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ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

VOL. 27.

MONTGOMERY, ALA., JUNE 7, 1900.

TERMS CASH: \$1.50 A YEAR.

NUMBER 23

ALABAMA BAPTIST.

Published Every Thursday.
OFFICE.—204 Dexter Avenue, up-stairs.
TERMS.—\$1.50 per Annum, in advance.
\$1.00 to Ministers in regular work.

Meeting of the Committee on Co-operation of the Southern Baptist Convention.

In conformity with the action of the Southern Baptist Convention, at its meeting at Hot Springs, Arkansas, and by appointment of the board of the convention, the following brethren, F. H. Kerfoot, I. T. Tichenor and W. W. Landrum, of the Home Board, J. M. Frost, Lansing Burrows and E. E. Folk, of Sunday School Board, and R. J. Willingham, C. H. Ryland and William Ellyson, of Foreign Mission Board, met in Chattanooga, May 29th, and after full and harmonious conference adopted unanimously the following:

- Whereas, the Southern Baptist Convention instructed its boards in By-laws No. 1 "to form the closest possible connection with state boards, where such exist, in such way as may be mutually agreeable."

Resolved, That the committee on co-operation accepts these instructions as though given to itself, and seeking the closest affiliation with the state boards, request the state associations or conventions to appoint each a committee of three to co-operate with this committee in endeavoring to make satisfactory adjustment of such questions as may arise between the committee on co-operation and state organizations, and to second the efforts of the committee on co-operation in the systematic enrollment of their churches and the enlistment of the churches and individual members in the work of the convention.

- Resolved, That this committee does not find in the language of the minutes of the convention, page 23, referring to "a schedule or apportionment of contributions" any right conferred on this committee to suggest any schedule or apportionment whatever.
- Resolved, That it is the sense of this committee that the work of the year divides itself under the instructions of the convention into two principal parts.
 - The new century movement, which shall be pressed to successful completion on the lines already begun.
 - The review of, and verification of, such statistical information as has already been gathered, and the wider and more complete collection and compilation of all information necessary for the intelligent prosecution of the work of this committee in its efforts to develop the Baptist hosts of the South and bring them into active co-operation with the plans of the convention in the way of giving the gospel to the world.
- That we constitute the proposed additional agencies for the distribution of literature and the collection of money, as in no way interfering with present agencies in their usual work, but simply as supplemental to and co-operative with these existing agencies.
- Resolved, That the chairman of this committee be requested to take the supervision of this work and be instructed to employ sufficient clerical force for the conduct of the same, till further arrangements are made.
- Resolved, That the denominational papers be requested to keep standing in their columns for a few months the programme for new century meetings and a list of the publications bearing on the same.
- Resolved, That the next meeting of the committee will be held August 1st, 1900.
- Resolved, That the secretary of the meeting be instructed to furnish a statement of the action of this committee to each of the denominational papers.

(Signed) Wm. Ellyson,
Recording Secretary.

For the Alabama Baptist. Commencement Exercises at Mountain View.

The seventh annual commencement exercises of the North Alabama Baptist Collegiate Institute and Normal School closed on last Tuesday, the 22d inst. This marks the first year of the school at its new home, Mountain View. All of the exercises passed off very successfully. On Sunday, the 20th, the commencement sermon was preached by Bro. T. F. Hendon, of Tusculumbia. It was a good sermon and highly appreciated by those who heard it. It was appropriate, and a pure gospel sermon. Bro. J. Gunn preached us a missionary sermon at night. It was somewhat a historical account of Christian missions, and as a matter of course interesting.

On Monday the primary and preparatory classes entertained a very respectable crowd, in numbers, by speeches, recitations, dialogues and songs. The little folks did exceedingly well.

On Tuesday, Captain Samuel Blackwell, of Decatur, delivered the annual address. It was a splendid speech and much enjoyed by the audience. On Tuesday night the academic and collegiate classes gave an entertainment, consisting of speeches, dialogues and songs. Four young men and one young lady contended for the gold medal, which was to be given to the best speaker. The committee awarded the medal to Mr. Columbus D. Hobbs, of Madison county. All did well, and the committee found some difficulty in determining who was entitled to it. The exercises of the evening were very enjoyable, and the large crowd in attendance seemed to enjoy them very much. At the close, the president

of the next session was awarded to Mr. Isham Hobbs, of Madison county, as he had stood the best final examination. This scholarship entitles the one who wins it to year's free tuition in the school.

Wednesday, the 23d, was the day appointed for an educational mass meeting in the interest of the school. Speakers had been secured for the occasion, namely, Bros. F. C. David, J. G. Lowery, and W. Y. Quisenberry. Preparations had been made for a large crowd. There was to be an all day meeting, with dinner on the ground, and we expected to have a most interesting and enjoyable time. But "man proposes and God disposes." Wednesday morning was ushered in by a heavy rainfall which continued until nearly 3 o'clock. The hopes of a crowd were blasted, and it was a matter of doubt, for a while, whether we would have any speaking or not. But towards 12 the people from the immediate neighborhood began to come in with their baskets, and as two of our speakers were present we concluded to carry out our program. Bro. David addressed the people and gave us an admirable talk on the line of denominational schools and their importance. Bro. Lowery followed him with a very interesting address on the general subject of education. When these speeches were concluded it was two o'clock. The audience was dismissed for dinner. After an intermission of about one hour and a half, Bro. Quisenberry, who had arrived during the intermission, made a short talk, principally to the children. Bro. W. T. Cobbs also made a few remarks. The exercises were closed by the president of the school, Dr. Jos. Shackelford, with a brief talk.

He impressed upon the friends of the institution the importance of having another school building erected, and the great need which the Baptists of North Alabama have for such a school as this.

An ice cream and strawberry supper was given during the evening for the benefit of the school. About \$22 was made.

Thus has closed another year of this institution. While its patron-

age has not been as large as we desired, yet it has done well, and the prospects for the future are good.

The trustees will meet in Decatur on the 14th of June to elect a president and attend to other important business. Dr. Shackelford will retire from the presidency to devote himself to more active outside work for the school, and to preaching.

The next session of the school will open on the first Monday in September, 1900.

A FRIEND.
Trinity, Ala., May 26.

For the Alabama Baptist. One Dollar to See the Pope.

This is what it cost us. We had just arrived in Rome when we heard the Pope was to receive a band of pilgrims in St. Peter's, and give to them his blessing. Tickets had been distributed marked "gratis," but the thrifty Italian had gotten hold of them and proceeded to sell them to the anxious Americans willing to pay in order to gratify their curiosity. We heard of the tickets being sold at all prices, from ten francs down to five cents. It is a part of the Italian's principle to get as much as he can out of you, but if he cannot get much, to get at least something. He got a dollar from each one of us, and armed with our yellow tickets we got us to St. Peter's. And what a crowd we saw on the outside and inside the vast church that is said to be able to hold 50,000 people, and what anxiety there was to see "his holiness" and obtain his blessing! Everywhere "the leads" were in evidence, men and women holding them in their hands for the Pope to bless. I wondered what virtue his blessing could bestow upon

front row a woman who, from her position, was evidently favored by the Swiss guard of the Vatican. In her hand she held a rosary, in which was set a brilliant diamond. Did the diamond make the rosary more susceptible of the blessing? A young priest standing by me explained that the Pope, in passing, had the power of blessing all the rosaries, and that sometimes merchants obtained the privilege of bringing their wares in for the blessing. I doubt not they sold better after being so blessed, but whether they possessed any more "virtue" is a different question.

But here comes the Pope in his pontifical chair, borne on the shoulders of twelve men. The moment of his appearance is greeted with cheers and the waving of handkerchiefs, which is kept up by the vast crowd until the Pope reaches the altar. Then mass is said, the pilgrims blessed, and the Pope returns to the Vatican, receiving all the time the same enthusiastic welcome. As he was borne through the crowd he continually moved his head to the right and left, the thumb and the two front fingers being extended, symbolic, I suppose, of the Trinity. The observer was impressed with the kindly face of the Pope, his bright eye, and the seemingly enthusiastic devotion of the crowd; but his heart was saddened as he thought how little all this was in accord with the teachings of the lowly Nazarene.

P. V. BOMAR.
Cairo, Egypt.

Sufferers in India.

Where millions are perishing for bread, why should not thousands in our blessed land give of their abundance to save from death? Let special collections be taken for that purpose. Don't take mission money for that, but let a special effort be made. It is a cause which ought to touch every heart.

w. b. c.

Live in the sunlight, and help others out of the shadows.
Have a great deal of hope in the heart, and wear a radiant face.

For the Alabama Baptist. The Second Beast—Africa.

J. C. WRIGHT.
None need accept or reject the following interpretation of the Four Beasts of Revelation. All can wait until some future exegete shall discover and give us the true one.

John saw a picture in heaven representing a great future scene in earth. Part of that picture was four beasts. These are partially described. The four beasts are living, intelligent beings; they could bow, talk, pray, praise, worship. They are redeemed unto God by the blood of Christ out of every kindred, and tongue, and people, and nation, and are priests unto God, and shall reign upon earth.

Now if, as some say, the four beasts represent the throne of God resting on four pillars, or God's attributes, or government, or providence, then the above language will not apply to these; for these do not bow down and worship themselves; nor are they redeemed unto God, and saints to reign upon earth.

The four beasts represent the four quarters of earth, the whole world bowing down to and worshipping God at the last day, in the millenium. Such a thing has never yet been, but is yet to be.

And not by lines of latitude and longitude exactly to a mile; but the four beasts represent the four principal and grand divisions of the globe. The lion is Asia; ox, Africa; man-face, Europe; flying eagle, America.

While Africa has some of the oldest settlements and greatest wonders in the world; yet, for thou-

Continent, and today much of it is a vast terra incognita. Even the name is only guessed at. Africa is supposed to mean "separate establishment," and surely for ages it has been a separate establishment, and separated from the rest of the world.

In the picture, the ox stands between the plow and the altar, ready for service or sacrifice. The Bible makes favorable mention of the ox: "Where no oxen are the crib is clean; but much increase is by the strength of the ox." Africa is the ox, and England seems to think there is much increase she would like to get from South Africa.

And Africa may have more iron, copper, gold, silver and mineral wealth than all the other continents. Africa was built in the centre, and has been reserved and preserved for a purpose, and soon that purpose shall be developed, the unknown become known.

I can not see how an evil war, made for gain and gold, can produce good. As the lightning purifies the elements through which it passes, so may the unjust war in Africa, a disturbing force, be overruled, and quickly end by bringing a brighter day to that people.

Any way and by all means the regeneration hastens. "Princes shall come out of Egypt; Ethiopia shall soon stretch her hands unto God." The pillar in the border of her land shall witness for Christ. The highway out of Egypt into Assyria and to all nations is now being built.

The last shall be first, and Africa may become the pulpit from which shall be proclaimed: "The kingdoms of the world have become the kingdoms of the Lords."

Oxford, Ala.

Find out where the lame ones are, and help them over the rough places. Their gratitude will well repay you, and the Master will say, "Inasmuch as ye have done it unto one of these, ye have done it unto me."

Reach out a hand of helpfulness to the stumbling ones, and speak a word of cheer to the discouraged.

For the Alabama Baptist. Revival Suggestions.

BY JOHN BASS SHELTON.
Many pastors are now thinking and praying for a revival this summer. It has been my pleasure to witness a gracious outpouring of the Spirit already on my church at Coosada, and soon we expect a similar blessing at Mt. Hebron.

There are some general preparations we should not disregard. How can we expect a revival, if we have all the year neglected missions, ministerial education and the Orphanage? It is my privilege to be pastor of one of the weakest churches in the state, both numerically and financially, but we are "laying by in store upon the first day of the week as the Lord has prospered us." Systematic or Scriptural giving can be had in country churches as well as anywhere else. It only requires some effort. If your church has not adopted the Bible plan of giving—my dear brother pastor, write to Brother Crompton at once for cards and envelopes.

Whenever the people are ready, the Master is ready to revive. The question of time has nothing to do with a revival. The Lord will bless on a dark moon as well as a light moon; in January as well as July. The thing we need to do is to "have faith in God," not in "times and seasons," or weather, or anything else, but "in God." One of the most gracious meetings of my life was recently at Ashland, Clay county, and it rained nearly all the time.

There are many other things in general which we should or should not observe, but let us notice some specific preparation. Some things that are absolutely essential. First on God's word. Let the Bible speak on the grand old doctrines of grace. Such as "salvation a free gift," "rewards earned by works," "the necessity of a new birth," "regeneration: how obtained?" "Brotherly Love," "forgiveness one towards another," and such like. If we will place honor on God's word and let him speak to us through it, then may we depend on the Holy Spirit to do his office work; and we can expect a genuine work of grace in-reviving our churches, and "sinners shall be converted unto the Lord."

There are many things that are non-essential. We need less foolish talking and emotional gush about power. My observation has been that men who have more than ordinary power do not always have to be proclaiming, "I am a spirit-filled man." "Ye shall receive power when the Holy Ghost is come upon you." The two Bible conditions of receiving the Holy Ghost are, *repentance* toward God, and faith in Christ for the forgiveness of sins. We need less man-made plans and claptrap propositions. Where in the Bible do we find example for the many and varied propositions that are common among some evangelists and pastors? We need to pray for a revival to come down from heaven instead of trying to "get up" one. The man who "gets up" a revival may count man-made converts and man-given coin, but what about the after result of such work? "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

"Savior, visit thy plantation,
Grant us, Lord, a gracious rain!
All will come to desolation
Unless Thou return again.

"Once, O Lord, thy garden flourished,
Every plant looked gay and green,
Then thy word our spirits nourished,
Happy seasons we have seen.

