

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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Forsaken.

A Short Discourse.

The 142d Psalm is an earnest prayer of David. He had been driven into a hiding place by Saul, and here amid the painful silence and solitude of the cave of Engedi he pours out his soul in deep earnestness to God. In burning words he placed his troubles before the Lord, and with profound devotion he invoked divine aid. He had gone to the right source. In secret he prayed. No one but he and God present—proper place for communion with the Father. In his petition he portrayed his helpless and forsaken condition. He drew the picture of a lonely, deserted being, pursued by a ruthless enemy. "I looked upon my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul."

How eloquently pathetic these words, and how distressingly pitiable his condition. Friends who had oftentimes stood by him, now in his deepest peril forsook him. He looked about; no one came to his rescue. A relentless enemy, bent on mischief, was hunting him as though he was a ravenous beast. To the lonely cave he fled, and

be deposed from any official trust for unlawful acts, and his influence all gone, when he can afford aid to no one, and then he is deserted to a miserable seclusion. This is the time to rescue. Here is the opportunity. Like Jesus at Jacob's well. Caring for the souls of others is the great duty of Christians. Christ gave his life for the souls of men. Simply professing Christianity, without showing your faith by your works, is very flimsy evidence of regeneration. We may in form have put on Christ, but in fact only in form, without the spirit or substance. To care for the souls of others is Christ-like. He came to seek and to save the lost. What a glorious announcement—a seeking Savior! Did you ever seriously think of Jesus as a seeking Savior? Hunting for the lost. Will we hide from him? Or will we turn and seek him? It does seem so easy for Christ and the sinner to find each other, if each is earnestly seeking the other. We know that our Savior is deeply in earnest.

Forsaken by family, by friends, by neighbors is a most wretched condition in which to be placed. Who can bear up under such a burden? Yet to be forsaken by God is without a parallel in comparison. Let us, then, care for the souls of men and lead them to Christ, so that they may not say, "No man hath cared for my soul."

Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

here in this secluded place he gave himself to earnest prayer. He needed help and guidance.

When we get into sore trouble; when character is involved; when evil-minded men try to injure us; when loss of property or place befalls us; when slander traduces, and our old time friends stand afar off and we see ourselves forsaken, despair with crushing weight comes, and can be thrown off only by communion with God. On that sad and memorable night before the crucifixion of Jesus the disciples declared vehemently that they would suffer, and if need be die with the Master, and yet when the testing time came they all forsook him; even Peter, the impulsive Peter, when pointed out by a little maid as one of the followers of Jesus, with an oath said it was not so, that he even did not know him. Poor, weak mortals we are when testing time comes.

Yes, David was forsaken by his friends, and Jesus by his apostles. Even the sweet-spirited John, the disciple whom Jesus loved, fled. Even worse than that: The gloomiest wave that ever broke over the soul of the Savior was when he cried on the cross, "My God, my God, why hast thou forsaken me?" He fell before it. In times of peace and comfort, when there is nothing to put us to the test, we are bold and fearless, ready to dare and to die, if need be, for the right. Let us not be overconfident as to our sincerity and our integrity when trials come. Only by the grace of God can we overcome.

Let a poor, defenceless woman have her fair name assailed by the breath of slander, or let her at an evil hour fall from her high estate, then it is that men and women desert her, when it is the needed hour of helping and saving. Let a man

The twelfth annual meeting of Woman's Missionary Union will be held in connection with the Southern Baptist Convention, which meets at Hot Springs, Arkansas. The Eastman Hotel has been selected as the place where both the Convention and Woman's Missionary Union will assemble. The convention will occupy the dining room; Woman's Missionary Union, assembly hall.

Daily sessions of W. M. U., 9 a. m. Friday, Saturday and Monday, May 11, 12, 14, and an Sunday 13th, at 2:30 p. m.

The delegates are appointed by the Central Committees of the different states, and are limited to four from each state, besides the vice-presidents. It is earnestly desired that not only delegates, but many other workers and friends from all the states will be in attendance.

There will be no free entertainment, and delegates as well as others are expected to defray all personal expenses. A list of hotels and desirable boarding houses has been secured for the accommodation of those who propose attending. Copies may be obtained on application to Central Committees in the different states, or to the Secretary of Woman's Missionary Union, 304 N. Howard St., Baltimore, Md.

ANNIE E. ARMSTRONG,
Baltimore. Cor. Sec'y.

The two principal speakers at the meeting of the American Baptist Education Society, at Hot Springs, Ark. May 10th, are Rev. J. C. Armstrong of St. Louis, on "Denominational schools as factors in denominational development during the century," and President D. B. Parinton, of Denison University, Ohio, on "The function of the intellect in religion."

Secretaries of State Conventions are requested to send names of delegates appointed by these bodies to H. L. Morehouse, Corresponding Secretary, 111 Fifth Avenue, New York City.

The cholera is only fatal to persons who are great smokers.

Baptist and Reflector, Nashville. Mormonism.—No. 19.

BY EDGAR E. FOLK, D. D.

Polygamy.

I turn aside from the discussion of the Mormon articles of faith to give some of my observations while in Salt Lake City on the subject of polygamy, which will perhaps be of special interest just now.

In giving the history of Mormonism I discussed this subject, showing that Joseph Smith claimed that the revelation in regard to polygamy had been given to him July 12, 1843, but that as a matter of fact he had been practicing polygamy for some years previous to that time. Mr. B. H. Roberts now asserts that "It was in 1831 that plural marriage was first made known to Joseph Smith." And he is probably correct; only the person who made it known to him at that time was the devil, not the Lord. It was not however, until 1853, that it was publicly proclaimed as a doctrine of the Mormon Church by Brigham Young.

For a while the saints were a little slow to take hold of the doctrine. But soon polygamy became a regular epidemic, so much so that all the marriageable girls were taken and it became difficult to obey the commandment. An instance is given of two men, 60 and 70 years of age, each of whom was counseled by the priesthood to take another wife, but who were unable to comply because they could not find any suitable partners. They had all been taken. Afterwards they heard of a man who had two daughters, one 14 and the other 12. They went to him, explained the situation, and asked him to relieve them of their embarrassment. He objected at first, but finally consented.

sumption," not for home consumption. The Mormons themselves say it was never intended to be enforced. The old polygamous practices were then resumed all over the state.

The presbytery which met at Manti in 1897 stated that there were over 2,000 cases of polygamy in the state, or perhaps I should say of polygamous cohabitation. The Mormons understand by polygamy new polygamous marriages. The statement of the presbytery was vigorously denied and denounced as a slander. But in the last month one of the apostles, in conversation with a Presbyterian minister, said that the Presbyterians made a great mistake. They should have said 3,000.

From the best information which I can gather there are at present anywhere from 1,500 to 3,000 cases of such polygamous cohabitation in the state. Nearly all of the Mormon leaders, presidents, counselors, apostles and bishops have two or more wives, as have some of the people, though not many, as they are generally too poor. I met one layman who has three wives. He has five children by the first, four by the second and four by the third. I was told that his first wife "abominates polygamy"—as well she might. President Snow has had nine wives, five of whom are living. He lives, however, with only one—the youngest. Brigham Young is commonly credited with having had nineteen wives, but the guide in the Tabernacle told me that he had twenty-six, and sold me a book purporting to contain their pictures, which I shall be glad to show my friends. But Heber C. Kimball broke the record, it is said, with forty-five wives.

Peace to the Secretary of the Agricultural College. In filing charges against so many at a time, Mr. Owen intends to refute the assertions of the defenders of the system that there may be a few sporadic cases of such unlawful cohabitation.

One Sunday night I attended a Sunday school mass-meeting in the Thirteenth Ward. At the meeting a letter was read from a Mormon missionary now in New England, in which he said (I took down the language at the time): "I see that our enemies are at work. I am sorry to learn that our people are being dragged into the courts for obeying the commandment of the Lord, and that President Snow has fallen into the hands of these vultures."

I mention these facts to show:

1. That polygamy, or, as the Mormons would term it, polygamous cohabitation, is being practiced in Utah to a large extent.

2. That while the offenders are fined by the courts, the public sentiment on the subject among the Mormons is such that they do not lose their ecclesiastical standing, but are rather honored and sometimes rewarded for what they call "obeying the commandment of the Lord" in the face of persecution.

For The Alabama Baptist.
Notes from Bro. Schramm.

We had a large congregation at Stewarts on the 2d Sunday in April. I preached a mission sermon and we got \$5 for Foreign missions. The outlook for building up the cause here is good. We have just had valuable accessions to Stewarts by the coming of Dr. T. F. Moore and family from Bullock county. Dr. Moore is an excellent physician, and will add much to the

building up of this town.

We have a fine overflowing well, the water of which is said by those who have tried the Livingston well water to be the same as that. We have sent some to be analyzed. This may yet be a famous watering place.

I am rejoiced to have such a fine co-laborer as Bro. W. W. Lee. I feel that he is a God-send to Greensboro, and I am sure our cause will build up there. We are also glad to welcome Bro. J. I. Kendrick to this part of the state. But we were very sorry to lose Miss Hattie Pollard from our association. Of course we don't regret that Bro. Barnes got such a noble, consecrated Christian worker as a wife; but she was the vice-president of the Woman's Missionary Society, and the work is suffering on account of her being away. I hope that our noble secretary, Mrs. J. C. Lawrence, of Marion, will act as vice-president until one is appointed. We regretted to give up Bro. Barnes.

The societies in my churches are looked after by correspondence by that noble, consecrated Christian worker, Mrs. L. O. Dawson, of Tuscaloosa. I have one society in her association and three in this. She helps all of them, and so the good work goes on. But let us have a vice-president appointed so that all the societies can be assisted as they were by Miss Pollard.

We hope to have a good meeting at Mt. Hebron, commencing Friday before the fifth Sunday, and we are still hoping that Bro. J. G. Harris will be with us. We hope that those on the program will come well prepared.

I have just learned of the death of one of our members here, Mrs. Jim Davis, which I much regret. She died last night and will be buried this afternoon.

I am still working for the ALABAMA BAPTIST.

Stewarts. H. R. SCHRAMM.

Remember the meeting at Alabama City. Pray for Bro. Dunaway. He is encouraged about the prospect, though the rain interfered at the start.

W. B. C.

ed. "at least a bush and a half a dozen men would run after it."

In 1862 Congress passed the Culom law against polygamy, in 1882 the Edmunds law and in 1887 the Edmunds-Tucker law. I have already given the substance of these laws. The last was so stringent that it could not be evaded. Many went to prison for disobeying it. The church property was confiscated. In 1890 President Woodruff had a "revelation" and issued a manifesto, in which he stated that he proposed to obey the laws and advised every one else to do so.

On Jan. 4, 1893, a proclamation was issued by President Harrison granting amnesty to those Mormons who were in exile and in the penitentiary. This was expressly "conditioned upon the faithful observance of the laws of the United States against unlawful cohabitation."

On Sept. 25, 1894, President Cleveland issued a similar amnesty proclamation, from whose provisions he excepted "such persons as have not complied with the conditions contained in said executive proclamation of Jan. 4, 1893."

These amnesty proclamations were made on the most solemn promise of the Mormon leaders, pledging their "faith and honor" that old polygamous relations should cease and that no new polygamous marriages would be consummated, in other words, that they would obey the laws.

They then applied for Statehood, which was granted in 1896. Having secured this, and thinking themselves secure, they had the legislature of Utah to pass the following law:

"If any male person cohabits with more than woman he shall be guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than \$300, or by imprisonment in the county jail for not more than six months, or by both said punishments at the discretion of the courts." (Revised Statutes of Utah, 1898, p. 900, section 4209.)

This law, as is now admitted, was intended for "foreign con-

the Mormons were continuing to practice polygamous cohabitation they replied: "If that is so, prove it; the courts are open." No one had cared especially to carry the matter into court, as it would involve considerable trouble and would probably lead to unpleasant relations with his neighbors. But Charles Mostyn Owen, a Welshman, representative of the New York Journal, decided that he would accept the challenge. So he went quietly to work. The result was the arrest of President Angus M. Cannon, President of the Salt Lake Stake, and of Apostle Heber J. Grant. What did they do? They pleaded guilty, were fined \$100 each, which they paid, and returned to their holy duties—and their polygamous cohabitation.

