

# ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

VOL. 28.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALABAMA, THURSDAY, JANUARY 31, 1901.

TERMS CASH: \$1.50 A YEAR.

NUMBER 5.

## NOTES AND COMMENTS.

This would be a helpful motto for every minister: "No ministry will be really effective, whatever may be its intelligence, which is not a ministry of strong faith, true spirituality, and deep earnestness."

It is sometimes said that God can do his work without our learning. He can surely do it better without our ignorance. It is not true, as sometimes assumed, that piety and learning always exist in inverse ratio.

Is it not one of the most fatal mistakes possible when we turn away from the old foundation, the Bible and the Bible alone, and substitute the notions of the so-called "Christian consciousness" as the basis of our faith?

The venerable Dr. Cuyler never uttered truer words than these: "A famine of Christ's own gospel, with its solemn threatenings and its loving offers, its rewards and its retributions, cannot but produce a famine of conversions." And he is right in emphasizing the importance of the cry, "Back to Calvary." Not merely the principles of the Sermon on the Mount, but the lessons of Calvary and the atoning blood must be brought home to the hearts of men.

These words from F. B. Meyer's latest book are well worth the attention of every Christian worker: "When men see the professed prophet of the Unseen and Eternal as keen after his own interests as any worldly shrewd at a bargain, captivated by show, obsequious to the titled and wealthy; when they discover the man who preaches the dissolution of all things carefully investing the proceeds of the book in which he publishes his predictions—they are apt to reduce to a minimum their faith in his words."

The Baptist and Reflector takes an exceedingly rosy view of the future. "Before the end of the Twentieth Century there will not be a saloon in America, if any in the world. It will be realized that a saloon has no more right to exist in a community than a mad dog, and not as much, because it does so much more harm than a mad dog would do. Our cities will be ruled, not in the interest of a few, or for the benefit of the vicious classes, but in the interest of all the people, and especially the better classes." Our contemporary evidently expects the millennium to come during this century.

The Daily Chronicle, of Chicago, utters these significant words: "Let no one ridicule the presentiment of the Honorable John G. Woolley that the Prohibitionists will hold the balance of political power in the near future. They have apparently cast half a million votes this year, and that number of votes is sufficient to turn the scale in any presidential election which is not of the landslide variety. The Prohibition vote must be reckoned on as a distinct factor in politics hereafter." The Chronicle has never posed as the friend of Prohibition, hence this statement is all the more free from the suspicion of prejudice. And it indicates that those who have been voting the Prohibition ticket have not altogether thrown away their votes, as they have been charged with doing. They may soon be in a position to demand recognition from the two great parties.

## For the Alabama Baptist.

### NOTES FROM TALLADEGA.

T. M. CALLAWAY.

On Wednesday, the 16th, Miss Mamie Camp, daughter of Judge J. E. Camp, Judge of Probate, was united in marriage to Mr. Bordeh Burr, both of this city, the writer officiating, assisted by Rev. Lynn R. Walker, of the Presbyterian church. Our Baptist girls usually marry Episcopalians, Presbyterians or Methodists, and our young men do likewise. Some are leaving us while others are coming into the church. Mrs. J. A. Woodward, the wife of one of our deacons, now awaits baptism, having come to us from the Methodists. The beloved Dr. Renfro once said that the Baptist church here was about to marry itself to death. As many as 460 marriage licenses were issued in Talladega county last year. Apropos of marriages, I notice that our religious papers, as well as the secular press, now-a-days almost invariably state that "Mr. —" was married to Miss —. "I have been under the impression that the woman was married to the man, instead of the man to the woman. It may be, however, that in these days of progress the man is no longer considered the head of the family, but the new woman usurps that distinction. How about it, Bro. Editor?"

I wish to commend heartily the plan suggested by Bro. Jno. P. Shaffer and others, in regard to holding a great annual Institute for ministers. It should receive the sympathy and support of all our pastors throughout the State. Let us make it a grand success, and likewise encourage local Institutes.

We have some local problems here to work out. With two cotton mills now running, a knitting mill in course of erection, another cotton mill to be built at once, the furnace to open again soon, we have a great influx of population, among which are nearly one hundred Baptist families. We have recently taken a census of the town, and are thus making efforts to reach these new people and get them enlisted in the work of the church. We are doing what we can for Missions, the Orphanage, Ministerial Education, etc., and we ask the brethren who do not appreciate the situation here, to be patient with us, if we seem a little slow to respond to special calls. Light is breaking, and we hope soon to do great things for the general work in the State, as well as for the work at home.

The ALABAMA BAPTIST has been giving us some good food of late, which we have enjoyed. Let every one partake of it, and pay for what he eats.

Talladega, Jan. 17.

## For the Alabama Baptist.

### SEMINARY NOTES.

SAM COWAN.

We are truly glad to say that the intermediate examinations are over. Things are not accustomed to happen during the examinations that we like to see in the papers, consequently no communication from Seminary last week.

J. D. Ray was called out to the Point Mission Wednesday to conduct the funeral of a little girl.

J. R. Curry spent a few days first of the week in the country, resting from his examinations.

Secretary Anderson, of the inter-collegiate Y. M. C. A. movement, took dinner with us Thursday, giving us an interesting account of the work.

The State Convention of the Kentucky Y. M. C. A. will meet in Louisville February 21-24.

Dr. Mullins has delivered the first of a series of lectures on the life of Christ at the medical department of the Kentucky State University, located here.