"But a drought has since succeeded,
And a sad decline we see;
Lord, thy help is greatly needed,
Help can only come from thee."

Wilt thou not revive us again,
that thy people may rejoice in thee?
Ps. 85:6.
Montgomery.

For The Alabama Baptist.
Desiderata.

Sometimes in looking over such compends of literature as Chambers' Cyclopaedia, the following trains of thought arise. Either by direct reading or report, such general acquaintance has been made with the best the greatest thinkers have attained, that the whole becomes stale. Little or nothing new can anywhere be found. Eagerly in youth or earlier life exploration was being made; but now there is little new territory to be visited, outside at least of ever-advancing science. And even this latter throws little new light on human destiny. Shakespeare himself may be so mastered that fresh reading adds nothing to the stock of knowledge. There is but one book that is ever new. Almost any passage in that, prayerfully read the twentieth time, discovers limitless views of added truth. But how few bring these out, either in preaching or writing! What we hear or read is mostly a rehash of what has long been familiar. This is needed, no doubt, for the greater numbers, young in years and experience. They need to be taught by endless repetition "what be the first principles of the doctrine of Christ." But oh, how some long for more! The writer never sat much at the feet of such men as Andrew Fuller, the elder Manley, Sumner R. Bacon and Broadus. We long for more light—for wider views of divine truth:

I don't know how these longings are to be satisfied, but by more thorough knowledge of Biblical theology. Speculative theology may gratify curiosity, but what good will this do? We want to know more perfectly what God has said in his revelation by nature or the book. I have thought the distinction of natural and revealed religion is unfortunate—a distinction without a material difference. For what is the difference between what is revealed, if it really be revealed, in one way or another? Our book revelation is only a fuller exposition of a nature revelation amounting to but a little by itself, however.

I think larger numbers ought to aspire to thorough acquaintance with the original Scriptures—to read Hebrew without the points, to know Greek idiomatically by wider reading, in addition to grammar and lexicon. How superficial scholars deplore the fact that we did not know in time what we most need!

I have magnified biblical theology; I have no use for any other. Let the documents be fearlessly interpreted by the laws of language and literature. Reverently indeed as becomes the magnitude of the interests involved, but fearlessly still. How many errors of transcription, how many interpolations have been made in the ages, few can judge; but the highest scholarship and the most earnest endeavor are being taxed to discover them; this effort will not be fruitless; God will supply the means of preserving the treasure he has delivered to man.

The greatest hope is not at last to be based on scholarship, but upon subjective interpretation. Spurgeon's pre-eminent success was due, I think, to the wider experience divine truth vouchsafed to him; he preached out of consciousness, interpreting the verbal revelation cognized by the understanding. There is no other such interpretation. His preaching, objectively considered, was a reproduction of Puritan theology; but he "knew what he said and whereof he affirmed" as a matter of personal experience. If his voluminous productions be not "consigned to the dust and silence of the upper shelf," it will be because of their subjective character.

Learning, then, of a higher order, Biblical learning, and broader and deeper experience of divine truth, are the desiderata.

If I had life to live over, I would read the Greek Testament over and over to my children until, if possible, they should learn it like their vernacular, until with added use of grammar and lexicon they should know as much as possible of the words of life; nor would I rest until something of the kind were done in reference to the Old Testament. I would seek the illuminating power of the Holy Spirit as I never have done.

An interlinear edition of our New Testament is now accessible at little cost, and should be placed

in the hands of every thoughtful family. This is a good way to study language, especially as a supplement to the college plan, now widely adopted, of deriving the rules of construction from the text—a union of gymnastics with memory and imitation. Soon we may expect the treatment of the Old Testament in the same way—already interlined, I think. I am glad that the Jews of Palestine are striving to make their language a living language again; and that Greek newspaper men are aiming at the same thing—to lead the people back to the use of classic Greek. R. B. T.

For the Alabama Baptist.
Rock Mills Church.

The Baptist church at Rock Mills, Randolph county, was constituted in 1867—nearly 33 years ago—and the writer of this is the only member belonging to the church of the original number. There have been many changes, and many of the former members have gone to their reward. Some have moved away, but a majority of them are dead.

Our first pastor was W. H. Burton, who has been dead several years. Then C. J. Burden, who was quite young, was called and received his ordination at our church. He is still living and doing good work. Then Charles S. Johnson, who is still living and at work for the Master. After him was F. H. Moss, who was a great preacher, but has finished his work and now rests from his labors. He was followed by C. P. Cisson, who is also dead. Then W. H. Daniel, who likewise passed over the river many years ago. Next was H. R. Moore, who is still living. Then Hugh Carmichael, whom everybody loved, and long since gone to his reward. M. S. Stevens followed him. He joined this church by baptism; was licensed to preach and ordained by this church, and was called to its pastorate; he is still living and in the work of the Master. Following him came Dr. Goss, and oh, what a great man he was! but he, too, had to die, but he is not forgotten. H. W. Houston, a great revivalist, came next. He is still living and delights in working for the Lord. Then Allen T. Camp, who is dead, but his work is remembered. He came next; he was living when last heard from. Then J. P. Hunter, who is living and has charge of churches. Lastly, W. R. Whately, our present pastor, beloved by all who know him. He is indeed a pastor in the true sense of the word.

We have a good Sunday school, organized and governed by the church. It was a wise choice when the church elected Bro. G. W. Stevens as superintendent. He is the right man for the place. He delights in the work. He is a full missionary, and is instilling the missionary spirit into the entire school. Our teachers are all members of the Baptist church. The church also has a live prayer meeting that convenes every Sunday evening, and is doing much good.

We are hopeful of a gracious revival during this year. In connection with the Sunday school we have a missionary class. We are now studying State missions, or rather the workings of the State Board. After we have learned all we can about State missions, we propose to take up Home missions, and then Foreign missions. We propose to learn all we can about their work; get better acquainted with the different boards, and if possible become better missionaries, and more interested in the missionary cause. R. J. BREED.

Rock Mills.

It has been figured out that the Methodist General Conference (North) is run at a total cost of eighteen dollars a minute. Therefore the brother who talks too faintly to be heard or too foolishly to be worth hearing, is a costly luxury. If Methodists can be considered expensive because of weak lungs, how important that in our Baptist gatherings the brethren put a little more volume into their speech. The wasteful member comes high, but most of our religious gatherings must have him.—Central Baptist, St. Louis.

A kind deed done for a person in need is worth more than a thousand promises for some future.—J. W. Neyman.

B. Y. P. U. COLUMN.

I am glad indeed that we are to have a B. Y. P. U. column in the ALABAMA BAPTIST, and I hope the B. Y. P. U. workers in the state will contribute to this column in such a manner as to make it a weekly workers conference.

Let the brethren of Union Springs tell what the Convention was worth to them. Let Bro. Campbell tell us something more of his work in Roanoke. Let Bro. Davie ask the questions again that we did not have time to answer at Union Springs. Let Dr. Campbell tell us that one of the needs in Troy is going to be supplied by having there one of the best Unions in the state. Let Bro. Thompson tell us what the LaFayette and Roanoke Unions are going to do this year toward organizing new Unions in East Alabama. Let others in the state tell of the work of their Unions, and those who want information, let them ask for it.

While our Convention this year was the largest and best we have yet held in the state, let it only encourage us to go to work now to make the Convention of next year much larger and much better than it was this year. Let at least fifty new Unions be organized this year, and let us go to LaFayette five hundred strong next year. This mark is not too high. We can reach it if we will only have faith and work. Suppose we take this as a working motto for the year: "Fifty new Unions and a Convention with five hundred delegates." Who will join the army of workers to secure this result? Who will organize a new Union? Can't we find fifty workers in the state who will say—"Here am I, enlist me." If so, we will get the fifty new Unions and have a Convention with five hundred delegates. I am not afraid of scaring Bro. Thompson and the good people of LaFayette by talking about five hundred delegates. They no doubt will welcome the opportunity of entertaining such a Convention of Young People. Anniston. T. W. AYERS.

What did we young people do for the Master last year? What are we doing now? and what are our plans for the future? This is no pastime in which we are engaged, therefore seriously and prayerfully should we consider these questions!

The past year with its successes, failures and disappointments is now behind us, while before us lies a new year full of bright promises and golden opportunities. To many of us the year that has gone has brought manifold blessings and benefits in our work for the Master, and success crowned our efforts; while to others the way has been dark and gloomy, and disappointment and failure have met us on this hand and that, and we have only succeeded after hard struggles and much prayer. Some view with joy their progress, others with sorrow the little they have accomplished, while all of us, I trust, are hopeful of the present and the future. As we look back, whatever our experience has been, let us turn to the future with renewed inspiration and stronger determination to make this year the greatest in the history of our organization.

It is well for us to sometimes take a retrospect and view the work of our hands and heart; but let us not waste precious time either in rejoicing or lamenting. It has gone beyond recall, and we have now to do with the present and the future. Let us, then, look to what is with us and before us.

Our way even now may be dark, and the failures of the present may obscure the bright future, but let us not become discouraged; God has promised to be with us, and his promises are everlasting. Press onward and upward, and soon the cloud which overshadows us will be rent, and the sunlight of God's love will shine upon and brighten our pathway, and his Holy Spirit will give us to lead us to victory after victory.

The report of our Secretary at the State Convention was to my mind very encouraging, and showed that many of our young people are already awake to their privileges and opportunities, and are accomplishing great things for God. What shall he be able to report at our next convention? It rests with you and me. The success of the work this year, both state and local, depends upon the individual efforts

of every member. Brother, sister, what are you and I doing for the success of our union? Are we doing our best? Are we working and praying for the advancement of its interests? If not, and it fails in its mission, will we not be responsible to God for its failure? Then let us examine ourselves, and whether our heart approves or condemns, resolve that, God helping us, we will undertake greater things for him this year than ever before.

We all feel that God has been with us in the past. If, then, in our weakness and lethargy God has so richly blessed us, what will he not do for us when we arise in the strength and enthusiasm of our young manhood and womanhood and with our whole hearts enter earnestly and zealously into his service? Human agency cannot foretell, nor can imagination picture the blessings that would be ours. And yet I imagine I can hear the shouts of victory that would go up from one end of our state to the other. O! that we might try God to see.

We must not forget the study of God's Word. This is the important thing—knowledge of the Bible. The Bible it is that brings us to know God. That helps us to overcome evil, teaches us God's will, points out the paths of duty and inspires us to walk therein. We cannot succeed without it. With it we have his promise: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1:8.

Great opportunities are before us. With God's Word in our heart and hand let us enter the new convention year with hope and courage; taking for our motto, "Expect great things of God; attempt great things for God," and success is ours. Yours for the Master. BRINSON MCGOWAN.

The Morbid Sense of Injury.

By this "sense of injury" is meant that vague sense which afflicts many of us at times of being the object of hostile feelings on the part of others. No doubt we often are, for, in the stress or necessary rivalry and conflict upon which progress depends we give and take injuries. But there remains a large excess of this "injured" feeling which can not be so explained, or which is disproportionate to its cause or entirely gratuitous, and is thus shifted into the field of morbid psychology. This only is here treated—the morbid sense of injury.

It seems to find an easy entrance to the mind from a mere feeling of being ill used or stunted in sympathy to the entertainment of serious grievances or persecutory ideas. In certain temperaments it is marked. On so-called "blue" days we are constantly moved to a "sense of injury" from fancied aloofness of our friends. Madam Lofty slights us, and our jaundiced imagination has it that she has heard something detrimental and dislikes us. But lo! to-day, when the liver is released, madam smiles sweetly, and never heard a thing.

So in suspicious people. They entertain a chronic state of mind, by which the acts of others are given an invidious construction. They anticipate ill will, carrying the chip on the shoulder. Of two constructions of a given situation, they leap to the more offending.

The Rev. G. C. Cates went to Huntsville, Texas, to supply the Baptist pulpit there and to recuperate his health. He found the town all unsond on the subject of future punishment. He began preaching on eternal punishment and that was his subject for the first week. The meeting continued five weeks, stirring the town to its depths, and more than 150 professed faith. The head gambler of the town was converted. Open infidels were converted. There was the deepest conviction of sin. The results are very like what followed Jonathan Edwards' famous sermon on "the sinner in the hands of an angry God." The Rev. L. T. Mays has accepted the call to Huntsville. He has just taken his doctor's degree at the Seminary and he is an able minister of the New Testament.—Western Recorder.

Central Committee.

Mexico and Brazil.—"All power is given unto me in heaven and in earth: go ye therefore . . ." Missionaries, 10; native assistants, 19; churches, 26; out-stations, 39; membership, 1,091; baptisms, 45. Brazil.—Missionaries, 18; native assistants, 17; churches, 23; out-stations, 30; membership, 1,524; baptisms, 285.

Study Topics.—Baptist and pe-do-Baptist missions. Our new missionaries. Large political and commercial progress. Civilization the hand-maid of Christianity. Present opportunity among Spanish speaking Americans.

MEXICO.

Mexico is another priest ridden country, having a population of about 12,000,000. Twenty-six years ago Protestant missions entered, and there are now 14 societies at work, with about 200 missionaries, and 18,000 communicants. There are 600 native workers, and many thousands of children under instruction.

CHURCH AND STATE.

In Mexico the masses of the people were divided into two strongly antagonistic classes. One in a most bigoted and blind spirit was devoted to the traditions of the church, while the other, in extreme radicalism, had broken with religion and the church entirely. Finally in 1861 President Juarez succeeded in confiscating all church properties, abrogating all ecclesiastical orders, and proclaiming absolute religious freedom. Church and state were to be absolutely separated. It became a law that the church as such could not acquire property in any shape. Even the church buildings were to be held only as a loan. In addition to this, all public religious exhibitions were prohibited. Never is a religious procession or pilgrimage seen on the streets; it is even forbidden the clergyman to wear any of the insignia of his office outside of the churches. In the public schools all religious instruction is forbidden. These laws are not a dead-letter, but have been actually enforced.—Literary Digest.