Apostle Joseph E. Taylor was also arrested, and after my arrival in Salt Lake City he was brought before the court, and because he would not promise to discontinue his polygamous cohabitation in the future he was fined \$150. One Sunday at services in the Tabernacle which I attended, and at which there were 5,000 people present, Angus M. Cannon presided and Joseph E. Taylor occupied a prominent position in the Apostles' seat.

Charles Kelly was indicted at Bingham City for unlawful cohabitation. He pleaded guilty, and offensively arraigned the court for its definition of his offense. Shortly afterward he was promoted to be president of the Box Elder Stake. The Salt Lake Tribune said: "His reward came soon, and it is most unseemly."

While I was in Salt Lake City Mr. Owen filed thirty-one affidavits against citizens of Cache county, charging thirty of them with unlawful cohabitation and one, the son of an apostle, with adultery. Cache county is probably the strongest Mormon community in the state, 98 per cent. of the population being Mormons. The paper quotes Mr. Owen as saying that the list of alleged offenders was by no means exhausted. The paper adds that "ecclesiastically the list ranges from low official to apostle, and civilly from a Justice of the

Trip Notes.

GADSDEN.

Thirty years ago I visited this city on the Coosa. I was having chills in the low country and spent a month here recuperating. The kindness of the good people there greatly endeared them and the little city to me. How they have grown since then! Both the church and the town have greatly improved. They have three or four railroads, and the upper Coosa is navigable to Rome, Ga. The time will come when the government will finish the locks and the Coosa will become a canal and give Gadsden water connection with Mobile. The industries built and building and others in prospect, together with its fine location, climate and mineral waters, assure the future of Gadsden.

The scenery from the top of Lookout Mountain is excelled only by the famous scene from a loftier peak of the same mountain at Chattanooga. The Baptist growth is keeping pace with the growth of the city. Since they have entered their elegant new house they have taken on new life. Brother J. W. Willis, a native of this section and a graduate of Howard College, is the pastor. To him belongeth the credit of engineering his people out of the old and into the new building. Through the ages this will be a monument to him and his noble people who stood by him. The building is handsome, conveniently arranged, durable and centrally located. The membership is strong and financially able to do great things for God. The country around is filled with Baptists, and the most of the new comers are of our faith. They have an excellent way here of having a committee who visit from house to house getting acquainted with and inviting the people to the church.

It was a great pleasure to visit again Bro. Goodhue, now one of the fathers in Israel. Years ago at Marion he was a professor in Howard College, and again in the last few years at East Lake. He resides here with his son Amos, who is himself a leading member of the church and one of the distinguished lawyers of North Alabama. David, the elder brother, is a useful member, and frequently preaches his early life and goes through to the churches around—though he is not regularly in the ministry.

I discoursed on missions to a fairly good audience in the morning. The pastor hopes to get them to adopt the pledge card; if they do, in a little while Gadsden church will be heard from as among the most liberal in the state.

ALABAMA CITY

Is only two and a half miles away, reached by electric cars and two daily trains on different railroads. It is a model factory town. Mr. R. A. Mitchell, the manager, showed me every kindness and took great pains to explain to me the method of managing the affairs of the great corporation, and what plans they had adopted for the betterment of their employees. Each house is a lovely cottage, with from three to five rooms, neatly finished inside and out. No two buildings standing together are painted alike. Each lot has a seventy-five foot front and is one hundred and seventy-five feet deep. The premises are kept scrupulously clean. The company is erecting a brick library building, which will be filled with choice books, periodicals and newspapers. There is no saloon—an employee who drinks is immediately shipped.

During the epidemic of small-pox the company erected two hospitals, furnished doctors and nurses, medicine and food—in addition, supplied the families who were detained in quarantine with all that they needed and remitted their house-rent until they were able to resume work again. The epidemic cost the company in actual expense not less than \$10,000. I was assured that a choice lot would be given the Baptists, and probably a liberal donation of money and building material.

I preached at night in the town hall to probably five hundred people. The church will number in a little while two hundred members. With only one or two exceptions they are laborers in the factory. They are much encouraged and appointed a building committee composed of three of their own number, with three brethren from Gadsden church. While I am writing this Bro. J. W. Dunaway is assist-

ing Bro. Jones, the pastor, in a meeting. I hope that several hundred dollars will be raised there and thereabouts to be added to the \$500 the board has in hand, and that work may begin not later than May 1st. There are so many Sunday schools unheard from in the state. I am hoping that at least two hundred dollars may be sent in. On one thing we are all determined, not a lick will be struck until the money is all in hand. We want the building to cost not less than \$1200. Don't let anybody complain now and draw back. A strong pull now and a pull altogether will finish the monument the Sunday schools are erecting. It is quite a jump from Gadsden in North Alabama to

DO THAN,

In the extreme southeastern county of the state. I made the trip to meet the Southeast Alabama Ministers' conference. While the number in attendance was rather disappointing, much good will come of it, I am sure. Brethren I. A. and J. J. White, Ray, Campbell, Simmons, Brewer, Hatcher, Deal, Underwood, Martin, McKee, Dougherty and others, whose names I cannot recall, were in attendance. Bro. Adams, of Clark, was present also, much to the pleasure of the brethren who met him.

Dothan is looking up wonderfully. It has a magnificent school building, an excellent system of water works, and is soon to have electric lights and other great improvements. The Central of Georgia is building through the heart of the city on its way to Geneva, and may be Pensacola. This gives Dothan two fine lines of railroad.

When pastor Burr a few years ago inspired the Dothanites to undertake the erection of their handsome brick structure, some of us thought it was rather previous; but now everybody is singing his praises for his great wisdom. If W. M. Burr never has any other monument, here is one that will survive and keep his memory green in all these parts. Strange enough, there are some who have forgotten that the State Board helped to sustain the pastor while he was begging the money and using his mechanical skill for this building.

But it is no uncommon thing for people to forget their benefactors. I am sure the pastor at Dothan will remind his people of their obligation to the State Board.

Bro. I. A. White is the pastor. More than once I heard his excellent work in and out of the pulpit praised. I look for Dothan to become a great missionary church. I commend the action of this pastor to all. He called for volunteers to sign the pledge cards—he didn't wait for the church to take action, and a large number pledged for monthly contributions.

Brethren, don't wait on the slow moving action of the churches. Call for volunteers and begin at once. More than 5000 cards have been sent out and the orders are coming in every day. Common sense methods are triumphing over shoddy ways characterizing us heretofore.

What changes are coming in South East Alabama! People are swarming in, following the track of the new railroads. The Baptists are largely in the ascendancy now. Will they remain in the lead? That is the question which ought to be agitating a lot of sleepy people in that section. I saw and heard things which alarmed me.

If the preachers could settle on a time and arrange a program which would draw all the ministry together in a conference, and have as one of the great objects calling them together the solving of the question: How may we hold this territory and advance the kingdom of Christ in these parts? some of my fears would soon be gone. The preachers must show a solid front and organize their forces if they would hold the territory under the new order of things.

Conferences do good, but the brethren too often expect too much from the community. The people miss a great deal by not attending, but the meeting is held primarily for ministers. If they are there, and a good program is well discussed, they will get great good out of it.

W. B. C.

At the Minneapolis College of Agriculture fifty girls are studying scientific farming.

An Unusual Scene in the Georgia Baptist Convention.

We believe we could not render a better service for the Baptists of Alabama, nor for the orphan children who are now or may hereafter be committed to their care, than to publish the following from the report of the Atlanta Journal. May it stimulate us all to feel as do the Baptists of Georgia, that our Orphan's Home should have a large and liberal place in our hearts. The scene is thus described in the Journal:

One of the most remarkable scenes ever witnessed in a Georgia Baptist convention took place during the morning session today; \$7,500 was raised for the Baptist Orphan's Home at Hapeville, although only \$5,000 was asked for.

The special work for the morning was the consideration of the needs of the orphan's home. Sixty orphans came down this morning, arriving shortly after the convention had assembled, having been given free transportation by the Central of Georgia road. As they entered the church President Northern's gavel fell and he said:

"The children of the Baptists, the children of the convention, are coming in; let the convention rise."

Every delegate stood up and silence fell on the great congregation, broken by the sound of children's feet as the little ones, some barely able to walk, came up and stood on the platform.

Dr. J. B. Taylor, superintendent of the home, presented them as the children of the convention.

President Northern made a touching speech in receiving them.

A little boy, Carlisle Hall, was brought forward to present the claims of the home. He was perfectly at ease and made a regular address. His gestures and his facial expression were fine. He was about 8 years old, and after telling something of the happy home provided for them, he said:

"The memory of a mother's love that had once been theirs could never be blotted from their hearts."

He recited a beautiful poem in conclusion—

—that swept the great congregation like a mighty wind of emotion.

The president was in tears. Judge A. D. Freeman, Newnan, had his face bowed in his hands to hide his emotion, and streaming eyes were seen on every side, and some of the older brethren sobbed aloud.

When the speech was concluded the children recited the 27th Psalm in concert, gave several songs and closed by reciting, with bowed heads and closed eyes, the Lord's prayer.

Dr. Taylor made a brief speech setting forth the needs of the home, chief among which was a large building for the accommodation of the children who were knocking for entrance. Only last week the matron was forced to give up her room and go to sleeping in a closet in order to accommodate some new arrivals.

Dr. White, of Macon, said: "That money ought to be raised now."

Rev. J. L. Gross, of Griffin, started the ball to rolling by subscribing \$250 for his church. The First and Second churches at Atlanta each subscribed \$500. The Tabernacle church gave \$100. The Jackson Hill Sunday school gave \$100. The West End church gave the same.

The subscriptions began coming in so rapidly that two men could hardly keep up with them. For a solid hour they kept coming in, and then delegates began passing up cash. Silver coin was pitched up until President Northern said that this must be stopped, as some of the children who were sitting on the platform might get hurt. One brother said he found a quarter in the streets and he wanted to give it to the orphans.

"Praise the Lord," said Mr. Gross, "He's just raining money down for the orphans."

A brother arose and said he buried his boy last week, but he wanted to give \$5.00 in his name.

A note came up and Mr. Gross took from it a gold ring, worn thin with long use. The note read: "A widow gives her only ring in the name of J. G. Gibson." Judge Hillyer arose, looked at the ring,

recognized it as belonging to Mrs. J. G. Gibson, and said: "Brother President, this is Mrs. Gibson's ring, and I want to buy it for five dollars and give it back to her."

A little later another note came up saying: "A widow gives the gold eye-glasses that belonged to her husband, now in heaven."

Rev. J. L. Williams, of Locust Grove, stood up in the back of the house, and between sobs, said: "Brother President, I can't stand it any longer. Those glasses were Dr. Gibson's. I have a wife in heaven; she left me a ring that has been my chief treasure. I now give it to the orphans," and sinking to his seat he buried his face in his hands and sobbed aloud.

Rev. Mr. Smith said his little girl had been taken away last month by the angels. She had just a dollar in money when she died. He and his wife had been trying to decide what to do with that money. The decision was made—he would give it to the orphans.

Rev. W. J. Hyde, of Cumming, said he had two silver half dollars, the first money paid him as a preacher. It had been a keep-sake, but he wanted to give it to the orphans.

Rev. P. A. Jesup, of South Georgia, subscribed \$50.00 to be paid by the friends of J. T. Stanley. It developed that Mr. Stanley is a beloved preacher of South Georgia. His wife has just died of consumption and had one child. He has the same disease, and can live but a short time. He cannot speak above a whisper. He has left all his property, a little household furniture, to the Orphan's Home. Yesterday he started with four remaining children to his mother's home to die. As soon as this death takes place the children will go to the home.

The convention instructed Mr. Jesup to telegraph the good wishes of the convention to the dying man.

When men had given for themselves, women for the memory of their dead, and men had made a thank offering for living children, the hat was passed and cash amounting to one hundred dollars was taken in.