Dr. Robertson led our missionary meeting in the Hall Monday night. He spoke interestingly of some of the problems that confront the missionary.

The Gay lectures this spring are to

be delivered by Prof. C. L. Smith, of William Jewell College, Mo. Probably some of the readers of the BAPTIST do not know that Bro. W. D. Gay, of Montgomery, several years ago, donated to the Seminary a sum of money, the income of which gives to us each year this series of lectures. They are always instructive and appreciated.

E. M. Stewart supplies tomorrow at Pleasure Ridge church, 15 miles out.

W. J. Ray has accepted a call to Forest Home, Ala. We are sorry for Bro. Ray to leave us, but glad he is to return to Alabama. We will miss his genial face and kind words, and we have an idea he will be missed from his evangelistic work in Kentucky, in which he has had very marked success.

Bro. W. W. Hamilton, of the McFerran Memorial Church, is holding a meeting with Dr. W. E. Hatcher in Richmond, Va., this week. A card from him tells us he is having a great meeting.

Dr. A. C. Dixon, of Brooklyn, is to conduct a meeting at the McFerran Church, Feb. 10-19. We are eagerly anticipating his coming, as he has consented to deliver a few lectures for us at the Seminary while in the city.

Dr. A. C. Caperton, who was for a number of years editor of the Western Recorder, was buried in Cave Hill cemetery last Sunday. One by one they are passing away.

Louisville, Jan. 26.

## For the Alabama Baptist.

### GREAT STATE PREACHERS INSTITUTE.

Anniston—June 20th to July 4th, 1901.

The Institute Board of the Baptist State Convention will hold an Institute for the preachers of the State at Anniston, June 20th to July 4th. Prof. W. J. McGlothlin, of the Southern Baptist Theological Seminary, will be our theological teacher through the full time of the Institute, and will be supported by the ablest pastor of Alabama in the discussion of subjects important to our preachers, which are not touched by Prof. McGlothlin. We hope to have present in this great summer school not less than one hundred and fifty pastors. Our teaching force will be all that we need and we should make it a glorious occasion for the Baptist ministry of the State. The expenses will be made as small as possible. I think that \$20.00 may cover the entire expense account.

I hope that our churches will see the importance of the occasion, and excuse their pastors for two weeks, and pay their expenses at the Institute. What a great Institute we may have if our churches endorse it and pay for it, and send two hundred pastors to attend! The Lord grant you the guidance of the Holy Spirit in making your decision.

Jno. P. SHAFER,  
Sec'y & Treas. Inst. Board,  
Camp Hill, Ala.

### MINUTES WANTED.

I need minutes of the following associations for the year 1900, viz:

Antioch, Big Bear Creek, Boiling Spring, Carey, Cedar Creek, Centennial, Cherokee, Cherokee County, Clay County, Clear Creek, Colbert, Cleburne, Conecuh, Cullman, Eufaula, Geneva, Gilliam Spring, Harmony (B), Harmony (W), Haw Ridge, Liberty (E), Liberty (Central), Macedonia, Marshall, Mt. Meriah, Mud Creek, New Providence, Newton, North Alabama, Rock Mills, Sardis, Shady Grove, Sipsey, Southeastern, St. Clair County, Tennessee River, Warrior River, Weogufka, and Yellow Creek.

Will some brother please send me a copy? If I can find out who does it I will send him a copy of the minutes of the last State Convention.

M. M. WOOD, State Sec'y.

No man is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will.—Lowell.

The future and the past are the powers that determine the present.

## CRUSADE AGAINST CIGARETTE HABIT.

Howard College Faculty Issues Circular Letter Asking Teachers to Work for the Anti-Cigarette Bill.

The faculty of Howard College has issued a circular letter to the teachers of Alabama asking their earnest support of the anti-cigarette bill now in the hands of a committee of the State Senate. Prof. Roof, President of Howard College, is also President of the Alabama Educational Association. He does not issue the circular as President of the latter body, but that connection will doubtless have its influence also.

Copies of the circular have been mailed to every college and every city and County Superintendent of Education in the State. The circular is as follows:

HOWARD COLLEGE,

Jan. 24, 1901.

To Our Fellow Teachers and Others Interested in the Boys and Young Men of Alabama:

It is probably known to you that the "anti-cigarette bill," passed by the lower House of the General Assembly of Alabama, before adjournment for the vacation, did not pass the Senate, but is yet in the hands of the committee to whom it was referred.

It is understood also that certain cigarette and cigar manufacturers outside of Alabama are making a strong fight to kill the bill.

We are convinced that the evils of cigarette smoking are too well understood to admit of argument here. Every observant teacher, from the primary school to the college, knows that it weakens the body, dulls the intellect, destroys the will power and corrupts the morals. Parents look with horror upon this pernicious habit which is destroying their boys, but, too often, are unable to stop it.

We believe that a large majority of our people favor the "anti-cigarette bill" as the only thing in sight that will eliminate this primary school for the training of smokers. We also believe that the Senate will pass the bill if convinced that the people want it.

We trust, therefore, that you will not consider us presumptuous in suggesting that you use every honest effort to secure the co-operation of the teachers and parents of your community, and, through them and your own efforts, by means of petitions, letters and the press, present to our Senators the crying need of such a law for the protection of our boys.

Time is pressing, the Senate will convene in a few days, and what is done must be done quickly.

Fraternal yours,

F. M. ROOF, President.

E. H. FOSTER,

EDWARD BRAND,

R. J. WALDROP,

E. P. HOGAN,

S. J. ANSLEY,

W. R. HOOD,

J. H. SHELBORNE,

C. HARRY MILES,

C. C. JONES, Surgeon,

Faculty.

