

ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR.

VOL. 28.

MONTGOMERY, ALABAMA, THURSDAY, MARCH 14, 1901.

NUMBER 11.

NOTES AND COMMENTS.

There has always been a strong tendency among men to act as if a life of wickedness could be atoned for by formal worship and great profession of devotion to God. But a religion that does not produce nobility of character and high-toned living is worse than useless. Conduct and creed must conform. The externals of religion can never be a valid substitute for righteousness.

The sad question of many an earnest preacher has been, "Lord, who hath believed our report?" So many have turned away from the glad, good news. It is hard for men to believe that the spiritual life and the spiritual joys of which God's word tells us are better than the things for which the many spend their lives. Unbelief is the capital sin.

The eagerness with which many poor heathen turn to Christ for salvation will put to shame and condemn the cold rejection of the Savior by those who live in Christian homes and hear the gospel from their childhood days.

The post of duty is the post of honor. How many Christians are wasting their lives in waiting for some great opportunity! God does not require us all to be great; he simply requires us to do faithfully the work he gives us from day to day. And the smallest thing done for Christ's sake, done out of love for Him, shall not go without reward. After all, it is the little things that make up life.

In a recent number of the *Bibliotheca Sacra*, Dr. Howard Osgood has a very thorough and scholarly discussion of "Isaiah the Myth and Isaiah the Prophet." Speaking of the work of the radical critics he says: "It seems well-nigh incredible that after a century of its life, a school that prides itself on applying its science to the solution of questions raised by it, should present to the world a host of self-contradictory hypotheses as the results of the latest scholarship and the most thorough critical inquiry." Can that be called a science where its most eminent men are all at odds on fundamental facts?

In the same connection he has this to say: "How is it possible that learned men can on seventy-five pages of writing reach merely an unending whirl of decisions as to date and style and interpretation? There is only one solution—the one given and exemplified by the learned Elchhorn; that it is the criticism of personal feeling, and not of established laws drawn by induction from a great mass of facts. * * * It is the school of impression and sensation. Each one gives his impressions. * * * But no amount of learning can give weight or authority to mere impressions, and a world of impressions can never make a science." This, of course, thoroughly refutes the claims of the radical school to speak with authority.

Dr. Osgood belongs to the conservative school of higher critics. To those who think all higher critics are alike in denying the inspiration and authority of the Bible we would commend these words from his pen: "The book of Isaiah, whether in Hebrew or English, still stands complete. Nothing has been lost, nothing can be lost from it. * * * Men's views of the book may be as the winds, but the book itself is secure."

For the Alabama Baptist.
At The Orphanage.

JNO. W. STEWART.

The following letter was not written for publication, but as it touches upon a matter about which the friends of the Orphanage are interested, I'm sure Mrs. Bell will allow it to go before the readers of the paper:

AUBURN, ALA., Jan. 4, 1901.
Rev. J. W. Stewart,

DEAR SIR: Ever since my first acquaintance with you, dating from the talk you gave us in one of my rooms at Gordonsville, over ten years ago, I have thought of you as a true, consecrated servant of our Lord. Believing this, I am sure that you will not think I am taking a liberty when I call your attention to some wrong impressions regarding your great work at Evergreen, which may perhaps have influence in other communities, besides this, and you may think it right to make some statements that will set the matter in its true light before the people.

Now, the needs of the orphans appeal to every one who has any kindly feeling, and I think it would have done you good to have seen the eagerness with which the members of my Sunbeam Band contributed toward the box we sent you last week, and which I trust was the cause of brightening some small folk. In getting up the box I was surprised to find so much opposition to the work, especially among prominent Baptists. One minister informed me that "there was not a single orphan in the Home that was not supported by a church," and that "the Home was annually costing the denomination \$40,000." Another Christian said that when this church had charge of an orphan the list of clothes and articles wanted, was more than was required for the best of our children. One item was two or four toothbrushes. I remember I have heard the same complaint from a church in Dallas county. Again, it is said that their training in the Home unfits them for their sphere in life.

These are the principal reasons given me, instead of a contribution, and it might be well for you to give every one a chance to know the incorrectness of such statements, as my weak word seems not to convince them.

We are still without a pastor here; I wish you or Bro. J. J. Hagood could supply for us some time. We are like sheep without a shepherd indeed, but hope for better times. Trusting that this letter will be received in the spirit in which it is written, believe me, ever to be your friend and well wisher.

MRS. M. E. BELL.

Referring to this letter, I beg to say, that "our ministers' information was incorrect."

1. There is not a single child in the Home that is supported by a single church, Sunday school, Society or individual. Clothes and matriculation fee is provided for, and that is what they call supported, but that does not touch any part of the general expenses. These matters were brought out in the convention, at Tuscaloosa, by questions from friends, and all who were there understand it.

2. "Forty thousand dollars a year." Every year since the Home has been in existence a careful, earnest statement has been given to the convention and passed upon by that body and printed in the minutes, and any brother, not wilfully ignorant, knows the Home does not cost the denomination, \$40,000 a year.

3. With all due respect to the "Christian" who says "the list of clothes and articles wanted was more than was required for the best of our children," I beg to say that if "our children" got a half year's supply at once it would seem much larger than it does when we buy only a few pieces at a time. I suspect if a list of articles furnished your child all the year could be laid beside that furnished our children, you would see that it was more than you send here.

4. "One item was two or four toothbrushes." I guess it was two.

I hardly think that our friends were asked for four toothbrushes at once. Two toothbrushes at ten cents a piece would be twenty cents. That was in Aunt Clara's day. She was a sort of toothbrush crank. I wish all mothers were. She had the whole family divided into toothbrush squads. I could wish that they might never need fewer toothbrushes than they did then.

5. "Their training in the Home unfits them for their sphere in life." If the friend means it raises them from the stratum of ignorance and obscurity in which many of them are found, I hope the statement is true. I am not aware that orphans have any sphere peculiar to themselves. It is the purpose of this institution to enable the poor children that come to it to become industrious, intelligent, honest, Christian citizens. If, when we have done our best for them, we cannot get them above being servants, I hope they will all be good ones. We teach them to do all the work that we have facilities for doing. Whether we succeed in teaching them to love it is quite another thing. Just here let me say, we can't always have our children treated just as we would. For instance last Christmas several boxes came, filled with things such as I would not have bought for them, but they were given by friends, and unless there was no good reason why they should not be given to the children we gave them to them as requested. Some little girls at Wetumpka took it into their little hearts to send a box of dolls. They were very nice ones. They wrote that they hoped it would give the children as much pleasure to have the dolls as it gave them to dress and send them. They were given the children as requested. Their pleasure knew no bounds.

A friend who asks that his name be withheld sent a check for twenty-five dollars, and asked that I give all the children a quarter apiece in money. It was done as he wished, and each child began the new year with a little money in his pocket.

Here is a check or ten dollars from Bro. L. W. Locklin, who wishes me to spend it for the children's pleasure. I am going to consult them as to what will give them the most pleasure for this money and let it go that way. I shall be glad to have other friends make any inquiry or complaint they may think proper.

For the Alabama Baptist.

Florida letter.

W. A. HOBSON.

The first Baptist church of Jacksonville had a good meeting in January, conducted by Rev. J. V. Dickinson, of Alabama. It was refreshing to the pastor to have this opportunity to renew the old time fellowship with a former yoke-fellow of so congenial a spirit as John V. Dickinson. The character of the meeting was well suited to the needs of the field. Since the new pastor came in May, there have been 100 additions to the church, and the object of the recent meeting, while there were some twenty additions was to assimilate the new and the old, and to quicken and strengthen the spiritual life of the church. A better man for such a work could not have been found than Bro. Dickinson.

FOOD BETTER THAN STIMULANTS.

A stirring meeting is not always the best meeting. It may prove to be much a-do with little done—"waterless clouds swept along by wind." In fact, religious dissipation is not any more beautiful to the spiritual than to the physical man. Food is a better health producer in both cases than stimulants. The wise pastor, like the wise physician, will distinguish between patent nostrums that produce temporary relief through excessive stimulation, and reliable medicines that renew and restore to healthful conditions. Paul commended the Ephesian elders to "God and the word of his grace, which is able to build you up, and to give you an inheritance among all them which

are sanctified." The modern gospel specialist, who extracts the roots of sin without the pain of repentance; these divine cure-alls, that guarantee the efficacy of their remedies regardless of what God may say or the sinner feel; these self-appointed revealers of the divine will are much in evidence in many of our cities. I am mistaken in the spirit and temper of the times, however, if there is not a turning away from these swine-herd husks to the old love. In many places the old gospel is a new gospel.

IN THE GATEWAY.

One has a rare opportunity in this "gateway" of meeting distinguished men from all parts of our country. It has been the writer's privilege this season to meet several men of distinction within our Baptist brotherhood, notably Dr. Upham, editor of the *Youth's Companion*; Dr. Samuel H. Green, pastor Calvary Baptist Church, Washington, D. C., and Dr. W. P. Harvey, of the Western Recorder. The unusually large tourist travel and mild winter have quickened into a pace that reminds one of Birmingham boom days. Our truck farmers, merchants, hotel keepers and railroad magnates are wearing a smile that is as healthful as the balmy sunshine of our salubrious climate.

TWIN SISTERS.

Florida and Alabama are as good friends as twin sisters, notwithstanding Alabama's cute effort to use the scissors on Florida's pretty gown to secure a rich border for her own. They are each richly endowed and mutually proud of their goodly heritage. Florida is just as proud, too, of her Baptist deacon Governor, as Alabama is of her Methodist steward Governor. "When the right-arms are in authority, the people rejoice."

Jacksonville, Fla.

For the Alabama Baptist.

From East Alabama.

BY LANGUM.

It is only a short time now till the B. Y. P. U. State Convention will convene with the LaFayette church. Committees have been appointed and everything is being put in shape to provide for the comfort and pleasure of those who may attend. The people of this goodly city are expecting to have the privilege of entertaining a large number of the young people of the State, and they do not want to be disappointed. Those who expect to attend should send their names to Mr. R. L. Darden not later than the tenth of April. By doing this you will greatly aid the committee in providing for you while in our midst. Please attend to this in time and do not put it off till the last moment. Presidents of Unions should see to it at once and have their respective Unions elect delegates, and see that their names are forwarded to the chairman of the committee on entertainment.

In almost every issue of your paper I notice some mention of a church or churches that are without preaching. It seems that some effort ought to be made to get these pastorless churches in correspondence with preachers who have no regular work. In this section of the State are to be found some good men who are engaged in secular pursuits who ought to be regularly engaged in the ministry. Some of these churches I have just mentioned would do well to communicate with Bro. C. J. Burden, of LaFayette. He is one of our best preachers. I know whereof I affirm, for I have been intimately acquainted with him during the past two years.

There has been some changes in the pastorates in East Liberty Association during the past few months. Bro. J. P. Hunter has resigned at Farmville, and the church has called Bro. Whitley to succeed him. Bro. J. W. Hainner has accepted the care of Waverly church, Bro. Hunter having resigned there also. These changes were made in order that Bro. H. might take charge of the churches at Denson and Weadkee in connection with the church at Wedowee.

This consecrated pastor still has another Sunday that could be given to some other church. The changes made by Brethren Bledsoe and Gregory have been noted heretofore. The church at Cusseta is still without a pastor. This is one of our best village churches, and ought not to remain pastorless long. These good people expect to erect a house of worship in the near future. Prof. C. S. Ellis, of the LaFayette College, is preaching to the church at Five Points in addition to the charges he had last year. Bro. Ellis is one of our strongest men. He ought to be better known. He is a graduate of Georgetown College, Georgetown, Ky. For several years he has been teaching in the college here, and two years ago he was ordained by the LaFayette church, since which time he has been preaching to churches in the surrounding country. He is a strong man, sound, conservative, and deeply pious. Such men ought to be giving their full time to the ministry.

The March campaign promises to be of much interest in the East Liberty Association. However, your readers will hear more of that in the future. LaFayette, March 8, 1901.

For the Alabama Baptist.

The Lord's Supper—Explanation of "The Cup."

Enclosed find a copy of an explanation from Bro. Bro. I. J. VanNess on the Sunday School Lesson in regard to the Lord's Supper. When we came to this lesson we were not satisfied with his explanation of "The Cup" and I wrote to him. This is his reply and is satisfactory to me:

Jas. Walker, Island Home, Ala.:

DEAR BROTHER: I have your favor of the 15th inst. and beg to thank you for coming so directly to me with the matter you refer to. I am always glad to either explain or correct any reference in our periodicals that requires it.