The total subscriptions will run up to a little more than \$7,500.

As the result was announced, as by common consent the convention arose and sang, "Praise God from whom all blessings flow." And then a prayer of thanks to God was offered by Rev. J. L. Gross.

For the Alabama Baptist.

Sunday School Libraries.

A request by an officer in our Sunday School to advise him regarding the purchase of a library, set me to thinking about—

1. WHAT WE HAVE.

In most of the Baptist Sunday School libraries there are a lot of little story books, with a little moral in them. Maybe the reading of the book benefits the reader morally—maybe it does not. In some Sunday School libraries there are books which are absolutely objectionable.

The pastor and officers do not know what they have in the library. The parents do not know what their children are reading.

Publishing houses offer cheap libraries, and Sunday Schools, without knowing what they do, buy them because they are cheap. But are they cheap? Indeed not! They cost much in the end. Books are stepping stones to heaven—they are millstones to sink men to hell. But let us notice again—

2. WHAT WE NEED.

1. We need books full of Baptist meat. What opportunities Baptist Sunday Schools have, and how poorly are those opportunities used?

Our hearts are bigger than our heads, any way. Afraid of offending some Peto-Baptist scholar or teacher, we lose every opportunity to teach Bible doctrine.

2. We need books for children—one small book to the subject—on each distinctive doctrine, setting forth what Baptists believe, which is what the Bible teaches, using only enough technical terms to state the proposition.

For instance, a book on regeneration, another on repentance, one on faith, one on adoption, one on baptism, one on "close communion," and one on Baptist history, or a short series on this subject. Books on these subjects, written with a charming story, will be read

by children with a perfect relish and indoctrinating effect.

3. WE NEED BOOKS

furnished at "let live prices"—cheap. To get up a library of about thirty volumes of such books, at a small cost, and put them into our Sunday Schools, would be the best investment in the way of teaching that our denomination could possibly make. A neat, attractive cloth binding would add to childish fancy now, and then a picture would give zest to the story.

CONCLUSION.

Let me insist on such a library. I feel, I see the need of it each time a child asks me to explain "close communion."

I suggest that Dr. J. M. Frost take the matter in hand, and that we have what may be termed the Twentieth Century Baptist Library. Let him put it at the minimum cost. Let the Southern Baptist Convention adopt it, and the schools all take it. Here is my subscription if it is \$20, or if it is \$50 cost.

With such a library read by our Sunday Schools all over our Southland we will hear less of Baptists going over to Peto-Baptists; less of Baptists having Peto-Baptists to do their revival work. What! have we no efficient evangelists? We would have less of Union Sunday School conventions and more of Baptist.

Give us Baptist teachers for Baptist Sunday Schools; Baptist professors in Baptist colleges; Baptist pastors and Baptist evangelists, or our young preachers will, at the very fountainhead, be taught what we do not believe.

No wonder we gain so slowly, when men whose sole ambition is popularity, sacrifice us to their own advantage.

A child's story of "Grace Truman" and one of "Theodosia Ernest," with similar works, would be admirably suited to a Baptist Sunday School library.

Brethren, do you not feel the need of such a library? If you do, say so through the ALABAMA BAPTIST.

R. M. HUNTER.

Avondale.

Obedience to God.

A condition of divine protection

that God will take care of us, and preserve us, when we did not ask his leave to get into the dangerous place that you find yourselves in. Many of us do the converse of what the apostle condemns, we begin "in the flesh," and we shall end "in the Spirit," which being translated is, we do not ask God's leave to do certain things, to enter into certain engagements or arrangements with other people, and the like, but then we expect God to come and help us in or out of them. It is by no means an uncommon form of delusion that. You remember what Jesus Christ said when the devil tried to entice him to do a thing of that sort, by quoting Scripture to him—"He shall give His angels charge concerning thee, to keep thee in all thy ways. Cast thyself down. Trust to the promise as a kind of parachute to keep you from falling bruised on the stones of the temple court." And his answer was: "Thou shalt not tempt the Lord thy God." You will not get God's protection in ways of your own choosing.

And so, "all things work together for good to them that love," to them that trust, to them that keep close to them that obey. And for such the old faithful promise will be faithful and new once more, "Because he hath set his love upon me, therefore will I deliver him"—that will be the summing up of our lives. "And I will set him on high because he hath known my name," that will be the meaning of our deaths.—Alexander McLaren.

Agents Wanted—

FOR the best selling Life of Moody, containing over 700 pages (300 pages devoted to the story of his life, 300 pages to his sermons, which have been carefully edited and arranged, and 100 pages of anecdotes and pithy sayings); beautifully illustrated. Do not waste time on Cheap-John books, hastily put together with paste-pot and shears. Our celebrated Life of Moody possesses peculiar features of excellence and will outsell all others. Prospectus sent on receipt of ten 2-cent stamps for cost of packing and mailing, freight, paid. A wonderful opportunity not only to make money, but to do a vast amount of good by circulating a noble book that will be everywhere recognized as a work of standard merit. Books ready for delivery. B. F. Johnson Publishing Co., 901, 903, 905 E. Main St., Richmond, Va.

Central Committee.

APRIL.

Italy.—"So as much as in me is, I am ready to preach the gospel to you that are at Rome also." S. B. C. mission opened, 1870; one missionary; native assistants, 20; churches, 22; out-stations, 21; membership, 518; baptisms, 38.

Study Topics.—Paul's visit to Rome. Rome in the time of Nero. Rome in the days of Constantine. Rome under the Pope. The hope of Italy—the pure gospel of Christ.

Not until 1870 did the Evangelical church begin its full activity throughout Italy. When in that eventful year the Italian soldiers entered Rome, a Waldensian pastor entered with them carrying his Bible in his hand, and a few days later the first public Protestant service was held in the eternal city. Since then the Waldensian propaganda has extended over half the peninsula. The whole mission territory is divided into five districts, with a total mission membership of 4,619 persons. Protestant churches are now found in about all the leading cities.—*Literary Digest.*

PROTESTANT ACTIVITY IN ROME.

The Jesuit organ of the Roman Curia, *La Civita Cattolica*, speaks in the following terms of the activities of Protestants in Rome:

"Since the error of Protestantism was given license to establish and expand itself under the protection of government, beginning with 1870, it has spread not a little, just like a grease spot. So much of that the English newspaper, *The Tablet* (Rom. Cath.) writes: 'It can not be denied that a disastrous future is in preparation, and that the second decade of the twentieth century will see a large part of the Roman population become Protestant.' This propaganda in Rome is especially exploited by those Protestant sects which the Anglicans call Dissenters, because divided and dissenting from the official Anglican church. These sects, since their purpose to make Protestants out of Italians is not attainable directly, employ indirect means with profusion, that is the gold which English and American Protestant societies furnish to them. For the same reason they are lavish with

the patient and confessor may be truly said to be conversing together, and consequently to be morally present to each other.' The idea of grafting a venerable rite upon the most modern of inventions will have a curious interest for Protestants as well as for Catholics."—*Literary Digest.*

A Witness to Week of Prayer and Self-Denial.

So often have I wondered, as I followed the Bible statement of "fasting and prayer" upon the eve of any great crisis in the life and happenings of those therein, why it is Baptists who are such claimants for Bible authority and Bible usage have dropped it entirely from their code and covenant?

I have asked many of our ministers, but never have received a Bible reason for so doing.

The sweet spiritual uplift gathered from the joint meetings of the women from the various Baptist churches in and around Birmingham during the week of March 18th to 24th, set apart for prayer and self-denial in behalf of all of the vital interests of the denomination, springs anew the wonder why Baptists, as a church, have eliminated the impressive example set by our Master when he derived special strength or power from on high.

It was not my privilege to be with the meeting at the First church, the first of the series for the week. But the next afternoon I accompanied our zealous, earnest secretary to the meeting at Avondale. We were greeted by the president of the society there, Mrs. Killian, whose subtle Christian gentleness won us at once, and made us feel the power there is in meeting consecrated workers face to face. As each stranger came in she introduced one to another before she opened and conducted the meeting, the topic being: "Special Fields and Special Needs." Many took part and rendered the gathering valuable and interesting.

Wednesday afternoon the meeting was held at Southside church. As the moment for beginning approached, one after another of justifiable excuses were sent in by those appointed on the program until our beloved president, Mrs. Stratton, acting as leader, looked perplexed, and compared the dilemma to dreams that sometimes

only are the heart-to-heart meetings a blessing, but the privation of denying one's self luxuries and self-indulgences, to put the cost into the Lord's treasury, brings its inward growth and stimulus.

On account of Saturday being such a busy day for housekeepers, the assigned meeting for that day was omitted.

The women of East Lake church who were unable to attend the joint meetings, met every afternoon and followed the program, even to holding a meeting Saturday afternoon, although it was drizzling.

The evils of the saloon, Sabbath desecration, etc., were earnestly discussed and prayed against.

If we only could cease looking to our own might to overthrow whiskey and its insidious traffickers, and look in faith to our Father to do it! But so long as we Christians accept with one hand the gift of whiskey money for the education of our young, and supplicatingly raise the other hand to our God to overthrow it, it will never come.

LIDA B. ROBERTSON.

East Lake, Ala.

For the Alabama Baptist.

Dangers of Wealth and Material Prosperity.

Prepared and Read by Mrs. R. M. Hunter before W. M. U. of Birmingham District, at Avondale, during the week of Prayer and Self-denial.

God has never given earth a blessing that man could not abuse. Long life and riches has He promised to those who love and obey Him. And yet men, with reckless wastefulness, misuse these great gifts.

But for the knowledge that we have of these facts, this subject assigned me would seem strange and out of place. But if this essay proves a failure, still the subject remains appropriate. Wealth is a great power, and all power, whether active or passive, can be made dangerous. Wealth controls, to a great extent, politics, and runs the affairs of state to suit itself. It is the queen of society, the goddess of the pleasure seeker. It makes the homely beautiful, and with golden gauze veils and makes fair features ugly. With brazen effrontery it dares where virtue would not tread. With pitiless iron heel it treads upon the necks of the poor. The grinding mills of rich monopolies never cease.

One might hear the clapping heart-strings of the widow, mingled with the breaking bones of strong men, as they pass together through the heartless grinders; and the orphan's wail is lost amid the rattle and groan of the mighty machinery. The multi-millionaire eats at kings' tables and sleeps on eider-down; gives fifty thousand dollars for a horse and drops fifty cents into the collection box; pets his poodle dog and curses the poor. When Rome was poor her men were virtuous and brave. Their manly bosoms were mightier than the walls around the imperial city. Famine stricken and oppressed Israel worshipped God with tithes and "the first fruits of all her increase." Increased in goods and material prosperity Jeshurun waxed fat and kicked. Like an ill-fed heifer she licked her owner's hand. Once admitted into his barn she horned and kicked the hand that gave her food and drink. How much like the ungrateful brute is man! A lean purse, a full heart; a full purse, a lean heart. Clothed with prosperity, unclothed with righteousness and humility, "garments of praise." "How hardly shall the rich enter into the kingdom of God." And yet shall we make idols of men, many of whom shall utterly perish. "But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do they not blaspheme that worthy name by the which you are called?" "Rob not the poor, because he is poor; neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of them that spoil them." Dives shut his paneled door in the face of the hungry beggar; but angels rejoiced around the throne as the redeemed spirit of Lazarus swept through the pearly gates into the city of God. Oh that our people would learn lessons from the preceding generations!