A HOUSE OF MERCHANTIZE.

The Roman Catholic church, having thus ceased to be the state church, was compelled to look out

for its own support. As a consequence, the practice of religious rites at services became a matter of business and profit for the ecclesiastics, and often in a shameful manner. The ideal aims and purposes of religion and its development into a higher morality have been practically ignored by the priests in their desire for material gains. To a certain extent this is to be attributed to the fact that the influence of the Pope and his system is not as great in Mexico as even in Germany, and in fact in the former country there have been beginnings of an independent national church. The cause of the degradation of religion here lies chiefly in the lack of education on the part of the priests. They understand how to induce their people to demonstrate the virtue of alms and gifts to the church, which is all the easier for them because they have to deal, as a rule, with superstitious and semibarbaric Indians and uncultured women. The priest himself sells the candles that are sacrificed to Mary, and when the person that has brought the sacrifice has left, the priest blows out the candle and sells it a second time. Every additional piece to the priest's garb, every rug and every candle, every extra tolling of the bell, must be paid for in accordance with the financial standing of the one for whom the service is held. The higher the rank of the clergyman officiating in a ceremony the more expensive the latter is. A marriage performed by a bishop costs hundreds of dollars. To give the church a tenth is made a religious duty. Especially are the wealthy heavily taxed.—Literary Digest.

The American Baptist Missionary Union has sent the Rev. Eric Lund to the Philippines as a missionary. He has labored for ten years at Barcelona, Spain. Already we hear of the first convert, Senor Branlo Manikan, who seems to be a man of force, and who promises to be a useful and important factor in the evangelization of the Filipinos.

For the Alabama Baptist.
Paris and the Exposition.
NUMBER 4.

PARIS, April 20, 1900.

Dear Alabama Baptist: We who live in a Protestant land can scarcely form an idea of what high church festivals are in a country that is the very backbone of Catholicism. Paris within the past week has given us much to marvel at, much to condemn, much to pity, yes, and much to admire. The entire population has truly been living over the last days of our Lord's life. They have triumphed in the glad services of Palm Sunday; they have passed in deep sorrow the days of his passion; they have arisen in the joy of Easter morning. We cannot altogether approve, yet can we draw our garments about us and say "I am more holy than thou?"

Palm Sunday dawned warm and bright for Paris. At ten o'clock high mass was to be held at Notre Dame, so down to that island in the Seine called "the city," we made our way and soon stood beneath that mighty edifice, unsurpassed in all the world, unless it be by the Cathedral of Cologne. Along the sidewalks men and women were driving a flourishing business selling evergreens, for today no devout person would enter the Cathedral without at least a sprig of green. Do they not commemorate today that Sabbath morning ages ago when the Son of Man entered Jerusalem amid the waving of palms and the acclaims of his people? Slipping through the crowd of vendors and beggars that almost blocked the gate, we reached the doorway within magnificent portals well worth the hours of study we planned to give them some other day. The carvings in the centre represent the last judgment. That of the burial of the Virgin over the left door we remembered was replaced in 1791 by the statue of "Reason," set up as the divinity of the revolutionists. But one step now took us from throbbing, busy Paris into the "dim religious light" of the great gothic temple. Air cold as from a tomb struck us in the face as we entered. But with coats buttoned up we set ourselves to observe, and, if possible, to worship, for the service

was already begun. Seats in the gallery were to be had for a franc each, but do you know the height of that gallery? From it one might as well try to look down into a dim valley far, far below. The priests, and even the old archbishop, would look like little boys moving about, if, indeed, the subdued light from the rich windows would permit them to be seen at all. So we walked to the choir side, took our stand there and waited. The archbishop must pass out that way. With a crash the music began. The mighty organ of the nave answered with crushing might the organ in the choir. Great gushes of melody pulsed round the towering columns and rumbled along the roof. The senses were stunned. It was almost too much to be borne. Suddenly all became hushed. Then with joyful acclaim the voices of choir boys burst forth, "Hosanna in the highest; blessed is he who cometh in the name of the Lord." Long palm leaves waved in the hands of the acolytes; incense made the air heavy. The discourse began—and my thoughts wandered. Near me was a box for contributions; on it I read that the contents was devoted to praying souls out of purgatory. Before a shrine of the Virgin, opposite, stood a many-spiked rack, that looked strangely like some ancient instrument of torture. A sweet-faced girl came up, bought a slender wax taper from an old woman, and impaled it on a spike of that wonderful instrument. It was to burn before the Mother of God for some dear soul tortured in hell-fire. The sweet child herself had tilted a chair on its front legs, knelt on the back and was praying, while the tears slipped from her great dark eyes. Very pity for one who could believe in such a God, and love him, made me look away. A movement was taking place at the altar. The archbishop was leaving, and must pass us on his way to the sacristy. In an instant the throng around us were on their knees, leaving us conscious of being painfully erect. The old man of 82, in gorgeous purple-and-gold robes, passed by, bestowing his

blessing right and left. A moment he paused to lay his hand on the head of a baby held out to him by its young mother. A little one, of perhaps four, ran out and knelt before him in the aisle. Then the great leather door closed behind him, and we were again following the crowd into the open square by the river. "Tomorrow," said we, "we will come to see the sacred relics in the sacristy, the piece of the original cross, the thorn from the crown of thorns, the finger-bone of St. Peter, the martyr." "The coronation robe of the first Napoleon is there, too," added the girl with the guide-book. But our "tomorrow" has not come yet. When it does, however, we shall also climb the 400 steps of the tower and see the great bell that Victor Hugo speaks of in his "Hunchback of Notre Dame."

An institution peculiar to the "holy week" begun on "Palm Sunday," we were cautioned not to miss. That is the "Ham Fair," held each year at this time on the Place de la Bastille. Without the faintest notion of what we were to see, early in the week we made our way there, paused but a moment to view the column erected to the victims of the July revolution, and bearing a tracing of the old Bastille on its base, cast but a glance at the surmounting figure of Liberty, in one hand a bird, in the other the broken chains of slavery, then passed on to the open square where was progressing the "Ham Fair." Such an array as met our eyes. Booths for the distance of four or five blocks held nothing but hams, hams, with an attendant array of sausages; sausages short, sausages long, sausages pale, brown, black. Against here a back-ground of white or green, sausages made an arabesque tracing. On shelves within, hams and sausages were temptingly displayed in wrappings of white paper fancifully cut. Paris had been keeping the Lenten season, but with Easter she would return with gusto to the "flesh pots," and this was the preparation.

Beyond the "Ham Fair" stretched another always connected with it, the fair where curios are to be picked up for a song. The art students haunt this section in hopes of finding draperies, old brasses, rare china and the like for their studios, and, amid the piles of rubbish, often they find something of value. One stall displayed old candlesticks of marvelous pattern. A sinister dragon, all wings and tail, held aloft in his mouth a slender taper. Chubby silver or brass cherubs supported a cluster of lights. These old relics were once the pride of some noble house, we persuade ourselves as we walk off with our prizes. Then at the next booth old volumes bound in mother-of-pearl made us wish we had gotten those instead. A few miniatures in the style of the first empire were carefully guarded in glass cases. Purse of gold, with tracings in enamel, were for those with small fortunes to spend. A canvas, faded and dirty, proved to be a copy of Correggio's "Jupiter and Io." We remembered the story of the woman who brought from Italy a painting of "Jupiter and Yew" and passed on laughing. The fair closed on Thursday, for the rest of the week is of great solemnity even to the peasantry of the city.

At the church of St. Eustache on the evening of "Holy Thursday" is given the most impressive music to be heard in Paris all the year round. It is Bach's "Passion of Our Lord." With the flickering candles on the altar to furnish all the light for the great edifice, from out the semi-darkness three hundred voices of men and boys speak to the throng who kneel in an ecstasy of devotion. Three hours it lasts, and when strength can bear no more, in silence the crowd passes out. On the next afternoon the music is completed, for the devout pass almost the whole of "Good Friday" in the churches.

The "Madeleine" began the services of "Good Friday" at an early hour. But high mass was to be from twelve to three. At that hour myriads of candles burned about the marble altar piece, which shows the Virgin receiving the spirit of St. Mary Magdalene into glory. The soft light was in keeping with the tone of the service, which was sad to oppressiveness. Choir boys, clad in black, made mournful response to the muffled

tones of the great organ. The Vergers, also in sombre black, presented a contrast to their usual magnificence in apparel of scarlet and gold. With ebony staff in hand they noiselessly patrolled the aisles, and, indeed, could find nothing to complain of in the silent devotion everywhere seen. What a contrast to this would be here wretched Easter morning. Then fashionable Paris, gowned in wonderful spring array, would gather within these same walls, and joyfully hear the chant, "The Lord, he is risen," and the antiphone make rapturous response, "He is risen, indeed."

"San Sulpice," in the Latin Quarter, is famed for the beauty of its Easter service. Almost with the sun her bells gave joyful notice of the day, and by ten o'clock streams of people were making their way to her doors. Beggars in greater number than usual lined the steps, and many were the souls that fell into their ever-empty hats. And for some reason it seemed more fitting to give to-day to these gray-headed old men without the church door than to the tonsured priests who held the money-bags open just within. But with the characteristic liberality of Catholics, again and again the money bags had to be emptied to make room for the ever-inflowing offerings, and with step growing more and more pompous with each trip, the verger retired with his bag of coin to the sacristy, to deposit the contents in the treasury of the already-so-rich San Sulpice.

Priests and bishops, resplendent in cloth-of-gold, were officiating at an altar ablaze with lights and flowers. Hundreds of boys from the choir chanted the Easter anthems. The air grew heavy with incense. The never-resting crowd moved in two lines up and down the aisles, one coming to join the standing worshippers, one passing out through the swinging doors. Only in the nave where seats sold for two francs each, did things approach quiet. Not one person in ten stayed through the service. Just outside lay the Luxembourg gardens flooded with sunlight and vivid with the first green of spring leaves. Many were those who slipped out of the heavy atmosphere of the crowded church to

quit the Lord of Easter in the quiet garden. To us it seemed a temple indeed, rather than the other, though some of you will no doubt say we had done better to be with our own countrymen in the American church. And maybe you are right.

To Americans abroad it comes with a little shock to see how lax people of the Continent are in the observance of the Sabbath. It is with an effort one realizes at all that Sunday is here. Stores are open, people ply their usual trades, and except for more pleasure-seekers on the street, no difference is noticed between Saturday, Sunday or Monday. Even on this Easter morning our court furnished a lively scene. The family in the next apartment were moving out. Furniture vans lined the sidewalks. Servants were piling in heavy pieces of mahogany, while shrill-voiced maids stood about joking with the men until the mistress appeared, when they suddenly began to lead a helping hand, or at least to give directions in a most business-like manner. Why they selected Easter Sunday for moving cannot be said, unless they believe the adage, "the better the day the better the deed."

Any afternoon the Bois de Boulogne is a scene of gaiety. Between the hours of three and six the fashionables of Paris are out in full force, bolting along in handsome coaches behind prancing horses and servants in livery. Then people like ourselves hire a street hack, whose driver refuses to go out of a walk because his horse is tired and because we are five, and repair to the Bois, to see, if not to be seen. Around the lake we creep, having plenty of time, in our dignified progress, to observe the costumes of the ladies who roll past us and cover us with their dust in passing. They are all very elegant, we think, and we wonder if that can be Countess Castellane, whose home we have just passed on the "Avenue of the Grand Army." It does not look so very pretentious, that rather low building of pink stone, which overlooks a garden whose vine-covered wall is all that

is visible to the vulgar eye. But within it is a marvel of beauty, we are told. The Gould millions have been spent in making it the most luxurious home in Paris. "America ahead again" we think, with a pride that is hard to explain. And we feel better each time a beautiful turn-out passes and we catch the nasal tones that mark our countrymen. For deny it who will, Americans do talk through their noses.

This Easter afternoon the Bois was more than usually brilliant. Such gowns, such hats, such wealth of hair! Auburn and gold are the prevailing colors in hair this year, but what tortures the Parisienne goes through with before her brown or black locks attain the correct shade, are not visible when she is in her glory on the Bois. She lies back in her carriage displaying a head that for beauty is the despair of some of her sisters in street-cabs. But she often has a painted face, and nature never colors lips so red as hers.

The "Avenue of the Grand Army" terminates with the Arch of Triumph that marks the entrance to the "Champs Elysees." Wide though this avenue is to-day from the Arch to the Place de la Concorde, it is one solid mass of coaches. Slowly step by step they move towards the slender obelisk that in the square a mile away marks the place where once stood the guillotine. Sometimes a policeman steps out, holds up his hands, and the procession stops perfectly still. Through the opening thus made, rushes a throng of pedestrians who have waited a quarter of an hour to cross. The hand comes down again, the coaches start forward at a trot, and in the course of time Place de la Concorde is reached.

Across the open, a good eye can detect the one incongruous sight amid the throng of happy Parisians. Eight heroic figures surround the square, each representing one of the chief cities of France. Strasbourg sits draped in mourning; black Lenons tell the story of this, the lost daughter of France. Below one reads, "Taken by the Germans 1870." "Retaken by France—The second date will ever be blank, even the French army thinks, for when will France be able to meas-

ure arms with her martial toe across the border? "What we have hold" may be taken as the watchword of modern Germany; and best laid plans make sure the words of her glorious battle hymn, "Fast stands, and true, the watch on the Rhine."

