christ and his disciples practiced. Cardinal Gibbons, one of Rome's leading scholars, told him that for twelve centuries immersion was the prevailing custom among Catholics. The Catholics made the change, and that alone is where sprinkling and pouring came from. Without immersion we cannot represent Christ's suffering. We have got to deny the atonement itself if we say that Christ was not overwhelmed with suffering. He has no respect for a religion that is placed at the back and call of society. There is as much reason in burying a man in a literal grave as in baptizing a man in baptism. If you don't believe in conviction you can't believe in conversion. The man who has never been under conviction won't speak lightly of sin. People don't forget their baptism. Baptism is monumental. The man who knows the meaning of his baptism, ever remembers the horrible pit from whence he was taken.

As the Israelites took from the bottom of the Jordan as a dumb pillar to mark the dividing line between the wilderness and Canaan, so baptism ever reminds the believer of this wilderness and his Christian life. Did any one, in seeing infants or adults sprinkled, ever think of the resurrection of Christ? The speaker beautifully described the baptism of a young girl as she showed forth the death, burial and resurrection of the Savior. We have but imperfectly sketched some of the thoughts presented by Dr. Hiden.

## NIGHT SESSION.

Rev. G. S. Anderson preached on "The Symbolism of Baptism."

His sermon was full of thought, and as next week in full to our readers next week, no synopsis will here be attempted.

After the sermon, the severe illness of Dr. Samuel Henderson was announced, and special prayer was offered in his behalf. How near to our hearts is this dear old man. He never misses a meeting held by his brethren, and was on his way to this congress when he was taken very ill. His home was with Dr. Worth, where he received every attention possible.

Dr. Ford, editor of the Christian Repository, of St. Louis, was welcomed to a seat with us. His reference to Dr. Henderson was very touching and appropriate.

## WEDNESDAY.

MORNING SESSION.

The morning service was opened with special prayer for home missions.

Dr. Teague was not with us, but had sent a paper on "The Lord's Supper, Its Purpose, History and Participation."

Which was read by Bro. W. B. Crumpton.

By request, Dr. Ford discussed some of the thoughts presented in the paper. He believes that Christ did not partake with his disciples of the elements. The Trinity took part in fulfilling all righteousness, as expressed by Christ at his baptism. Other denominations go through baptism and the Lord's supper to Christ, but Baptists go through Christ to baptism and the supper. Baptism alone is nothing, but Christ in front makes all. This reporter became so much interested that he failed to take notes of much that was said.

Bro. Lane: There ought to be consistency between the two dispensations. Catholics lost the focal thought of both dispensations, which was Christ.

Dr. B. H. Crumpton: I believe as the world advances in thought it will honor Baptists for their firm adhesion to God's truth.

Bro. A. J. Dickinson: I love the words, Close Communion. Adam in Eden lived in close communion with God; Enoch walked with God; Abraham said his friend, and when we get to heaven there will be nothing but close communion.

Dr. Ford: Baptism is the symbol of birth, of unity with Christ. Without baptism, there is no church; without a church, there is no table. The man who does not symbolize the birth has no right to the supper.

Dr. Wharton: What are your marching orders? The committee settles the question of the relation as to time of baptism and the supper.

Brethren Brewer, Merritt and Roby spoke on different phases of this question.

## AFTERNOON SESSION.

Special prayer was offered for state missions.

"Church Government—Its Nature, Of, Powers."

engaged our attention for this session. Dr. Wharton led the discussion in a clear and eloquent manner. Strange that the close student of the Baptist church government and of the Bible church can fail to become a Baptist.

Brethren Roby, Dickinson and Pickard spoke of the officers of a church.

At the close of the afternoon session, Dr. Riley asked the brethren to help him raise \$600 for some special need of the college.

"Christ Our King"

was the theme of Dr. Pickard's sermon. He had made careful preparation, and by the Bible and history proved that Christ was indeed our King. His sermon was listened to with rapt attention by a large audience.

## THURSDAY.

MORNING SESSION.

During the devotional service special prayer was presented for ministerial education. Short talks were made by brethren Wharton, Riley, McGaha and W. B. Crumpton.

Dr. B. F. Riley read a paper on "Denominational Education."

It impressed the Congress so favorably that its publication in the ALABAMA BAPTIST and also in pamphlet form was called for.

Everybody was interested in education, and many speeches would

have been made, but for the nearness of the dinner hour. However, brethren B. H. Crumpton, E. Stillwell, J. C. Hiden, M. H. Lane and M. B. Wharton were heard.