Indeed our country, so vast in its resources, so great in its possibilities, is nearing the danger point of the high-water mark. Floodtide after floodtide is sweeping our way. Our seas are whitened with the

fleets of commerce; our fields are ripening for the harvest. Borne on the winds, sweet perfumes from isle and sea come with every merchant ship. Seas have contracted and continents expanded under the magic touch of the inventor's wand. Railroads, with iron clasps, have spiked us together. Electric and telephonic wires have entangled us amid their intricate meshes. The great Krup guns have boomed our victories, and the silken folds of our flag have been shaken out amid the tangled woods and orange groves of our new possessions. And under the Divine guidance the gospel, like a golden girdle, has belted the world. But have these things humbled us and made us more trustful? Can we with the Psalmist say, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

Is God in all our building? Does His approving smile rest on all we do? Surely many of our wealthy people are Christians. Many of them are noble benefactors to the race. They give of their bounty. But do any of them give as God has prospered them? The danger of wealth is not in the wealth itself, but in the love of it. "For the love of money is the root of all evil." It is not in every instance the man who has money who commits this kind of sin. But the man who has it not, and is trying to get it, may be as guilty of covetousness as the other, for "as a man thinketh in his heart, so is he." It is the lust for gain that endangers human life and property.

To obtain wealth men resort to foul means as readily as they do to fair, if the object in pursuit can be possessed. Riches are deceitful. Christ says "The care of the world and the deceitfulness of riches choke the word, and the man becomes unfruitful." The blessed Master prayed that His disciples might be fruitful in good works. After the holy conception, Mary, the mother of Jesus, sang: "He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things and sent the rich empty away."

To say a poor rich man would sound like a paradox; but without Christ the rich are poor indeed, and

on the cross. But salvation is for the rich, and there is a work for them too. With the opportunities they have, the moral wilderness might be made to blossom as the rose.

Paul admonishes young Timothy to "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good and be rich in good works, ready to distribute and willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Therefore, sisters, let us "be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not vain in the Lord."

For the Alabama Baptist.

A Personal Revival.

There are a great many Christians who will speak of the urgent need of a revival of the church to which they belong, and at the same time they will not think deeply of their own need of being revived. With them it is very much as it is with those who, while hearing the pastor preach very pointedly against certain sins, will think of various ones in the congregation who, they believe, need just such preaching, but have no idea of applying it to themselves. So, in many cases, those who most need to be revived in heart and life are the very ones to look away to others and say that it is they who greatly need reviving. Rev. Dr. W. Robertson Nicoll of England, in a sermon on revivals, says: "The great evil of the present day is perhaps the burning desire of everybody to improve everybody else. We all have an intense conviction of the duty of other people. We know what it is, and we are most anxious that they should do it. The rich man knows the duty of the poor man, the poor man knows the duty of the rich man. The employer knows what the laborer should do, the laborer knows what the employer should do. Very few people ever think that their first business is reforming themselves. It is you who are unjust, it is you who are tyrannical, it is you who are un-Christianlike." He says that when one's eagerness to reform another

help to poor families, accepting their children without compensation into their schools and colleges, and opening workshops, boarding-schools, places of recreation, and gymnasiums, for possessing themselves as much as possible of our youth and our people."

HONORS TO THE VIRGIN IN ITALY.

The Voice from Italy, in an article from M. Meil, describes the erection of a statue of the Virgin Mary on one of the highest peaks of the Cottian Alps. The cost of the statue was 5,000 pounds, which was made up by the gifts of 130,000 children, the younger members of the royal family heading the list. The Pope himself has written an inscription for it, in which he implores it to defend the frontier of Italy from all invaders. The Voice estimates that there are nearly 100,000 Protestants in Italy, of whom some 30,000 are Waldensians.—*Missionary Review.*

ABSOLUTION BY TELEPHONE.

"A curious instance of the modern tendency of the Roman Catholic church to keep abreast of the age," says the Chicago Tribune, "may be found in a theological treatise just published in London, entitled 'The Sacraments Explained according to the Teaching and Doctrine of the Catholic church.' The author is the Rev. Arthur Devine, Passionist, a recognized authority on orthodox Catholic theology. He says it has not yet been officially decided by the Pope whether or not confession can be heard and absolution given by telephone, but he is inclined to believe such action would be valid under certain circumstances. It is one of the requirements of valid confession and absolution that there should be a 'moral presence of the penitent with the confessor.' A written confession sent to an absent priest is not valid, but Father Devine says that 'a priest might give absolution by telephone, under certain conditions, to a person taken suddenly ill, so as to be in immediate danger of death, and when he cannot possibly reach the place where the person is,' in which case

we have of preparing a sumptuous feast and everything going awry. Her words touched those present, and each promptly responded to her requests to make the hour a success.

The topic, "Work among Foreigners," was duly discussed, and the leaflet, "Brothers in Christ," beautifully read by Miss Lida Crumpton, and the chain prayers that followed were deeply impressive.

Thursday the women wended their way to the church in North Birmingham, where the meeting on Cuba was conducted by Mrs. Chambers, one of its members. The vital blessing that the "missionaries" are to the churches to keep them from shrivelling up into selfish self-absorption, was especially dwelt upon. Prayer was asked for a little church that began as a Sunday school under an arbor, and had grown into a neat building, but now the fraternalism had been broken by contention, and the spirituality deadened by dissension. Mrs. Henderson made a sweet talk on harmony and growth, and prayed for the little church.

Friday lowering clouds and drizzling rain forbade the meeting at Pratt City, but we know of a meeting of only two who, in the quietude of a room in the home, followed out the program mapped out for the day. Feeling the assurance that "where two or three are gathered together in my name there am I in the midst of them," they began at the hour appointed for the meeting and went through the assigned topic, "The Colored People."

This suggests a rich opportunity to all, whether kept away or not. If in town or country, those who are inevitably withheld from attendance should, at the appointed hour, enter into a secret place and in spirit unite with the women throughout the South in prayer and thought for the advancement of truth in the hearts of the world, what rich harvests would ensue.

Those who have never tried the keeping of this appointed week of self-denial and prayer have a sweet privilege in store for them, for not

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with Christ the poor are made rich. "But woe unto you that are rich! for ye have received your consolation."

"Woe unto you that are full, for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep." These are the words of our Saviour. Now hear His apostle Paul: "But they that will be rich fall into temptation and a snare, and into many hurtful and foolish lusts, which drown men in destruction and perdition."

And James is very outspoken when he addresses his wealthy readers: "Go to now, ye rich men, weep, and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. The hire of the laborers, who have reaped down your fields, which you have kept back by fraud, crieth; and the cries of them who have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just and he doth not resist you." This is an awful array of facts and threats against the wealthy. Upon reading this Scripture we must conclude that they who possess great wealth are in danger themselves, and that their poor neighbors are not safe.

The former is in danger of losing his soul and the latter his head. I do not want to be misunderstood; riches do not send men to perdition. It is the love of them, coupled with unbelief.

Poverty does not carry men to heaven. The rich and the poor are both in heaven. And the rich and the poor are both in the pit. Abraham was rich, so was David. Nicodemus and Joseph of Arimathea, and the patient Job. Many of the Jews who rejected Christ were poor, with the thief who railed on Him as He hung dying

person is transferred to one's self, the work, which he calls an "ethical revival," will begin at once and soon be accomplished, and he seems to be right in his view.

There is no doubt that the most needed thing to be done is a consideration of one's own spiritual state, a direct inquiry into one's own attitude to God and to man. Self-honesty, to some extent, is the lack of all of us. We are awfully inclined to think that we are not half so spiritually cold as the most of other Christians are. We fancy that we are more loyal to God than many other Christians are, whereas our loyalty may be more in behalf of the church to which we belong than it is in behalf of God. We may not be half so willing to sacrifice for God as we think we are. Let us ask, is it I who needs a revival? Is it I who needs to confess sin and repent?

C. H. WETTERBER.

Preamble and Resolutions

Adopted by Grand Baptist Church.

Whereas, Mr. C. L. Torbett, of Columbus, Ga., having erected, beneath the pulpit of our church, a handsome baptistry of solid masonry as a memorial of our now sainted sister, Mrs. L. J. Sommerkamp; therefore, be it

Resolved, 1. That it is the sense of this church that this useful and splendid memorial is in keeping with the purpose and life of our departed and much lamented sister.

2. That we commend in Mr. Torbett his unselfish love for the memory of his wife's sainted mother.

3. That the thanks of this church are hereby tendered Mr. Torbett for the gift to us of the "Mrs. L. J. Sommerkamp Memorial Baptistry."

4. That copies of the preceding preamble and resolutions be furnished Mr. Torbett, also our city papers and the ALABAMA BAPTIST.

Adopted in conference March 18, 1900.

REV. J. W. HAMNER,

Moderator.

T. S. ROBERTS, Clerk.

Alabama Baptist

MONTGOMERY, APRIL 19, 1900.

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, Nov. 10, 1899.

EDITORIAL.

THE Baptist Argus in its Notes and Comments makes a very grave mistake in its notice of Rev. W. B. Crumpton for governor. It says, "W. D. Gay, chairman of the Baptist State Executive Committee," &c. Rev. W. D. Gay is not chairman of the Baptist State Executive Committee—in fact he is not a member of that committee, but he is chairman of the State Prohibition Executive Committee. The Baptist State Executive Committee will never, as such committee, have anything to say in reference to any political campaign. We feel sure that Bro. Prestridge got the two words, Baptist and Prohibition, mixed. It is proper that this mistake be corrected.

Bro. Crumpton is not a candidate, neither will he be so long as he is in the service of the State Board of Missions.

"Thoughtful of others, he seemed instinctively to adapt himself to his surroundings, and put every one in relations of ease and unembarrassment with him." What a gift of grace that is! In its highest form it is the Christ spirit in man. But its helpful manifestations depend no little on the social tact that is the product of cultivation. In other words, it is an art as well as a gift, and one that every Christian should set out to acquire in early life before character and manners have become stereotyped.

OF A strong and noble man lately deceased, a friend writes: "His Christian manliness and nat-

to the churches around—though natural courtesy placed him above the littleness of wilfulness, and the narrowness of stubbornness." Is there anything so little as "the littleness of wilfulness," or so narrow as "the narrowness of stubbornness?" Yet there is a natural proneness to such "littleness" and "narrowness" in all of us. It requires all the "natural courtesy" and "Christian manliness" we can command to deliver us from their threatened bondage. Even then we have need of higher help and should accordingly pray continually "good Lord deliver us."

THE CLERICAL CRUTCH.

The reign of the Clerical Crutch continues. Some ministers seem to find it impossible to move without artificial supports. They hobble into the ministry on crutches, and hobble all their days—in the pulpit and out of it. We do not intend to be severe on men of sterile minds, nor to condemn an honest and judicious appropriation of other men's thoughts; but woe betide the brother who seeks to feed his people on stolen bread. It is a species of dishonesty that breeds countless disasters. It saps self-respect, it is fatal to intellectual growth, it insults high moral sentiment, it breeds a craven fear of exposure, it puts its perpetrator out of fellowship with his brethren, and largely turns him, from the study of the Bible to the study of homiletical magazines or sermon books, and makes him preach from his memory rather than from his heart. Such men will never make Felix tremble—they do their own trembling, and of all preachers, they are the most miserable. How pitiable such men are, rattling off other men's sermons, compared even with the plainest preachers who toil day and

night on their messages and give them forth from burning hearts.

There is another class of preachers who are ever doing things to "increase their influence." Their call from God, their saving message, and their life are not enough. They must call in extra helps. They must enter politics, join various societies, organize social, literary or bicycle clubs, run excursions to the ends of the earth, and so on, to get a hold on somebody. By such devices they may get in with certain classes, but they lose with the common mass of the people. They lose far more in the way of spiritual power by resorting to such expedients. Those who use crutches will in time lose the use of their feet.

MALICIOUS PIETY.

We once knew a crabbed and fretful old brother who visited wrath on all offenders in his public prayers. He was in angry sorrow all the time with the boys of the congregation. Those vivacious and irrepressible youngsters were not models of propriety, though not worse than their class, and would sometimes forget to enter the place of worship in time, possibly banging the door as they entered, and most unscrupulously smiling and exchanging winks at the fret of a child or the sight of a dog. Their behavior was wickedness incarnate in the eyes of the peevish old man. He complained of them to the pastor, and glared at them with silent severity whenever he passed them, but he saved his hardest blows for them until called on to lead in prayer. Then you would learn of the actual state of his mind. He would arraign the thoughtless little creatures before the Lord on "countless counts" and exhaust the harsh adjectives in his vocabulary in setting forth their enormities. He actually said to the pastor at the close of prayer-meeting one night that he had given "those

little creatures such a peppering that he hoped they would take it to heart." As a fact the boys were convulsed with laughter, and vanished from the room during the closing moments of the prayer.