Very truly yours,
REBEKAH C. HAMILTON.

Receipts of the State Board of Missions for March.

STATE MISSIONS.

Fulton First, \$6.00; Rockville, 75c;
Uniontown, 7.04; New Prospect, 50;
New Bethel, 1.16; Roanoke S. S., 7.25;
West End, Montgomery, 1.67; Lowndes-
boro, 16.79; Oxmoor, 3.24; Crawford,
2.65; Harpersville, 4.00; Belmont, 1.35;
St. Stephens, 1.40; South Montgomery,
1.22; Pratt City, 16.00; Woodlawn,
10.00; Atmore, 5.00; Salem, 2.50; East
Florence, 3.00; Brookside, 2.50; Letor
hatchie, 1.35; Luverne, 1.50; Union
Springs, 3.50; Central assoc'n, 35.94;
Fayetteville, 3.50; Christian Valley, 1.37;
Forest Home, 2.40; Amity, 1.15; Union
Soc'y, Castleberry, 68; Greenville, 13.00;
Thomasville, 5.00; Ashville, 3.52; Wil-
sonville, 8.00; Lanette, 3.50; Huntsville,
10.00; Sandy, 3.36; Oswichee, 3.81;
Adams Street, Montgomery, 11.28; Mt.
Zion, 1.53; Bunston, 93c; Columbiana,
6.14; Clayton Street, Montgomery, 8.35;
Montgomery First, S. S., 5.49; Hurts-
boro, 1.60; Newton, 5.50; Bethel, 2.50;
Shelby, 5.50; Shelby S. S., 3.00; Ala-
bama City, 3.64; Rhama, 20.00; Rus-
sellville, 12.00; Columbia, 25.05; Brewer
Memorial, 4.00; Siloam, Marion, 18.30.
Total, \$321.25.

HOME MISSIONS.

Lowndesboro, \$16.79; Sister Springs,
95c; Oxmoor, 3.33; Crawford, 2.50; La-
Fayette, 2.85; Clayton, 2.00; New De-
catur, 14.03; Livingston, 16.50; Jeffers-
on, 3.20; Atmore, 4.00; Salem, 2.50;
Brookside, 2.50; Union Springs, 3.50;
Central assoc'n, 27.00; Fayetteville, 3.50;
Forest Home, 1.00; Amity, 1.50; Suggs-
ville, 2.85; Lower Peach Tree, 2.70;
Seale, 3.60; Wilsonville, 34.65; Big San-
dy, 1.00; Mt. Gilead, 3.00; Oswichee,
3.82; Walnut Grove, 25c; Columbiana,
4.50; Bethel, 4.00; Fulton, 3.00; S. S.,
Montgomery First, 5.50; Bethel, 5.00;
Shelby, 6.00; Pine Level, 2.30; Monte-
vally, 3.20; New Prospect, 95c; Sumter-
ville, 2.00; Shady Grove assoc'n, 3.20;
Midway, 90c; New Berne, 3.31. Total,
\$193.38.

FOREIGN MISSIONS.

Catherine, \$3.65; Uniontown, 7.04;
Northport, 7.90; Bethel, 2.45; Oxmoor,
3.33; New Decatur, 14.02; Livingston,
10.05; St. Stephens, 4.16; South Mont-
gomery, 1.66; Atmore, 5.00; Salem, 80c;
Beulah, 1.32; Central assoc'n, 28.04;
Forest Home, 1.00; Spring Hill, 3.70;
New Hope, 2.45; Spring Bank, 2.60;
Corinth, 1.50; Union, 2.41; Friendship,

3.00; Wilsonville, 20.00; Oswichee 3.82;
Rock Mills, 2.20; Columbiana, 4.50;
Bethel, 2.40; Clayton Street, Montgo-
mary, 10.40; S. S., Clayton Street, Mont-
gomery, 4.00; Clayton Street B. Y. P. U.,
2.55; Clayton Street L. M. So., 12.00;
Fulton, 3.00; S. S. Montgomery First,
5.50; Hurtsboro, 1.60; Monroeville,
11.53; Newton, 5.50; Bethel, 2.50; Rus-
sellville, 4.00; Shady Grove assoc'n, 2.60;
Ellis, 1.50; Union Springs, 25.00; New
Beine, 3.30; Mt. Pisgah, 2.60. Total,
\$235.70.

NORTH CHINA.

Avondale L. M. So., \$4.10; Eutaw,
L. M. So., 4.20; Greenville Sunbeams,
5.00; LaFayette Sunbeams, 5.95; Sum-
terville, 2.00; Livingston Sunbeams, 50c;
Andalusia, 8.20; East Lake L. M. So.,
17.53; East Lake Sunbeams, 3.00; Clay-
ton Street, Montgomery, L. M. So.,
2.77. Total, \$54.25.

MISS WILLIE KELLY.

New Berne L. M. So., \$7.12; Os-
wichee L. M. So., 10.00; Demopolis
L. M. So., 15.00; Huntsville L. M.
So., 10.00; Eufaula, 2.00; Eutaw, 10.00;
Collinsville, 1.00. Total, \$55.12.

GREENSBORO FUND.

Roanoke, \$10.00.
ALABAMA CITY CHURCH.
Elim, \$6.00; Joe Lambert and family,
1.00; Castleberry, 78c; Lineville, 5.00;
Rock Mills, 1.00; Alabama City church
and S. S., 6.00; Troy First, 10.00. Total,
\$29.78.

ORPHANAGE.

Uniontown, \$4.73; Jefferson, 1.40; Big
Sandy, 2.06; Shady Grove assoc'n, 1.45.
Total, \$9.64.

MINISTERIAL EDUCATION.

Jefferson, \$3.40.

RECAPITULATION.

State missions, \$321.25
Orphanage, 9.64
Ministerial education, 3.40
Greensboro fund, 10.00
Alabama City church, 29.78
Home missions, 193.38
North China, 54.25
Miss Willie Kelly, 55.12
Foreign missions, 235.70
Grand total, \$1912.52

Receipts at Orphanage.

FOR APRIL.

Belmont church, \$4.45
Bim ch, 15.45
S. S. White Plains, 2.00
" Girard ch, 2.05
Girard ch, 2.25
S. S. Glen Addie ch, 1.35
Center ch, Chambers county, 1.00
L. S. U., Talladega ch, 2.50
Liberty ch, Lee county, 3.53
L. A. So., Roanoke, 3.00
Clayton Street ch, 2.00
From A Friend in Georgia, 3.00
Sardis ch, Butler co., 10.50
S. S. Sycamore ch, 7.10
Headland, 1.40
J. D. Davis, 6.00
Rev. W. B. Crompton for—
Wylam ch, 3.00

L. M. So., Bessemer ch, 5.25
Harmony ch, 1.50
L. M. So., Auburn ch, 3.40
LaFayette ch, 2.76
Uniontown ch, 4.75
Jefferson ch, 1.40
Big Sandy, 2.06
Haleysville ch, 1.45
Central ch, New Decatur, 59.56
Rice ch, 5.65
Forest Springs ch, 37.15
Lincoln ch, 31.40
S. S., Lincoln ch, 2.25
Pleasant Grove, 6.13
Friendship, Pine Apple ch, 7.24
Siloam ch, 4.57
L. M. & A. So., New Berne ch, 2.50
Peniel ch, 3.00
Sunbeams, Avondale ch, 1.25
L. A. So., Fort Deposit ch, 7.50
S. S., St. Francis St., 9.39
Mrs. Mary Rogers, 5.50
L. A. So., Montgomery First, 15.00
Rev. J. K. Jenkins, 5.00
Elm ch, 3.00
Bethany, Whistler ch, 3.00
S. S., Wilsonville ch, 5.51
R. G. Weldon & Co., 7.75
S. S. Cropwell, 5.00
New Decatur First ch, 5.00
L. A. So., Furman ch, 4.00
Mrs. Gantier's S. S. class, Tuske-
gee ch, 5.00
G. R. Boulware, 1.00
Friends at Brooklyn, 3.00
Tracy Howell, 2.25
S. S., Eclectic, 7.20
S. S., New Berne, 2.40
Mrs. Croom's class, New Berne
Sunday school, 3.00
Shelby ch, 10.00
S. S., Anniston First ch, 1.80
Unity ch, 1.95
Shady Grove ch, 1.70
County Line, Lee county, 1.20
Concord, Buena Vista ch, 10.00
H. A. Schimmell, 10.00
C. G. Hagerman, 5.00
New Prospect, Conecuh assoc'n
Evergreen ch, 8.23
L. A. So., Sheffield, 5.00

Also the following in goods:

Sunbeams, Second church Sel-
ma, clothes, 16.50
L. A. So., Clayton, clothes, 5.00
Geneva, clothes, 5.37
Wetumpka, clothes, 8.45
S. S., Eclectic, clothes, 2.00
G. S. Ham, 1 bbl. syrup, 16.45
L. A. So., Jasper, clothes, 3.55
Livingston, clothes, 5.00
Jackson, clothes, 1.50

Friends in ALABAMA BAPTIST office, 500 Note Heads and express charges, 1.75.

JNO. W. STEWART.

God often breaks the cistern to bring us to the fountain. He withers our guards that he himself may be our shade.—McGheyne.

What we place most hopes on generally proves most vital.

Alabama Baptist

MONTGOMERY, JUNE 7, 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 NEW PLAN.

The new plan of co-operation adopted by the recent convention at Hot Springs is awakening a good deal of interest among the Baptists of the South, and there are some curious facts connected with it. In opposition to the measure our general friend Dr. Hatcher, of Va., joins hands with the famous polemic, Dr. Hayden, of Texas; Dr. C. H. Jones and Dr. J. N. Hall, both of Kentucky, gave each other the right hand of fellowship; the Religious Herald walks in harmony with the Baptist Flag, and the Baptist Courier takes up the strain of the Texas Baptist and Herald. Such results in so short a time indicate great potentialities in the scheme.

Another curious thing in this connection is the apparent unwillingness of some brethren to submit to the majority rule. From the Minutes of the convention, it appears that Dr. Pitt of the Herald, Dr. Thomas of the Courier, and Dr. Bell of the Index, were members of the convention, and that Dr. Bell actually took the floor against the measure. Yet these brethren, after being out-voted in the convention have gone home and used their papers to engender doubt and dissatisfaction in the minds of persons who did not attend the meeting. We do not propose to read these esteemed brethren a lecture, but we raise the question if Baptist polity does not require that brethren who took part in the convention at least

should in addition to granting without opposition to measures passed by the body, and allow brethren to do the work committed to them with as little friction as possible. So it seems to us.

Stranger still is this from the South Carolina Baptist of last week: "In moving about among the brethren at Hot Springs we were pained to discover that the opposition upon the part of some brethren was prejudice against Dr. Kerfoot, who was chairman of the committee. They were relentless; and we believe that if the true secret of the matter were brought to light this would prove to be the main ground of their opposition." We trust that our excellent brother Gardner is mistaken, though whispers along the same line have been heard before.

Our view of the matter is that when a committee has had time to consider a matter brought in a report and submitted it for discussion, and when a recommendation has been duly passed, opposition ought to cease, and new measures ought to be given a fair trial, and then modified according to any new light that may be discovered.

The new committee provided for in the new plan had its first meeting last week. The report of the meeting printed in another place does not indicate that it has entered upon any wild schemes to override the established order of things, or to spend money needlessly. Indeed it rather indicates harmony, peace and power; and until the convention shall rescind or annul its action we are heartily for the new committee on co-operation, and trust it may be able to accomplish a great work.

WE THINK last week's and this week's issues of the ALABAMA BAPTIST, for the variety and general interest of the matter printed, will give special satisfaction.

DON'T DISCOURAGE THE SECRETARY.

Some one asked Secretary Crump how the money was coming in for State missions. His reply was, "Mighty slow. I am beginning to fear the Baptists of Alabama care but little for our state work."

Our Secretary has been writing and speaking to us only hopeful, cheerful words. He announced in the beginning his determination to look on the cheerful side and try to inspire that sort of spirit.

From the tone of the remark quoted above we are fearful he is growing discouraged. We must not allow it. He has been faithful, doing, as he says, the greatest year's work of his life. Are we going to let him down now by failing to respond to his appeals? He wants to settle all claims against the board July 1. Let us enable him to do it. We know that money is scarce at this season of the year; but there is no church which cannot raise something.

THE "BOXERS."

China at this time is stirred from centre to circumference by the apprehended uprising of a secret organization known as the "Boxers." Lodges have been organized all over the whole country, the dominating spirit being hostility to all foreigners, and especially to Christian missionaries, some of whom, reports say, have already been massacred. All the great powers are watching this movement with keen interest. Already some of these powers, or governments, including the United States, have sent soldiers to protect their officials who compose the embassies.

It is predicted by some of our leading daily papers that in the event the Boxers persist in slaughtering citizens of other nations who are rightfully now in China, and a war is precipitated, that some of the other great nations will combine forces, conquer China, and

then divide up the country between them. If the Chinese government endorses this uprising of the Boxers, and war is the result, in that event this prediction may be true. If, however, the Chinese government uses its forces to subdue this contemplated movement on the part of the "Boxers," then the rights of its government will be respected by other nations. The present condition of affairs is very critical.

The Atlanta Constitution, in a recent issue, has this to say:

"International developments of an engrossing nature may be expected from the simultaneous activity of the 'Boxers,' a Chinese secret society, and the Russian government. Disturbances of a like serious description have been subdued before without a disastrous aftermath, but there is always the possibility that the bucket has gone to the well the fateful tenth time. If such should turn out to be the case in this instance, it is probable that the map of Asia will undergo material changes, and many continental spites and jealousies see their culmination."