### REPORT.

Of Ministerial Class of Howard College for December, 1900. Number having regular work, also, sermons preached:

Arnold, R. . . . . 3

Davis, W. T. . . . . 8

Farrington, F. H. . . . . 9

Barkley, P. C. . . . . 6

Kelly, L. C. . . . . 8

Neal, T. A. . . . . 7

Watkins, F. H. . . . . 12

Number having no regular work:

Adams . . . . . 0

Barnard, F. . . . . 3

Darden . . . . . 0

Beech . . . . . 0

Jackson, J. T. . . . . 0

Langston . . . . . 0

Crutcher . . . . . 0

Woodward, H. B. . . . . 3

L. C. KELLY, Cor. Sec'y.

A courageous man is not so much he who is brave to snatch pleasure as he who is ready to bear pain.

## PROGRAM FOR 20th CENTURY MEETING.

At \_\_\_\_\_ On \_\_\_\_\_

### FIRST DAY.

9:30 a. m.—Prayer Meeting, conducted by \_\_\_\_\_  
10 a. m.—"Our Greatest Need, the Holy Spirit's Power." Discussed by \_\_\_\_\_, 30 minutes; followed by others in 10 minutes speeches.

11 a. m.—The 20th Century Movement explained for ten minutes by \_\_\_\_\_  
Sermon: What God has done for the Baptists in 100 years, by \_\_\_\_\_

### RECESS 12 TO 1.

1 p. m.—"How to Conduct a Sunday school," forty-five minutes, by \_\_\_\_\_, 15 minutes Sermon to the Children, by \_\_\_\_\_, 10 minutes given to explanation of Helps in Teachers' Bible.

2:10 p. m.—Baptist Principles; What Are They? by \_\_\_\_\_  
2:25 p. m.—How Baptist Principles Have Spread in 100 years, and What They are Worth to the World, by \_\_\_\_\_

3 p. m.—What the Baptists Ought to Do for the World in the Next Century, by \_\_\_\_\_

### SECOND DAY.

9:30 a. m.—Prayer Meeting.  
10 a. m.—Missions; the Command; the Promise; the Results, by \_\_\_\_\_  
11:30 a. m.—Sermon—100 Years of Baptist Missions, by \_\_\_\_\_. Take collection and distribute mission literature.

1:20 p. m.—Explain Pledge Card and Envelope System.

1:30 p. m.—Our Church Life; the Public Worship; the Pastor; the Deacons; the Sexton; the Meeting House; the Women; the Young People; by \_\_\_\_\_

2:30 p. m.—Religion in the Home, by \_\_\_\_\_

NOTE.—At the close of the meeting let the preachers be organized into a Ministers' Institute by electing a Chairman and Secretary. Then let them enter into correspondence with Rev. Jno. P. Shaffer, D. D., Secretary of Institute Board, Camp Hill, Ala.

### A PASTOR TO HIS PEOPLE.

BRETHREN—We are going to have a meeting of two days here in March. I am very anxious for you to hear everything that is said. You are going to be tempted to miss the first day and come the next. Please don't do that. If you feel that you can give only one day, let that be the first day. The preachers and other speakers who are coming, will go to great trouble getting ready their speeches and sermons, and it will be very disheartening to them to meet only a handful the first day. You and your children can get more good out of this meeting than you can by working a month at your business. It is a great opportunity for us all to learn. Let the children miss school these two days, and tell them to come and listen to every word. They can't get this sort of teaching every day. The brethren are not coming for money, but to put before us something that is worth more than money to us. There will be one collection taken, and I know you will all be glad to give something. The men who travel ought to have their expenses paid; if there is anything over it will be sent up for 20th Century Missions. Bring dinner the two days and let us make it pleasant for everybody. I hope we will have a lot of visitors to crowd our homes; we can take care of all who come. Now, brethren, whatever you do, don't miss the first day. I shall be greatly disappointed if you are not here.

Instead of dwelling with and assisting the good you may sit down, and with less trouble, if you sit down and allow your mind to dwell on the evil characteristics in your neighbors, you willfully bring yourself to their level, and are associating from choice with the worst that you can find in them.—News-Dispatch (Oreonta).

A man shows his character most of ten by what he thinks of.



## B. Y. P. U. Column.



## OFFICERS

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

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

## EXCHANGE OF WORKING METHODS.

The Devotional Committee of one of our Unions has just adopted a plan of reporting the meetings, which, though it may not be new, may be of interest to other workers. They have had printed in book form, a blank to be filled out for each devotional meeting, giving the date, leader, topic, Scripture lesson, the number present, male and female, and the number participating in the meeting, male and female, and the condition of the weather, to be signed by the members of the Devotional Committee who are present. These each meeting will be made a matter of record, and in the monthly reports of the Devotional Committee they can show more exactly what has been done in their department of the work. It is in this that the good results of the plan will be felt. If the reports show good meetings, good attendance, etc., the members will be inspired to more effort, and if the report is not so satisfactory they will feel that it is necessary to do more work.

We are always glad to hear of any special methods of work that are employed or even suggested by any Union workers. This column should be filled each week with such plans and suggestions, both for the good of those who give them, and for all interested young people.