Now, in our judgment, a part of the incarnate wickedness involved was in the old man. He did not pray at all. He simply used the time to indulge in a very ill-natured tirade against a few frivolous lads. At best his was a malicious sort of piety.

We have known another case. A bitter man got set against his pastor. He of course was sour, and nothing the innocent minister could do pleased him. Indeed, the better the man of God did, the more he writhed and railed. When he was called on to pray he would draw woeeful and dismal pictures of the condition of the church, and pray with piteous groans that deliverance might be sent. He simply meant by that to get in his work against the pastor. It is not by any means a wicked thing for a member of a church to grow weary of his pastor, for some pastors are enough to weary anybody, but it is simply abominable for any man to use his public prayer as an opportunity for making cruel thrusts at his pastor, or at anybody else.

We have seen people of very devout mein who would antagonize any measure proposed in a church meeting by certain members—not out of real opposition to the measure, but as a means of balking and humiliating those they did not love. Under the guise of zeal for the church they would pay private scores—an abomination in the sight of God and of good men.

It is deeply wrong to sin under any strain or stress—sin is only evil and that forever, but the black

sorrow of sin is sin committed under the plea of a good motive, or hidden under the guise of piety. It is well to avoid all sign or appearance of evil, but surely the way to do this is not to conceal the appearance under the seeming of righteousness. Let love be without dissimulation. If spiteful things must be done, do not label them with holy symbols. What we do for the devil let him get the credit for it. Do not drag the robes of white down to cover the deeds of darkness.

Is it not likely true, as it is charged, that we do not give due reverence to the old in our day? The "old pastor" is not as highly regarded as he used to be. It is refreshing, therefore, to read what Dr. Hatcher says of the late venerable Dr. Cornelius Tyree, whom he calls "Our Father Prince." "His people had the capacity to appreciate him, and they were entirely too noble to lose their devotion to him because he was old. They treated him with royal kindness, and filled the evening of his life with the richest happiness." Now is it a wonder, under the circumstances, that he could add: "In return he gave to them his whole heart, preaching to them with a heavenly unction, and leaning peacefully upon the bosom of their love."

Let us reverence the old. Let us throw around them an atmosphere of loving appreciation, and we shall see that the result will be as in many other cases, that in return they will reveal to us unexpected riches and give us a reciprocal love and helpfulness.

FIELD NOTES.

Rev. W. W. Lee, of Greensboro, is expected to assist Pastor Gable, of South Montgomery church, in a series of meetings. He is expected to begin on the 22d inst.

Deacon T. L. Jones, of the First church, this city, has promised to

with pardonable pride how brethren and friends at Petry and Bradleyton had dressed him up for the summer.

J. G. Lowrey, Warrior, April 16: Our meeting began yesterday with good congregations and fine interest. I believe in honoring the Lord with our substance, and so I asked our little church for \$50 for Foreign missions, and they gave \$56 60. We expect to make it \$60. This is a liberal offering for our people here, and it was a free-will offering. The presence and power of the Holy Spirit were felt in our service. Bro. A. E. Burns came today, and will assist in the meeting. Again I ask all who may read this to pray God's blessing upon our efforts.

Enfauia Baptist: Rev. W. D. Hubbard is home again after an absence of several weeks in Atlanta, whither he went for medical treatment, but was unable to fill his pulpit yesterday. Within the past few days he has sent in his resignation as pastor of the First church. The tie which binds a pastor to his people is a very close and strong one, and the severing of that tie is very painful. Bro. Hubbard has warm friends who are loth to part with him. May the Holy Spirit descend upon our beloved pastor, and a brilliant star of success glitter in his crown of service.

C. C. Winters, East Florence, April 7: Yesterday we opened a mission station at Killen, under direction of the Mission board. Killen is a very important point on the Muesel Shoals Canal. The outlook is quite encouraging. The little town is composed of intelligent people. No other denomination is on the field. Here we had 110 in Sunday school yesterday morning, and a good service at night. [Bro. Winters is one of the State Board's missionary pastors. He appears to keep Baptist affairs in his territory warmed up, notwithstanding his name is rather chilly.]

I. N. Langston, Luverne: Our church has recently purchased a new organ, and we have one of the best choirs in South Alabama. The ladies of the church have just

Dr. A. W. McGaha, of Alabama and Howard College, recently baptized about thirty converts into the fellowship of his church at Waco, Texas. Many of them were Baylor University students. Howard College boys do well in Texas and other states, and they also do well at home when they can be kept here.

R. M. Hunter, Avondale, April 15: Great crowds greeted Bro. Martin at the church. His sermons are fine, and the people are delighted. Great interest at the very beginning. Eight accessions. Meeting will continue indefinitely. Pray for us, brethren, that the Holy Spirit may do for us a mighty work.

Mrs. D. M. Malone, East Lake: Each state entitled to four delegates to the W. M. U. of the Convention. All ladies who contemplate going to the meeting at Hot Springs should write the Central Committee at once. There is no entertainment of delegates this year. The hotels offer reduced rates, and the ticket from Birmingham over the Mobile and Ohio railroad is \$17.10. It is to be hoped that Alabama will have her full representation of good and earnest workers.

J. L. Long, Bozeman: We organized a Dorcas Aid Society in our Sunday school at Friendship church on the 5th inst. The officers are: Miss Ellen Glenn, president; Miss Maggie Long, secretary; Miss Daisy Glenn, treasurer. Our young men are also organized, and I think it is the best organized little Sunday school in the state. We have gone to work in earnest. We have no pastor, but the writer preaches on the fourth Sunday and Saturday before in each month. We expect great things from the Lord.—Thank God for the ALABAMA BAPTIST.

Pastor Metcalf reports a good meeting at Bradleyton church, Crenshaw county, on Sunday last. Andalusia church has called Bro. Metcalf for two Sundays, and he has accepted, which necessitates his giving up Good Hope church, near Troy. Andalusia church is also building a parsonage to cost about \$1,000, and is in good spiritual condition. Steep Creek church, Lowndes county, is also in good condition.—Bro. Metcalf told

payable next fall, and one for each fall thereafter.

I made mine payable the 15th of November each year. Those who desire to pay one year cash down can be given a receipt, and the money and note be sent to Prof. Roof. Make notes payable to Prof. F. M. Roof.

If the first Sunday in May does not suit the churches, how will the month of June, commencing first Sunday? and each church in the country observing its preaching day. In towns where they have preaching every Sunday, it can be uniform.

I hope all the pastors will attend to this, so that by Howard Commencement the notes will all be in the hands of the president.

The Lord help us all to work while it is day, for the night cometh when no man can work.

I thank the editor for his article and the use of his columns.

H. R. SCHRAMM.

All Aboard for Hot Springs!

Let every first-class church send its pastor. He will be a better preacher when he returns. If he is not, he ought to be sent one time more and then discharged if there is no improvement.

First-class preachers ought to take their wives, if possible. I plead for the poor, tired mother who has stayed by the stuff and managed the household through the years while her husband was away from her. Brother, after you lose the good wife, one of the regrets will be that you didn't give her more trips from home. You don't think of it—she never murmurs nor complains—but you will think of it with much pain after awhile.

W. B. C.

Ten Days More

Before the books of the Home and Foreign boards close. Everything is encouraging and bright; let every pastor and church unite to keep it so. The last remittance from this office will be on the night of April 29th. This will reach Atlanta and Richmond next day in time to get in this year's report.

W. B. C.

put in new carpets, pulpit chairs and gasoline lamps, all of which will add greatly to the beauty and comfort of the church.—Rev. Paul Price will begin a meeting next Sunday (15th) and continue eight or ten days. He is a successful evangelist, and one who will help both pastor and people.—New Providence Association will give this year five times as much for Missions as ever before. Everything is hopeful.

For the Alabama Baptist.
Howard College Endowment Day.

Dear Baptist: I read with much delight Prof. Roof's endowment article, and thank him for it. I had decided to send my money and notes before I saw his article. I sent money and notes and have his receipt. I hope the endowment column may now swell.

I thank Brethren Quisenberry, Weaver, Hunter, Crumpton and Sister Davis for their response to my proposition.

I decided not long since that I would write a postal to all the graduates of Howard College and put the matter earnestly before them, but when I began to examine the catalogue I found so many addresses lacking, only the state being given. I want to still write personally to those whose addresses I can secure.

I dislike to suggest so much to the people, but I am praying day and night for this \$50,000 endowment or more, and as I am impressed with a plan, I feel like suggesting it to the people.

Let us have an endowment day. I suggest the first Sunday in May as the day, but each church can fix its own Sunday. This day is not to take a public collection, for this, I fear, would interfere with some of our other enterprises, and we don't want to do that.

What shall be done on that day? Prayer for endowment.

1. Explain what endowment is, and what Howard has done.

2. How Howard College needs an endowment.

3. Who will help to endow it? Let each pastor in the state have a bundle of waive notes and pen and ink and make out for such amounts as the people desire to give in five years. They can give one note

Alabama Baptist.

MONTGOMERY, APRIL 19, 1900.

Methodists and the 20th Century.

The Alabama Conference, South Alabama, has subscribed for this fund \$27,145.

What are the Baptists going to do for Howard College? Are we going to let the matter drop? Fix up your notes, brethren, and send them on to Prof. Frost. Let the work begin now. W. B. C.

The Best Route.

I do not know. All the information necessary will be printed in the ALABAMA BAPTIST. The rate is \$17.10 for the round trip from Montgomery, which is very moderate, it seems to me. Good board can be had at one dollar per day. Hot Springs is full of boarding houses and hotels.

On the M. & O. you would leave Montgomery at 8:30 in the morning, and reach Hot Springs in the afternoon of the next day. Some better schedules may be printed before May 7th, the time when tickets will be on sale. W. B. C.

For the Alabama Baptist.
Ellis Association.

Program of fifth Sunday meeting; to be held with Judson church, seven miles north of Atmore, commencing on Saturday before the fifth Sunday on April.

10 a. m. Devotional exercises, conducted by Noah Jordan.

10:15 a. m. Take up regular business.

11 a. m. What should be the first and chiefest object of our lives? Opened by J. H. Brown.

12 o'clock. Adjourn for dinner.

1:30 p. m. Prayer and reading Scripture, by P. M. Pritchett.

1:45 p. m. Is it a personal duty of each member of the church to further the mission work? Opened by D. M. Merritt.

3:15 p. m. What can we do in order to have more spiritual life in our churches? Opened by R. J. Bowman.

7:30 p. m. Sermon, by I. L. Taylor.

Sunday, 9 a. m. Sunday school mass meeting. 1st. What is the du-

ty, and what are the qualifications of the superintendent of a Sunday school? Opened by J. W. Ficklin. 2d. What is necessary in order to be a successful teacher in a Sunday school? Opened by Isham Jordan. 3d. Is the Sunday school interest progressing? Opened by A. M. Lowery.

11 a. m. Mission sermon, by J. T. Fillingim.

1:30 p. m. Song service and religious talks by the brethren. Adjourn at will.

W. W. LOWERY,
J. L. BRYANS,
Committee.

Montgomery Churches.

West End—Preaching morning and evening by Pastor Swindall. Congregations larger than usual. One received for baptism. Collection for the famine sufferers in India \$6.70. Our membership doubled since October 1. A good working Sunday school.

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For the Alabama Baptist.
From Virginia.

Here comes the ALABAMA BAPTIST, always welcomed and perused with pleasure. It brings the names and suggests the faces of some of my best friends, and helps me to enter into their labors. And how kindly it treated me while in Alabama, and since! Indeed, none of our papers impress me as being more kindly in spirit or even in temper than the ALABAMA BAPTIST. It gives much attention to the brethren of its own state, and is a medium of fellowship and helpfulness. Its editorial department is well conducted, showing no favoritism, partizanship, or bitterness, and treating practical themes or doctrinal subjects with ability and prudence. And I believe the readers appreciate it, and will push the circulation.