"The 'Boxers' constitute one of the most populous and highly organized of the Chinese secret orders. Its creed is inveterate enmity to the foreigner, and the most intense Chinese patriotism. The ultra conservative element in the empire that is opposed to American and European innovations, form its rank and file, and its leaders are men who are linked with the most ancient traditions and usages of the country. They are animated by all the Chinese imperturbability, devotion to idolatry, and lust for alien blood, and withal reckless, cruel and cunning to a degree. It is stated that they are massing in large numbers, are being drilled with persistence and precision, and are ready at a moment's notice to commence the work of massacre which their doctrines prescribe and excuse. What is still more significant, is the fact that they claim the support of the

empress dowager, and other high dignitaries. They represent beyond doubt the overwhelming sentiments of the mass of population; and if unchecked their movements will be fraught with calamity to the foreigners in their midst, and necessarily to their own country."

"It is reported that the Russian government, either seizing this projected uprising as a pretext, or acting on its own volition, is about to throw 20,000 troops from Port Arthur into Chinese territory. This means that the czar recognizes the approach of a crisis, and with his habitual enterprise and aggression is preparing to be first on the field and lead in the work of spoliation and partition which is almost bound to result. His artful play for peace at The Hague conference did not disguise the fact that he was rapidly pushing the Siberian railway to completion, and the powers are now beginning to ruefully realize that they are dealing with a pastmaster in navigating the troubled waters of international diplomacy."

These troubles in China may be merely local in their character. If so, no serious outbreak need be feared; if, however, the mass of the people are favoring the movement, and the authorities sympathize with the "Boxers," then sooner or later a collision will come involving other nations. It is a fact that the "Boxers" are the sworn enemies of Christianity and its representatives. If our missionaries are murdered, in that event it would seem that this would be the beginning of the end of the Chinese government. We will watch the situation with profound interest.

FIELD NOTES.

A commencement sermon by Rev. W. J. Elliott, and reports of one or two commencements are laid over till next week. They will be good then.

The report of the Judson commencement is among the good things that came Tuesday, and being beyond the prescribed limit for matter received on that day, must lie over till next week. We wish it had come earlier.

J. R. Stodghill, Lineville: Our preachers' institute meets at Lineville on Monday after the 3d Sunday in June. Brethren Anderson, Callaway, Burns, Smith, Risner and others will lecture. All our preachers are invited to come. We expect a fine meeting.

We extend sincere sympathy to our brother Rev. W. T. Foster, pastor of Notasulga and other churches, on the death of his wife. May he have in his great grief a large measure of that comfort wherewith he has comforted others in time of distress.

A telegram from Birmingham to the Atlanta Journal states that Rev. H. L. Hargett, nominee for governor on the prohibition ticket, has issued an address to the people, in which he takes a stand radically opposed to the dispensary. Mr. Hargett is pastor of the Congregational church at Gate City.

Arnold S. Smith, Alexander City: The church and pastor have been in a meeting of days at this place. The Lord was with us, and the meeting was very gracious. The church was somewhat revived, and nine happy souls were led to follow the Lord in baptism, and besides many impressions for good were made. We praise the Lord, take courage, and move forward.

Western Recorder: Dr. George B. Eager has definitely accepted the professorship in the Seminary to which he was elected. He will not remove to Louisville till the last of September. He will spend a good part of the vacation in special study along the lines of his chair. His church gives him up most reluctantly. His coming will be a marked addition not only to the Seminary but to our denominational forces in Louisville and Kentucky.

In Spurgeon's day many travelers who visited London went to hear the great preacher, some of them with the sole object of discovering the secret of his power. Many were not Baptists, and did not care for his doctrine. Some said it was his voice, some said it was his personality; others said it was his strong common sense, and a few

said they didn't know what it was. Dr. Teague, in his article this week, gives the secret of Spurgeon's power in a few words. He spoke from the heart, from his own inner experience of the truth and the power of God's word; therefore his sermons came not from the head chiefly, but from the heart. Oh that this were true of every preacher!

Mrs. T. A. Hamilton, leader of the Sunbeams, sends this announcement for publication: The Sunbeam bands will receive from the Sunday school board the literature for Bible day, which will be used this month by them, instead of the monthly program issued for the bands by the central committee. Should the amount of literature ordered from the Sunday school board be insufficient Dr. Frost kindly offers to supply deficiencies.

W. A. Parker, Jr., Midway: Please send my paper to Midway instead of Post Oak. I have accepted the work here, and am now on the field. I need the sympathy and prayers of the brotherhood that God may use me, the weakest of all his servants, for his glory and the upbuilding of his kingdom. The people of Midway have been exceedingly kind to us, and we are very grateful to God for bringing us into the midst of so good a people.

Bethany Baptist church at Whistler, near Mobile, is still without a pastor. For a village church it is numerically strong. There are several applicants for the pulpit there since Rev. D. W. Bosdell gave up the pastorate. Bro. Bosdell called for and received church letters for himself and wife, but still is house-keeping in Whistler. Bro. M. E. Hulbert, formerly of Chicago, Ill., preached there twice somewhat recently. The Sunday school averages probably 75 a Sunday. Prayer meetings are maintained.

Rev. J. W. O'Hara writes thus from the Seminary: "I expect to spend two weeks at home in Columbia. I have to return right away, as my work needs me very much. I have the opportunity of a larger and better work here now, but I will not take it, as I want to come back to Alabama when I finish here next year. I have conversions almost every Sunday. I have had a perpetual revival in all my churches during the whole winter."

We are a little late in acknowledging receipt of an invitation to the marriage of Mr. John Eads Gullett and Miss Young, at Florence. The groom lived in Montgomery for several years, and is a descendent of one of the old and highly esteemed families of Wilcox county. He was a good soldier in the Montgomery Blues when that company went to Florida in expectation of going to Cuba. We wish the young couple a large measure of happiness.

R. Deal, pastor, Ozark: We have just closed a glorious good meeting at Ozark. Bro. Paul Price, the Baptist evangelist, has been preaching for us eleven days and God has wonderfully blessed his labors. There have been twenty-one added to the church, fifteen of them by confession and baptism, and others are coming soon. Our church is greatly revived. Bro. Price is an earnest, plain gospel preacher; his great desire is to save sinners and strengthen saints.

Rev. J. F. Watson, pastor at Orrville and Providence, requests us to send his paper for a while to Battle's, in Baldwin county. We suppose our brother has gone to the classic shores of Mobile bay to rest and renew his physical strength. He will bathe in the salt water and take the salt air into his lungs, and feel like a strong man to run a race. We authorize Bro. H. C. Oswalt, at Fairhope, not far away, to look after the visiting brother and see that he is provided with fish to eat and with congregations to preach to.

W. L. Culbertson, Cuthbert, Ga., June 2: This closes another very prosperous month with our church. We were assisted by Rev. Arthur Crane, of Charleston, S. C., in a ten days' meeting. Bro. Crane has no clap-trap methods, and but few propositions in revivals; he preaches "salvation by grace" as the only hope of the world. We had quite a number of conversions; and ten additions to the church. The Methodists held a two weeks meeting some time ago and had one conversion, and I baptized

her into our church.—Our B. Y. P. U. has increased to sixty in numbers. Sunday school and prayer meeting steadily growing in numbers and spirituality.—The Andrew Female College (Methodist) and the Bethel Male College (Baptist) have closed and boarding pupils all gone home, so our congregations will be smaller during summer.—I had the honor of preaching the commencement sermon at Smithville last Sunday. Smithville is a thriving town, with clever people and good school and church facilities. Let us hear from the brethren over the state.

Geo. E. Brewer, Columbia: We have just closed a meeting of interest. Bro. Catts, of Tuskegee, was with us and preached with great unction and power. The attendance was good and increased until the last service, when the house was full. The church was revived, but no additions. In some respects the results were unusual, and why no more fruit appeared was an astonishment to us. Bro. Catts is a godly, able preacher, and his heart yearns for the unsaved. He won the hearts of our people.—The church, by vote, informed Bro. Willingham that it would come up correspondingly in its contributions to the proposed advance movement on the foreign field.

For the Alabama Baptist.
Commendation from Dr. Foster

Editor Baptist: Your editorial "Without an Opinion" will bear reading twice. I like it because it is timely, common sense, practical. In this age when impressions are mistaken for opinions, prejudices for convictions, and crankiness for holy zeal, there is something refreshing and suggestive in an article like this.

"A truth overworked leans toward an error." Here is a "door of hope" for some otherwise hopeless cases. Without mistake, there is food for thought in that sentence. The reference made to some who have opinions about Higher Criticism and yet do not know what it is, reminds me of an incident that occurred one afternoon on the East Lake Dummy. A legislator from Jefferson county was discussing very vigorously the money question. He was eternally and un-

compromisingly opposed to what is known as bi-metalism. When he paused to catch his breath, some one asked, "Col., what is bi-metalism?" "Why," he replied, "it means that Cleveland is buying up all the metal and he will soon have a corner on the money market."

In politics, business and religion we might profit by this article, the conclusion of which is: "Wise men take time about new questions. They do not feel it necessary to decide in a day."

You are giving us a good paper. I have been especially pleased with the editorial columns, which do not suffer by a comparison with the editorials of any religious paper that comes to my study.

J. H. FOSTER, jr.
Anniston.

For The Alabama Baptist.
Goodwater.

I have been here assisting Bro. Preston in a meeting for the past five days. Much interest is manifested and many are accepting Christ. This is my third meeting with Bro. Preston; he is a fine man to labor with; knows his Bible, and loves to hear the old doctrines of grace preached. He has an excellent church here and is doing a splendid work. There are many unconverted grown people here. Pray for us that we may give them the simple gospel of Christ, and that the Holy Spirit may do his office work in the salvation of many souls. I find the ALABAMA BAPTIST in nearly every home I visit, and many are the kind expressions of appreciation for it.

JOHN BASS SHELTON.
June 2.

Congress is nearing adjournment. Gen. Morgan has obtained consent of the Senate to call up the Nicaragua canal bill Dec. 10.

For Abuse of Alcohol
Take Horsford's Acid Phosphate.

Dr. E. B. Davis, Dayton, O., says: "Very good results in cases of nervous debility from excessive drinking, and insomnia."

Alabama Baptist.

MONTGOMERY, JUNE 7, 1900.



Face Humors

Pimples, blackheads, simple rashes, red, rough hands, falling hair, and baby blemishes prevented by CUTICURA SOAP, a sure preventive of inflammation and clogging of the Pores.

Sold throughout the world. POTTER DRUG AND CHEM. CO., Prop., Boston. How to Prevent Face Humors, free.

For the Alabama Baptist. In the Month of May.

Allow me a little space in your columns to say a few words in regard to the labors of the month just closed. May is the month usually adopted to observe the Lord's supper in our country churches, and to the writer, though in feeble health, the past month was very enjoyable. Having charge of three churches, I was permitted to meet with each of them and enjoy that feast so dear to the Christian heart. The third Sunday I was with Bro. Harris at Collinsville, where forty-five years ago I first assisted the venerable W. C. Mynatt in the administration of the Supper. Two other members of that date met with us on the last occasion.

By previous arrangement Bro. Harris and myself constituted a new church on Lookout Mountain on the fourth Sunday evening. Eight members went into the constitution and five others gave their names and will join as soon as letters can be procured. The church starts off with flattering prospects of success, being surrounded by plenty of good material, and already having a flourishing Sunday school. I find Bro. H. a true yoke fellow. Pray for us, that our labors may be blessed the present year. The Lord bless the ALABAMA BAPTIST and all its connections. Fraternally, yours in the faith, JOHN B. APPLETON, Homer, DeKalb Co.

Montgomery Churches.

West End—Services very interesting morning and evening, with especially large congregations. Sunday school growing rapidly under the efficient leadership of Bro. H. C. Smith. The Ladies' Aid Society is doing splendid work, having raised \$26.20 for the purpose of erecting a tower on the church, which is badly needed. One death, one exclusion, one received by letter and one by baptism. The outlook for the church is fine.

Adams Street Church.—Sunday was a very fine day with us. A large Sunday school and four more additions to the church. We are looking forward to the coming of Bro. A. S. Worrel in the Bible Conference with increasing interest and prayer. Brethren from different parts of the state say they are anxious to be here. It will be only ten days, from July 1st to 10th. Please send in your names, and hear this Christ-filled man speak on the deeper spiritual life.

Do the duty which lies next to you.

SALESMEN wanting specialty on side line Tobacco and Cigars address Factory 315, Thaxton, Va.

HOW TO GET TEACHERS.

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

Efficient teachers desiring information should write for circulars.

FOR OVER FIFTY YEARS

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

What They Say.

"Send me 100 copies of the Missionary Catechism." That is the cry in almost every letter. I printed 5,000 of them, and will soon have to duplicate the order.

Mrs. L. F. Stratton—"Much interest was awakened in State Missions by the reading of your appeal, and our Circle sends for that purpose \$10. Will scatter the Missionary Catechism for you if you will send me a lot."

Another member of the Central Committee, Mrs. Malone, says—"I have greatly enjoyed the Catechism you sent. I sent it off and must have another. If you will send me fifty copies I will scatter them for you."

"Help those women," said the apostle. The women are helping now—in some cases they are doing far more than the brethren.

Here's good news, a card from Bro. W. G. Curry—"I am improving every day. Will resume my work about the middle of June. Hope to meet you at East Lake next Tuesday." The Lord be praised for this.

Bro. I. A. White—"Send me two dozen Missionary Catechisms. I want my folks to read up on our state work."