Bro. B. H. Crumpton: We must direct public education.

Bro. E. Stillwell: Boys should get a college education before they go to the Seminary.

Bro. J. C. Hiden: I never knew a denominational college that failed to give the best of instruction. The state has a right to have good free schools for the children until they procure an English education, but it has no right to tax citizens to teach state Latin, Greek, etc. Then the state can get up a good argument to have one first-class university where it can make a few great scholars, but has no right to dub its college with the high-sounding title of university. Genuine schools are always worth more to the state than their education costs.

As Dr. Hiden has been requested to give our readers the benefit of his speech, no further report of it will be attempted.

Bro. M. H. Lane is the superintendent of education for Calhoun county. He thinks the negroes are taking more advantage of public education than the whites, and for this reason the negro teachers are paid more for their services than some white teachers.

## AFTERNOON SESSION.

By request the ALABAMA BAPTIST was made a special object of prayer. Rev. A. W. McGaha spoke on "Organizations for Christian Work other than Churches."

All societies for church work not controlled by churches are a positive detriment to the church. They show duty. He does not believe in union meetings; thinks Baptists always lose by compromising. He never saw a union meeting conducted on Baptist principles. Scripture teaching in these outside organizations is apt to be unsound. There is no responsibility. They are dishonoring to God and to the church of God. They get credit for doing what the church ought to do.

Bro. P. T. Hale: Baptists string about as many fish as those who work with them in meetings. He pleaded for encouragement for the Women's Central Committee.

Brethren Roby, Anderson and Hare also spoke to the question under discussion.

It was indeed fitting that after three days of debate, sharp and close, yet Christlike, we should close with a sermon on

## BROTHERLY LOVE.

and no one was better suited to preach that sermon than Dr. Geo. B. Eager, a man whose very presence is an encouragement to the development of this very grace. How precious to us all appeared that love which goes out and takes to the bosom every one in whom the image of Christ is seen.

Before final adjournment Dr. Purser announced the purpose of having a preacher's institute at East Lake next summer, a notice of which appears in another column.

This delightful series of meetings were closed by prayer by Bro. Stout.

## Memorial Service

In Honor of Bro. B. F. Noble, Sunday, February 9, 1920.

At the First Baptist church, Sunday, February 9th, a memorial service was held in honor of the late B. F. Noble. Brethren Welch, Chandler, Stratford, Lloyd and Gov. Watts made appropriate remarks on the lamented dead. We print the speeches of Messrs. Welch and Lloyd.

## A TRIBUTE FROM MR. WELCH.

In presenting the report of the committee, Mr. Welch said:

Since my general estimate of the life and character of Bro. Noble is set forth in the report of your committee, which report I shall shortly read, introductory remarks as I may make will relate to a single incident in his life and in his death.

To me this is an occasion of peculiar sadness. It awakens strange and singular and personal memories.

Our friend and brother was very dear to me. Ye, dearer, far, than life, in life, ever knew. And just here I may be permitted to remark that it is a fact to be regretted that men are rarely honest with each other in this regard.

Why should I not have gone to my friend, and said to him: "I love you, sir," and then have told him, stammeringly, if you please, why I loved him just as I am going to tell you, this morning?

But it was my pleasure to love him first, and then to tell him of it. How I came to regard him highly before I knew him, happened in this way: Five years or more ago I walked on the crumbling brink of the grave, the angel of death touching me. That night it seemed as though the veil that separates this from the other life was about to part, and anxious hearts knew not what to do. Hurrying feet sought physicians; meanwhile, he, our departed friend, like an angel of heaven, came upon the scene; and from then until the night was far spent, his presence was a continued benediction. His word, and smile, and touch, were those of a woman, and he never knew that night he laid up for himself treasures on earth as well as treasures in heaven. He "did it unto one of the least of these, his brethren," even unto me. He "visited the sick," and he "ministered unto him," and never after was his name mentioned in our household, except with love, reverence and praise.

He has passed from this life to his reward—from earth to heaven—and he was met at the portal with: "Well done, good and faithful servant, enter thou into the joy of thy Lord," and we remain to mourn his loss.

What I have said is approved of her whom I love best among women.

## THE MEMORIAL.

And now, in behalf of your committee, brethren and friends: King David, speaking to his servants of the dead Abner, asked:

"Know ye not that there is a prince and a great man fallen this day in Israel?" But we say: "Ye know that there is a prince, a great man, fallen in Israel," and of him, Benjamin F. Noble, late senior deacon of this church—of the First Baptist church, of Montgomery—your committee is permitted to say: "He trusted in the Lord," and "loved the habitation of his house, and the place where honor dwelleth."