Work is moving along happily here. There have been 48 additions since September, and some one comes almost every Sunday. We have the best superintendent and the largest Sunday school in the city, the average for March being 439. We expect to have 500 in attendance before the month passes.

Rev. E. B. Hatcher, pastor of the First church, expects to begin a meeting next Sunday. He and his people have paid off the last dollar of a heavy debt; the church is united and hopeful, and praying for a great blessing. Dr. Hall, who succeeded Dr. Gwin at Park Avenue, has lately held a meeting in which he had the assistance of Rev. P. G. Elsom, of Danville. About 20 were added to the membership. Other meetings are in progress in the "Twin Cities," and many members are being received.

The month of March was devoted to State missions in this section. We appropriated Crumpton's idea of Baptist rallies, and rallied the hosts at different churches about Norfolk and Portsmouth, to hear especially about evangelizing Virginia. Our eloquent Secretaries, we have two, came and kindled anew the fires of our zeal; and we hope to see the results of their labors "after many days."

They say Hubbard, of Eufaula, is coming to Raleigh. He will not be very far from Norfolk, and we hope to see him on occasion. I

told some of the saints he was a first class brother, and now they believe it; not for my saying, but because they have seen and heard. He will do well there, but he will not forget Alabama.

The thoughts of some are turning to Hot Springs. From this end of the state the delegation will probably not be large on account of "the furnace of the distance"; but some of them expect to be there. J. J. T.

Norfolk, Va., Apr. 12.

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.

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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.

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For the Alabama Baptist.
Southern Baptist Convention.

Attention is again called to the fact that the Board of Directors of the State Convention was instructed to make up a list of delegates from Alabama to the approaching session of the Southern Baptist Convention, to meet at Hot Springs May 11th. In order that due notice may be given and preparation made for the trip to the convention, the board of directors is hereby called to meet at my office in Selma on Monday, April 30, at 12 m. The list of delegates appointed will be printed in the ALABAMA BAPTIST of May 3d, and this public notice will take the place of any personal notice to the delegates appointed.

Send your name to Wm. A. Davis, Secretary, Anniston, Ala. H. S. D. MALLORY, President.

For the Alabama Baptist.
Ashland.

We began a meeting here with Bro. C. J. Bentley last Saturday night. Every indication is for a good revival. Two very large audiences on Sunday, and 25 people asked for prayer at night service. Bro. Bentley is doing a fine work on this field. Pray for us, that we may have daily anointing of the Holy Spirit, and preach His Word in power. JOHN BASS SHELTON.

\$2,000 in Ten Days.

That is what Alabama ought to give for the two boards by April 30th. Brethren, let us do it. W. B. C.

For the Alabama Baptist.
Absent in Body, but Present in Spirit.

Dear Baptist: I have on several occasions begun a letter to the ALABAMA BAPTIST, but it seems to me that I have been busier since coming to Virginia than ever before in my life.

Our church, Calvary, at Roanoke, is being blessed of the Lord with a continual steady growth. We have received about 150 members since I became pastor two years ago. Last Sunday eight new members united with us, and at night two were baptized. Our

position relative to the people, the table and the germ have caused us to lose some members, but there has been a great spiritual uplift, and the influence of the church for the Lord has been greatly augmented.

Roanoke is a delightful city, situated in the beautiful Valley of Virginia, between the Blue Ridge and Alleghany mountains. It is especially delightful as a summer climate, and many attractive and healthful watering places are scattered through the neighboring mountains.

I have rejoiced with you in the great advance along all our lines in my loved native state. Yet I have been grieved at our losses. It greatly saddened me to learn of the death of Dr. Cleveland, Bro. Goldsmith, Bro. Cumbe and others.

I am now in Richmond aiding Dr. J. B. Hawthorne, who is now pastor of Grove Avenue church, in a meeting. This is my second meeting with him, and the Lord is blessing us with a good meeting. The Doctor goes to Roanoke to fill my pulpit Sunday, and our people are looking forward to a great treat in his visit. In May Dr. H. will aid me in a series of meetings at Calvary.

One of the joys of the future is the prospect of visiting Alabama and seeing the brethren and friends.

Mrs. Hale and the five boys leave for Kentucky, as soon as school is out, for the summer. Mrs. Hale's health is much improved. The trouble we thought caused by the long, warm summers of Birmingham has been relieved by a surgical operation and spending a month at the Johns Hopkins hospital, Baltimore.

There are several other Alabamians in Virginia who are doing fine work in the Old Dominion: Dr. Hawthorne, of this city; Dr. J. S. Dill, of Fredericksburg; Dr. T. B. Thames, of Danville, and Dr. H. W. Battle, of Petersburg. It is a source of great pleasure to meet these honored and beloved brethren at our denominational gatherings. It gives me joy to hear of the continual growth of my beloved old church, the Southside, of Bir-

J. M. FROST,
Corresponding Sec'y,
Southern Baptist Convention.

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Address, Baptist Sunday School Board,
167 North Cherry St., Nashville, Tenn.

mingham, and the love in which they held my gifted successor, Dr. Davidson. If the Lord has ever created any nobler people than those who compose the Southside church I have never met them in all my travels.

Absent in body, I am present in spirit to rejoice in your progress and blessings, and to weep with you in your sorrows.

With best wishes for your success, and love to all the brethren, I remain fraternally,

P. T. HALE.

For the Alabama Baptist.

A Note from Bro. Bomar.

ON THE TRAIN, April 17.

When I was leaving Marion many of the members of the dear old Siloam church said, "Let us hear from you through the ALABAMA BAPTIST." How I wish I could write to every one, for how kind and thoughtful they always are of their pastor! Not one objection did they put in the way of my going, but were glad, because they believed the trip would be of benefit to me. And how generous of them to give their pastor a purse of

one hundred dollars! And so I feel today that though the train is taking me farther away from Marion and the Siloam church, I am in reality being drawn closer to church and people. For when love increases no mere distance of land or sea can separate.

I am thinking today that all life is a journey. I ask myself the question, "Whither is the train taking me?" But far more important is the question whether in my going I am growing into true Christlikeness of character or not.

To see the wonderful and beautiful things in this world will do us little good unless we are thus enabled to see deeper into God's glorious truths. To gain more knowledge will not be of much advantage unless at the same time we have grown into more likeness of the one Perfect Man. Let each say—

"But lead me, Man divine, Where'er Thou wilt, only that I may find At the long journey's end Thy image there, And grow more like to it."

P. V. BOMAR.

For the Alabama Baptist.

Fifth Sunday Meeting

To be held at Mt. Pisgah Baptist church, on the Buck Island road, five miles west of Athens, Limestone county, beginning Friday night, April 27, with sermon by Bro. W. J. Briscoe at 7:30 p. m.

Saturday morning, 9 o'clock. Devotional exercises, led by Bro. R. V. Linard.

9:30. Organization.

10:00. Subject, Prayer; its importance; what is it? Led by David Clatts.

11:00. Missions; its progress and needs. Led by F. C. David.

12:00 m. Dinner.

1:30 p. m. The ordinances of the church: 1st. What are they? 2d. Their importance. Led by J. I. Stockton.

3:30. The importance of co-operation of church and pastor. Led by T. H. Johnson.

7:30. Preaching, by J. I. Stockton.

Sunday, morning, 9:30 a. m.

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Sunday School mass meeting. Led by Perry Henderson.

11:00. Preaching, by F. C. David.

12:00 m. Dinner.

1:30 p. m. The importance of personal Christian work. Led by M. L. Rone.

7:30. Preaching, by Marion Briscoe.

There will be conveyance at Athens Friday evening to take all parties out to the church. Come one, come all, and let's have a grand rally for Christ.

COMMITTEE.

For the Alabama Baptist.

Judson Notes.

Already the sounds of Commencement are in the air. The Cantata practice is well under way, the seniors are mysterious as to class night and essays, the studio girls are robbing woods and gardens for flower studies, and every one seems to be making the most of the few weeks left us before June. The campus is looking its loveliest now, and with the trees and grass the tennis club has blossomed out in all its glory of tennis caps, new shirt waists, white sunbonnets and professional playing.

Dr. Patrick was away week before last visiting the most noted of our southern colleges with a view of making some improvements at the Judson in the near future. He is absent again this week hoping to perfect his plans. Through the efforts of Miss Clements, our Science teacher, that department has had a gift of about 500 fine geological and mineralogical specimens, some from Prof. J. Morgan Clements, of the University of Wisconsin, and some from Prof. E. A. Smith, the state geologist of Alabama. A handsome book case has also been added to the library.

Next Monday evening, the 18, Miss Beulah Neece gives a piano recital for graduation. She will be followed on the 23 by Miss Harriet Reynolds, on the 27 by Miss Douglas Tompkins, on the 30 by Miss Hanna. On the 27 of May Miss Mary Felix Reynolds gives a song recital. Miss Tucker and Miss Robson close the list of graduates in piano with recitals on May 11. Below is the list of distinguished pupils for the last six weeks:

Scholarship, Misses M. Anderson, Brown, Barber, Blackburn, V. Crenshaw, Clay, Cockrell, Dexter, Eley, Ellis, S. Howard, B. Howard, M. Howard, Hartman, Lovejoy, Marshall, McKenzie, McCorvey, Mosely, Nichols, Pope, R. Reynolds, H. Reynolds, Scott, V. Tillis, Thomson, E. Ward; Music, Art, and Elocution, Misses A. Branch, Battelle, Coons, S. Curb, Cockrell, Ellis, Meadows, McKenzie, A. Moore, Neece, V. Norwood, Pope, M. Patrick, H. Reynolds, M. Reynolds, Robson, Shilids, Westbrook.

Southern Baptist Convention.

Reduced Rates via Alabama Great Southern Railroad.

On account of the meeting of the Southern Baptist Convention at Hot Springs, Ark., May 10-17, the Alabama Great Southern Railroad will sell tickets from points on its line to Hot Springs and return at rate of one fare for the round trip. Tickets will be sold May 7th to 10th inclusive, with final limit to return until May 24th.

The schedules and sleeping car service afforded by the Alabama Great Southern are excellent, and those contemplating the trip should communicate with nearest ticket agent for any additional information.

SEE THAT JESUS GETS IT ALL

"She of her want did cast in all that she had, even all her living."—Mark 13:44.

REV. T. L. BAILEY.

O, see that Jesus gets it all,
Dear sinner do you say?
Or wait you for another call,
A more convenient day.
That day may never come in view,
Your heart belongs to God, not you.

Chorus:
O let my Jesus have it all,
Is aught I have my own?
Have I not heard his gentle call,
Or is my heart a stone?
My Saviour, let me give to thee
Myself, my all, thy love to see.

O, see that Jesus gets it all—
Lone pilgrim, can you give?
Yes, will you on his mercy fall,
Accept his grace and live?
Then keep not back the smallest part,
But yield to him a willing heart.

Chorus:
Yes, see that Jesus gets it all.
Say, Christian, is this so?
Have you obeyed his loving call,
And yielded all you owe?
Does Jesus reign in you supreme,
And is his love your constant theme?

Chorus:
Yes, see that Jesus gets it all,
All that his children owe;
Our offerings bring, before him fall,
Our love and service show;
And let each earnest heart be stirred,
To take their Saviour at his word.

Chorus.

Atlantic City, N. J.

The King and the Soldier.

A king was once riding along in disguise, and seeing a soldier at a public door, stopped and asked him to dine with him, and while they were eating the king swore.

The soldier said: "I am sorry to hear young gentlemen swear." His majesty took no notice; but swore again.

The soldier said: "I'll pay part of the bill, if you please, and go, for I so hate swearing that if you were the king himself I should tell you of it."

"Should you indeed?" asked the king.

"I certainly should," replied the soldier.

A while after, the king, having invited some lords to dine with him, the soldier was sent for, and while they were at dinner he was ordered into the room to wait awhile.

Presently the king uttered an oath. The soldier immediately (but modestly) said: "Should not my lord the king fear an oath?"