Brother McRae, one of the colporters writes: "Place Ashford on the list of regular Baptists; we will send something for missions each month. I sometimes get discouraged in my colportage work, but 'the love of Christ constraineth me,' so I move on."

C. R. Miller—"I read your call for help in the ALABAMA BAPTIST, and took a collection Sunday at our new church at Hargrove." That brother reads the paper and heeds calls. He believes a new church ought to start off on right lines, too.

Mrs. F. M. Shank sends \$10.15 from the Sunday school of Bethlehem church for the 'Sufferers in India.'

W. Y. Quisenberry—"I have invited all the pastors of the association to meet here in conference June 4th." That is right, brethren; let the conference go on. God's cause calls for most earnest, prayerful study and concert of action. Let the conference go on. Bro. Quisenberry preached the commencement sermon at Moulton, and here is a check for \$26 for Foreign Missions. Did any body ever hear of a commencement ending that way?

The brother sending the money closes with the remark, "Bro. Quisenberry is a strong, godly man." Keep your eye on that section and you will see something happen, if the Lord spares the laborers there.

Miss Inez Quisenberry: "Here is a large field for personal work. I am kindly received every where. My purpose is to visit each church in the Muscle Shoals Association for the purpose of enlisting our women in mission work." The work this consecrated woman is doing is going to be greatly blessed of God. Why should not other women give themselves to such work?

George W. Stevens: "I send you one dollar and four cents for aged ministers from Rock Mills church." This is the fourth contribution for this cause in a year. Two of these were from the same pastor. To think of being forgotten and neglected when one is old must be a very hard burden to carry. We need more help for the old heroes.

"Our mission class is progressing finely. We have it immediately after the Sunday school. Your catechism is our text book. Supplementary to this we read everything on State missions. Last Sunday we read the report of the committee on State missions to the East Liberty association. Next Sunday we will read and discuss a piece on State Missions by Van Ness in the Convention Teacher. Later on we will read and discuss the report of Bro. Miles and yourself to the State Convention as found in the Minutes. After a while we will study the work of Bro. Anderson, then the Orphanage, etc." That is a new one on me! Happy thought! A Missionary Class. Why not! It is an excellent idea. Oh! that all the Gadsden saints were as true as the Ladies' Mission Society! For years Miss Q. Johnson, the Secretary, has been sending for the society five dollars monthly I think. They are regulars.

These sad words from Bro. J. H.

Curry of Northport: "I am very feeble and my physician says I must rest until September. My trip to Hot Springs benefited me." The Lord restore this useful brother to his wonted health. W. B. C.

The Streams Drying Up.

It looks as if the drouth of summer is on us. Notwithstanding all my appeals, the responses are very few. One letter in the mail this morning! I know the money will come in the fall—everybody says that; but then the calls will increase, and we may not have enough to go round. Let everybody help through the summer gloriously, and we will enter the fall campaign to do the biggest year's work in Alabama's history. W. B. C.

For the Alabama Baptist. Commencement at the Seminary.

The annual commencement of the Seminary was held in the chapel in Norton Hall, beginning May 28, at 10:30 a. m., and concluded Tuesday night, May 29th. The exercises were excellent from the first to the last, and the verdict of every one was that I never have seen a better commencement.

On Monday morning, at 10:30, the closing exercises of the Seminary Missionary society were held. The executive committee, through its chairman, Geo. W. McDaniel, of Texas, reported a very successful work among the missions of the city during the year. It was recommended that a committee be appointed now to take charge of the mission work next year, so there would be no delay at the opening. The treasurer reported that \$500 had been raised by the students and faculty for the support of a missionary on the field. This work will be kept up by the students. The exercises had a very fitting conclusion in the address of Rev. J. B. Gambrell, of Texas, "God's hand in missions." He held us under the sway of his eloquence and the power of his earnestness for more than one hour, but we were sorry he got through so soon.

At night Rev. L. O. Dawson, of Tuscaloosa, Ala., delivered the Alumni address on "The preacher in literature, and what he really is." He briefly reviewed many works bearing upon the pastor's sphere, but not until he reached "Black Rock" did he find the true model of a pastor, and the elements there found were "strength and righteousness." He was introduced as "pastor" rather than "Mr." or "D. D.," and before he finished all felt that he had breathed the atmosphere of a pastor's realm, and had drunk deep at its fountains. His address was opportune and appropriate.

Tuesday morning, at 10:30, the hall was again filled. The address of the morning was made by President F. W. Boatwright, of Richmond, Va. His topic was, "Literary culture a factor in the ministry." His address was superb from start to finish. His language was well chosen, not a word being out of place. His ease and grace were charming, and his eloquent voice carried us as upon the wings of the wind. At the close Dr. Dargan rose at a lull in the storm of applause, and told Dr. Mullins he wanted to make a "remark," whereupon he walked upon the rostrum and warmly congratulated Dr. Boatwright for his splendid address, and the audience endorsed all that he said by their redoubled applause.

Tuesday night came with many interested friends and fair visitors to witness the closing exercises. Before the speaking of the evening President Mullins delivered diplomas to 12 Th. G. graduates and 9 Th. B. graduates. There were 21 Th. M. or full graduates. These were all required to prepare an address, but only 4 were permitted to speak. These were brethren B. H. Carroll of Texas, A. C. Cree of North Carolina, J. M. Dodd of Georgia, and L. W. Doolan of Kentucky. They acquitted themselves well. There were also 4 Doctors in Theology, viz., B. H. Dement, Tennessee; J. W. H. Dyches, South Carolina; R. R. Knight, Kentucky; and L. T. Mays, Texas. Dr. Mullins concluded the exercises with a brief address, "The man with a message."

This has been a very successful year for the Seminary. We are perfectly delighted with our Presi-

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Quarterlies	PRICE	Monthlies	PRICE
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dent and his management, and now, since Dr. Eager comes to lighten the burden of an overworked faculty, I suppose they will see their way clear to give longer lessons to keep us in practice of studying, but we are glad Dr. Eager is coming, any way. We assure him of a hearty welcome. Some of the Alabama boys have gone back to the old state this year, and another year there will be a few more to come. May the Lord bless all the work and workers there. J. W. O'HARA, Louisville.

Low Rates East—Plant System.

On account of the National Republican Convention at Philadelphia, the Plant System will sell round trip tickets via Savannah and steamer, for steamers from Savannah June 12th, 15th, 16th and 18th, rate \$31.00 from Montgomery, and from intermediate points one first class fare to Savannah, plus \$26.50 from Savannah, limited June 30th, returning, and at one standard all rail rate via M. & M. T. Co., limited to June 26th.

Round trip season tickets now on sale from all Plant System territory to New York, Boston and the east via Savannah and steamers, limited to October 31st, returning. Write the undersigned for low rates. Pullman sleeping car service from Montgomery to Savannah via Plant System. Double daily on quick and convenient schedules.

R. L. TODD, Div. Pass. Ag't, Montgomery, Ala.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness, heart failure, and nervous prostration. For fever, chills, debility and kidney diseases, take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50c and \$1 bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. MRS. ERTA W. JONES, Parkersburg, West Virginia.

Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man. HARRY ADAMS, Birmingham, Ala.

Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration. MRS. E. A. BEVILLE, Woodstock, Ala.

A Card.

For nervousness and sick headache, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir. J. P. SAWTELL, Griffin, Ga. Pub. Morning Call.

NO TIME TO LOSE.

Stutterer, you have no time to lose. Birmingham and Atlanta want Dr. G. W. Randolph at once, to cure many stutters in Central and North Alabama and Georgia. He will leave Montgomery the 15th June for Birmingham. Will stay in that city a few weeks. Will then go to Richmond, Va., or Baltimore, Md.

You have been sufficiently warned, and you have had sufficient, yes, abundant evidence, of his cures. Now, the question is this: Will you neglect this great opportunity of being cured and stutter all your life, and be forever debarred or prevented from taking a part in church and state, besides suffer in silence and mourn over your fate? Or will you come to 319 Dexter avenue and see this noted specialist and get cured, and fill out the missing links in the great chain of destiny, which the onward movements of time, as well as your friends, demand of you!

This may be our last appeal to you. We have seen and read letters from many who have been cured, and there seems to be no doubt about the stutter being cured under the treatment of Dr. Randolph.

R. T. Neel went 750 miles to be cured. He lives at Selma, Va. Take our advice before it is too late.

WE READ THE LETTER.

Rev. G. W. Randolph, the noted voice doctor, called at this office Tuesday and showed us a letter from Rev. J. I. Stockton, Simpson, Ala., who seems to be overjoyed at the treatment sent him for the cure of his daughter of stuttering. Bro. Stockton had written us about Bro. Randolph, and we wrote him what we had seen and heard of his success in curing stutters.

Bro. Randolph is at 319 Dexter Ave., but leaves for Birmingham the 15th. We hope that no stutterer will fail to see him and get cured.

Hand this to a stutterer.

For the Alabama Baptist. Appointments.

Rev. I. N. Langston will preach at the following places on dates mentioned. All are in New Providence Association:

IN JUNE.
Mt. Ida, Wednesday 27th, 11 a. m.
Pleasant Home, Thursday 28th, 11 a. m.
New Mt. Pleasant, Friday 29th, 11 a. m.

IN JULY.
Bethel, Monday 2d, 11 a. m.
Brantley, " 2d, 8 p. m.
Friendship, Tuesday 3d, 11 a. m.
Mt. Zion, Wednesday 4th, 11 a. m.
Goshen, Thursday 5th, 11 a. m.
New Harmony, Friday 6th, 11 a. m.

Spend much time in secret fellowship with the Master; then the time spent in trying to better the world will be better and more wisely spent.

KEEP TRYING.

If boys should get discouraged
At lessons or at work
And say "There's no use trying,"
And all hard tasks should shirk,
And keep on shirking, shirking,
Till the boy becomes a man,
I wonder what the world would do
To carry out its plan?

The coward in the conflict
Gives up at first defeat;
If once repulsed, his courage
Lies shattered at his feet.
The brave heart wins the battle,
Because, through thick and thin,
He'll not give up as conquered—
He fights, and fights to win.

So, boys, don't get disheartened
Because at first you fail;
If you but keep on trying,
At last you will prevail:
Be stubborn against failure;
Try! Try! and try again;
The boys who keep on trying
Have made the world's best men.

—The Advance.

A Broken Promise.

BY A CORNER BOY.

John White was a tall, slender man, with coal black hair and brown eyes. He had once been an honorable man, to whom every one looked up, but now he lay in a prison cell for killing a man. He had but one month longer to live, and as he lay there, he looked back over his past. Oh, he thought, if I had not killed that man, I could have had an honorable position and been liked by all men. I would not be here in this prison, with death to stare me in the face.

"John, I want to have a talk with you," it was the voice of a minister. "John, I want to read to you." "All right, sir," said John, and the minister read the fourteenth chapter of John and prayed with him. "John," he asked, "do you know you have to die?" "Yes, sir." "Are you prepared to meet God?" "No, sir." "Have you no hope of a future home?"

"No, sir." After some more conversation with him the minister departed.

John had a French harp, which he played nearly all the time; it was his only company, and any one passing by could hear its doleful tones, which seemed to say, "I am lost, I am lost."

Friday morning, about one month later, about half past nine o'clock, the sheriff came to John's cell and

read his death warrant. "Are you ready?" asked the sheriff. "Yes," said John, and he walked steadily to the room in which he was to be executed. There were about twenty people in the room. The minister prayed with him, and assisted by the sheriff, he mounted the gallows. "Have you any request to make?" asked the sheriff. He hesitated a moment and said: "Please bring my harp and let me play one more tune." The harp was brought, and tears came from every eye as he played the sweet old tune of Home, Sweet Home, which sounded so lonely in the death chamber. He then handed the harp to the sheriff and said: "Gentlemen, that carries me back to when I was a boy, and to when my mother used to say: 'He will make a great man some day.' I used, in those days, to say my prayers, kneeling by her side, but one day she took sick and never got well any more. I can see her now as she lay back among the pillows, holding my hand in hers, and saying: 'My son, good bye, I am going to leave you alone, and I beg that God will keep you. My last request to you is that you will keep out of bad company,' and with a smile on her pale face her spirit took its flight. Gentlemen, I feel that she weeps in heaven for me, for I know that I am lost, lost, lost!" At ten, as the last stroke of the prison clock died away, his spirit was hurled into eternity, from whence no man shall ever come back.

Well Meant, but Too Late.

A pathetic story, true or well invented, comes from the St. Louis Republic. At a little station fifty miles from Chicago, an old farmer boarded a railway train; a thin man with a sensitive mouth half concealed by an iron gray beard, dressed in what were evidently his most uncomfortable Sunday clothes. He slid softly into a seat beside a grave stranger.

Two or three times the old man turned his face towards the flying landscape. The stranger was struck with the troubled expression, and glanced wistfully at his companion. The latter spoke at last with a pa-

tient huskiness in his voice.

"I am going to the city for the second time in my life," he said, half startled at his own words.

"Yes?"
"Thirty years ago come July, I went there for a wedding suit, and I am going back to-day for a coffin and a shroud for the little woman that married me.

"You don't know what it is, mister," he continued, "to live and work long side a woman for thirty years, day in and day out, to find her always patient and willing and working, and then leave her lying dead and cold, with her worn out hands crossed on her breast. It was just a little after the turn of the night, and nobody but me was watching, when Maria kinder woke up.

"David," said she 'it's restful—so restful, and I am so tired.' And so she went to sleep again and didn't wake up this side of heaven.

"You know, stranger, these words of hers has set me thinking. Poor, tired soul, I never knew how much she needed rest. We never thought of it while we were working and skimping and saving, trying to lay up something for the children.