The reference to the cup as containing wine occurs in the articles of several of the writers in the *Teacher*. Dr. Sampey alone in his "Light from the East," refers to the question of its being fermented or unfermented. So far as I personally used the word wine, it was done in the general sense of the fruit of the vine, and with no intention of impressing an opinion as to its fermentation. This general use of the word I am sure is justified by the text.

Dr. Sampey seems to think that the cup at the Passover meal was of fermented wine, but so greatly diluted as to remove any possibility of intoxication, and that this cup was used for the supper. This, I believe, was also the view held by Dr. Broadus. The question is one for experts in Hebrew usages and the meaning of Greek words, and I do not chance to be one of these. It has not been sufficiently noted, however, by those who insist on the use of fermented wine, that the cup was greatly diluted and so rendered harmless.

The emphasis of the supper to my mind is not the matter of fermentation, but that the cup held the crushed-out juice or life of the grape, and this represents the shed blood from the bruised Savior. To me the principle of fermentation or unfermentation is not essential to the ordinance, and so I have always preferred the use of unfermented wine as carrying no temptation to any one, and yet fully sustaining every essential of the ordinance.

This I hope will put the matter before you in a satisfactory manner.

Yours fraternally,

ISAAC J. VANNES.

The young people of the B. Y. P. U. have made all arrangements for the approaching session of the State Association. All the committees have been appointed and everything is working nicely. LaFayette, with her usual hospitality, is going to receive the visitors with open arms, and take care of them most royally. —LaFayette Sun.

The love of heavenly things makes a light heart.

B. Y. P. U. Column.



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

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

NOTICE.

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

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

We trust that prompt attention will be given to the above announcement, and that all our Unions will begin at once to work up their delegations to the State Convention. It is not a bit too early to plan for it, and much of the success of the gathering will depend upon the enthusiasm with which the young people go to the meeting. It is going to be a great convention; it is going to be well attended; it is going to be instructive and interesting; it needs you and you need it.

Mr. Geo. E. Burnett, who is president of the LaFayette B. Y. P. U. and also a member of the State Executive Committee, writes that the Union at LaFayette is making all the preparations necessary to entertain all who may come to the convention. They are leaving nothing undone that will make the stay of every delegate as pleasant as possible and that will make the meeting of the convention all that we hope for. They are expecting a larger attendance than any previous convention has had, and all

who come will meet with a warm welcome.

Bro. Burnett also says that the program, the outline of which was published in this column week before last, is meeting with much favor and that the discussion of the important phases of the work is being awaited with much interest. He urges that all delegates send their names as early as possible to Bro. Darden, according to the announcement in this column this week that homes may be provided, and also offers to furnish any inquiring delegates with any information regarding the meeting of the convention if they will address him at LaFayette, Ala.

Last week's issue of the Baptist Union contains the announcement that Dr. E. E. Chivers has left his work of General Secretary of the B. Y. P. U. A. and editor of the Baptist Union to take charge of the Sixth Avenue Baptist Church, Brooklyn, N. Y. Dr. Chivers has occupied these important positions in the young people's work for four years, giving his very best effort to the advancement of this great movement. The young people all over the land, as well as the leaders who were more closely associated with him, regretted deeply to hear of his resignation, and the sense of loss comes to us even more now that he is gone. He carries into his pastoral work our prayers. While he has accomplished much, we feel that the Lord will raise up another to take his place, and that the work to which he sacrificed himself will be made the object of the most consecrated effort of some other able worker. May God's blessing be upon the man who is chosen to succeed him.

"He Giveth His Beloved Sleep."

MRS. M. J. ALLISON.

[Having suffered a like affliction, these lines were written in sympathy for the editor of the ALABAMA BAPTIST in his recent sad bereavement. Certainly the BAPTIST has ploughed no "crooked or shallow furrows" in the hearts of our people, but has given earnest endeavor for the advancement of our beloved denomination, and the upbuilding of the earthly kingdom of our Lord Christ.—M. J. A.]

Beyond the silent river calm and deep,
Beyond the portals of the tomb,
With its peaceful, dreamless sleep,
Over the hills of glory, over the jasper sea,
Your loved one has reached the shining strand
On the banks of the crystal sea.
Death is so comfortless, we know,
And your heart is sad and lone,
And you reach out tender, empty arms
Towards the land where your dear one is gone.
But calm your soul, and listen
To the songs that the angels sing
Of heaven, and the white robes that glisten
Mid the joys of that land untold,
Of its glittering domes and shining heights
And its streets of purest gold.
Renew your vows every morning,
And at the sweet even-tide
Kneel 'neath the beams of Calvary's cross.
Close to the Savior's side;
He will keep you under its shadow
And bless you as you weep,
And speak to your heart His sweet "Be still!"
And your soul securely keep.
Oh! soon will come your summons
From o'er the distant seas,
And He'll grant you sweet reunion
In the home of love and peace.
Gadsden, Ala., Jan. 5, 1900.

The Southern's Mississippi Victory.

The victory of the Southern Railway Company before the railroad commission of the State of Mississippi is a splendid tribute to the showing made before them by the officers of that railroad.

The case grew out of the purchase by the Southern Railway Company of the Mobile and Ohio railroad, running north from Mobile to St. Louis,

passing through Mississippi on its way. The cry was raised that the purchase was violative of the laws of competition, and that the sale should be invalidated by the action of the State railroad commission. Before that body it was shown that the Mobile and Ohio did not parallel the Southern; that its north and south line crossed the Southern's east and west lines twice at right angles, and that instead of curtailing competition it really extended the competition of the Southern railway as against other railways in the State of Mississippi. It was also shown that it had never been the policy of the Southern Railway Company to carry dead ends or unworked lines; that every mile of track was worked for all that it was worth, and that it was in this spirit that the Southern desired to enter Mississippi. The plea was so straightforward and convincing that the commission unanimously dismissed its action against the Southern.

To the people of Georgia, to whom the working of the Southern system is so well known, the action of the Mississippi Commission is no surprise. Ten years ago the anti-railroad spirit in Georgia ran very high. Since that time the Southern, under the presidency of Mr. Spencer, has dealt so fairly with the people, and has so promptly met every local enterprise, that this feeling has completely disappeared. Other railroads have co-operated, and all past antagonism has disappeared. This is true not only of the political feature, but of the appeals to State railroad commission on important issues. Mississippi, therefore, is to be congratulated upon its determination to encourage rather than to antagonize the development in that State of the business and the broad liberal spirit of the Southern Railway.—Editorial from the Constitution, Atlanta, Ga., Thursday, Feb. 21, 1901.

The consciousness of duty faithfully performed in a glorious and holy cause, must yield contentment and happiness to any pure and healthy mind.—Sel.

RECEIPTS AT STATE BOARD OF MISSIONS

For December, 1900.

[Report received in office of ALABAMA BAPTIST February 27, 1901.]

STATE MISSIONS.

Sister Springs.....	\$ 75
Soapstone.....	2 00
Bethany.....	1 84
Flomaton.....	1 65
Livingston.....	22 10
Opelika.....	2 64
Avondale.....	50
Shiloh.....	2 00
Harpersville.....	3 75
Hartselle.....	4 00
Ensley.....	20 00
Troy ass'n.....	5 82
Shelby S. S.....	5 00
Shelby ch.....	5 00
Montgomery 1st S. S.....	5 57
Union ch.....	3 15
Brewer Memorial.....	2 08
Wilsonville.....	7 83
Sycamore.....	5 27
U. River ass'n.....	1 15
Christian Valley.....	1 75
Bethel.....	2 51
Kingdom.....	3 33
Seale.....	1 60
Pine Flat.....	5 00
S. Montgomery.....	3 15
Clayton St. ch, Montgomery.....	16 50
Fitzpatrick.....	1 00
Huntsville.....	10 00
Ruhama.....	33 33
Mt. Gilead.....	1 66
Bethsaida.....	2 50
Marshall ass'n.....	9 65
New Decatur 1st ch.....	15 00
Ozark.....	17 70
Salem.....	2 00
Columbiana.....	1 76
Unknown party, by I. A. White.....	1 00
Woodlawn.....	10 00
Pisgah.....	6 00
Union ass'n.....	20 00
Total.....	\$ 267 84

HOME MISSIONS.

Soapstone.....	\$ 1 50
Shiloh.....	1 20
Montgomery 1st S. S.....	5 57
Castleberry.....	1 65
Sycamore.....	3 76
Wilsonville.....	1 66
New River ass'n.....	14 50
Palmetto St. ch, Mobile.....	8 90
Bethel.....	2 82
Kingdom.....	3 33
Central.....	21 64
Fitzpatrick.....	1 00
Ruhama.....	33 33
Mt. Gilead.....	1 66
Bethsaida.....	2 50
Marshall ass'n.....	22 86
Summer Hill.....	1 53
Spring Bank.....	1 80
Mt. Pisgah.....	1 50
Salem S. S.....	1 24
Columbiana.....	1 32
Lower Peach Tree.....	1 95
Bell's Landing.....	60
Total.....	\$ 187 32

FOREIGN MISSIONS.

Soapstone.....	\$ 1 50
Clayton St. S. S.....	3 15
Flomaton.....	1 00
Shiloh.....	1 20
Troy ass'n.....	17 95
Montgomery 1st S. S.....	5 58
Eager Subseams, Newton.....	3 55
Castleberry S. S.....	50
Wilsonville.....	1 67
New River ass'n.....	1 15
St. Francis St. S. S, Mobile.....	5 60
Bethel.....	2 82
Kingdom.....	3 34
Milltown.....	1 00
Fitzpatrick.....	4 00
Mt. Olive.....	1 00
Huntsville 1st.....	3 22
Ruhama.....	14 58
Mt. Gilead.....	33 34
Bethsaida.....	1 68
Marshall ass'n.....	3 00
Clayton St. ch, Montgomery.....	45 66
Clayton St. L. M. S. Mont'y.....	10 20
Salem.....	6 75
Columbiana.....	1 65
Bethel.....	2 00
Elba.....	1 32
Damascus.....	3 60
Ashford.....	40
Unknown party, by I. A. White.....	1 12
Rockford.....	5 00
Total.....	\$ 492 45

ORPHANAGE.

Sister Springs.....	\$ 1 40
Orrville.....	32 80
Troy ass'n.....	8 00
Dr. J. J. Horton, New Market.....	5 00
New River ass'n.....	4 20
Huntsville 1st ch.....	3 80
Total.....	\$ 55 20

MINISTERIAL EDUCATION.

Soapstone.....	\$ 5 00
Providence.....	6 00
J. J. Horton, New Market.....	10 00
Conceh ass'n.....	5 65
Bethany.....	2 80
Total.....	\$ 29 45

INSTITUTE BOARD.

Bethel ch.....	\$ 5 00
Valley Creek.....	1 00
Troy S. S.....	5 00
Gallion.....	40
J. T. Collins, Gallion.....	2 60
C. A. Gunn, Ft. Deposit.....	2 00
Talladega S. S.....	2 48
Wetumpka S. S.....	1 50
Greenville S. S.....	3 00
Mt. Olive.....	1 50
Blotson 1st S. S.....	1 75
St. Francis St. S. S, Mobile.....	10 96
Point Pleasant.....	1 00
Falkville.....	1 00
McKinley.....	3 00
Total.....	\$ 37 19

EUTAW CHURCH:

Mt. Hebron and Coosada.....\$ 15 00

MISS WILLIE KELLY.

Dahlia Irwin, Gastonburg.....\$ 1 00

NEW CENTURY MISSIONS.

Mt. Hebron.....\$ 5 00

CARROLLTON CHURCH, NEW ORLEANS.

Dadeville L. M. S.....	\$ 5 00
Wilsonville.....	5 00
Oxford.....	10 00
J. W. Harris, Oxford.....	1 00
Bethlehem.....	6 64
S. Montgomery.....	13 50
Dadeville.....	12 50
Rock Mills.....	2 25
Seale.....	5 00
Seale L. A. S.....	5 00
Harris ass'n.....	14 50
S. Montgomery.....	1 00
Alexander City.....	7 60
Red Bud.....	2 00
LaFayette.....	10 00
Refuge S. S.....	1 50
W. G. Gregory, Notasulga.....	13 50
Immanuel.....	2 85
Huntsboro.....	5 00
Total.....	\$ 122 74

AGED AND INFIRM MINISTERS.