The king, looking at the soldier, said: "There, my lords, is an honest man."

to the churches around. That is, we can respectably remind me of the great sin of swearing, but you can sit and let me stain my soul, and not so much as tell me of it."—Epworth Herald.

Dr. Cuyler on the Secret of Long Life.

Rev. Dr. Theodore Cuyler has written the following in response to an inquiry from Mr. F. A. MacKenzie as to the secret of long life: "Let me say that I have no claim to longevity, being only 76; and a gentleman to whom I showed your letter playfully said, 'You are the youngest man in the house.' I have been actively engaged in the ministry for fifty-two years, preaching continually. I have never spent a Sunday in bed in my life. Under a kind providence I owe my vigorous health to a good constitution and a careful observance of the simplest laws of health. My only physician is Doctor Prevention. I avoid all indigestible food and all alcoholic stimulants, and have never smoked a cigar. I sleep soundly (after a bountiful bowl of bread and milk before retiring), and I never drive either body or brain after I am weary. My amusements are reading, walking and lively chats with friends, and I find that 'old age' is more a matter of temperament than of the almanac."

Control Your Thoughts.

Until you have learned to control your thoughts, you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he; and it is because the thoughts that we entertain in the hostility of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

Well might the wise man say, "Keep thy heart above all keeping, for out of it are the issues of life."

When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like

the cuttlefish, it will develop itself in the impurity to which it gives vent.

If you habitually permit evil things to have their right of way through you, or lodging within you, remember that in God's sight you are here equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of him, but by your desire to maintain your position among men.—Rev. F. B. Meyer.

The True Courtesy.

The power of being able to keep a household from fretting and complaining and from violent tempers; the power of being able to encourage, nourish, and stimulate the freedom and growth of others—is gained from there having been built up in the minds of all in the house, as the first motive of life, the great Christian law—Christian because entirely human—"Think of others more than of yourself, and of others' happiness more than of your own unhappiness." And of this law the best definition to remember is a word of St. Paul's, "In honor preferring one another." . . . This is true courtesy. It is its very flower; it is the essence of Christ's teaching set to music in daily life. It will bring out all the good in others; it will bring out what is best in yourself; it will make your home like very heaven.—Stopford A. Brooke.

With Cheerfulness.

The Apostle Paul enjoins his disciples to exercise mercy with cheerfulness (Rom. xii. 8). That phrase, "with cheerfulness," is too often slurred over in reading the passage, but it is the significant thing about the precept. It was not necessary to tell Christians that they should show mercy. They had learned that long before, but he put the virtue in a new light when he says that it is to be exercised with cheerfulness—with hilarity, the Greek says. That is just the trouble with much of our forgiveness and mercy and charity: it lacks the supreme quality of delight and joy. It is sour, constrained, and grudging. We do it because we think we ought to. There is no gladness about it. But you see at once to what a new level the virtue is lifted when its manifestation is the outcome of a glad and cheerful heart. Then it becomes

winsome and charming. We may be grateful for the charitable judgment, the merciful construction, the forgiving temper, but we love the one who manifests these qualities if he is cheerful in displaying them. It would be easy to show that it is the phrase, "with cheerfulness," that makes the perfume and charm of every virtue. If Mary of Bethany had anointed the Lord's feet with a grudging heart and a reluctant hand the world would not have been filled with the odor of her ointment. It does not make any difference how good you are, if you lack the flavor of cheerfulness, you lack that which lifts your deed and spirit to the highest realm. You spoil your best work for want of that supreme touch. Without it what you do may be good, but with it what you do is not only good but beautiful.—Watchman.

The American Baptist Year Book for 1900 is out. The regular Baptists have in the United States 1,655 district associations, 43,427 churches, 29,473 ordained ministers, and 4,181,686 members. During the year there were 184,845 baptisms—an average of over 500 for every day in the year. The aggregate of our contributions is \$12,348,527. The value of our church property (houses of worship) is \$86,648,982. We have 7 theological seminaries with 63 teachers, 1,012 students, property estimated at \$2,444,051, and endowments aggregating \$2,586,065 more.

We have 104 universities and colleges, with 1,754 teachers, 26,126 students, with \$15,249,005 in property, and \$14,442,707 in endowment.

We have 84 academies and institutes, with 634 teachers, 10,882 pupils, \$3,497,938 in property and \$1,414,473 in endowment.

We have 124 Baptist periodicals in the land. The number of subscribers, however, is not given. It would be interesting to know.—Western Recorder.

CHOICE Vegetables

will always find a ready market—but only that farmer can raise them who has studied the great secret how to obtain both quality and quantity by the judicious use of well-balanced fertilizers. No fertilizer for Vegetables can produce a large yield unless it contains at least 8% Potash. Send for our books, which furnish full information. We send them free of charge.

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The Atonement.

The fact that sacrifice and suffering for the sake of others is the law of human life, and that by the death of Christ the destructive power of sin has been done away with for all who are attached to him by faith, gains fresh evidence for all thoughtful men. . . . "Help thou my unbelief." It is an inexpressible comfort to the weak believer to be able to stake everything not on any moral result in himself, but upon the fact that Jesus has lived and died for him. . . . This redemptive process is not merely individual; it extends to the race of mankind and to the whole constitution of things in which we live. "God sent his Son . . . that the world through him might be saved; by him to reconcile all things to himself, whether they be things in heaven." The atonement is the stimulus to every effort for social regeneration, for freedom, for international peace, for the bending of all the forces of nature to their proper object—the bringing in of the kingdom of Christ. The more this positive and far-reaching aspect of the atonement is dwelt upon the less likely we shall be to fall back into the puerile or immoral explanations which have obscured it, and the more powerful will it become for the work of Christian expansion and Christian unity, which is the task of this generation.—Rev. W. H. Fremantle, D. D., Dean of Exeter, in Christian World.

Reduced Rates via Alabama Great Southern Railroad Company.

The Alabama Great Southern Railroad Company announces reduced rates from points on its line for the following occasions:

General Assembly Cumberland Presbyterian Church, Chattanooga, Tenn., May 17-24. Tickets will be sold at one fare for the round trip. Selling dates, May 15th to 18th inclusive, with final limit to return May 26th.

General Assembly Presbyterian Church, Atlanta, Ga., May 17th to 26th. Tickets will be sold on May 15th, 16th and 17th, limited to return May 29th, at rate of one fare for the round trip.

General Assembly Presbyterian Church, St. Louis, Mo., May 17th to 31st. Tickets will be sold May 15th, 16th and 17th, with final limit to return June 3d, at rate of one fare for the round trip, plus \$2.00.

For further information regarding these occasions, apply to nearest Alabama Great Southern Railroad Ticket Agent.

Reduced Rates via Southern Railway.

The Southern Railway announces reduced rates from points on its line for the following occasions:

General Assembly Cumberland Presbyterian Church, Chattanooga, Tenn., May 17th to 24th. Tickets will be sold at one fare for the round trip. Selling dates, May 15th to 18th inclusive, with final limit to return May 26th.

General Assembly Presbyterian Church, Atlanta, Ga., May 17th to 26th. Tickets will be sold on May 15th, 16th and 17th, limited to return May 29th, at rate of one fare for the round trip.

General Assembly Presbyterian Church, St. Louis, Mo., May 17th to 31st. Tickets will be sold May 15th, 16th and 17th, with final limit to return June 3d, at rate of one fare for the round trip, plus \$2.00.

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For the Alabama Baptist Program

Of 5th Sunday meeting, to be held at Townly, Walker county.

Sunday, 9:30 a. m. Devotional exercises, by Q. D. Haney.

10:00 a. m. The necessity for better organization: 1st. In our churches; 2d. In our association; J. I. McCollum, S. Lacy.

11:00. Missions: 1st. The missionary century; 2d. Progress of our denominational missions during the last century; J. H. Longcree. Adjourn for dinner.

2:00 p. m. Duty of Christians to temperance work; Q. D. Haney and J. S. Watts.

All subjects will be open for general discussion. The brethren of the association are earnestly requested to attend and take part in the services.

Prepared by the executive committee of the North River Association, J. H. LONGCREE, Chairman.

P. S. We will greatly appreciate the presence of any of the brethren in the state who will come and help us to make the occasion profitable to our people.

J. H. L.

T. P. A. of Georgia-Macon, April 19-21.

For this occasion the Central of Georgia Railway will sell round trip tickets from all points on its lines in Georgia to Macon at one fare for the round trip. Tickets will be sold April 18th and 19th, final return limit April 23d, inclusive. These rates apply to the public, as well as to delegates.

The T. P. A's are arranging a most attractive and elaborate program. The Central of Georgia Railway offers very attractive schedules and perfect passenger service, sleeping cars by night, and parlor cars by day, from almost every point in Georgia.

For full particulars, schedules, rates, etc., apply to any Agent of the Company, or to

J. C. HAILE, Gen. Pas. Ag't, Savannah, Ga.

Georgia Chautauqua-Albany, April 22-28.

For this occasion the Central of Georgia Railway will sell low rate round trip tickets from Macon, Fort Gains, Bainbridge and Columbus, Ga., Eufaula and Columbia, Ala., and intermediate points, at one fare round trip, plus 25 cts. admission, to civilians; and at one cent per mile in each direction for military companies in uniform-20 or more on one ticket. Tickets on sale April 21-28 inclusive, limited for return three days from date of sale.

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The B. Y. P. U. Convention.

All delegates to the B. Y. P. U. Convention, to be held at Union Springs on the 19th and 20th of April inst., who expect to attend, will please forward their names to the undersigned at once.

Upon receipt of names each delegate will receive a card assigning him or her a home during the sitting of the convention. Delegates are requested to bring these cards with them and present them to the reception committee on arrival at the station.

B. T. ELEV, Chm'n.

Minutes Wanted.

I am in immediate need of copies of the minutes for 1899 of the following associations, viz:

Columbia, Elim, Geneva, Liberty (Central), Mt. Moriah, North Alabama, Sardis, Sipsey, Southeastern, Weogufka, and Zion.

I will be greatly obliged if some friend will send me a copy at once. M. M. Wood, Stat'l Sec'y, Huffman, Ala.

The Western Railway of Alabama.

Read down.			IN EFFECT OCT. 22, 1899.			Read up.		
38	36	39	STATIONS.			39	37	35
3 30pm	8 45am	LV.....	Selma	AR.....	10 25am	11 30pm	.....	.....
4 14	9 35	LV.....	Benton	AR.....	9 35	10 50	.....	.....
5 35	10 50	AR.....	Montgomery	LV.....	8 15	9 35	.....	.....
7 45pm	7 55am	LV.....	New Orleans	AR.....	7 40am	8 30pm	.....	.....
12 20am	12 25	LV.....	Mobile	AR.....	3 15	4 31	.....	.....
6 10am	6 00pm	AR.....	Montgomery	LV.....	No. 33	9 35pm	11 22am	.....
6 20am	6 20pm	LV.....	Montgomery	AR.....	7 15pm	9 20pm	11 00am	.....
8 07	8 07	AR.....	Opelika	LV.....	4 56	7 40	9 03	.....
8 55	.....	LV.....	Opelika	AR.....	2 45pm	.....	8 05am	.....
9 55	.....	AR.....	Columbus	LV.....	1 45	.....	7 05	.....
8 10am	8 10pm	LV.....	Opelika	AR.....	4 53pm	7 37pm	9 05am	.....
8 50	8 50	LV.....	West Point	AR.....	4 07	6 55	8 10	.....
9 18	9 18	LV.....	LaGrange	AR.....	3 53	6 26	7 42	.....
10 25	10 18	LV.....	Newnan	AR.....	2 27	5 26	6 47	.....
11 45	11 39	AR.....	Atlanta	LV.....	1 00	4 20	5 25	.....
12 00 m	11 50pm	LV.....	Atlanta	AR.....	3 55pm	5 10am	.....	.....
8 22pm	9 25am	AR.....	Charlotte	LV.....	9 35am	10 15pm	.....	.....
11 51	1 10pm	AR.....	Danville	LV.....	5 50	6 02	.....	.....
6 00am	6 25pm	AR.....	Richmond	LV.....	1 00pm	12 01pm	.....	.....
7 00am	10 00pm	LV.....	Washington	AR.....	10 45pm	11 15am	.....	.....
12 43pm	6 23am	AR.....	New York	LV.....	4 30	12 10am	.....	.....
4 00pm	5 15am	LV.....	Atlanta	AR.....	11 50am	5 00am	.....	.....
7 45am	.....	AR.....	Cincinnati	LV.....	8 00pm	.....	.....	.....
12 05pm	7 50am	LV.....	Atlanta	AR.....	7 25am	5 05am	.....	.....
2 25	11 25	AR.....	Macon	LV.....	4 25	4 20	2 50	.....
6 00	6 00	AR.....	Savannah	LV.....	9 00pm	8 45am
3 10pm	11 35pm	LV.....	Atlanta	AR.....	12 35pm	5 00am
11 00am	AR.....	Charleston	LV.....	5 30pm

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No. 3*	No. 1*	No. 2*	No. 6*
9 35pm	11 25am	LV.....	Montgomery
5 00am	4 15pm	AR.....	Pensacola
3 05	4 12	AR.....	Mobile
7 40	8 30	AR.....	New Orleans
No. 4*	No. 2*	No. 1*	No. 3*
9 45pm	8 30am	LV.....	Montgomery
12 25am	11 59am	AR.....	Birmingham
At Montgomery, Mobile & Ohio Railroad.			
No. 4*	No. 3*	No. 2*	No. 1*
8 30am	LV.....	Montgomery	AR.....
1 45	AR.....	St. Louis	LV.....
7 32	AR.....	St. Louis	LV.....