## COMMITTEE WORK.

There is no one thing in the practical workings of a young people's organization that tells so much in the accomplishment of good work, as earnest, active committee work. Nearly every president of nearly every Union has before him the

problem of how to get the committee to work, and if any solution has been found that will fit any number of organizations alike, we have not yet heard it. One of the things about young people's work that must be recognized is, that methods must be adapted to the community in which the work is carried on. Methods that are very successful in one locality, fail utterly in another. This is a true of committee work as in any other department. There is one thing, however, that is true in any locality. However different the methods must be, the motive power is the same, and one of the most important things is, earnest, consecrated perseverance. Just keep "everlastingly at it" is a rule that must be applied. If the president will keep at it long enough, he will succeed in interesting the chairman of each committee, and if the chairman of each committee keeps at it he will certainly interest the members of his committee, and if all the committees are interested and at work, the whole Union will necessarily be. Don't let any new worker enter the organization thinking that it is just a place of enjoyment, that it is something that is not very serious. The time has passed for any such idea. The young people's movement is here to stay. It will stay in spite of us, in spite of lack of interest in some quarters, in spite of all the distractions of youthful workers, and we may as well realize that fact and make its stay as pleasant and as profitable as possible. In committee work, and in all of the other departments of the work, let us realize that we have enlisted in an army from which there is no honorable discharge, and that we must just "keep everlastingly at it."

For the Alabama Baptist.

## HELP FOR THE GILDED CHILDREN.

J. H. KERRIGAN, COR. SEC.

The Texas Baptist Convention and the State Board of Texas have realized that there is no other way to meet the emergency caused by the terrible storm last September, except to call upon the brethren all over the United States to make this a national matter. It has been found that it is very confusing and unsatisfactory to have the different pastors of the churches which have been destroyed or injured going hither and thither in different directions, each one making an appeal for his own church. Moreover these pastors are needed now of all times on their fields of labor. Their flocks are being scattered, and their churches will rapidly disintegrate, unless they can have the pastoral care which is needed in this time of their extremity. Consequently, the State Board of Texas has appealed to the Home Mission Board of Atlanta to put this matter before all the churches of the South, and earnestly beg that every pastor will take up a collection for this special object at the earliest possible moment. The State Board of Texas has undertaken itself to raise fifteen thousand dollars of the seventy-five thousand which will be needed to replace these churches. It will also support the pastors of these churches until the churches can become self-supporting again. Thus, these noble brethren are not asking help from abroad without assuming themselves their full share of the burden.

They have asked the Home Mission Board to undertake to raise in the other Southern States outside of Texas, \$30,000 of the remainder. They have asked us to apportion this amount as fairly as we can among the different states, and to appeal to these states, in the name of the Texas State Board and of the Home Mission Board, and of these our brethren who have been so stricken by this storm, and in the name of the Lord Jesus Christ, and that they will come to their rescue and help them in this

their time of need. The Home Mission Board has made this apportionment as fairly as it could do. Your own State Secretary has been conferred with in reference to this matter, and he has notified us that the plan is heartily endorsed by your State Board, and that he will co-operate with us to the extent of his ability in trying to raise the amount assigned to your State. What we ask now is that every pastor in the State will arrange as quickly as possible for a special collection in his church, or churches. We ask that all this be done, if possible, at least by the 15th of February. If it is delayed much beyond this, it will undoubtedly cripple the regular work of Home and Foreign Missions, and very likely of State Missions also. The months of March and April are usually devoted to Home and Foreign Missions. Please, therefore, brethren, take up these collections just as early in February as you possibly can, so that this matter may be gotten out of the way, and we be left free to do all that we can for missions.

Some of those who read this article have already taken up collections in their churches for some one or other of the injured churches. Please bear in mind, however, that at that time you were appealed to for only one of the stricken churches. Now the entire need has been footed up, and you are asked to help raise the large sum of \$75,000. If the State Board of Texas can raise \$15,000 and if the Home Mission Society of the North will raise \$30,000, surely the Southern States will raise the \$30,000 asked of them. It will be a very easy matter for this whole amount of money to be raised if every pastor will only enter into hearty sympathy with it, and do what he can. Put yourselves, brethren, in the place of those who have been thus stricken by this afflictive providence of God, and ask yourselves what you would like for others to do for you, if you were in such a situation. And as you would that others should do unto you, so do you unto them. May the Lord help each one of you to see your duty and do it promptly.

## General Committee Column.

## WOMAN'S CENTRAL COMMITTEE.

Mrs. L. F. STRATTON, President.....	1705 Twelfth Ave., S. Birmingham, Ala.
B. D. GRAY, Vice-President.....	Birmingham, Ala.
H. L. MELLE, Vice-President Ex. Com.....	Birmingham, Ala.
T. A. HAMILTON, Leader Young Peoples' Mission Work.....	Birmingham, Ala.
FLORENCE HARRIS, Leader Babies' Branch, 301 Sayre St., Montgomery, Ala.	
GEO. M. MORROW, Treasurer.....	1711 Eighth Ave., Birmingham, Ala.
D. M. MALONE, Secretary.....	East Lake, Ala.