Conceh ass'n.....	\$ 1 00
Fitzpatrick.....	50
Total.....	\$ 1 50

RECAPITULATION.

State Missions.....	\$ 267 84
Home Missions.....	186 32
Foreign Missions.....	192 15
Orphanage.....	55 20
Ministerial Education.....	29 45
Institute Board.....	5 00
Ala. City Church.....	37 19
Eutaw church.....	15 00
Miss Kelly.....	1 00
New Century missions.....	5 00
Carrollton Church.....	122 74
Aged and Infirm Ministers.....	1 50
Grand Total.....	\$ 869 39

For the Alabama Baptist.

Class Instruction in the Sunday School.

W. JAMES ROBINSON.

Perhaps no part of all our religious work is receiving more attention, or deserves more than the Sunday school. Very much work of surpassing value is now being done with a very inferior equipment. Our real need is teachers who are fitted for, and buildings suited to this work. We will never realize ideals, and yet no person can afford to aspire to anything less than perfection.

Preparation for instruction is three-fold:

I. *Your own heart preparation.* All good people can not teach, and all who successfully teach other things will not succeed here. Day school work and Sunday-school work are by no means the same. Certainly no one of questionable character would be put to this work.

It is of the utmost importance you should have love for souls. Come from communion with God to communion with your class. The teacher's heart should glow with fervent love for each individual pupil in the class until they are all saved, and then, with equal fervor, undertake the development of each one into mature Christians.

Each pupil should be well known to the teacher; his home surroundings; every detail of his life should be an item of interest to the teacher. Necessary acquaintance can only be secured by visiting in the home and much conversation. Lack of acquaintance is often the bar that locks the pupil's heart. The work can only be done by getting into the pupil's heart and working out. All other work is more or less rejected.

Have a definite aim in view for each recitation. Why teach this lesson? In order that each pupil may learn some valuable truth. Try to determine what is the best thing in the lesson for each individual and see that he gets his portion.

II. *Preparation of the lesson.* There is to be no limit to the amount of general preparation on the teacher's part. The text in hand needs special care. Master the story well, memorize it if convenient. Study it in every place where it is recorded, and get well in hand all the details by the various writers. Master the Biblical meaning of every word in the lesson. Remember, the meaning of many words in current literature is not what they are in the Bible. Much valuable time is lost, and more than lost, by using terms that are strange to the pupils, and this is more to be deplored when the term contains food for the soul.

The political and social customs referred to need very careful attention. They are often the key to some great spiritual truth and must be understood. Try to live in the same atmosphere our great Teacher breathed. All Old Testament observances should be well understood.

Nearly every lesson affords an opportunity to teach some one or more of the fundamental doctrines. Never allow an opportunity to teach these to pass unused, but impress them fully on your own mind, and teach them to the pupils. No person should be allowed a class who has not a reasonable grasp of the fundamental doctrines of the Bible. The lesson can never be mastered until the context is well known.

III. *Before the class.*

There are innumerable difficulties which will be passed over, confronting the Sunday school teacher. We will note two: Public school work is under public control, and parents, much less children, have little choice of teachers and methods. The home is usually in sympathy with the day school. In the Sunday school all this is too often reversed. It surely takes a genius to be a real success in Sunday school teaching.

The primary object of all teaching is to cause the pupil to think along fruitful lines. To teach is to cause to know, and we understand all we know. The lecture method is a failure, and only a cloak to cover superficiality on the part of the pupils, and too frequently that of the teacher. It is entertaining, certainly, but Sunday school is not for this. Music entertains, but how many of a popular audience could reproduce a single strain, or even a chord, of an instrumental concert?

The quizz method is far better. You may have fewer pupils, but one pupil taught is worth any number entertained. We always know a fact better when we can state it so as to convey it to another. Answering questions formulates the pupil's knowledge.

The very best method is doubtless to both ask and answer questions and lecture a little. This compound, judiciously administered, will get the best of each method, and produce the best possible results for both teacher and pupil.

"Any fool can ask questions," yes, fool questions. The teacher's strength or weakness will manifest itself here. Question, yes, but judiciously. Ask the dull, listless boy a question he can answer; commend him for answering. In other words, question according to capacity of the pupil. See to it that your questions are two-fold—test the knowledge and also suggestive.

All methods will fail of success without attention on the part of the pupil. Each pupil is a distinct study and demands special care, but do all reasonable things to get the attention. If you can not do it one way do it another. It is desirable to never forget that you are teaching solemn truths, but sometimes a joke, a ridiculous one, is the only means of getting attention.

Nashville, Tenn.

RESOLUTIONS.

Whereas, Our beloved pastor, Bro. T. J. Porter, having labored as our faithful and efficient pastor for nearly four years, and having severed his relations with us as pastor of our church; therefore be it resolved,

1. That it is with profound regret that we accept his resignation. Bro. Porter has been faithful, zealous and untiring in all his labors, and a true servant of the Lord Jesus Christ.

2. That we feel deeply the loss we sustain in parting with Bro. Porter as the pastor of our church, for he has been faithful in every good work and true to the cause of Christ, and we, as a church, commend Bro. Porter to the Christian fellowship of all the churches wherever his lot may be cast.

3. That we desire to make mention of the devoted wife of our pastor, who has always manifested her love for the cause of Christ and the extension of His kingdom, and that a copy of these resolutions be furnished Bro. Porter, and a copy be sent the ALABAMA BAPTIST for publication.

Adopted by Bethel Baptist church in conference, this 3d day of March, 1901.

REV. T. J. PORTER,

Moderator.

V. BELL, Clerk.

"Duty is the power which rises with us in the morning and goes to rest with us at night. It is the shadow which cleaves to us go where we will, and which never leaves us till we leave the light of life."—Sel.

In all transactions remember the final account with your Maker.

For the Alabama Baptist.

DENOMINATIONAL SCHOOLS.—No. 2.

Do the Baptists of Alabama Need Them?

JOS. SHACKELFORD.

Will non-denominational schools give such an education as we desire our children to have? As Christians, we should desire our children to be Christians. We should wish to have thrown around them, while away from home influence, all the moral restraints, and influences for good, possible. We should desire them to be in a moral atmosphere that would inspire in them an ambition to become good men and women, and become a blessing to the world. Do undenominational schools offer such inducements to Christian parents, as would justify them in committing the training of their children to them? I would not be understood as underrating the capacity of teachers connected with these schools. They are generally capable men and women, especially those connected with the State schools. They are, do doubt, able to give the highest education to the pupils committed to their care, so far as a merely literary education is concerned. Neither would I be understood as intimating that these teachers are not moral and proper persons to teach the youth who may be under their instruction. Some of the teachers of our State schools I personally know to be good Christian men and women, and I suppose they try to exert a good moral influence over their pupils; but the State schools are *Christless schools*, from the University to the common school. I mean by this expression, that the State does not recognize any religion, so far as its educational institutions are concerned. I have no protest to make to this, for I am a Baptist and believe in a complete separation of church and State. Our State schools have no authority to recognize any religion, nor to teach any religion. They are simply to educate the mind, and impart instruction in all these branches of the arts and sciences that will fit one for the various avocations of life. If the teacher reads the Bible in his school, or opens his school with prayer offered to God, in the name of Jesus Christ, any of his patrons, who may be Jews, Atheists or Infidels, have a right to object. These schools are for all classes of people, and the teachers have no right to observe any religious service that may be objectionable to any of their patrons, on account of its religious character. It is true, that in Alabama, the officers and teachers of our public schools recognize the Bible as the Word of God, and have religious services, but they do this of their own accord, and not because the law requires them to do so.

So far as my observation goes, the Christian influence exerted by our State schools, from the University down, is rather of a negative than of a positive character.

Who ever heard of a revival of religion breaking out among the students of our State University? Or, for that matter, in any of our State and undenominational schools? We sometimes hear of rebellion breaking out among the students, and of their pelting their president and commandant with lumps of coal and other missiles, and of bad conduct generally. Good morals seem to be the last thing attended to. It is true, they are expected to attend church and prayers, but beyond this no official action is taken so far as religious matters are concerned. The professors and tutors may be Christians or not. There is no requirement made by the trustees as to this. So far as the University, the Auburn school and the Normal and Agricultural schools are concerned, the trustees are appointed by the Governor, with the approval of the Senate, and, as a general rule, the influences that secure their appointment are more of a political than of a moral or Christian character. Now, I ask Christian people, are such schools better schools to build up and strengthen the character of your boy, in all that tends to make him a better Christian, if he be a Christian, or if he is not a Christian, to influence him to be one, than denominational schools, where Christianity is taught and urged upon the students, and the Bible used as a text book? These schools may give the very best kind of literary education; they may excel denominational schools, but this I doubt, but their influence to impart religious instructions, and to exert a wholesome

Christian influence upon their students, is a serious objection to them, or ought to be, on the part of Christian parents. They should think very seriously before they conclude to send their boy to a school, where he will not have thrown around him, at that period of his life, when his character is in its formative state, the very best of moral and Christian influences. Again, I ask of Baptists, do State schools, undenominational schools, and schools of other denominations, afford all the facilities that we, as Baptists, should desire our children to have? We take for granted, that Baptist parents wish their children to be Baptists.

I am aware of the fact, that we have among us men and women, who are not very well grounded in Baptist principles, and who think that one denomination of Christians is as good as another. Such Baptists are members of Baptist churches, from force of circumstances, and not from principle. Their environments, caused by marriage relations, by associations, and other things, have influenced them to join the Baptist church. If circumstances were changed, they could connect themselves with other churches without any qualms of conscience. In fact, they have no conscience in the matter. They simply think that all churches are orthodox. One is as good as another, and one's convenience is to be consulted as to which one to join. Such members are very liberal in their views of church relationship. It does not matter with them what church their children join.

They do not bother themselves about these logical questions, and if their pastor preaches a doctrinal sermon at any time, they are disposed to criticize it as illtimed and out of place. Such Baptists are not much disposed to send their children to Baptist schools. They will patronize any other kind just as quickly, according to circumstances.

Then there are Baptists in our State, who, so far as their principles are concerned, honestly and earnestly believe them, but who are influenced to send their sons to the State University because of the influence it may give them in the future. They want their sons to become public men, and they have the idea that if they attend the State University they will make a more extensive and influential acquaintance which will help them when they wish some public office. These brethren are looking more to the temporal welfare of their boys, than to their spiritual.

I am a Baptist, because I believe that the doctrines of Baptists are the doctrines of the Bible. I believe they have the truth on their side. Believing this, I cannot conscientiously believe that one church is as good as another. (I use the term *church* here in its generally received meaning, and am not to be understood as recognizing all such churches as churches of Christ.)

Believing that the doctrines held by Baptists to be the doctrines taught by Christ, my earnest desire is, that my children and everybody else, should embrace them. I think every Baptist ought to feel that way. It ought to make a great difference with a good and true Baptist as to which church his children join. There are various kinds of organizations that call themselves churches. Some of them have a sprinkle of truth, mixed with a great deal of error. We should want our children to join that church which comes nearest to the teachings of Christ. I do not say that Baptist churches are perfect. I do not say that they carry out fully the commandments of our Savior. But I do say that from an honest, patient and thorough investigation of the New Testament, and from my knowledge of what Baptists believe and teach, I do believe that a Baptist church comes nearer to the New Testament pattern of a church of Christ than any organization of which I have any knowledge.

If Baptists believe this, then they ought to desire their children to become Baptists. And if they desire this, they ought to send them to those schools where they will most likely be surrounded by influences that will tend to make them Baptists, and there would be Baptist schools. As a matter of course, in our Baptist schools, no tenets of the denomination are taught. The teachers do not teach baptism nor any other doctrine peculiar to Baptists. They teach Christianity and morals. But there are influences in such a school that are Baptist in their character. The

teachers are generally Baptists. There is a Baptist Sunday school and regular Baptist preaching. And all the influences outside of the regular teaching in the school are calculated to impress the minds of the youth who attend, with Baptist ideas and doctrines. The young ministers who attend these schools are important factors in impressing Baptist ideas upon their fellow students. Will State schools and nondenominational schools have any such influences as this? I think not. In a great many instances where a young man, who is a strong Baptist, goes to a State school, for any length of time, he comes back with his views very much modified, and of the liberal character, so called. He has been influenced to believe that Baptists are rather bigoted and illiberal in their doctrines. There are very few, who graduate from these schools, stronger Baptists than when they entered them, or as strong. If these things are so, which we have stated concerning State and undenominational schools, then to educate our children properly as Baptists, we need denominational schools and should patronize them.