ONLY ASK FOR A TRIAL ORDER.  
18 Dexter Avenue,  
MONTGOMERY, ALABAMA



The vice presidents thus far State Secretary W. B. Crump

# SUPPLEMENT TO THE ALABAMA BAPTIST.

## THE REPORT

### Board of Trustees of Howard College,

By W. C. WARD, President of the Board.

The Board of Trustees of Howard College submit the following statement of the work and condition of the college since the meeting of this Convention, at Talladega, in July, 1888:

While the Convention was in session, and for some time afterward, the hope was entertained that Dr. J. L. Johnson, then recently elected to the presidency of the college, would accept the position. After delaying for some weeks, he declined to accept the place to which he was elected. Desiring to meet the views as expressed of many of the wisest friends of the college, and of the Baptist leaders throughout the State, the Board of Trustees diligently sought for a man to fill the vacant presidency. Influenced by the earnest recommendations of brethren in the various parts of the State, late in the summer of 1888, Dr. B. F. Riley was chosen President of Howard College. It was then too late in the season for much to be done by a canvass of the State for students. The presence of yellow fever in Decatur, and the fearful panic that everywhere prevailed, prevented a large number of students from matriculating during the scholastic year 1888-9. There were, however, enrolled during the year 143 students. At the close of the year, in June last, and from observation during the year, and from information derived from time to time, the conclusion was reached, that notwithstanding the unfavorable circumstances attending the opening of the college, in the work done, the year 1888-9 was one of the most successful in the history of the college. The discipline maintained was excellent, in fact it was so rigid as to impress upon the college and its surroundings the characteristics of a military camp. Of course there was complaint, but it happened in this, as it always does, where discipline is wisely administered, that the students admitted the wisdom of the course adopted, and President Riley, at the close of the scholastic year, was the most popular president the college ever had. He had demonstrated that the Board of Trustees had accidentally chosen wisely. As was anticipated at the close of the scholastic year, there was a large deficit in the treasury, and the salaries of the professors unpaid. This deficit of \$1,866.44 had been promised to be met by the Convention by and through an appeal to the churches. Many churches, and some individuals, contributed liberally. The contributions of two ladies to this fund were munificent. There yet remains to be raised of this deficit, the sum of \$643.51, which it is hoped the Convention will now provide for.

The Board of Trustees, with gratitude, report that the scholastic year 1889-90, has opened most auspiciously. One hundred and forty-three (143) students have to date matriculated, and it is hoped that this number will be greatly increased. Of those present twenty-nine are beneficiaries. During the summer the President, and Professors Giles and Waldrop have been very active in presenting the claims of the college to the Baptists of the State and the friends of the college. The condition of the college now indicates that the receipts thereof will pay all expenses, and that there will be no deficit for this year.

This prosperous state of the college is due alone to the untiring labors of the faculty, and to Dr. Purser's efforts in its behalf, and demonstrates that by sufficient effort, wisely directed, the college can succeed even in the face of obstacles that to weaker men would be appalling. This success demonstrates that it is practicable for the Baptists of Alabama to have and maintain a college of high order, even without an endowment, or magnificent buildings, or imposing surroundings, and in the presence of two well-endowed State institutions offering free tuition, and possessed of all the modern appliances and facilities of education. It is because Howard College gives to the young men of the State within its walls education in fact, and not merely the means of education. Has not every one something to give to help on this meritorious work?

About the middle of January last, Dr. J. P. Shaffer closed his engagement with the Board of Trustees as your Financial Secretary. His salary and the expenses of his office amounted to about the sum of \$3,236.83. It seems that the untoward circumstances and the grave apprehensions everywhere felt that the college could not succeed, rendered his efforts comparatively barren of financial results. It is hoped his earnest labors in behalf of the college are now bearing fruit and will ripen into a rich harvest. After much persuasion on the part of the Board of Trustees, and anxious thought on his part, Dr. D. I. Purser was induced to undertake the work of raising a sum sufficient to complete the academic or main college building. When this work was undertaken by him, the situation seen as man sees was well nigh desperate. But Dr. Purser has been everywhere and has seen almost everybody it was possible to obtain a contribution from. He has heard, felt and borne up under unfavorable and adverse criticism, and yet labored on. As the result of his untiring efforts, he has received in cash contributions \$730.00, and in notes payable in four installments the sum of \$31,359.75. He aimed, when he began, to obtain \$40,000.00. In this, as in everything else, it is most difficult to get the remainder. All subscriptions are made with the promise that they will be returned unless a sum sufficient to erect the building is raised. The liberality of brethren scattered all over the State induces the hope that Alabama Baptists will not allow this undertaking to fail when less than one-fourth the amount required remains to be raised. To fail now would be irretrievable failure. We cannot wait for some one of vast wealth to take this burden off our shoulders. We must all cast our little into the treasury of the Lord. The Convention ought now to devise some means to make available this, to us, large

sum.