*Daily and Sunday.

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Note this Schedule In Effect Nov. 26, 1899.

No. 4.	
Lv. Montgomery	8:30am
Ar. Tuscaloosa	12:23pm
Ar. Artesia	3:30pm
Ar. Tupelo	6:01pm
Ar. Memphis	7:45am
Ar. Hot Springs	5:30pm
Ar. Jackson Tenn	9:30pm
Ar. Humboldt	10:16pm
Ar. Cairo	1:45am
Ar. St. Louis	7:32am
Ar. Chicago	4:30pm
Ar. Waukesha	8:55pm
Ar. Kansas City	6:15pm
Ar. Omaha	6:30am
Ar. St. Paul	7:45am
Ar. Denver	6:20pm

Through train No. 3 arrives at Montgomery at 6:15 p. m.

For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala.

For further information, call upon J. N. Cornatzer, Southeastern Passenger Agent, No. 2 Commerce Street, Montgomery, Ala.

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GENERAL NEWS NOTES.

The news from the Philippines is the same as it has been for some time past—a small fight now and then and a few men killed and wounded. There is now no Filipino army, but small armed bands who rob their own people and shoot American soldiers. It is expected that the new commissioners from this country will establish some sort of civil government there.

In South Africa the Boers have been winning some victories, but the British army is so large that it is expected to overrun the country after awhile. Gen. Joubert, the able commander of the Boer army, died of disease of the stomach, and Gen. Botha, a much younger man, has taken his place. Gen. Cronje, who with his small force

surrendered to the British troops some weeks since has been sent to the island of Helena, where the same power sent Napoleon Bonaparte.

NEARER HOME.

Mr. Allen, late assistant secretary of the navy, has been appointed civil governor of Porto Rico, and will soon enter upon his duties.

A joint resolution has passed the lower house of congress which proposes to change the constitution so that United States senators may be elected by a direct vote of the people. It has already encountered opposition in the senate.

The supreme court of Alabama has decided in a case from Huntsville, that a street car company has a right to designate a certain part of a car for negroes to occupy, and to put one off if he refuses to occupy that part.

In the primary election in this state last Saturday, Senator Morgan received a very large majority of the votes for U. S. Senator. At this writing it is not known that Governor Johnston carried one county, for governor, Samford has a majority and Waler next. Stallings is third and a long way behind. The vote for candidates for other state offices is not known yet.

SOUTHERN BAPTIST AND AUXILIARY CONVENTION, HOT SPRINGS, ARK., MAY 10 TO 17, 1900.

For the above occasion the Mobile and Ohio railroad will sell tickets at rate of one first class limited fare for the round trip. Tickets will be placed on sale from May 6 to 9 inclusive, reading good to return until and including May 24th.

This road at present has about perfected arrangements to run one of their elegant coaches through from Montgomery to Hot Springs, and assure us that it will be done if they secure enough patronage to justify this extra expense.

Their schedule at present is to leave Montgomery with the delegation in the morning, arriving at Hot Springs about noon next day. Any other information that may be desired can be ascertained by calling at their office at No. 2 Commerce street, Montgomery, Ala.

Patents issued to Alabama inventors for the week, as reported by E. G. Siggers, patent lawyer, Washington, D. C., as follows:

J. G. Aiken, Stockton, rotary turbine engine; A. D. Bloch, Mobile, vehicle axle bearing.

SUCCESS OF BOER TACTICS.

Since Lord Roberts's capture of Bloemfontein three weeks ago, England has been waiting for the sequel to the brilliant strategy which relieved Kimberley and Ladysmith. Gradually, however, the fact that neither Buller nor Roberts is in a condition to advance is becoming known and the war in South Africa has taken on a different phase in consequence. Altogether, by disease or death in battle, Lord Roberts is said to have lost 11,000 horses. With a long line of communications to protect in the face of the mobile forces of the Boers apparently the only thing for him to do is to wait for the 30,000 horses which the War Department hopes to have at Cape Town before the close of May. General Buller in Natal is in equally bad plight. All the horses available were sent to Lord Roberts, and in addition both armies are unprepared for the winter campaign now before them. The soldiers' feet are raw, and the weather is cold.

In great numbers have contracted enteric fever and pneumonia in consequence of exposure and the wearing of the light cotton khaki uniform, wholly unfitted to the growing cold of the South African winter. To supply an army of 200,000 men with suitable uniforms for a winter campaign is no slight task, and it is surprising to learn that the War Department has not prepared in advance for such a contingency.

With the climate and the nature of the country in their favor, the Boers have not been slow to avail themselves of this temporary paralysis of the British advance. They seem to be gathering in numbers about Bloemfontein, while General Buller is endeavoring to have given up all thought of relieving the disaster of Reddersburg, and General Brabant and his force of some 2,500 colonials in the south have been fought to a standstill and isolated. The fighting at Wepener, which began last Monday morning, is thought to be still in progress, the Boers evidently making a determined attempt to overwhelm the garrison. Up to yesterday nothing had been heard as to the results further than that the Boers received a check he first day. General DeWet's alleged victory at Meerkatsfontein by which the British are said to have lost 1,500 men is unconfirmed as yet. General Roberts has said nothing of it in his dispatches and news of it comes only from Boer sources. As these have generally been fairly correct the presumption is that the British have received another check.

In the meantime London is anxious and disturbed, and the situation on the face of it seems grave. Little positive information comes from Bloemfontein as to Lord Roberts's intentions. About all the correspondents know is that there is great activity among the troops, though where the movements tend is kept secret. The Daily News' special London cable yesterday states the general impression to be among the rank and file of the army that a great battle is impending. Doubtless the British would be glad if the Boers were to concentrate about Bloemfontein, and thus give an opportunity of fighting a decisive engagement. Such a course, in view of recent events, does not seem to be probable. The Boer tactics since British occupation of the capital of the Free State have been remarkably successful in harassing the Queen's forces. In fact, the Boers in this respect are admitted by the London journals to be superior in recent engagements. If they can continue this course until Lord Roberts's army is once more ready for a forward movement they will be well employed. Their great mobility and knowledge of the country enable them to combine suddenly upon a detached division and destroy or capture it. In all, the British have recently lost over a thousand men in this way, not including the 1,500 said to have been lost at Meerkatsfontein, and while this is insignificant in comparison with the strength of the main army, the latter is rendered practically impotent on massed. On the other hand, should Lord Roberts divide his force into detachments, as it is reported

ed he may, the Boer tactics might prove even more effective.

It must be remembered however that much of the news received from South Africa is conjecture so far as the movements of the British armies are concerned. British generals are not in the habit of taking the public or even the war department wholly into their confidence. The reported activity of their forces may, therefore, suddenly be found to be effective and Lord Roberts may again quiet the critics by executing a brilliant move. In view of all the circumstances of the case, however, it seems more likely that a long winter campaign is ahead and that until his army is in proper condition will the suspended march upon Pretoria be resumed.

OBITUARY.

Henry Briggs died at his home near Orion, Pike county, October 12, 1899. He was born December 19, 1819, in Mississippi. In his early childhood his parents removed to Conecuh county, Ala. When he was 17 years of age they came to Pike county, where he lived until his death. In 1848 he married Annie Wiley, who survives him. He was baptized into the fellowship of the Baptist church at Orion in 1849, and remained a member thereof in good standing to the time of his death, fifty-two years. He was the oldest living member of our church. The cause of his death was old age and heart failure. He gave assurance when near the end that "all was well" with him. He could truly say, "Though I walk through the valley of the shadow of death, I will fear no evil," etc.

Mrs. JOSE A. PENNINGTON,
N. A. ADAMS,
J. S. YARBROUGH,

Committee.

Saturday April 7, 1900, at noon, little Johnny, aged nine months, infant son of Henry and Mattie Hoke, of Avondale, departed this life.

A ray of sunshine for a moment—a flower of a day—a life to gladden earth for an hour—a gift from God to make man better—a lesson to teach the frailty of human flesh, and the sweet spirit winged its way back to the bosom of its creator.

"What is your life?"
It is even a vapour that appeareth for a little time and then vanisheth away." Man's days are as grass; as a flower of the field so he flourisheth: the wind passeth over it and it is gone; and the place thereof knoweth it no more.

"Our hearts lie crushed and bowed. Beneath the chastenings of our Father's love
But oft we're called by scenes of death To fix our hearts on scenes above.

"I feel thy dimpled arms again Entwined me in a fond embrace And will through lonely years of pain Which time nor change can e'er efface. "But in that bright and glorious land Beyond eternal beauties rise:

Lead us, O Father, by thy hand To meet our baby in the skies."

R. M. HUNTER.

IN MEMORIAM.

Died at the home of her parents, Mr. and Mrs. T. W. Williams, near Trinity, Ala., Jan. 22, 1900, Miss Dora Annie Williams.

After many months of weary sickness, she obeyed the call of the Master; she passed through the valley and crossed over the river, to rest under the shade of the trees in the paradise of God.

Kind hands and affectionate hearts were near to bear up the frail body while the spirit took its flight to her home above, where there is no sickness, sorrow, pain, nor death, and where parting is no more.

Our dear sister professed faith in Christ when very young, and lived a faithful, consistent Christian. She possessed by nature those rare graces of heart and mind that made her loved by all who knew her. Resolved by Trinity Baptist church:

1st. That we bow in humble submission to the will of our Heavenly Father who has in his infinite wisdom and goodness take from us our dearly beloved young sister, Miss Dora A. Williams.

Resolved 2nd. That in her death the church, Sunday school and the community have sustained a great loss.

Resolved 3rd. That we extend to her parents, who have lost their only child, our heartfelt sympathy.

Resolved 4. That a copy of these resolutions be placed on our church



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(TALK NO. 17.)

One Eye.

A lady told me one morning that she believed no one had such good eyes as she. She believed they were perfection itself. In making an examination a few moments later I found to her surprise that the left eye was almost totally blind. It had probably been so for twenty years. This condition was not an unusual one. I presume there are a thousand people in Montgomery today who do all or nearly all of their work with one eye and do not know it. They very seldom find it out until the eye from double duty begins to give way. The other, owing to disuse, is gradually losing what tune and vigor it originally had. A pair of glasses adjusted to throw each eye into perfect focus would make them work together and preserve them both. It is my especial business to make and select glasses suited to all kinds of eyes. If there is the slightest difference in your eyes I will detect it. If it is not too late, I will place them upon equal footing. I make no charge for consultation and advice.

H. RUTH,

Graduate Optician,
15 Dexter Avenue,
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