From the Christian Index.

The Seventh Commandment; Or, Impurity Forbidden.

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

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

This commandment deals with a class of sins rarely ever mentioned or discussed from the pulpit. I am fully conscious of the delicacy of introducing the subject. But this question must arise in every faithful minister's mind: Can a man declare the whole counsel of God and never preach anything about the sin of impurity? For upon this vice it has pleased the Lord to be more explicit than upon any other; it is forbidden in the decalogue; in the Mosaic code there was much legislation against it; the prophets again and again condemned it; Jesus, in direct and plain words denounced even the very appearance of it; the apostles wrote many words of warning against the vice in every form; and is it in keeping with the spirit of the Bible, and are a preacher's duties all fulfilled when he shuns to declare the law of God as touching any sin found in the world, and especially one with which the whole world is rife? For a long time I have been persuaded that this subject ought to have a place in pulpit discussions. I have been just as fully persuaded that great tact is needed to so present the subject as not to do more harm than good. I have never believed in sermons to men only, or sermons to women only, in which a preacher takes license to say things which he has not the courage to say to a mixed audience. We would better not say at all that which it is not proper to speak before people of both sexes assembled together.

There ought to be some way of bringing this matter frequently before the people, that they might keep in mind the heinousness of the sins which the seventh commandment forbids. Somebody will say, "Let them learn it from the Bible." Yes, if people would read and study the Bible, there would be little need of much preaching of any kind; but it is just because people will not read the Bible, and therefore do not know how God thinks about these sins, that some method of instructing them from the pulpit ought to be provided.

Common popular sentiment on the subject before us is grossly perverted, and the condonings of impurity among the young constitute a sad comment upon our boasted Christian civilization. Young men who stand well in society have been heard boasting of their total disregard for the laws of chastity. Every now and then we hear somebody saying that young men must sow their wild oats. Such a thought comes direct from the devil's mind and is a lie, just like everything else which proceeds from him. The young man who sows his wild oats colors his soul with a stain which even the blood of Jesus Christ cannot cleanse. "Does it not say in the Bible that the blood of Jesus His Son cleanseth from all sin?" Yes, but not of the corroded imprint which sins leave on the soul. I suppose that the condoning of dissoluteness among the young springs largely from a sense of guilt in the heart which pleads for their pardon. This wrong sentiment may be

chargeable in no small degree to our failure to give public utterance to the truth. We would better shock the fastidious, shame the guilty, and awaken howls of censure among the self-appointed critics of pulpit propriety, suffering patiently all the unpleasant consequences, rather than leave the people ignorant of the fact that the crime forbidden in this commandment, although it may clothe itself in many delusive shapes, is one of the most heinous in the catalogue of human guilt. I know not whether the prevalence of this sin or the excuses commonly offered for it, is the greater proof of total human depravity. In the sight of God it is the very essence of wickedness to make the wrong appear as the right. There is pardon for the man who confesses his sin, but damnation for him who condones it. Shall we allow our false modesty to tie our tongues and let this diseased condition of public sentiment continue to exist? or shall we sum up the courage to speak out plainly, yet guardedly, in denunciation of a common and deplorable evil?

This commandment is the announcement of God's law concerning the relations between the sexes. It is based on the principle that in His creation God made man in pairs, each pair constituting a unity. You see that out of this principle grows the fact that each woman was made for one man only, and each man was made for one woman only. The person of only one woman belongs to a man, and the person of but one man belongs to a woman. Several crimes are therefore committed when a man touches any woman except his lawful wife. In the first place, he assumes a right which is not his own; secondly, he insults the woman whom God made for him; thirdly, he deals dishonestly with another man; and fourthly, he dishonors the person of another woman. Man and woman, lawfully married, constitute the unit of the race. Neither man alone nor woman alone constitute that unit. The being of neither is complete without the other. This order was extended also to the purer and nobler of the lower animals, and it is possible that where this order does not now exist, its perversion is due to man's interference. The lions and leopards mate, so do all the sweet songsters that fly through the air. So well does a divine Providence preside over the destinies of the birds that ornithologists are rarely able to find a bird of either sex without a mate. It cannot be chance that there are just as many males as females among the winged songsters. It is plainly God's intention that two of every kind, a male and a female, shall constitute a unity of that kind. The very words in which man's creation is announced bears out the correctness of the position which I have stated. "And God created man in His own image, in the image of God created He him; male and female created He them." Adam recognized that woman was a part of himself and the complement of himself; for he said when God brought her unto him, "This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

It clearly appears from the enunciation of this principle that marriage is an imperative duty. The subject is entirely too sacred to jest about, so please do not construe my language as suggestive of fun when I say that one chief purpose of every person, male and female, as they come to the age of maturity, should be to find, as soon as possible, a mate. You may start out with the full assurance that your mate exists. If God makes for every warbling robin red breast another robin whose heart answers to his wooing song, surely he has not passed over his nobler creature, man, without creating chords which vibrate when love's sweet story is told. The maid and man may not grow up in the same community; it is doubtless better when they do not. That there have been a few great and noble characters who were never married proves nothing to the contrary of this position. Their nobility and greatness would have been far more conspicuous, as it would have been increased and made a blessing to a greater number of the race, if the other half of human nature had been added to their lives.

It is to be deplored that the subject of marriage is made so much a mat-

ter of cant and jesting. It is an ordinance of God. Not an ordinance of sacrament in his church, as some would make it, but ordained and commanded by him for the propriety, happiness, and well-being of the race, and made binding upon all peoples and all ages. There is no possibility of maintaining order in any society where the right of marriage is not recognized as a divine institution, and all of the limitations which it enjoins are not regarded. There may be apparent good order and happiness in a community where polygamy is permitted, as in the case of the Mormons in Utah, but an insight into the secret passions of jealousy, hate, rivalry, intrigue, and revenge, which exist in the hearts of the women who are led into these unnatural relations, would explode the supposition that order and happiness are possible where man is permitted more than one wife. Nay, the marriage of a man and a woman is, a holy union, not only bears the stamp of God's approval, but should be entered in his fear, with a consciousness of fulfilling His command. For this reason all jesting and flippancy about the rite ought to be abandoned. Every Christian youth, whether male or female, ought to make the subject, not only one of serious thought, but of humble prayer to God. No other event in your life is fraught with so much power to affect your destiny; and yet I do not know that you should tremble so much with anxious fear as you stand up together to be declared one, as you should quake at the prospect of living and dying companionless.

In the foregoing has already been suggested the uniqueness of the marriage relation. This is the only relation that gives a person the right to touch the person of the other sex. The liberties which it is common for young people to take with each other even in what is called good society of today transgress the bounds set by this commandment and the principle on which it is based. Even in the matter of courtesy, dignity and distance form an alliteration which ought to be kept in mind. If dignity and self-respect are not maintained during this period, you will not be at all certain that the attachment which you form for each other is pure love or some one of its counterfeits. Then, to the shame of our modern social customs be it said, the vows exchanged between the young people are often no more certain than April weather. Only the plighting of those vows before God and in the sight of men can remove God's barriers to any freedom with each other's person.

Now, there may be some so fastidious that they are ready to censure me for taking the liberty to say these things. But I have spoken thus that it may not be necessary to deal with the subject in its more delicate phases. All that I have said follows from the principle which underlies the marriage relation. If I can persuade you that these statements are true, there will then be no need to speak of the baser violations of this commandment which, it is admitted, are common among the degraded youth of our land.

(To be continued next week.)

Report of Work Done.

By ministerial students of Howard College for the month of February, 1901:

Those having regular work—
Arnold, number sermons, 3
Barkley, " " " " " " " " 6
Barnard, " " " " " " " " 2
Davis, W. T., " " " " " " " " 5
Farrington, " " " " " " " " 8
Kelley, " " " " " " " " 5
Neal, " " " " " " " " 8
Shuttlesworth, " " " " " " " " 3
Watkins, " " " " " " " " 10

Total, " " " " " " " " 50
Those not having regular work:
Adams, number sermons, 4
Crutcher, " " " " " " " " 0
Darden, " " " " " " " " 0
Gross, " " " " " " " " 0
Jackson, J. L., " " " " " " " " 3
Langston, " " " " " " " " 0
Woodward, " " " " " " " " 5

Total, " " " " " " " " 12

The will without the work cannot make the way.

Burning the ledgers does not loose from liability.

It is life within that decides likeness without.

Alabama Baptist.

MONTGOMERY, MARCH 14, 1901.

PUBLISHED EVERY THURSDAY.

TERMS.

Per Annum, in advance, \$1.50
 To ministers in regular work, 1.00
 OBITUARIES.
 One hundred words, Free.
 Per word, over 100 words, 1 cent

ADVERTISING.

Rates quoted on application.

Office, 204 Dexter Avenue, Upstairs.

RESOLVED, That we heartily endorse our State organ, the ALABAMA BAPTIST, and earnestly recommend it to our people.—(Resolution adopted by the Baptist State Convention at Gadsden, November 10, 1890.)

THE question is sometimes asked and sometimes discussed in our magazines, "Is the world growing better or worse?" This involves several matters which cannot be overlooked. Society is like the sea—it has its ebbs and flows. The pulsing sea rises and subsides as the tides come in, but each succeeding wave from the deep makes an advance upon the sand. So the ebbs and flows of the sentiment of the world, but its advance is onward. We believe that the sun sets upon a better world every day. Beneath the heave and rush of the world's activity there is a solid growth of education—moral and spiritual.

B. M. WASHBURN, dealer in buggies, carriages, wagons, harness, etc., in this city, has an advertisement in this issue. Mr. Washburn has been in this business in Montgomery for a long time. He is a Confederate Veteran, and we recommend him to our patrons. He will do justice by you. He keeps first-class articles, and will sell them as cheaply as any firm in the city. We have traded with him, and find his recommendations to be correct. We hope our people will call on him. When you write him for any goods, say to him you saw his advertisement in the ALABAMA BAPTIST.

THE Texas Baptist Standard has the "grip" on us. We own up. Let us say, it was an oversight in not crediting the article of Dr. Hatcher about the effects of the "grip" to the Baptist Standard. We love Bro. Carnfill, and under no circumstances would we intentionally cheat his paper out of any good thing. The ALABAMA BAPTIST has so many good things in every issue, written by the brethren, that it need never appropriate the good things belonging to other papers. We will be more careful in the future. Thank you, brother.

PROVIDENCE is a great mystery if we see but one side of it. The danger is in viewing it in this way. If an inhabitant of Greenland knew nothing of the region beyond, he would conclude that the globe was covered with ice and snow. If one resided in Terra del Fuego he would decide the very opposite. Job upon the dung hill, as a leper, knew nothing of the challenge made by Satan. He knew only of his suffering. We must accept the ways of Providence by faith just as we do whatever God says or does. He doth all things well.

In union there is strength; united we stand; divided we fall. A fire is never kindled until the coals are gotten together. No one makes a glowing fire with a single stick or block. Closely brought together the fire glows and heats, leaps and brightens. So with a church.

NEVER ALONE.

How powerful the motive to circumspection to know that we are surrounded by invisible witnesses! There is no place where we are alone. We are made a "spectacle unto angels," when secluded from the world, and the omniscient Eye is ever upon us. What if these witnesses should regard our conduct with displeasure, or even suspicion, and were taking account for the judgment? The conviction would render every sinful gain valueless, and embitter every sinful pleasure.

An apt illustration of this truth is given by H. Clay Trumbull, in the Sunday School Times. It is the case of a young man of upright character, in the service of a great corporation, who found himself—as was every other one of the employees—shadowed by a detective, after a robbery from the office of the company. Wherever he went he was watched, although quietly, and at a distance. He would hurry along the crowded street in the hope of getting out from under that eye; but when he looked back or across the way, he would find he had not escaped it. As he left his home in the morning, he found he was still under surveillance. When he looked out of the window of his darkened room before retiring, he would catch a glimpse, by the street lamp, of the man who never deserted him. The consciousness of this un-failing companionship became torture. He went to the superintendent of the company and told him that while he was innocent of any wrong-doing, and was willing to be put to any fair test, he could not stand being always watched in this way. It was more than human nature could bear.