## Third Quarterly Report of Treasurer of Central Committee.

## BETHLEHEM ASSOCIATION.

Belleville Sunbeams.....	\$ 5.00
Christmas offering.....	5.00
Total.....	\$ 10.00

## BESSEMER ASSOCIATION.

Bessemer L. A. S.....	\$ 6.25
Miss Kelly.....	12.75
Church aid.....	9.41
Orphanage.....	28.41
Total.....	\$ 56.82

## BIGREE ASSOCIATION.

Livingston L. M. S.....	\$ 5.00
State missions.....	13.80
Christmas offering.....	6.00
Orphanage.....	6.50
Cuba L. M. S.....	34.15
Home missions box.....	6.35
Christmas offering.....	12.55
York L. M. S.....	5.40
Contribution box.....	7.25
Eutaw L. M. S.....	10.55
Church aid.....	62.00
Orphanage.....	19.25
Demopolis L. A. S.....	7.50
Sunday school board box.....	5.00
Orphanage.....	201.00
Miss Kelly.....	3.25
India relief fund.....	3.25
Total.....	\$ 305.70

## CAHABA ASSOCIATION.

Scott's Station L. M. S.....	\$ 3.25
Foreign missions.....	3.25
State missions.....	6.25
Total.....	\$ 12.75

## COLUMBIA ASSOCIATION.

Dothan L. M. S.....	\$ 8.00
Christmas offering.....	8.00
Total.....	\$ 16.00

## BIRMINGHAM ASSOCIATION.

Birmingham First ch. W. B. U.....	\$ 25.00
Foreign missions.....	75.00
Home missions box.....	10.80
City charity.....	60.00
Pastor's aid H. M. box.....	60.00
Sunbeams' H. M. box.....	20.00
South Side L. C.....	15.22
Miss Hartwell.....	6.25
Christmas offering.....	88.00
Pratt City L. A. S.....	15.92
Home missions box.....	22.70
Church aid.....	10.00
Orphanage.....	10.45
Woodlawn L. A. S.....	69.80
Orphanage.....	3.00
Christmas offering.....	69.80
Home missions box.....	2.00
Avondale L. A. S.....	13.00
Home missions box.....	2.50
Church aid.....	3.00
Christmas offering.....	62.70
Home missions box.....	45.37
Christmas offering.....	8.71
Avondale church.....	1.00
Salem L. A. S.....	7.70
Church aid.....	357.38
Orphanage.....	35.55
State missions.....	12.00
Home missions box.....	62.08
Endley Sunbeams.....	7.30
Orphanage.....	1.45
Shades Valley Sunbeams.....	2.84
Foreign missions.....	1.57
Church aid.....	1.57
Elyton L. A. S.....	1.57
Christmas offering.....	1.57
Total.....	\$1187.59

## CALHOUN ASSOCIATION.

Anniston Parker M. L. M. S.....	\$ 100.00
Home missions box.....	6.00
Foreign missions.....	5.00
Orphanage.....	13.00
Anniston Y. L. M. S.....	5.00
Orphanage.....	5.00
New Orleans church.....	5.00
Sunday school board box.....	80.00
Anniston L. A. S.....	10.00
Church aid.....	10.00
Anniston Miss. Jewels.....	6.00
Orphanage.....	5.75
Anniston King's Sons.....	2.00
Orphanage.....	2.35
New Orleans church.....	1.13
Anniston First ch. L. A. S.....	2.50
Church aid.....	2.50
Anniston, Glen Addie L. A. S.....	7.25
Home missions.....	3.15
Church aid.....	27.87
Sunday school board box.....	16.65
Orphanage box.....	7.35
Jacksonville L. A. S.....	50.00
Orphanage.....	2.55
Jacksonville Y. L. M. S.....	2.55
Foreign missions.....	2.55
Home missions.....	2.55
Galveston missions.....	3.33
Jacksonville Sunbeams.....	5.46
Home missions.....	11.85
Foreign missions.....	2.00
Chorococco W. M. S.....	2.00
Home missions.....	2.00
New Orleans church.....	2.00

## COLUMBIA ASSOCIATION.

Dothan L. M. S.....	\$ 8.00
Christmas offering.....	8.00
Total.....	\$ 16.00

## BIRMINGHAM ASSOCIATION.

Birmingham First ch. W. B. U.....	\$ 25.00
Foreign missions.....	75.00
Home missions box.....	10.80
City charity.....	60.00
Pastor's aid H. M. box.....	60.00
Sunbeams' H. M. box.....	20.00
South Side L. C.....	15.22
Miss Hartwell.....	6.25
Christmas offering.....	88.00
Pratt City L. A. S.....	15.92
Home missions box.....	22.70
Church aid.....	10.00
Orphanage.....	10.45
Woodlawn L. A. S.....	69.80
Orphanage.....	3.00
Christmas offering.....	69.80
Home missions box.....	2.00
Avondale L. A. S.....	13.00
Home missions box.....	2.50
Church aid.....	3.00
Christmas offering.....	62.70
Home missions box.....	45.37
Christmas offering.....	8.71
Avondale church.....	1.00
Salem L. A. S.....	7.70
Church aid.....	357.38
Orphanage.....	35.55
State missions.....	12.00
Home missions box.....	62.08
Endley Sunbeams.....	7.30
Orphanage.....	1.45
Shades Valley Sunbeams.....	2.84
Foreign missions.....	1.57
Church aid.....	1.57
Elyton L. A. S.....	1.57
Christmas offering.....	1.57
Total.....	\$1187.59