# Alabama Baptist

MONTGOMERY, ALA., FEB. 20, 1890.

## Providential Guidance.

By REV. K. B. GLIDDEN.

"There's a divinity that shapes our ends,  
Rough-hew them how we may."

A remarkable story is told about himself by Rev. Reinert A. Jernberg, of Chicago, and whose modesty permits him to tell it only at the solicitation of personal friends.

At the age of sixteen years instead of entering upon a course of college education as designed by his father, he chose rather to be a sailor, and leaving his home in Norway, he shipped on board an English vessel bound for an American port. He made several voyages across the Atlantic. His pious mother's prayers followed him and went up to heaven for him in all his wanderings although she knew not where he might be. His last voyage from England to Prince Edward's Island was an exceedingly hard one. The vessel was old and leaky and the men had to be kept at the pumps most of the time and Reinert in his turn.

In addition to this he as boys often do, received hard usage from some of the ship's officers. He saw before him only hardship and ill usage on the return voyage and resolved with another young sailor, if possible, to leave the vessel. He had no money, but a part of his wages were due him. He asked the captain for some money to buy clothing of which he was in need. Instead of money he received an order on a merchant for such articles of clothing as he wished for. He took up the amount due him in needed articles, and being befriended by some sailors he was stored away on board an American vessel bound for Providence. His captain instituted a diligent search for him, and came himself on board the vessel where he was concealed, and at one time the officer was so near him in his hiding place that he could have put his hand on him. Reinert in his peril promised the Lord that if he escaped, he would become a Christian and devote himself to his service. He did escape and on his arrival in Providence, the Holy Spirit having accompanied him in convictions of his sinfulness and need of Christ, at the meeting in the Sailor's Bethel, while the minister and other Christians were praying for him, he found peace in believing and gave himself to the Lord. He was conscious also that his mother still remembered him in prayer.

He was in the city without money or friends and knew not what to do, but starting out, trusting in the Lord, as he was passing along the street a gentleman riding in a buggy noticed him, stopped and enquired if he was in search of work. Reinert answered that he would be glad of anything to do. The gentleman invited him to ride with him and took him to a carpenter's shop, and there he worked like Jesus at the bench for two years. His mother, now a widow, in the meantime came over and she and her son kept house in a small tenement. She was largely dependent on him for support. The conviction that it was his duty to preach the gospel pressed upon him. But how could he do it? He had neither the required education nor the money to defray the expenses of a college and theological course. His struggles of mind in deciding to study and in deciding to preach were prolonged, and on opening the Bible to what he deemed a very encouraging and decisive passage the decision was made. In order to earn more money he even became a coal bearer, climbing long flights of stairs with his heavy burdens, but at the end of eight months his health broke down. He had earned enough, however to pay his expenses for a few months, and his mother having married and gone West with her husband, he became a student in the East Greenwich Seminary from which he graduated after studying two years, when he was appointed steward of the institution at a fair salary. Improving his experience as a sailor, he sought for and obtained employment during his summer vacation in the revenue service. The captain of the vessel on which he sailed became greatly attached to him, and befriended him in various ways. Wherever he went he found friends, and there were several ladies, mothers in Israel, who encouraged and helped him. He was advised by one of these good ladies who had a son studying at Yale, to enter that University. This was as he thought almost impossible on account of the expense. He was told that a few persevering students were able to work their way through by teaching and other vacation employment, and providentially he obtained a situation as teacher in Prof. Russell's School in New Haven, and entered Yale with ten dollars in his pocket. He graduated with honor in 1884. He studied two years in the Theological department of Yale University, and after being licensed preached two years in East Berlin with great satisfaction to the people.