But if the scrutiny of suspicion is so hard to bear, how intolerable is an ever-present, a holy and an omnipotent Displeasure! Not long ago a burglar entered a house, and, while gathering his plunder, caught sight of the Ecce Homo, the marble bust of the thorn-crowned Christ, in a corner of the room. He could not continue his nefarious work until he had taken the bust and turned the face to the wall. When the bust was found the next day in this position, with the marks of grimy fingers upon it, the circumstance showed that the thief could not endure the reproach even of that marble face. How impossible the crime if he had realized that the Holy One himself was present, and that he was watched by those eyes "that are as a flame of fire!" He was making up the damning records of the judgment in the presence of the Judge!

On the other hand, the presence of God is a perpetual comfort to the faithful servant of God. It assures the true heart of guidance and protection and approval always. It inspires the thankful, joyful song: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me."

THE Baptist denomination is often thought of as the most rigid and restricted of all. On the contrary, it is the most flexible body of Christians on earth. Its nature is such that, without heresy or heterodoxy, there may be slight divergencies of opinion upon a variety of matters, and yet remain the same harmonious body. There never was such an organization of units so happily blended. It is true of Baptist churches and of Baptist members—distinct as the billows, one as the sea.

REV. H. C. RISNER, pastor at Roanoke, Ala., passed through Montgomery, and called at our office on his way from Lexington, Ky., where

he has been conducting a meeting for three weeks, an account of which is printed in another column. This brother is a success as a protracted meeting preacher. We hope some day in the future we may have his services in some one of the Baptist churches in this city.

FIELD NOTES.

This week's issue is certainly fine. —J. M. Kallin, Alvin, Texas.

There will be no opening of the gates on Sunday at the exposition at St. Louis.

Passed into history as the roaring force of the last decade—the recent legislature.

Obituaries over 100 words 1 cent a word. Count the words, and send 1 cent a word for all over 100.

"Can't afford to miss a single copy of the paper. Enclosed find \$1.50." —Mrs. Lillie Stephens, Seaborn, Ala.

Get ready for the fifth Sunday meetings. Let everything be done in order. Let even dinner be on time.

Bro. W. James Robinson, on the second page, gives some good points on "Class Instruction in the Sunday School."

I am delighted with the paper in its new dress. It seems to have put new life into its columns. —J. M. Mills, Bastie, Ala.

The day of the adjournment of the legislature, Gov. Samford vetoed thirteen bills. Pity he wasn't there earlier in the session.

If you want to see one of the best Sunday schools in the State, visit Prattville. I was there yesterday. —John W. Stewart, March 11.

If Christians and temperance advocates are not very careful the establishing of dispensaries will mean a step backward in the great cause of temperance.

I am very much pleased with the improvement in the BAPTIST. It is better now than ever, and that is saying a great deal. —Will Anderson, Prattville.

A protracted meeting will begin in the Greensboro Baptist church next Sunday night, 10th. All are cordially invited to attend the services. —Greensboro Watchman.

A department for the Orphan's Home will soon be established in these columns. Bro. Stewart wants it, and of course he can get it. Anything else, Bro. Stewart?

Here is a message that is sacred to every heart that loves missions: "Please send my paper to Hwang-Hien, China, via Chefoo, instead of to Anniston." —T. W. Ayers.

The Birmingham Age-Herald says that the "Mardi Gras debauchery is not wanted in a land that cultivates decency." And we might add to the above the demoralizing street fair.

The December report of collections at the rooms of the State Board of Missions is printed in this issue. If your church's name isn't written there, see to it that you fail not this month.

Bro. J. V. Dickinson begins a meeting with me next Sunday. Bro. C. R. Lee has been called to Uniontown. My work here is doing very well. —W. W. Lee, Greensboro, March 8.

The Alabama Association will hold a fifth Sunday meeting with Union church, Honorville, Crenshaw county, thirteen miles east of Greenville, March 29, 30, and 31. —C. C. Lloyd, for Committee.

"Tell the farming brethren to plant more corn and less cotton," writes a brother from a big farming district. Well, we've told them—and they're going to plant more cotton and less corn!

The fifth Sunday meeting of the Central association will be held at Antioch church, near Weeka, beginning Friday. Preaching brethren have been furnished with program. —D. S. Martin.

The Adams Street Baptist church has secured, by popular subscriptions, the \$1,500 necessary to pay the mortgage on the property for building the Sunday school rooms. The mortgage has been paid and the church will "rejoice anew" next Sunday.

Dr. Shackelford, in his second article, tells exactly why Baptists ought to support Baptist schools. You can't get around it—so just come up, confess it, and send your children hereafter to Baptist schools.

Rev. R. J. Willingham, D. D., Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, spoke at the First Baptist church of Talladega last week on the subject of missions.

Grandpa: "Don't get scared, Willie; the tiger is about to be fed. That's what makes him jump and roar so." Willie (easily): "O! I ain't afraid of him, grandpa." Papa's the same when his meals ain't ready."

The recent legislature cost the State \$55,000. And then a large number of clerks were unpaid (needing \$1,400 more) until provision was made by the presiding officers of the two houses, who borrowed that amount from a bank.

We look forward with pleasure each week to the visit of the ALABAMA BAPTIST. We are sorry to give up our pastor, Rev. T. J. Porter. He is one of God's noble, true and brave preachers. —Miss Laura Bishop, Fort Deposit.

I am seventy-eight years old, and have been a subscriber many years. I find much comfort in the perusal of the paper, and do not expect to give it up so long as I can see to read. —Mrs. A. G. Horton, Cedar Bluff.

If anybody knows of any organization in the world that excels the ladies' societies in the churches, please speak out. We want to make a note of it. If it isn't one thing its another, world without end. And how it all counts for the Lord!

Bro. Preston continues to do his best every Sunday, judging by this from the Prattville Progress: "Rev. A. J. Preston filled his appointment at the Baptist church last Sunday and preached two powerful sermons to attentive congregations."

If John D. Rockefeller will begin to part company with his limitless wealth, like Andrew Carnegie, some of the hoarded wealth of the country will get into the channels of trade, and will be for the good of the people.

Rev. S. J. Catts will preach at the Baptist church on Saturday before the third Sunday in April. We are always pleased to have Brother Catts with us, and all who can possibly go are there to get the benefit of his able sermons. —Opelika Post.

The Florence Times says: "The ladies of the Baptist church have engaged Dr. J. O. Rust, of Nashville, to deliver a lecture on Tuesday, March 19th, for the benefit of the pastorate fund. The subject will be 'Our Gift to the New Age.'"

Brother Crumpton reports a great day Sunday with Pastor Davidson at South Side, Birmingham, in the morning, and at the First church at night. He hopes to get \$300 from South Side for State Missions from his visit. The First church will be heard from later.

Our exchanges keep giving away "the secrets" of the brethren. The Pine Belt News thus keeps up with this preacher: Rev. Jas. W. Kramer, pastor of the Baptist church, Brewton, left for Milligan, Fla., Monday night where he will hold a few days' meeting.

Are you going to the B. Y. P. U. Convention at Lafayette? If so, you had better send your name to Mr. R. L. Darden, Lafayette. Remember, there's something said somewhere about some people who went to a place too late and the "door was shut."

An exchange says: Rockefeller is worth \$300,000,000 and his income is \$30,000,000 a year—is the richest man in the world, yet he dresses plainly, wears no jewelry, is superintendent of a Baptist Sunday school, is fond of music, and plays the fiddle himself.

The fifth Sunday meeting of Newton Association will be with the Charlton church, embracing the fifth Sunday, and Saturday before, in March. Visiting brethren can get off at Ariosto, and by notifying Bro. T. C. Cherry he will meet them and carry them over to the church. Everybody is invited that will endeavor to aid us in this meeting. —W. W. Falkner.

Subscribers can tell when their subscription expire by the label on the paper. You can tell that it is your paper by your name being printed on the margin. You can tell when your time is out (and renew) by the same label—all printed in the same line?

Bro. Cahall is moving on well with his work here. He has recently supplied himself with a Kentucky trotter and a light buggy. Now, if he would only—but he is a man of good judgment and will doubtless find a means of supplying any other needs. —S. J. Strook, Soapstone, March 1.

The Opelika Post tells of a resident of Girard who died a Sunday or two ago "from the effects of smoking" cigarettes. Maffit was twenty-five years of age, and leaves a wife. He was never known to be without a cigarette, and consumed from fifteen to twenty packages a day.

The Sheffield Reaper has completed the tenth year of its existence and is just as bright and keen as it has ever been. Editor Comstock is getting out a better paper than ever. —Tuscaloosa Gazette. Bro. Comstock is up to date and right on time, anyhow. Few things pass his way that he doesn't catch. Success to him.

A large crowd of sorrowing friends met Bro. Johnson at the Baptist church Sunday, with the corpse of his devoted wife, where impressive funeral services were held. Bros. Barker, Stokes and Midyett made appropriate remarks, which moved many to tears. —Edwardsville Standard News.

Rev. H. C. Risner writes us that he is too busy to write to scarcely anybody. His congregations in Lexington are so large that he uses the opera house. At the conclusion of the meeting he will take a collection for the purpose of building a church to cost \$40,000. —Randolph Leader (Roanoke).

Speaking of the proposed meeting at the Baptist church, the Abbeville News gives this kindly admonition: "Our churches need a stirring up and quickening of the good spirit in them, and it is to be hoped that the desired end may be accomplished. Go out to the services, they may do you good."

Dr. J. M. Frost, corresponding secretary of the Sunday School Board, Nashville, Tenn., was in Montgomery last week. The Doctor is looking well—doesn't seem to be a day older than when he was the popular pastor of the First Baptist church, Selma. He reports the Sunday School Board as never having done better—indeed the work is progressing splendidly.

And now comes the information—most reliable, it is said—from a Mexican newspaper of how a dog died of yellow fever. The doctors all pronounced it a genuine case. They do not state the color of the canine. It may have been a yellow dog that had slow fever, but the color has nothing to do with the teaching of science. Next!

"The circulation of The Edwardsville Standard News is three times larger than it was one year ago, and new subscriptions are being received almost daily." Good Bro. White. We suppose people are hurrying forward to learn more about the gold nuggets from your fabulous mines, and to hear more about the hog that produced 45 lbs. of beeswax.

In the loss of Dr. B. D. Gray from the ranks of Alabama ministers, the people of the Baptist faith especially have cause for genuine regret. Birmingham will lose one of its best and most conscientious preachers. Dr. Gray is a member of the Board of Trustees of the Alabama Central Female College and has been one of its staunchest friends. —Tuscaloosa Gazette.

Count another victim for cigarettes and morphine. This time it was a leading specialist of Savannah, Ga. Dr. W. F. Aiken, who killed his wife and then committed suicide, February 27th. After shooting his wife he placed the weapon to his own head and sent a bullet through his brain. The child said that he had heard his

For Loss of Appetite,

Take Horsford's Acid Phosphate.

Dr. W. H. Holcombe, New Orleans, La., says: "It is particularly serviceable in treatment of women and children, for debility and loss of appetite." Supplies the needed nerve food and strengthening tonic.

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father count "one, two, three," and then the pistol shot. No cause for the tragedy was developed at the inquest. It was brought out that Dr. Aiken was a cigarette smoker to excess and that he was of an extremely nervous temperament. Dr. Aiken was devoted to science and was an inventor of some note.

Rev. N. C. Underwood has been absent several days filling his appointment at Mt. Zion in Montgomery county. He leaves Montgomery Friday morning for Washington to visit the family of his son-in-law, Dr. B. S. Warren, and his daughter, Miss Alva, who is with them. He will also witness the inaugural ceremony on next Monday.—Brundidge News.

"The Evangelist" comes with one of his best this week. Philosopher or what, he is a "right smart man." He wants to know if there are any Cranks among the brethren. We don't think he expects answers from all. He says: "A long time ago a negro woman named Phillis joined a church whose type of the Jordan was a pitcher," etc., etc. He makes some "fine points" this time.

Of the scores of notices in our exchanges of the adjournment of the legislature, the following from the Greensboro Watchman is a fair sample: "The legislature of Alabama adjourned last Tuesday. Few tears will be shed over the passing of this curious combination, but hopes are expressed that just such another body may never be congregated in the halls of the legislature of Alabama."