"She never had any pleasure, she never took any holidays or visited the other women. She raised the children and fed the pigs and milked the cows and churned and cooked for the harvest hands. I never knew or thought how she did it all with those poor, crossed hands of hers.

"Some folks say it won't do any good, mister, but I am going to see that she is put away in something rich. We wasn't skimping and saving for thirty years for this, but I'm going to have the best that money can buy. She's earned it, God knows."—Christian Observer.

A Boer Sharpshooter as Seen by an Eyewitness.

In all the fighting the Boer sharpshooter plays an important part, keep an eye on one of these marksmen, and you will get an object lesson in Boer tactics. When an action begins the sharpshooter will separate from the main body and proceed cautiously until he secures

a position within easy range (for the average Boer three hundred yards is an easy range) of the enemy. There he will construct a "schanze," or cover. In this "schanze" he will stretch himself and prepare for the business of the day, which is to kill as many Englishmen as he can without betraying his own whereabouts. He has provided himself with a water-bottle, some hard bread and biltong, and generally carries a pair of field-glasses. Nor has he forgotten his pipe and a supply of tobacco. If it is possible to effect it, a shade for at least a part of his body is arranged.

Thus ensconced, the sharpshooter patiently waits for the opportunity to get to work. The Boer lines begin to crawl forward, the British artillery breaks out angrily, and fleeting glimpses of khaki show along the English positions. Disposing his body comfortably, the sharpshooter fixes a perfect rest for his rifle, adjusts the sight, and skims the barrel with his eye. Presently he marks down a "Tommy." But he doesn't fire. Not yet. He waits until he gets the man right on the "bead." Then bang! and the masked man collapses in a heap. His comrades see him go down, but can not tell whence came the bullet which slew him. The tiny puff of smokeless powder has been wafted away before the missile reaches its mark, and not even the stirring of a leaf gives a clue to the marksman's whereabouts. A sharpshooter will keep this up all day, occasionally regaling himself with a lunch of biltong and a puff at his pipe, blowing the smoke carefully away along the ground. Cool, collected, his nerves quiet, his pulse normal, one of these men will do an appalling execution in the course of a prolonged fight.—From "With the Boer Army," by Thomas F. Millard, in the June Scribner's.

"How do you suppose Mr. Quay felt when he heard the result of the vote in the Senate?" asked the observant boarder. "I suppose he felt put out," replied the cross-eyed boarder.—Pittsburg Chronicle Telegraph.



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of every planter who raises Cotton. The book is sent FREE.

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93 Nassau St., New York.

A Small-pox Cure.

By special request we republish the following recipe for the prevention and cure of small-pox:

A correspondent of one of our exchanges writes:

"I herewith append a recipe which has been used, to my knowledge, in hundreds of cases of small-pox. It will prevent or cure though the pittings are filling. When Jenner discovered the cow-pox in England the world of science overwhelmed him with fame, but when the most scientific school of medicine in the world—that of Paris—published this recipe it passed unheeded. It is as unfailing as fate, and conquers in every instance. It will also cure scarlet fever.

"Here is the recipe, as I have used it myself to cure small-pox:

Sulphate of zinc, one grain.

Digitalis, one grain.

Sugar, one-half teaspoonful.

Dissolve in a wine glass of soft water which has been boiled and cooled. Take a teaspoonful every hour. Either small-pox or scarlet fever will disappear in twelve hours. For children the dose must be diminished according to age.

"If counties would compel their physicians to use this treatment there would be no need of pest houses. If you value your life use this recipe."

One day in a town where he was

usually seen, the barber, for to lecture, Henry Ward Beecher went into a barber shop to be shaved. The barber, not knowing him, asked him whether he was going to hear Beecher lecture.

"I guess so," was the reply.

"Well," continued the barber,

"if you haven't got a ticket you can't get one. They're all sold, and you'll have to stand."

"That's just my luck," said Mr. Beecher. "I always did have to stand when I've heard that man talk."—Ladies' Home Journal.

Cures Dropsy!

I have used this Medicine in my practice for several years. It has never failed. Several other physicians have used it and endorse it. Those who need the medicine can get it by addressing me at No. 10 South Court Street, Montgomery, Ala. Frequently cures in six days.
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NOTICE TO NON-RESIDENT.

STATE OF ALABAMA, Before B. H. Montgomery County, Screws, J. P. Susan Hill vs. Frank Laurendine.

Before me, as said justice of the peace, this the 24th day of May, 1900, came the plaintiff in the above entitled cause; and it appearing that certain property of the said defendant has been levied on by virtue of a garnishment attachment issued from my office, returnable the 15th day of June, 1900, and that the said defendant is a non-resident of this state; it is therefore ordered that notice of said attachment be given to the said Frank Laurendine by publication once a week for three successive weeks before said 15th day of June, 1900, in the ALABAMA BAPTIST, a newspaper published in said county, and a copy thereof mailed to said defendant at his place of residence when known. Given under my hand this May 24, 1900.
B. H. SCREWS, J. P.

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WINE OF CARDUI

THE LINK THAT BINDS.



JACKSON, TENN., Nov. 23.

I was subject to miscarriage for three years.

For its own support. As a consequence and suffered constantly with backache. I wrote to you for advice, and after using three bottles of Wine of Cardui, according to your directions, I am strong and well, and the mother of a fine girl baby.

Mrs. E. N. JOWERS.

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There is no use talking—a baby in the house is the link that binds husband and wife together. Nothing is sadder than fruitless wedlock. The prattling and cooing of the little ones offset a thousand times the occasional worries and trials of life. When a wife is barren, there is a derangement somewhere in the genital organs, caused by one or more of those common disorders known as "female troubles." Wine of Cardui is the remedy. It puts the organs of generation in a strong and healthy condition, fitting the wife for the sacred duty of reproducing her kind. During the period of gestation the entire system of the expectant mother makes its advent it is lusty and strong, well-fitted to grow to maturity in perfect health. The mother, too, passes through the trial with little pain and no dread. Wine of Cardui is truly a wonderful medicine for women.

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Sighs for a Farm and Farm Life.

The Birmingham Age-Herald quotes Col. W. H. Denson as saying:

"I desire a farm far from the madding crowd." Col. Denson said: "I long to hear the partridge call to his mate, and at nightfall hear the whippoorwill make love in the trees. I love to catch the sweet odor of woods and field, and the one thousand notes of the bird choir singing to the rollicking time of the laughing brook. Out of that same brook I would like to pull bread and trout and suckers, and all sorts of fish and have them served at dawn with hoe cake and hot coffee, with, maybe, waffles and lasses to follow. I'd rejoice to hie me to the broomsege field and there run down a young rabbit, which I would bear home and have barbecued for my frugal meal at noontime. With that rabbit I should have ash cake that had been wrapped in green hickory leaves and baked in hickory ashes hot fallen from logs that sized at each end with softly escaping steam coming from the heated sap. Alongside my plate I would have a jug of buttermilk that had been cooled by the bubbling waters as clear as a running spring. As side dishes I'd have turnip greens and hog jowl, and hog jowl and turnip greens, and well, just some more hog jowl and turnip greens! Man, that's fine! After dinner I'd rest in peace for a space, and then I'd attend the choir practice of the birds again, and fish until the darkness came and the fire flies came out to light me home, while the whippoorwill made melody and the lone owl hooted for its mate gone a-maying. Supper would be ready and I'd sit down to—Ah, well! there's just no use talking, I've got my farm picked out, and it is a good one. I'll have to practice law a while longer, and then I'll be off to the farm and peace and rest, birds, fish, rabbits, ash-cake, whippoorwill and so on, through all the glad days!"

Special Occasion.

Annual Meeting National Educational Association, July 14.

Southern Railway will sell side trip tickets from Charleston, S. C., at rate of one first-class fare for the round trip to St. Augustine, Fla., Pensacola, Fla., Mobile, Ala., New Orleans, La., Meridian, Miss., Birmingham, Ala., Chattanooga and Bristol, Tenn., White Sulphur Springs, Va., Washington, D. C., Norfolk, Va., and intermediate points.

Tickets will be sold July 14, with final July 28, to holders of return portions of round trip tickets sold to Charleston, S. C., account Annual Meeting National Educational Association. Such return portions of round trip tickets to be deposited

with agents from whom side trip tickets are purchased. Agents will issue receipts for tickets so deposited, and upon presentation of said receipts will return to original purchasers the return portions of round trip tickets deposited.

For detailed information apply to any agent of the Southern Railway, or its connections.

"If that medicine makes you feel worse; Ellen, why do you keep on taking it?" "Why, I'm not going to pay 85 cents for medicine, William, and then waste it."

Doctor (to patient who wishes to be treated for an impediment in his speech)—"Do you always stutter?"

Patient—"O—only when I—talk."—Judge.

The Western Railway of Alabama.

Read down.		IN EFFECT MAY 6, 1900.		Read up.	
38	36	34	STATIONS.	39	35
3 30pm	6 20am	LV.....	Selma	AR 11 00am	11 30pm
4 14	7 03	LV.....	Benton	LV 10 17	10 50
5 35	8 20	AR.....	Montgomery	LV 9 00	9 35
7 45pm	7 55am	LV.....	New Orleans	AR.....	7 40am 8 30pm
12 20am	12 25	LV.....	Mobile	LV.....	3 15 4 31
No. 33					
6 10am	6 00pm	AR.....	Montgomery	LV.....	9 35pm 11 22am
6 20am	6 20pm	LV.....	Montgomery	AR 7 15pm	9 20pm 11 00am
8 07	1 45pm	AR.....	Opelika	LV 4 56	7 40 9 03
8 55	1 50	LV.....	Opelika	AR 2 45pm	8 05am
9 55	2 50	AR.....	Columbus	LV 1 45	7 05
8 10am	8 10pm	LV.....	Opelika	AR 4 53pm	7 37pm 9 00am
8 50	8 50	LV.....	West Point	AR 4 07	6 55 8 10
9 18	9 18	LV.....	LaGrange	AR 3 53	6 06 7 42
10 25	10 18	AR.....	Newnan	LV 2 27	5 26 6 40
11 42	11 30	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.....	Charlottesville	LV 9 35am	10 15pm
11 51	1 30pm	AR.....	Danville	LV 5 40	6 02
6 00am	6 25pm	AR.....	Richmond	LV.....	11 00pm 12 01pm
7 00am	10 00pm	LV.....	Washington	LV.....	10 45pm 11 15am
12 43pm	6 23am	AR.....	New York	LV.....	4 30 12 15am
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	7 35pm 9 05am
2 25	11 25	AR.....	Macon	LV 4 25	4 20 2 50
6 00	6 00	AR.....	Savannah	LV 9 00pm	8 45pm
3 10pm	11 35pm	LV.....	Atlanta	AR.....	12 35pm 5 00am
11 00am	11 00am	AR.....	Charleston	LV.....	12 35pm 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

No. 4*	No. 3*
8 30am	LV.....
1 45	AR.....
7 30	AR.....

*Daily and Sunday.

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Florida to Cuba.

No. 82.	No. 86	No. 78	No. 58.	STATIONS.	No. 57.	No. 35.	No. 85
8 10am	11 25am	7 45pm	LV. Montgomery	ar. Troy	8 10am	9 20pm	6 40pm
10 47	12 44pm	9 09	ar. Savannah	lv. Troy	6 41	7 15	4 07
12 52pm	1 45	10 15	ar. Ozark	lv. Savannah	5 30	6 15	3 10
7 45	8 30	1 50am	ar. Thomasville	lv. Ozark	1 35	2 00	8 10
8 30	3 14	3 00	ar. Valdosta	lv. Thomasville	12 15	12 12	
10 30	5 00	7 30	ar. Waycross	lv. Valdosta	10 30pm	10 20am	
9 45am	1 10pm	10 30	ar. Jacksonville	lv. Waycross	7 45	8 00	
12 02pm	3 00	10 30	ar. Jacksonville	lv. Jacksonville	4 40	6 30	
8 30	5 40	10 30	ar. Palatka	lv. Jacksonville	4 40	4 05	
10 00	8 40	10 30	ar. Lakeland	lv. Palatka	11 45am	12 45am	
10 30	10 00	10 30	ar. Tampa	lv. Lakeland	8 40	9 20	
9 55pm	7 00am	10 30	ar. Port Tampa	lv. Tampa	7 00	7 35pm	
12 10am	10 15	10 30	ar. Waycross	lv. Port Tampa	6 25	7 02	
6 28	4 19pm	10 30	ar. Charleston	lv. Waycross	8 05pm	10 50am	
9 50pm	7 15am	10 30	ar. Brunswick	lv. Charleston	5 00	7 55	
11 30	10 15	10 30	ar. Brunswick	lv. Brunswick	5 00pm	7 15	

Train 62 leaves Montgomery 3 p. m., arrives Lverne 6:45 p. m.
Train 82 leaves Montgomery 4 p. m., arrives Troy 6:40 p. m.; arrives Ozark 8:40 p. m.; arrives Pinckard 9:30 p. m.
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Don't allow yourself to be talked into buying a shoddy job to save a dollar or so when the best is on sale in every town in the South. Did you ever think how easy it is for some people to be talked into a thing?
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No. 4.
LV. Montgomery
Ar. Tusculoosa
Ar. Arrettsville
Ar. Tupelo
Ar. Memphis
Ar. Hot Springs
Ar. Jackson Tenn.
Ar. Humboldt
Ar. Cairo
Ar. St. Louis
Ar. Chicago
Ar. Waukesha
Ar. Kansas City
Ar. Omaha
Ar. St. Paul
Ar. Denver

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Trip Notes.

A DAY AT BESSEMER.