At the end of his second year in the Seminary he went to Dakota to preach during the summer vacation, under a commission from the American Home Missionary Society. While there he became acquainted with a bright, Christian young lady who with her mother had gone from their home in Boston to visit friends in Coopers-town where he was preaching. A mutual attachment sprang up between them, and they are now happy in the bonds of wedlock in Chicago. Who will say that matches are not made in heaven? On his return from Chicago, he says he was arrested—not by a public officer—but by Prof. Curtis who had heard of him and his adaptability for the position, to become an instructor in the Scandinavian department of the Theological Seminary in that city. He accepted the position, and finished his Theological course in that institution. He is well adapted for the position, not only on account of his nationality, general disposition and general excellent scholarship, but from his being able to use freely several of the Scandinavian languages. He has been doing a much needed work in that growing department of the Seminary. He has also been pastor of a mission church which has prospered under his ministrations.

The trustees and faculty of the Seminary are now desirous for him to devote more of his time to Seminary work, and at their earnest solicitation he has resigned his pastorate and accepted an unended professorship in the Seminary.

## Afraid of a Shadow.

[Margaret J. Preston, in the Christian Intelligencer, gives the following incident, as told by a Scotch clergyman whom she heard recently in Torquay, England.]

I was sitting in my study one Saturday evening, when a message came to me that one of the godliest among the shepherds who tended their flocks upon the slopes of our highland hills was dying, and wanted to see a minister. Without loss of time I crossed the wide heath to his comfortable little cottage. When I entered the room, I found the old shepherd propped up with pillows, and breathing with such difficulty that it was apparent that he was near his end.

"Jean," he said to his wife, "give the minister a stool and leave us for a bit, for I would see the minister alone."

As soon as the door closed, he turned the most pathetic pair of grey eyes upon me. "I had ever looked into, and said in a voice shivering with emotion, 'Minister, I'm dying, and, and—I'm afraid.'"

I began at once to repeat the strong promises with which God's word furnishes us; but in the midst of them he stopped me.

"I ken them a', he said, mournfully, 'I ken them a'; but somehow they dinna give me comfort."

"Do you not believe them?" "Wi' a' my heart," he replied, earnestly.

"Where, then, is there any room for fear, with such a saving faith?" "For a' that, minister, I'm afraid, I'm afraid."

I took up the well worn Bible which lay on his bed, and turned to the Psalm which I have read to you to-day. "Ye remember the twenty-third Psalm?" I began.

"Remember it?" he said, vehemently. "I kenne it long afore ye was born; ye need na' read it; I've conned it a thousand times on the hillside."

"But there is one verse which you have not taken in."

He turned upon me with a half reproachful and even stern look. "Did I na' tell ye I kenne it every word long afore ye was born?"

I slowly repeated the verse, "Though I walk through the valley of the shadow of death I will fear no evil for thou art with me." You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while the light of the sun. Did these shadows ever frighten you?

"Frighten me?" he said, quickly. "Na, na; David Donaldson has Covenanters' blood in his veins; neither shadows nor substance could well frighten him."

"But did these shadows never make you believe that you would not see the sun again, that it was gone forever?"

"Na, na; I could na' be sic a simpleton as that."

"Nevertheless that is just what you are doing now."

He looked at me with incredulous eyes.

"Yes," I continued, "the shadow of death is over you, and it hides for a little the Sun of Righteousness, who shall tell the same behind it; but it's only a shadow, remember—but it's what the Psalmist calls it; a shadow that will pass, and when it has passed, before you will be the everlasting hills in their unclouded glory."

The old shepherd covered his face with his trembling hands, and for a few minutes maintained an unbroken silence; then letting them fall straight before him on the coverlet, he said, as if musing to himself, "Aweel, aweel; I have conned that verse a thousand times among the heather, and I never understand it as afore—afraid of a shadow, afraid of a shadow!" Then turning upon me a face now bright with an almost supernatural radiance, he exclaimed, lifting his hands reverently to heaven, "Aye, aye; I see it a' now. Death is only a shadow—a shadow—with Christ behind it—a shadow that will pass—na, na, I'm afraid nae mair."

A rat can sink a ship, but a rat can not build a ship. Some men have a great deal of power—evil, but none for good. The history of some men is this, that wherever they go there is trouble, and they are actually proud of it. It flatters their vanity to know that they make themselves felt. There are such men in our churches, and a world of trouble they give. The old ship of Zion is infested with rats. They would sink any other ship, but they can do the old ship of Zion is to retard her progress a little and let enough bilge water in her hold to drown themselves in—Index.

It is estimated that in ninety per cent of all cases coming before the police justices of New York City the fault may be traced to the use of in toxicants.—Journal and Messenger.