Rev. W. B. Crumpton, Secretary of the Baptist State Mission Board, delivered an eloquent sermon at the Baptist church at 11 a. m. The subject was Missions, the text being from Romans 10:15: "And how shall they preach, except they be sent?" Mr. Crumpton is an able preacher, and his sermon was interesting, pointed, earnest and forceful.—Opelika Post.

Yesterday was a good day with the Central church. Rev. J. V. Dickenson preached morning and evening. Bro. Quisenberry being with the church at Marion in a series of meetings. Good congregations at both services. Our Sunday school is still growing in numbers and interest, 125 in Sunday school—more than we have ever had in attendance.—John A. Thomason, Decatur, March 4th.

We have arranged a Twentieth Century meeting to be held with the church at Elba, beginning Friday night before the fourth Sunday, embracing the following Saturday and Sunday. Brethren I. A. White, P. L. Moseley, Jno. W. Stewart and J. M. Lotlin have agreed to be with us. We are expecting great things, and take this occasion to invite the brethren of this part of the State, and especially our Association, to be with us.—S. O. Y. Ray.

The ladies of the Florida Baptist church met March 3rd and organized as follows: Woman's Mission Society: Mrs. A. A. Hughes, president; Mrs. J. F. Price, secretary; Mrs. W. B. Manning, treasurer. The meeting was opened by the pastor and it was agreed that the regular meetings would be Thursday after the first Sunday in each month. We are very anxious that Bro. Crumpton visit our church some time during this spring or summer.—Pastor.

A fifth Sunday meeting is to be held at Paron, Randolph county, Friday, Saturday and Sunday, March 29, 30 and 31, 1901. Those who are to take part in the services are: P. M. Gross, L. N. Daniel, John Layton, H. R. Moore, Henry Pritchett,

THE continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

Our "Index" describes all lamps and their proper chimneys. Will it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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Geo. W. Stevens, Will Layton, J. B. Strickland, H. C. Risner, W. H. Wright, John Faucett, W. P. Coffield, G. W. Hill, W. J. Cooper and others. The committee invites a hearty co-operation from all churches of the Randolph Association, and especially laymen and pastors of that district.

The Roanoke Leader had the following in regard to the sermons delivered in that city by Dr. Purser on a recent Sunday: "As previously announced, Rev. J. F. Purser, D. D., of Opelika, occupied the Baptist pulpit. He delivered two admirable discourses, to the edification of all present. It was the writer's pleasure to hear the evening sermon; it was replete with gospel truths, most strikingly presented, and clothed in choicest language. The attention given this eloquent discourse was marked. Dr. Purser fully sustained his reputation as an able and scholarly divine upon his visit to Roanoke."

An "office goat" is an essential element in every well regulated newspaper office. He has a special and peculiar "mission to fill." He is to be obedient and eat all MSS. that can't be printed—because of its fiery or salty nature. Sometimes a poet's genius has fallen before and proven a tempting morsel for the "office goat." But we are not aware that there has heretofore existed a "legislative goat" to dispose of temperance, dispensary and charter bills. From a number of sections comes the news of how this pet of the legislature tampered with and masticated bills. The "pigeon hole" has given way to the "legislative goat."

Those who expect to attend the B. Y. P. U. State Convention are earnestly requested to send their names to R. L. Darden, chairman of the committee on hospitality. These names ought to be in the hands of the committee not later than the 10th of April. Unless this is done it will be impossible for the committee to provide for you as they would desire. Other announcements will be made later. Presidents of Unions ought to see that delegates are elected at as early a day as possible. Let all who are interested co-operate with us at this end of the line in striving to make this a great convention.—J. L. Thompson.

The next fifth Sunday meeting of the South Bethel association will be held with Good Hope church at Peacock, Clarke county, Alabama, beginning Friday, 10 a. m., the 29th day of March. A full representation from all the churches in the association is earnestly requested. The church is four miles west from Fulton and Dickinson. All persons coming on the train will please write to W. H. or J. D. Williamson, Peacock, when they will arrive and at which station they will get off the train. Those living north of the church had better get off at Fulton and stay till morning, as both trains will pass there in the night. And those south had better get off at Dickinson. If they come up on the night train, stay at Dickinson until next morning, and they will be met with conveyances and taken to the church, from both places.—J. H. Creighton, Pastor.

The Upper Street Baptist church of Lexington, Ky., has just closed one of the greatest revivals in its history. Bro. H. C. Risner, of Roanoke, Ala., did the preaching, and did it well. Bro. Risner is quite a success as an evangelist; his preaching is clear, forceful, instructive and entertaining. We had large congregations; our house would not hold the people at night, while we had a full house at day services. We had sixty additions and the church was thoroughly revived as a result of the meeting. Alabama did a great thing when she captured Risner from Kentucky, but you may look out. We expect to make a move at once to build a larger house, as our house to-day will not seat our membership. We are very grateful to Alabama, and especially to Roanoke Baptists, for the noble services of Bro. Risner.—Wm. D. Nowlin, pastor Upper Street Baptist church, Lexington, Ky.

Miss Willie Kelly delivered one of her interesting talks to our people on the evening of March 4th in the First Baptist church. Although the weather was very unfavorable, a large crowd of women and children were present and gave the speaker undivided attention for one hour and ten minutes, with no indications of getting tired, not even the

small children who seemed to drink in every word. Miss Kelly is a most pleasant speaker, impressing all with her deep piety. Her face is radiant with love for the Master and those for whom He came to save. While we are bestowing much of our love upon her, let us not forget to pledge her our unceasing prayers for which she earnestly begs. After her address, the Woman's Missionary Society tendered her and Mrs. Malone a dainty reception in the ladies' parlor, to which all officers and members of the missionary societies, together with the pastors of our city, were invited. A most enjoyable evening was spent, and all missionary workers, and especially our little Sunbeams, are much benefited by meeting, knowing and hearing "our" dear Miss Kelly, Huntsville.

We have just closed a great and glorious meeting, in which Bro. W. Y. Quisenberry, of New Decatur, did the preaching for us. So far 46 have been received for baptism, and altogether more than sixty have been received into our church. In addition there were quite a number of others who professed conversion. We trust also that the entire church has received great benefit, and that we will all go forward in the work of the Lord with renewed spirit and greater energy. One good result is that we have determined to support a foreign missionary, and more than the necessary \$500 was subscribed on last Sunday. We are grateful to God for His great goodness! Dr. Willingham was with us on last Friday and Saturday. He gave us three stirring addresses while here—one at the Military Institute, one at the church, and one at the Judson. We bless God for his coming, and bless His name for the success that attends the labor of this His servant.—P. V. Bomar, Marion, Ala.

For the Alabama Baptist.
A Call to Prayers.

Several brethren have written me to know if I would engage in revival meetings this summer as heretofore. Some seem to think because I am in the pastorate I will not be able to hold meetings. My pastorate will not interfere with my evangelistic work. The only difference being this, I would like for brethren to write me as soon as possible in order to give me sufficient time to arrange for my churches to be supplied. I begin my first meeting next Sunday at Lanett; from there we go to Langdale, and so on. I hope to continue preaching every day and trying to save one more soul throughout the season. O how much it means for one soul to be saved! For this reason have I headed this item "A Call to Prayers." I want an interest every day in the prayers of every good man and woman in Alabama. By the preaching of the Word and the help of the Holy Spirit I expect to see many souls saved this summer. Our work shall be among churches which, with the pastors, give us invitation to come in their midst. We have five engagements already and shall accept others as they come. No church is so poor or so weak that we will not visit it if invited before we make other engagements. It is souls we are hunting and not "shekles," it is "Come" we preach and not "Coin." I have arranged with a devout young man to travel with me when a church requests a singer.

Now a word as to my pastorate. It has been a year of Holy Spirit administration. Both churches have doubled their contributions to church expenses and the two will give enough this year or about to support a missionary. In the last four months we have received 37 into fellowship at Centerville. Three stand approved now for baptism. These have all come at regular services. We hope later to have a series of special meetings with this church. To God be all the glory, for verily it is the administration of the Holy Spirit that is bringing such glorious blessings.

Humbly in Him,
Pastor-Evangelist
JOHN BASS SHELTON.
31 Va. Ave. Montgomery.

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We have made dropsy and its complications a specialty for twenty years. Quick relief. Cures worst cases. Book of TESTIMONIALS and 10 DROPSY TREATMENT FREE.
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Skin-Tortured Babies AND TIRED MOTHERS Find Comfort in Cuticura

INSTANT RELIEF and refreshing sleep for Skin-tortured Babies and rest for Tired Mothers in a warm bath with CUTICURA SOAP and a single anointing with CUTICURA, the great skin cure and purest of emollients. This is the purest, sweetest, most speedy, permanent, and economical treatment for torturing, disfiguring, itching, burning, bleeding, scaly, crusted, and pimply skin and scalp humors, with loss of hair, of infants and children.

Millions of Mothers Use Cuticura Soap

Assisted by Cuticura Ointment for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough, and sore hands, in the form of baths for annoying irritations, inflammations, and chafings, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative antiseptic purposes which readily suggest themselves to women, and especially mothers, and for all the purposes of the toilet, bath, and nursery. No amount of persuasion can induce those who have once used it to use any other, especially for preserving and purifying the skin, scalp, and hair of infants and children. Cuticura Soap combines delicate emollient properties derived from Cuticura, the great skin cure, with the purest of cleansing ingredients and the most refreshing of flower odors. No other medicated soap ever compounded is to be compared with it for preserving, purifying, and beautifying the skin, scalp, hair, and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath, and nursery. Thus it combines in One Soap at One Price, viz., Twenty-five Cents, the best skin and complexion soap, the best toilet and best baby soap in the world.

Complete External and Internal Treatment for Every Humor, \$1.25. Consisting of CUTICURA SOAP (25c) to cleanse the skin of crusts and scales and soften the thickened cuticle. CUTICURA OINTMENT (50c), to instantly allay itching, inflammation, and irritation and soothe and heal, and CUTICURA RESOLVENT (50c), to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the most torturing, disfiguring and humiliating skin, scalp and blood humors, with loss of hair, when all else fails. Sold throughout the world.

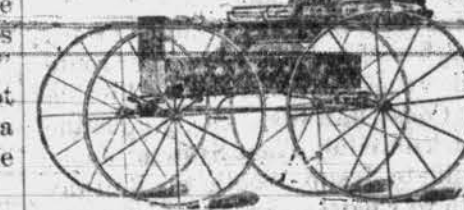
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Buggies, Carriages, Phaetons, Wagons, Harness, &c., &c. Quick sales and small profits. Call and see me, or correspond with me before purchasing.

My Goods will Suit You in Price and Quality.

Say that you saw it in the ALABAMA BAPTIST.

11-8t

MORTGAGE SALE.

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

MARY E. JUREY, Mortgagee.
P. C. MASSIE, Att'y for Mortgagee.

11-4w

MORTGAGE SALE.

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

MARY E. JUREY, Mortgagee.
P. C. MASSIE, Att'y for Mortgagee.

11-4w

For the Alabama Baptist. Knowing Jesus.

T. L. BAILEY.

Psaln 84-8.

"Come taste and see, the Lord is good,"
"His precious, and 'tis wholesome food;
By tasting we shall know—
That not by strength of human will,
Nor yet by dint of human skill,
The heart in grace can grow."

"Tis when the union is complete,
We lay ourselves at Jesus' feet,
And cast the world aside;
When earthly pleasures, tho' so dear,
Of little worth to us appear,
And all to him confide."

"Tis not from books of human lore,
Which we may ponder o'er and o'er,
We gain the promised rest;
But when the soul by grace divine,
Shall feel the light within it shine,
The soul is surely blest."

"Tis thus for age, aye, 'tis for youth,
To know this one eternal truth,
How peace and rest are found:
'Tis when the heart to God is won,
'Tis then the work is surely done,
And all is joy profound."
Atlantic City, N. J.

How a Boy Succeeded.

Boys sometimes think they cannot afford to be manly and faithful to the little things. A story is told of a boy of the right stamp, and what came of his faithfulness.

A few years ago a large drug firm in New York city advertised for a boy. Next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman, who proved to be his aunt, in lieu of his faithless parents by whom he had been abandoned. Looking at this waif, the advertiser said: "Can't take him; places all full. Besides, he is too small."

"I know he is small," said the woman, but he is willing and faithful."

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered the remark that he "did not see what they wanted with such a boy; he wasn't bigger than a pint of cider." But, after consultation, the boy was put to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night the merchant looked in to see if all was right in the store, and presently discovered this youthful protegee busy scissoring labels.