It had been a long time since I was in this thriving little city. Back in the booming days I was going from one new town to another in North Alabama. Every where I had been I have found a Methodist preacher with an organized congregation, or one about to be organized. The Baptists in almost every instance were more numerous than any other denomination; but they had no services. At Bessemer there was no preacher of any sort. I was there only a few hours. I was heading towards home from a long trip. I said to myself: "I will see if the Baptists can't get to one town ahead of every body else." Young Bro. Culpepper was at Marion awaiting my return to consult me about a field. I put the money in his hands and told him to go next day to Bessemer and get a congregation on Sunday without fail. He landed there on Saturday and found a Methodist preacher had stretched a tent and began a meeting the night before. So the Methodists got there first at last. Well, that is all right; I am glad there is somebody ready to try to do something for the people where the Baptists won't. But great changes have come over Bessemer from every stand point. They have a city of thousands with some of the largest industries in the district, indeed I heard it said that Bessemer handled more freight cars than Birmingham. I suppose all the denominations have churches, and earnest Christian workers are numerous. The Baptists have a live, vigorous church under the head of Bro. Ivey. They ought to have a better house, and are agitating the question. I doubt if a church can be found in the state better organized than Bessemer. Anxious to extend the

field of its usefulness, its live pastor proposed last fall to organize the Bessemer association. At first I doubted the wisdom of the movement, but the pastor was wisest, and now I am persuaded that it was the thing to do. Strong churches at important centers ought to become the rallying points around which the churches of the district group themselves for aggressive work. A country district with undeveloped churches and uninformed pastors is in almost a hopeless condition so far as progress along missionary lines is concerned.

More than once it has happened that one live church with a progressive pastor has infused new life into the churches of a wide region by frequently coming in touch with them. I am sure this is going to be the case in the Bessemer association. I shall watch Pastor Ivey and his new movement with much interest. I gave a night service to

NORTH BIRMINGHAM.

Here is another church aided by the State Mission Board in its early history. W. A. Whittle with wise foresight and indomitable energy, while pastor here, secured the means for the erection of a handsome building. I think he made much of the money by lecturing—any way, he succeeded, and here the building stands a monument to his zeal and energy. Bro. Kelly, a student in Howard College, is the pastor. When this writer was struggling with the great question of preaching and was facing the serious problem of an education, the Lord brought me in contact with a cultured man, with a big heart, who had been right along the path I was then treading. He inspired me with some ambition, and spoke encouraging words to me; though I was then twenty-five, he insisted that it was not too late to go to school. To that man, J. B. Hamberlin of Meridian, Miss., I owe more than to any living man. I was the first young man the Mississippi Baptists took hold of after the war, their college not being open. I was sent to Georgetown, Ky., and good brother Hamberlin helped to keep me there for two years. He is now an old man, living at Healing Springs in this state,

where he has established a high school. His heart is yet in the work of educating young preachers. I found that he had touched young Kelly's life. Said the young preacher: "I worked at Healing Springs to pay my way there. Bro. Hamberlin encouraged me, and I owe everything to him." Here he is the pastor of North Birmingham while he pursues his college course; he lives in the parsonage and his sister keeps house for him. She, too, will get education by the arrangement. God be praised for such men as J. B. Hamberlin; they will be held in everlasting remembrance. There is hope for any young man who feels called of God to preach the gospel, if he has grit, gumption and grace. God will raise up friends for him.

W. B. C.

For the Alabama Baptist. Denominational Dots from Monroe County.

Dear Baptist: I want to tell you what we have done since my last communication to you in February. On the second Sunday in April, by special appointment, some of the citizens of Beatrice met in the parlor of the McCreary hotel for the purpose of organizing a Baptist Sunday school. After singing an appropriate song, reading a lesson from the 15th chapter of John, and prayer by Bro. J. B. Harper, the organization was perfected by electing John M. Sims superintendent, J. B. Harper assistant superintendent, and Louis T. Sims secretary and treasurer. A Bible class of twenty members was organized at this meeting with Bro. J. B. Harper as teacher. The organization was very gratifying indeed. It was agreed that our sessions would be held each Sabbath at the Address school house at 9:30 a. m. until a more suitable house could be secured. We have met at this place

at the appointed time every Sunday morning since the organization, and each Sunday we gain new members. We have a committee appointed to raise funds to buy an organ for the school, and when we get our church built in the city it can be used for both. The committee report that they are doing well, and we hope to have a report from them at an early date that they have cash and subscriptions in sight to justify ordering the instrument.

We have also a good working Ladies' Aid Society, with Mrs. M. M. Sims as president. They have at heart the building of a new church in the town, and are hard at work to accomplish this end. They gave an ice cream supper on last Thursday evening at the home of the president with good results.

Our Sunday school was the recipient of a dozen good chairs from this society last week, and as we were somewhat short of seats they were thankfully received. The church and Sunday school would both be a failure were it not for the good, consecrated Christian women.

Our church at Pineville gave our good pastor, Dr. Ramsey, a nice little purse to assist him in attending the convention at Hot Springs. When he comes again, the second Sunday in June, I guess he will tell us something of the great convention.

When we say that we are much encouraged with our efforts here, the half has not been told. In and of ourselves we can do nothing, but by the aid of Him that doeth all things well, we can do much and lasting good in his moral vineyard. Bro. Ben F. Riley was on our streets yesterday shaking hands with his friends, who were all glad indeed to see him. Bro. Riley is here on a visit to his relatives. He is always welcome.

Now, brethren, pray for us, that we may yet see the Master's cause grow and flourish at Beatrice.

JNO. M. SIMS.

P. S. I almost forgot to tell you that Uncle Sam has at last given us a postoffice here. So send our mail to Beatrice instead of Pineville.

For the Alabama Baptist. Three Things for the Three Boards.

The recent session of the convention at Hot Springs was counted in some respects as the best in its history. The religious fervor was powerful, and there were indications on every hand that the denomination has set itself for a forward movement, and there were three definite things, one for each of the three boards distinctly set out. * TWO HUNDRED THOUSAND DOLLARS.

This is the high mark set for the Foreign board. Surely it is a noble undertaking, and calls for a strong, united effort on the part of the denomination. What a crowning year it would be if the board at Richmond should come to its close, showing that this had actually been accomplished; that the Baptists of the South had given two hundred thousand dollars to Foreign missions, and that the board had moved forward in the Foreign field.

ONE HUNDRED AND FIFTY THOUSAND DOLLARS.

This is the standard for the Home Board. In its work on the Home field the Home Board establishes and increases a base of supplies for the Foreign field. Surely it is entrusted with a great work. What the Baptists of the South are able to do on the Foreign field depends largely on what they do on the Home field.

EVERY SUNDAY SCHOOL IN THE SOUTH.

This is the high aim set for the Sunday School Board. The report to the convention showed that eighty per cent. of the schools reported in the South are in alignment with the convention's work, and are giving it support in the Board at Nashville. The thing that we desire is to have the remaining twenty per cent. enlisted with us, and so present a solid front in the ranks of the Sunday school workers. How earnestly we wish that the pastors and superintendents would all combine and move forward toward this great end during this century year.

These are the three things at which we are aiming for the three boards, and if they shall be accomplished, we will make this

coming year the greatest in our history. J. M. Frost. Nashville, Tenn.

GENERAL NEWS NOTES.

It appears the Boer forces are gradually breaking up. Many foreigners, especially Irish and Germans, who have been serving in the Boer army are leaving it, and complain of not being paid. President Kruger's own people say that he has sent a large amount of gold outside the country, and that he keeps himself where he can escape, if need be. The British troops are reported as investing Pretoria, the capital.

It is thought that Aguinaldo has been found. Maj. March, with a small force of United States troops, for several days chased a party of Filipinos in the mountains of Luzon. At last they came near enough to fire upon them as they ascended a mountain side, and an officer handsomely dressed was seen to fall from his horse dead or wounded, and was carried away by his men. The horse was captured with much of the blood of his rider upon him, and carrying also a large number of Aguinaldo's papers. So it was either the chief or his adjutant who was shot.

Occasional fights between small bodies of Americans and Filipinos are still reported.

NEARER HOME.

The postal frauds by American officials in Cuba continue to be investigated. So far as yet discovered it appears that about \$30,000 in money was stolen and about \$400,000 of unauthorized stamps were sold. The guilty parties stood high in politics in this country before they were sent to Cuba.

Gen. Otis reached San Francisco from Manila on a vessel with several cases of small-pox on board, and was not allowed to land until Monday last. He says the Filipinos will submit to American rule when they are convinced that they will have a good and just government.

Troops will be sent from Cuba to the Philippines. It was positively announced on Monday that Gen. Wheeler would in

a day or two be appointed by the President a Brigadier General in the regular army, and that he would soon be retired on account of the age limit.

Beckham, the Democratic governor of Kentucky, is performing the duties of the office, while Taylor, the Republican, remains in Indiana.

Kansas and other wheat-growing states report a very large crop of that grain.

OBITUARY.

Mrs. Nancy D. McClintock departed this life February 27, 1900, aged 82 years. Born in South Carolina, she emigrated to Alabama with her husband, who was killed by a falling tree, leaving her in lonely widowhood to rear up her children and confront life's battles alone. She was a Baptist, and lived to the last to honor her profession and raise her children in the nurture and admonition of the Lord. She was loved and admired by all who knew her. She was full of charity and good works, and consecrated her life to the Lord. Her last years were spent with her daughter, Mrs. W. W. Payne, in Fish Head Valley, Clay county. The funeral sermon was preached by the writer to a large and attentive audience, and she was laid to rest in Bethel cemetery beside her long lamented husband. Her life was a Christian warfare, and in her illness she manifested a firm confidence in her God, frequently bursting forth with song and praise, and as she neared the portal of eternity demonstrated resignation, and longed to be with Jesus and see him as he is and be like him. All the elements necessary to make a good wife, mother, neighbor and Christian friend were prominent in her character. Her pure and virtuous life is eminently worthy of emulation. Let us who survive her endeavor to follow her sacred footsteps, that our last days may be like hers—full of precious fruits to be garnered together in the coming harvest.

"Waked by the trumpet's sound,
I from my grave shall rise,
To meet the Judge with glory crowned,
And see the flaming skies."

T. H. HOWLE.

Died—At Notasulga, Ala., May 30, 1900, at 7 p. m., Jane Ann, wife of Rev. W. T. Foster, aged forty years. The sickness which terminated the earthly life of our sister, superinduced by motherhood, was of few days' duration, which she bore with great patience and resignation, and thus she calmly and trustfully passed from mortal vision to those peaceful realms beyond the dark valley to be with Jesus and the white-robed multitude of the redeemed. She started on the Christian journey in 1886, when she joined County Line Baptist church, Chambers county, and was baptized by Rev. J. P. Shaffer, D. D. During her sojourn in Notasulga, by her quiet and Christ-like spirit, she made friends of all

who formed her acquaintance, and her influence will continue to live in the hearts of all who best knew her, stimulating them to nobler living. She was beautiful in life, and when death claimed her a serene peace wreathed her countenance. A more beautiful face amid the shadows of the tomb I have never seen. There were no distortions of features; all seemed natural and trusting. The death of such an one seems not only a sad bereavement to the grief-stricken husband and children, but to our entire neighborhood, and Bro. Foster and children, I am sure, have the warm sympathy of our whole community. She has left a tender babe only a few days old, but it will not lack for the tender ministrations of friends. J. C. B.

LOW ROUND TRIP TICKETS

VIA
Central of Georgia Railway

Southern Students' Conference of Y. M. C. A.'s, Conference of City Y. M. C. Workers, and Conference of Young Women's Christian Association, Asheville, N. C., June 15-25, 1900. One fare round trip. Tickets on sale June 13-14-15 and 16th. Final return limit June 28th, 1900.

Republican National Convention, Philadelphia, Pa., June 19, 1900. One fare round trip. Tickets will be sold June 15-16-17 and 18. Final return limit June 26, 1900.

Annual Convention Young People's Christian Union, Universalist Church, Atlanta, Ga., July 11-18, 1900. One fare round trip. Tickets on sale July 10th, and for trains scheduled to arrive in Atlanta forenoon July 11th. Final return limit July 20, 1900.

Annual Convention B. Y. P. U. of America, Cincinnati, O., July 12-15, 1900. One fare round trip. Tickets on sale July 10-11 and 12. Final return limit July 18th.

For full information as to rates, schedules, etc., apply to the nearest Central of Georgia Agent, or to
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No. 2 Bull's Eye, \$8.00; my price, \$6 40.

No. 3 Folding, \$17.50; my price, \$14 00.

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Developing and Printing Outfits, 4x5 inches, containing dark room lamp, 1 lb. hypo, printing frame, measure glass, dozen paper, 4 trays, 24 oz. developer, bottle of toning solution and instruction book, complete, for \$1.50.

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T. A. COLEMAN,
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Mortgage Sale of Real Estate.

Under and by virtue of the power of sale contained in a certain mortgage executed by John Day and Alice Scott to the undersigned, Geo. D. Noble, on the 12th day of February, 1899, I, the said Geo. D. Noble, will, on the 9th day of June, 1900, at the Court Square Fountain, in the city of Montgomery, Alabama, proceed to sell at public auction for cash, within the legal hours of sale, the following described real estate, lying in the County of Montgomery, State of Alabama, to-wit: That certain house and lot on South Jackson street, fronting thirty-five (35) feet on the east side of said Jackson street, and running back one hundred and five (105) feet, lying between Curtis and Johnson, and upon which the said Alice Scott resided at the time of the execution of said mortgage. Being the same property conveyed by said mortgage.

This the 10th day of May, 1900.
Geo. D. Noble, Mortgagee.
GORDON MACDONALD Attorney.
may 10 4-w.