## CALHOUN ASSOCIATION.

Anniston Parker M. L. M. S.....	\$ 100.00
Home missions box.....	6.00
Foreign missions.....	5.00
Orphanage.....	13.00
Anniston Y. L. M. S.....	5.00
Orphanage.....	5.00
New Orleans church.....	5.00
Sunday school board box.....	80.00
Anniston L. A. S.....	10.00
Church aid.....	10.00
Anniston Miss. Jewels.....	6.00
Orphanage.....	5.75
Anniston King's Sons.....	2.00
Orphanage.....	2.35
New Orleans church.....	1.13
Anniston First ch. L. A. S.....	2.50
Church aid.....	2.50
Anniston, Glen Addie L. A. S.....	7.25
Home missions.....	3.15
Church aid.....	27.87
Sunday school board box.....	16.65
Orphanage box.....	7.35
Jacksonville L. A. S.....	50.00
Orphanage.....	2.55
Jacksonville Y. L. M. S.....	2.55
Foreign missions.....	2.55
Home missions.....	2.55
Galveston missions.....	3.33
Jacksonville Sunbeams.....	5.46
Home missions.....	11.85
Foreign missions.....	2.00
Chorococco W. M. S.....	2.00
Home missions.....	2.00
New Orleans church.....	2.00

## COLUMBIA ASSOCIATION.

Dothan L. M. S.....	\$ 8.00
Christmas offering.....	8.00
Total.....	\$ 16.00

## BIRMINGHAM ASSOCIATION.

Birmingham First ch. W. B. U.....	\$ 25.00
Foreign missions.....	75.00
Home missions box.....	10.80
City charity.....	60.00
Pastor's aid H. M. box.....	60.00
Sunbeams' H. M. box.....	20.00
South Side L. C.....	15.22
Miss Hartwell.....	6.25
Christmas offering.....	88.00
Pratt City L. A. S.....	15.92
Home missions box.....	22.70
Church aid.....	10.00
Orphanage.....	10.45
Woodlawn L. A. S.....	69.80
Orphanage.....	3.00
Christmas offering.....	69.80
Home missions box.....	2.00
Avondale L. A. S.....	13.00
Home missions box.....	2.50
Church aid.....	3.00
Christmas offering.....	62.70
Home missions box.....	45.37
Christmas offering.....	8.71
Avondale church.....	1.00
Salem L. A. S.....	7.70
Church aid.....	357.38
Orphanage.....	35.55
State missions.....	12.00
Home missions box.....	62.08
Endley Sunbeams.....	7.30
Orphanage.....	1.45
Shades Valley Sunbeams.....	2.84
Foreign missions.....	1.57
Church aid.....	1.57
Elyton L. A. S.....	1.57
Christmas offering.....	1.57
Total.....	\$1187.59

## CALHOUN ASSOCIATION.

Anniston Parker M. L. M. S.....	\$ 100.00
Home missions box.....	6.00
Foreign missions.....	5.00
Orphanage.....	13.00
Anniston Y. L. M. S.....	5.00
Orphanage.....	5.00
New Orleans church.....	5.00
Sunday school board box.....	80.00
Anniston L. A. S.....	10.00
Church aid.....	10.00
Anniston Miss. Jewels.....	6.00
Orphanage.....	5.75
Anniston King's Sons.....	2.00
Orphanage.....	2.35
New Orleans church.....	1.13
Anniston First ch. L. A. S.....	2.50
Church aid.....	2.50
Anniston, Glen Addie L. A. S.....	7.25
Home missions.....	3.15
Church aid.....	27.87
Sunday school board box.....	16.65
Orphanage box.....	7.35
Jacksonville L. A. S.....	50.00
Orphanage.....	2.55
Jacksonville Y. L. M. S.....	2.55
Foreign missions.....	2.55
Home missions.....	2.55
Galveston missions.....	3.33
Jacksonville Sunbeams.....	5.46
Home missions.....	11.85
Foreign missions.....	2.00
Chorococco W. M. S.....	2.00
Home missions.....	2.00
New Orleans church.....	2.00

## COLUMBIA ASSOCIATION.

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Christmas offering.....	8.00
Total.....	\$ 16.00

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Foreign missions.....	75.00
Home missions box.....	10.80
City charity.....	60.00
Pastor's aid H. M. box.....	60.00
Sunbeams' H. M. box.....	20.00
South Side L. C.....	15.22
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Pratt City L. A. S.....	15.92
Home missions box.....	22.70
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Shades Valley Sunbeams.....	2.84
Foreign missions.....	1.57
Church aid.....	1.57
Elyton L. A. S.....	1.57
Christmas offering.....	1.57
Total.....	\$1187.59

## CALHOUN ASSOCIATION.

Ansley Sunbeams:	
Orphanage	
Jackson Valley Sunbeams:	
Foreign missions	



JANUARY 31, 1901.

ALABAMA BAPTIST.

3

For the Alabama Baptist.

WOMEN OF THE NEW TESTAMENT.

III. Mary Magdalene.

BY DR. T. J. DILL.

I shall now present to the consideration of the reader, that other Mary, Mary Magdalene, who has held that unenviable distinction, of having been more widely and more shamefully belied than any other woman whose name stands on the pages of history, sacred or profane.

First, in the Roman Catholic Church, she has been canonized as a saint, whose intercession the Christian is encouraged to employ whenever he would implore the forgiveness and the favor of the most high God. Yet, with her name is associated a tradition which comes down from St. Jerome, A. D. 400; this represents that, before her conversion, she had led a disreputable life.

Secondly, in art, also, the popular error has retained its place; the Mary Magdalene was a favorite study of the painters of the Italian school. It was called the "Magdalene" and was a companion picture to the "Madonna" (My Lady), which represented the mother of Jesus. The Magdalene is represented as a woman of middle age, once very beautiful, with deep lines of suffering in her face, but over it all a look of gentleness, peace, and unutterable gratitude.