From Harper's Weekly.

## Be Kind to the Living.

It is an odd thing that no sooner has death claimed our friends for his own than we begin to say and do a multitude of things of little use at all in comparison to that which they might have been had they come in advance of death. Then out of kind we flock to the house with offers of assistance and proffers of friendship; we rob our gardens and our hot houses and send cut flowers in profusion, and funeral wreaths and crosses and pillows and anchors and stars to encumberance, and do all we can, though late, to hide and disguise and sweeten fate. But if we had flocked to the house while the dead could have been aware of it how much pleasure and excitement and relief from monotonous or lonesome hours our sick friends might have enjoyed when all was a tiresome round of day and night and meanness and solitude, when a bunch of flowers brought in would have brought a light to the dull eyes of joy both over the gift and the giver, joy which no broken columns of tube roses and ivies, costing small fortunes, can bring to the eyes of the dead! Even could we not have been admitted to the sick room itself, we could have brought there the murmur of the outside world by the mere knowledge given to the patient that we were within the gates, some break, some cheer, some good.

Then, too, how profuse we are with our good words after the event, how we stop and say all that is true or more than true in praise of the departed. It is as if we had suddenly discovered in the sand a jewel fit for kings to wear; we make an outcry and hold it up to the light and turn it this way and that, and exclaim and marvel and admire and call on others to do likewise. There is nothing to say about this person now that the place once filled is vacant. But if we had said a tenth of it all when it might have been heard by the living person, of how much more worth it had been. What joy and satisfaction it might have given! The subject of it all might have felt as if satisfied to leave life with such appreciation. But it was not spoken, and life went on without it; and now we regret it, and do the same thing over with the next friend.

From A. R. Presbyterian.

## The Beckoning Hand.

The hand that beckons us to glory waves us out of impenetrable clouds. We walk in a way that we know not. We labor for our Master, but never know beforehand which shall prosper, whether this or that. We lay wise plans, and they miscarry. We commit gross blunders, and they are overruled for good. We run towards the light, and it goes out in darkness. We sink shivering in the darkness, and find it light. We pray for joys and they melt into griefs. We accept the gifts, and they blossom into joy. To-day the apple turns to ashes, and to-morrow the stones to bread. We exult in some prosperity, and get leanness with it. We murmur at some adversity, and find it big with blessings. We run toward open doors and dash our heads against a granite wall. We move against the wall at the end of duty, and it opens to let us through. The lines of our lives are all in God's hands. What shall befall us we can not tell. Only this we know, that God would shape us to himself, whether it be by the discipline of joy or the discipline of sorrow. To make us perfect as he is perfect, this is the choice of our Heavenly Father, this the end of all his revelations, while every thing not helpful to this he hides away out of sight.

"Old King Cole  
Was a merry old soul,  
And a merry old soul was he."

But his royal majesty would never have been so merry had he suffered from constipation, or deranged liver, or dyspepsia, or piles, or any other complaint that comes from a system out of sorts and craves the purgative of blood. If you suffer from any of these things you will feel morose, melancholy, mournful, aye, mad or anything else but merry. To be merry you must be well. To be well take Dr. Pierce's world-famed Pleasant Purgative Pills. Easy to take, purely vegetable, perfectly harmless, prompt, and pleasant in their action; only one for a dose.

God reveals by man's discoveries; man discovers through God's revelation.—J. M. Wilson.

If so called remedies have failed, Dr. Sage's Catarrh Remedy cures. 50 cents, druggists.

Gratitude ought most richly to abound in our hearts, when we think of the great privileges which are ours, in this age of the world when for Christ, young, are acknowledged as an important factor in all religious efforts, when knowledge of all kinds is so widely diffused, when we are not, through ignorance, led to repeat the mistakes of our fathers.—Sabbath Recorder.

From the Baptist Courier.

## A True Story About a Dog.

Lieutenant Frank Shaw was out walking at Great Head with his little daughter Grace, recently attending by his St. Bernard dog. While at the highest point of the cliff, little Grace went quite close to the edge of the precipice, when the turf started and the dog lost his footing. Realizing his danger, he made a grand spring far out over the cliff. The child had turned to her father and was really out of danger when the dog sprang up in front of her, but the noble brute had done his duty in guarding her. He sprang clear of the rock and landed on his feet on the beach one hundred and twenty feet below. It was a most remarkable escape, for the dog weighs one hundred and sixty-five pounds.

From the Baptist Courier.

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