"What are you doing?" said he. "I did not tell you to work nights."

"I know you did not tell me to, but I thought I might as well be doing something."

In the morning the cashier got orders to "double that boy's wages, for he is willing."

Only a few weeks elapsed before a show of wild beasts passed through the streets, and, very naturally, all hands in the store rushed to witness the spectacle. A thief saw his opportunity and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and, after a struggle, was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied:

"You told me never to leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more, "Double that boy's wages; he is willing and faithful."

Today that boy is a member of the firm.—S. S. Evangelist.

A mystery—why so many girls and young ladies write the forked-lightning rather than the plain, vertical or Spencerian hand. If you should desire to do office work, where you are required to copy or write on books, the hand-writing of the f. l. sort would rule you out. Then while learning why not get the best and stick to it? The Judson girls used to be known all over Alabama by their beautiful handwriting. It is to be hoped it is so now, for there are a lot of others being trained in other ways. The keen sensations of a spell of grip are alone to be compared to those produced on the reception of a forked-lightning letter.

A little fellow was asked: "Did the people all close their eyes and bend their heads down when the minister was praying?" "Yes, I caught one man with his eyes shut."

The Joy of Soul Winning.

The soul winner ought to be the happiest man in the world. There is more joy in heaven over one sinner that repenteth, we are told, than over ninety and nine just persons that need no repentance. The soul winner can understand why. There is more joy and pleasure in bringing one soul to Christ than in ages of worldly revelry.

But aside from the joy of his work there awaits the soul winner a great reward in heaven. The works of some shall be burned up, and they shall enter heaven, as it were, with the smell of fire upon their clothes. But to the soul winner the gates will open wide, and his works will be accepted, too. AH the fires of an eternal hell can never destroy the God-given results of his labors. There is a pretty notion that for every soul we win for Christ here, there will be a sparkling jewel in our crown over there. Be that as it may, we know that the soul winner's place will not be the lowest in the kingdom of Heaven, for God has said: "They that turn many to righteousness shall shine as the stars forever and forever." (Dan. 12:3.)—Word and Way.

The Figure 40.

The number 40 is very prominent in Bible and church history:

1. It rained forty days and forty nights in the flood.—Gen. vii, 12.

2. Moses twice fasted for forty days and forty nights.—Exod. xxiv, 19, etc.

3. The spies sent to Canaan were forty days in searching the land.—Num. xiii, 35.

4. The Israelites wandered forty years in the wilderness.—Ps. xcv, 10.

5. Goliath defied the armies of Saul for forty days.—1 Sam. xvii, 16.

6. Elijah fasted forty days.—1 Kings xix, 8.

7. Ezekiel bore the iniquities of the house of Jacob forty days, a day for a year.

8. Jonah cried to the Ninevites, "Yet forty days, and Nineveh shall be overthrown."—Jonah iii, 4.

9. Jesus fasted and was tempted forty days in the wilderness.—Matt. iv, 2.

10. Jerusalem was destroyed by Titus forty days after the Ascension.

11. According to church tradition Jesus was forty hours in the tomb.

12. The Lenten fast continues forty days, from Ash Wednesday to Easter Sunday.

And there are others.

HANDSOMEST AND FASTEST TRAIN.

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

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

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

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

8-4t

Church Gigglers.

Choirs, who generally have to face the congregation while singing, often complain of people's grimacing, and trying to put them out in their singing. A soprano in New York was obliged to call upon the church authorities to protect her from one young clown, who was not satisfied with her work, and whispered, giggled and made faces at her. I once saw two young "ladies," who had formerly sung in the choir, but were replaced temporarily by talent from abroad, sit and laugh all through the song part of the service, evidently ridiculing it in every way possible. But the choir leaders are often sinning as well as being sinned against. I have seen them point out certain people in the congregation so palpably that the people themselves could not but know it; laugh at each other when solos and duets were being sung; laugh at odd costumes among the people present; laugh at the clergyman's slips of the tongue or lapses of grammar. One woman, who sat directly in the center of a little orchestra-choir, and in front of the organist, grinned, whispered, and fluttered the leaves of her singing-book while a voluntary was being played to which all the rest of the people were eagerly listening.

"Were you not put out by her conduct?" was asked the organist, afterward. "No," was the reply, "I can't afford to let such people as that keep me back."—Everywhere.

Why Not an Infidel.

"I once met a thoughtful scholar," said Bishop Whipple, "who told me he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone-blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned on an unseen arm as calmly as a child goes to sleep on its mother's breast. I knew that was not a dream. Third, I have three motherless daughters. They have no protection but myself. I would rather kill them than leave them in this sinful world, if you blot out from it all the teachings of the gospel."—Selected.

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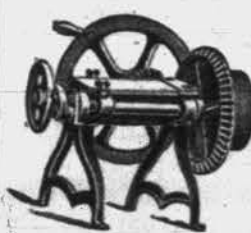
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I hope the other Associations will hold meetings to include the fifth Sunday in June. We hope to carry on the campaign until then. Brethren are writing enthusiastically about the March meetings. Two meetings can be arranged for the week following the fifth Sunday. The East Liberty will have six, Birmingham two, Calhoun County two, Tuscaloosa several. While the brethren are on the ground and the programs are arranged there is no reason why other meetings shall not be held at other places.

W. B. C.

Nell—Miss Gotrox has a poor complexion. Belle—Yes; for such a rich girl. I should think she could afford a better one.

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For the Alabama Baptist.

"The Evangelist" Objects to Being Called a Philosopher.—Says Noah and Paul Were Cranks.

I have waited awhile in patience to hear from the brethren about that "showing off" business, but the "letter that I looked for never came." I must conclude that I, of all the brotherhood, am guilty. That's a showing. I don't like to do anything like other folks, but I reckon I must try to correct myself about efforts to "be heard of men" in public worship, so as to be in line. There are some sorts of doctors with whom the regular practitioners will not consult. I want to be in position and condition to take part in counsel, for only those who "are in the swim" have any influence in "holy things." I knew a preacher once who was a good man, was conscientious, was exceptionally exemplary in his life, but he had an unfortunate way of following his own conception of right; he took the Scriptures for his guide; he called "no man father" in the Gospel; he loved the brethren. But he didn't amount to a "notch on a stick" in counsel because of his unfortunate eccentricity of righteousness.

I did think some of the brethren would notice, in my last letter, a slip of the pen. Sometimes we purposely suffer a slip of the pen or tongue just to see if we are receiving proper attention. Men ought to learn that though the speaker or writer has the reputation of learning, he may not know all things. Sometimes we fall into error by letting the assertions of the reputedly learned pass unchallenged. It often happens that the truth of to-day is the error of tomorrow. If every man's mental machinery were gauged and set together by the same hand, it might be that the ever oncoming truth would strike us all about the same time, but there is no such arrangement, and our first glimpse of truth very often comes through an outpost or vidette whose general name is Crank. Since the days of Noah (who was a Crank of the first water) that class of fellows has led the world. They have "inquiring minds," and are apt to question statements coming from self-styled leaders. You have no cranks among your readers, for I have heard no complaint about my erroneous assertion that the Revisionists left out "Lead us not into temptation and deliver us from evil." This way of accepting what is seen "in the paper" or heard from the pulpit smacks too much of loyalty to profession to be altogether good. Why, I know of a community where the people grew up with the impression that "Prodigal" was a family surname because the good old preacher was accustomed, after telling about the wild young fellow's husks and hog-feeding, to ask, "Now, don't you reckon old man Prodigal was glad when he seed his son a-comin' home?"

In another neighborhood an able(?) preacher took for his text, "Their feet shall be like hen's feet" (hinds' feet) and preached a powerfully convincing sermon against backsliding, and ever since then the people there have a kind of veneration for the back toe of a hen's foot. The leader's misquotation of Scripture is fatal. Oh, if we hear wrong, or see wrong, or preach wrong, who can tell the result?

A long time ago a negro woman named Phillis joined a church whose type of the Jordan is a pitcher. The woman, by some hook or crook, got her idea of baptism from a Crank of several centuries back, and she wanted to go under the water "head and ears." The preacher didn't want to get his clothes wet. This compromise was finally effected:—Phillis was to find a hole in the creek with a log over it; she could wade in while the preacher would "coon" the log and push her under the water. It worked all right till he went to push her under, when he lost his hold on the log and into the water he went. Phillis came up spluttering and spluttering, lifted her hands and exclaimed, "Bless God, bofe Phillis an' de eunuch went down in de water togedder." She had mistaken Phillis for Phillis. We ought to hear right. We ought to see right. An old gentleman, looking through a bookstore, came across what he took to be "Hell on Baptism." He was a believer in "sprinkling." He bought the book; read it "with fear and trembling" on account of the brimstone authorship; was convinced of his error, joined the Baptist church, and was baptized be-

fore he discovered the title of the book was "Hell on Baptism."

We leaders ought to be very careful and never let anything pass our lips or pens but that will stand the test of criticism. I think, however, that we are apt to lay too much stress upon precedent. If the precedent is wrong, the longer it stands so long will ignorance or error have sway. Sometimes, "Wipe out and begin anew" would be a good doctrine.

The fear of some good men that we may become a "Christian nation" may delay the prayed for time "when the kingdom of this world shall become the Kingdom of our Lord and His Christ." If there is not to be a blending at some time of church and state, why do we ask for it? May be so, we take counsel with our fears and anticipate danger to a tenet of the church in the sway of Christianity. It seems to me that Baptists can afford to take chances with all other people in a "Christian Sabbath." We certainly have sufficient political influence to prevent the theatres, ball players and bucket shops from charging us extra because we are Baptists. If we are a "Christian people," we needn't fear to be a "Christian nation." Did you ever think what a comprehensive word "Christian" is? I reckon if there is anything broader than the "mantle of charity," it is the word Christian. I doubt very much if you can exactly "size up" a fellow who is generally described as "Christian." He may be one thing or another, or a "general mixtry," and still be "Christian." It is longitundinous and latitudinous—from Popery to Mormonism. It is charitable and tolerant and laxly permissive of any and everything that is respectably wrong. It seems to me there ought to be a more narrow and well defined acceptance of this abused term, so that we may know from the specific description of a stranger that he is not a ball player, or a member of the legislature, or a dead beat seeking a theological education. I have had "benevolent assimilation" with all three "to my sorrow."

At our fifth Sunday meetings in March we are going to tell of the great things we Baptists have done in the past century. In one meeting we are going to speculate some on the possibilities of the present century. It may be that the bright anticipations of a hundred years' achievement may make us a little careless of present duty. I would like to see a Baptist effort inaugurated to give a specific meaning to the much abused word "Christian." It means too much at present. Indeed, it means so much that it means nothing—good. Many a pretty good fellow hesitates to unite himself with the church because he thinks himself so much better, morally, than leading members. I reckon he thinks he'll injure his reputation by becoming a Christian. Sometimes I think my Christian walk and conversation have made many good men hesitate to "enter the fold."

Any of you, brethren, ever feel that way? I hope I'm the exception. But, if we can so live the "holy gospel we profess" as to make it attractive, we will give a new and better meaning to this all-meaning or universal non-meaning word. I know it's a big job to be a Christian in the primal meaning of the term. I tried it once and lost some money. But, I had the "answer of a good conscience." Did any of you ever try it, brethren?

Don't let any of the brethren call me "out of my name." I'm no philosopher. I read of one once and I didn't like his manner of showing his sense. When a princely dispenser of patronage asked him, "What do you want?" all that came out of his tub of sense was, "For you to get out of my sunshine."

Noah was a Crank. In his voyage he came across a philosopher hanging to the topmost limb of the only tree not under water. Noah couldn't be persuaded to take him "in out of the wet." The philosopher bid Noah "good-day," with the observation that "I don't believe it's going to be much of a shower." Passing that way the next day Noah could discover neither limb nor philosopher.

Paul was a philosopher and brimful of the conservatism of error till he saw a "light" and heard a "voice," and then he became a Crank.

Brethren, is any of you a Crank? Mail your replies to same address, "THE EVANGELIST."

Sometimes when we pray for bread God gives us seed.

The present builds the palace or the hut of the future.

The Distinguishing Doctrines of Baptists.

BY J. B. MOODY, D. D.