Thirdly, in literature, both in poetry and other fiction, the popular error is also sanctioned. For instance, in the novel, "A Modern Magdalene," by an English writer, the heroine is represented as one who had fallen by force of circumstances rather than by her own fault, and had made fruitless efforts to reinstate herself in respectable society. The poet Longfellow, also, in his "Christus," gives his sanction to the popular belief.

Lastly, this fallacy has contributed a word to the vocabulary of the English language. In our standard lexicons, Magdalene would be defined either as "a reformed prostitute," or, as "the inmate of a female penitentiary."

This popular fallacy is sustained by no historic evidence whatever. It grows out of the clause, "Out of whom went seven devils." It can be distorted into a confirmation of the popular belief only by three unwarranted assumptions. First, that the clause signified that she was a bad woman; but even the rationalists, who would explain away everything that is supernatural in the life of Christ, would only claim that such expressions were used only in accommodation with the popular belief in those days, namely: that epilepsy, hypochondria, raving madness and other forms of insanity, were caused by evil spirits which took possession of the human body. But, even our earthly courts of justice draw a line between criminality and insanity. The second assumption is that this supposedly bad woman is identical with the notoriously bad woman of the preceding chapter of Luke. If this were so, Luke, as an accurate historian, would have mentioned it. On the contrary, he intimates nothing of the kind, but names Mary Magdalene in connection with Joanna and Susanna, who would be equally entitled with herself to be identified with the unnamed woman. Therefore, none of them is entitled to bear the guilt and shame of the unnamed woman. The third assumption is that the woman, notoriously a bad woman, must have been guilty of that sin of especial enormity which is attributed to Mary Magdalene. This statement of the matter ought to be sufficient to prove that the popular belief is without any evidence whatever. But I am not yet willing to dismiss this falsehood, which has taken such deep root in the popular mind, without making a more full exposition of its fallacy.

I will, therefore, both prove and illustrate the position I have taken, by permitting the poet of the people, Longfellow, to express the popular belief; and I will follow this by the scriptural account in the very words of the scriptures.

CHRISTUS: A MYSTERY.

The Divine Tragedy—Longfellow.  
Part I. Scene IX. Tower of Magdalene.

MARY MAGDALENE.

Companionless, unsatisfied, forlorn,  
I sit here in this lonely tower and look  
Upon the lake below me, and the hills  
That swoon with heat, and see as in a  
vision  
All my past life unroll itself before me.

The princes and the merchants come to me.

Merchants of Tyre and Princes of Damascus,  
And pass, and disappear, and are no more;  
But leave behind their merchandise and jewels.  
Their perfumes and their gold and their  
disgust.

What if hereafter, in the long hereafter  
Of endless joy or pain, or joy in pain,  
It were my punishment to be with them  
Grown hideous and decrepit in their sins,  
And hear them say: Thou that hast  
brought us here,

Be unto us as thou hast been of old;  
But yesterday—and yet it seems to me  
Something remote, like a pathetic song  
Sung long ago by minstrels in the street.  
But yesterday as from the tower I gazed  
Over the olive and the walnut trees  
Upon the lake and the white ships and  
wondered

Whither and whence they trend, and  
who was in them.  
A fisher's boat drew near the landing  
place.

Under the oleanders and the people  
Came up from it and passed beneath the  
tower  
Close under me. In front of them as  
leader.

Walked one of royal aspect, clothed in  
white,  
Who lifted up his eyes and looked at me.  
And all at once the air seemed filled and  
living

With a mysterious power that streamed  
from him.  
And overflowed me with an atmosphere  
Of light and love. As one entranced I  
stood.

And when I awoke again, lo! he was  
gone.  
So that I said: Perhaps it is a dream.  
But from that very hour the seven de-  
mons

That had their habitation in this body  
Which men called beautiful, departed  
from me.

Oh, I must find him  
And follow him and be with him forever!  
Thou box of Alabaster, in whose walls  
The scents of flowers lie pent, the precious  
balm

Of aromatic herbs, ethereal natures  
Nursed by the sun and dew, not all  
unworthy

To bathe his consecrated feet, whose step  
Makes every threshold holy that he  
crosses:

Let us go forth upon our pilgrimage,  
Thou and I only! Let us search for  
him

Until we find him and pour out our souls  
Before his feet, till all that's left of us  
Shall be the broken caskets that once  
held us!

The poet gives fully and forcibly  
the legendary story of Mary Magdalene.  
In the next issue, I shall give  
the scriptural account and close with  
a comparison of the two.

For the Alabama Baptist.

FIFTH SUNDAY MEETING FOR MUSCLE SHOES ASSOCIATION.

The Trinity Baptist church has appointed a Fifth Sunday meeting for March, and a Committee on Program. This meeting will commence on Thursday night, March 28th, and continue through the following Sabbath. The church also desires to have their house of worship dedicated at this time. It has just been finished.

This meeting is intended for the whole association, and every minister in the association is invited to attend. We want also as many deacons and lay members to attend as possibly can do so. I have written to all of our ministers and invited and urged them to come. We wish to make that a Grand Baptist Rally for enlarged work along the lines of Missions, Education and Sunday schools, in our association this year. We want our ministers and Sunday school workers to consult together as to the propriety of organizing a Sunday School Convention in our association. We want our Executive Board to meet with us and to consult with the pastors and brethren from the different churches as to the enlargement of our mission work in general and within our association. We want the Local Board of Trustees of our school here to meet with us and consult as to what is best to be done to advance the interest of our school.