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

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

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Ar. Ozark	11:55pm	9:54am	10:47pm
Ar. Dothan	1:20pm	11:45am	11:59pm
Ar. Bainbridge	4:15pm	12:30pm	1:55am
Ar. Thomasville	7:00pm	1:30pm	2:05am
Ar. Valdosta	2:40pm	4:30am	4:30am
Ar. Waycross	4:30pm	6:15am	6:15am
Ar. Jacksonville	6:30pm	8:30am	8:30am
Ar. Sanford	12:55pm	2:30pm	2:30pm
Ar. Tallahassee	2:40pm	2:30pm	2:30pm
Ar. Ocala	4:30pm	4:30pm	4:30pm
Ar. Tampa	5:30pm	5:40pm	5:40pm
Ar. Port Tampa	6:45pm	6:45pm	6:45pm
Lv. Waycross	8:30pm	9:00pm	9:00pm
Ar. Savannah	12:30pm	12:40pm	12:40pm
Ar. Charleston	6:25am	5:12pm	5:12pm
Lv. Trilby	6:50pm	10:00pm	10:00pm
Ar. St. Petersburg	6:50pm	10:00pm	10:00pm
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Ar. Tupelo	6:18 pm
Ar. Memphis	7:40 am
Ar. Hot Springs	8:30 pm
Ar. Jackson, Tenn.	8:50 pm
Ar. Cairo	1:30 am
Ar. St. Louis	8:06 am
Ar. Chicago	4:30 pm
Ar. Waukegan	8:25 pm
Ar. Kansas City	5:30 pm
Ar. Omaha	6:15 am
Ar. St. Paul	7:45 am
Ar. Denver	6:30 pm
Ar. San Francisco	11:45 pm

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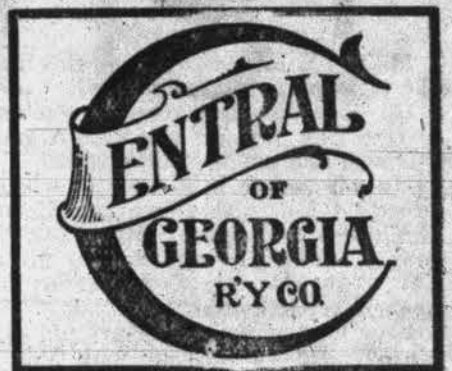
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OBITUARIES.

IN MEMORIAM.

Millard S. Carter departed this life on the 19th day of February, 1901.

He was for ten years a member of Fayetteville Baptist church. A generous man and a close Bible reader.

He goes to join his dear wife, who had preceded him just a year and 19 days. He leaves a daughter, Mrs. V. O. Russell, of our town, and a son, Millard Carter, Jr. May the Lord comfort them in their bereavement.

Bro. Carter was 45 years old and a Mason. He was buried with Masonic honors on the 20th of February.

His Pastor.

March 7th, 1901.

CARTER.

The angel of death has been into our midst, and taken from us our loved aunt, Mrs. Martha Carter, aged 64 years. She had been a faithful member of the Baptist church for a number of years.

For a year she had suffered much, but I never heard one murmur or complaint. The friends she leaves are without number. She leaves four daughters, two of whom watched beside her death bed. We can only say to them, Weep not for her, she is with God.

A few more gloomy clouds, a few more aching sighs, and soon may we all hear, "Enter into the joy of thy Lord."

BLANCHE.

Pine Apple, Ala.

STRINGFELLOW.

Mrs. Julia H. Stringfellow was born in Perry county, Ala., June 27th, 1849, and died at her home in Hale county, Ala., February 24, 1901. She joined the Baptist church when quite young, and remained a member until her death. She was married to Mr. H. T. Stringfellow Nov. 8th, 1871. Her illness was short, and few of her friends knew she was sick until the sad news of her death was announced. She leaves a devoted husband, three sons and five daughters and one sister to mourn her loss. May our Heavenly Father's comforting love chase away the deep sorrow of the home and make brighter the prospects and hopes of eternal joy in Him.

W. W. LEE.

Greensboro, Ala., March 7, 1901.

Mrs. Bettie Lancaster departed this life Nov. 26th, 1900. She was born in Spotsylvania county, Va., October, 1814. She removed with her parents to Alabama at the age of 14, and was married to Albert Lancaster, June 18th, 1844. She was converted in early life, and was baptized into the fellowship of old Jones Creek church, where she remained a member until the church became extinct, when she united with the Livingston church, of which she remained an earnest, faithful member till her death. Sister Lancaster had reached the advanced age of 86, and by her quiet, orderly deportment had attracted to her many warm friends. While her Christian character was not so aggressive as others, she was a woman of solid worth. She loved her church, and was a faithful attendant upon its services until prevented by the feebleness of old age, and cheerfully performed her part.

In her last illness she spoke words of comfort and assurance to her children, and then her soul passed calmly and peacefully into the beautiful beyond.

W. G. CURRY.

DR. W. W. BLOODWORTH.

At Pratt City, Feb. 3, Dr. W. W. Bloodworth passed to his reward. His death was not wholly unexpected, as for some time he had been suffering acutely. Yet his death could not fail to be a severe shock to his family and friends.

In 1827, in Pike county, near Griffin, Ga., Dr. Bloodworth was born, the eldest of fifteen children, ten sons and five daughters. Early in his youth he evidenced an interest in medicine, and later was graduated from the famous Jefferson Medical College, Philadelphia.

When young he became a member of the Baptist church, and never did he waver from the faith. He was also a Mason of many years membership.

Never were his ears closed to the cry of the needy, and no physician perhaps has done a larger charity practice. Since sometime previous to the civil war he has been identified with Alabama, having moved to Loachapoka.

His wife and four children—one son and three daughters—survive him. One son died several years ago. His many friends extend their sympathy to these sorrowing ones.

Dr. Bloodworth was engaged in the practice of medicine 44 years. As a physician his ability was never doubted; as a gentleman, his honor never questioned; as a Christian, his sincerity and zeal firmly trusted.

Now he has "passed from death unto life."

"For the Lord knoweth the way of the upright, and their inheritance shall be forever."

C. B.

Relieve the Children.

And don't let them suffer with Tetters, Eczema and such irritating troubles. Tetterine cures them. Read this: "I send 50 cents for a box of Tetterine. The box I got last summer did my little girl a great deal of good." Respectfully, Mrs. ALMA BLOOM.

Brookside, Ala.
50 cents a box at druggists, or from J. T. Shup-
Erine, Savannah, Ga.

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.

BIRMINGHAM CHURCHES.

First Church—Three baptisms since last report. Good congregations. Ladies have ordered a new carpet for the church. Some needed repairs on the house will be made at once. Dr. W. B. Crompton preached a fine sermon Sunday night, Pastor Gray preaching to a large audience in the morning.

Second Church—Good services. Congregation fair. Pastor preached in the morning on "Some of the Attributes of God," at night on "The Long-suffering Patience of God." One joined by letter.

Woodlawn—Rev. J. M. Shelburne, of East Lake, preached at 11, much to the delight and edification of our people. Pastor preached at evening services.

East Lake—W. M. Blackwelder, Woodlawn's pastor, preached at 11 o'clock. Theme: "The Spirituality of Worship." Pastor preached at evening hour. Theme: "Joseph, the Youth." Two additions to the church.

Ensley—Yesterday was a fine day. Large congregations at both services. Pastor preached in the morning on "Trial of Jesus before Pilate" and at night on text Jno. 19:5, "Behold the man."

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and apendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

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

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

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

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

At the Capitol.

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

L. J. ALLRED,
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles. Mrs. S. A. GRESHAM,
Salem, N. C.

Mozley's Lemon Hot Drops

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

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

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LITERARY NOTICES.

The March number of the Ledger Monthly has all the usual departments. "Home and Embroidery," "The New Century Child," "Ornamental Trees and Shrubs," "Current Fashions," "Menus for Lenten dinners," and the always interesting and useful article by Stella Stewart, in her series entitled "The Cultivation of Physical Beauty." The price of the Ledger Monthly is 10 cents per copy, \$1.00 a year. Published by Robert Bonner's Sons, Ledger Building, New York.

The American Boy for March (The Sprague Publishing Co., Detroit, Mich.) contains eighty-eight illustrations. It is hardly possible to think of a subject of interest to boys that is not treated in its pages.

Dr. Bull's
Cures all Throat and Lung Affections.
COUGH SYRUP
Get the genuine. Refuse substitutes.
IS SURE
Salvation Oil cures Rheumatism, 15 & 25 cts.

SONGS

Enough mailed FREE for your Sunday-school to try. Superintendents write me your address and I will do the rest. CHARLES D. TILMAN, 22 Forsyth Street, Atlanta, Ga.

Open for Business.

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

The Black Valley R. R.

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

Stations on the Main Line.

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

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

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

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

ARRIVE PERDITION..... Midnight.

Many passengers relieve themselves of all anxiety by committing suicide.

Tickets for sale by All Barkeepers.

ANNUAL STATEMENT.

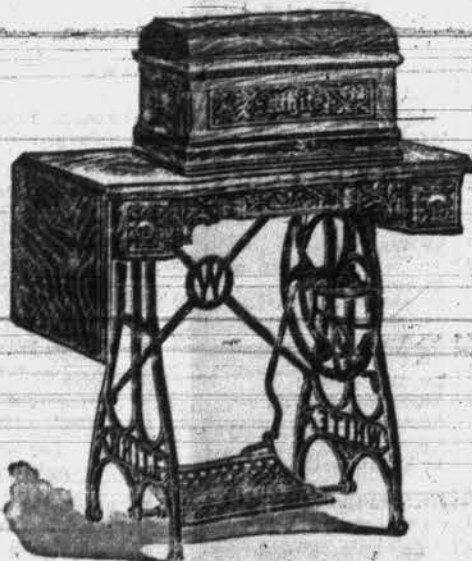
Our very popular line carries annually 400,000 paupers. Brings misery and woe to 2,000,000 persons. Dispatches into eternity 600,000 unprepared souls. Carries 600,000 drunkards. Conveys 100,000 to prison. More immigration passes annually over our line than any other. We positively refuse to be responsible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

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

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

D. E. VIL, General Manager.

A. L. COHOL, Agent.



Repair Department.

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

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

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

R. L. PENICK,

119 DEXTER AVENUE,

MONTGOMERY, ALA.

BLUMYER
CHURCH
Bells
Bells in Cincinnati Bell Foundry Co. Cincinnati, O.

BUCKEYE BELL FOUNDRY Established 1857.
The E. W. Vandusen Co., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURT HOUSES, SCHOOLS, &c.
ALSO BELLS AND PALES.
Makers of the Largest Bell in America.

I've Had Experience

I have studied and practiced every phase of the optical sciences. I have taken a full course and graduated from three of the leading colleges in America. I have been doing practical fitting for the past nine years. I have equipped myself with the best instruments that money could buy for doing accurate and thorough work. I keep in touch with all of the latest discoveries and theories. I leave nothing undone to make me a thoroughly expert optician, and to give my patrons perfect service. See me about your eyes.

H. RUTH, Optician,

H. RUTH & SON,
JEWELERS,
No 15 DEXTER AVE. MONTGOMERY, ALA.

Family Record.

One of the most handsome pictures in colors.

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

AGENTS—Our regular retail price is 50 cents, but to anyone who cuts out this advertisement we will send one for 15 cents, 2 for \$1.00, 3 for \$2.00, 4 for \$3.00, your money back if not satisfactory. Mrs. F. E. Smith, Comstock, Neb., says: "Received Family Record and think it the finest I ever saw." Mrs. Priscilla D. Little, Box 92, Tecumseh, Mich., writes: "Just received Family Record and like it very much. Please send," etc. We have 5000 testimonials, and many yours. Address today.

Home Novelty Mfg. Co.,

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

Mortgage Sale.

Under and by virtue of a mortgage executed to the undersigned by G. M. Best, and recorded in Mortgage Book No. 53, page 53, in the office of the Judge of Probate of Crenshaw county, Alabama, I will proceed to sell, on the 30th day of March, 1901, at the Artesian Basin, in the City of Montgomery, county of Montgomery, State of Alabama, within the legal hours of sale, the following described real estate, to wit: The N 1/2 of NE 1/4, and N 1/2 of NW 1/4, and SW 1/4 of NW 1/4 of section twenty (20), township eleven (11), range seventeen (17), situated in Crenshaw county, Alabama.

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

Mortgagee.
M. W. RUSHTON, Attorney. 9-4t