The brethren and sisters of this community will throw their doors open to entertain the ministers and other brethren who may be appointed to attend this meeting. Churches are requested to appoint at least one representative to attend.

A number of brethren have already notified me that they will attend. As soon as we hear from some others the program will be published.

JOS. SHACKLEFORD,

Trinity, Ala. Chm'n of Com.

Enter into his gates with thanks-  
giving, and into his courts with  
praise; be thankful unto him, and  
bless his name.

For the Alabama Baptist.

"THE EVANGELIST" WRITES OF VARIOUS TOPICS.

I have a good mind to call you "Dear Bro. Harris," for I feel like getting "right next" to an editor who prints my familiar hand-writing in his paper. To love to see our names in print is one of the frailties of our nature. But, I have to protest against the good nature that tries to make my writing better than it is. Better let all my natural deformities of expression remain as they are. If you go to dressing up the children of my brain in your nice, precise, fashionable, literary garments, folks won't know me from "Adam's cat" or Job's gray turkey hen. Two Irishmen meeting, rushed with the gladness of old friends into each other's arms. The rapture subsiding directly, one of them, holding the other at arm's length, said: "I thought it was you, and you thought it was me, and, faith, it's neither of us." You and I had better not get "mixed up" in the same "letter," or identity may be lost, and folks will say "it's neither of us."

That nobody may be mistaken, I want to say that I am not one of those regular high-priced evangelists, who attract by vulgarity; but as I associate with the rank and file and eat with publicans and sinners, it is but natural that I catch and appropriate the vernacular of plain, unsophisticated people. I am just a kind of "betwixt and between" Evangelist that sees things as they are, hears what is said, and writes and speaks what comes up. I am not a visionary, not a pessimist, not an optimist. I guess practical is the right word. I never try to deceive people with too much pretension of godliness, because I know it's of no use. "The thing can't be did." But when I speak or write I desire attention. If I can't get the "Amen" of approbation, I, at least, want the compliment of a head-shake of disapproval.

I don't think the brethren treated me exactly right in my initial performance. There has not been a single expression of approval or disapproval of my last century's sentiments, in your paper. I just mildly intimated that it is "getting high time" for us (Baptists) to show "our faith by our works." Perhaps, in the opinion of the brethren, the times are not ripe for such "a new departure." But, being away off here by myself, I had no way of thumping Time to see if he is ripe. I have to depend upon the brethren who "stand upon the watchtowers" for that. Perhaps my suggestion was premature. Perhaps, too, such a radicalism of religion might revolutionize our system to the detriment of existing Organization. It is so much better to be orthodox than right, and so immeasurably better to be Baptist than scriptural—unless "the time is ripe." To be candid with you, I've been a Baptist "gwine on" about forty years. I've run the gauntlet of omission and commission with such agility that they never "had me up in the church yet." So, as regards the requirements of the church, I'm "all hunky." But, as I approach the confines of "Mortality" I discover a lack of comfort in that approved, high order of living that escapes "churching" by the mere "skin of the teeth." Actually I am getting to desire a foretaste of the bliss that "awaits the finally faithful." Maybe I'm ahead of the times. We may sing:

"Religion never was designed  
To make our pleasures less,  
But all the time the sweet sounds are  
ringing in my ears. I'm convinced  
that 'Jordan is a hard road to  
travel'—that is, the Jordan of the Old  
Book. But sometimes we avoid the  
hard places by 'short cuts' surveyed  
by latter-day spiritual engineers.  
They may do as well. Really, it  
looks like the hardest, toughest,  
roughest, stickiest places in the old  
highway have been made smooth with  
the asphalt of expediency till the dis-  
agreeable old thoroughfare, with its  
perpetual mileposts, has become a  
thing of beauty. Somehow, I be-  
lieve that folks who declare by their  
professions that 'they seek a country  
far beyond this vale of tears' got up  
a kind of Spiritual 'Good Roads  
Movement' and repaired the 'strait  
and narrow way' so that all kinds of  
religious vehicles can 'fairly glide  
along' all abreast the smooth and  
polished surface. Facilis descensus  
Avernus," but I don't like the termi-  
nus.

As I told you, I am a Baptist; been  
baptized; live up to church require-

ment; am orthodox about Faith being the "anchor," &c.; take delight in the prospect that glitters in the perspective of Hope. And, I believe, that "the greatest of these is Charity." You can't see my faith; you can't see my hope. If you have a practiced eye I can't deceive you about my love. Its presence or absence is apparent. If I am not mistaken, one of the tests of love is obedience to commandments. To be honest with you, my faith staggers at "poisonous serpents;" my hope falters at some of the promises; my love is "weighed in the scales and found wanting" when strong inclination antagonizes duty. I suppose I am an exception, and my imperfection can be used "To point a moral or adorn a tale" from the pulpit. Simply going to "meetin'" and "puttin' sumthin' in the hat" don't exactly "fill the bill" of duty.

There is one thing I want to ask you about. From time immemorial we've been praying "Thy kingdom come." I have heard a right smart of men pray for that, but they were mostly piney-woods, uninformed fellows, who, like "Lo, the poor Lidian," never got as far in arithmetic as "Cause and Effect." Now, I think (and I want to be corrected if in error) "the kingdom" will not come in any slipshod, accidental way at the hip suggestions of those who "exer-cise" in public, but in a regular, prescribed, cause and effect way. Am I right or wrong? I think I might wound the air with supplicatory words for days at a time, like the old woman who was told if she would pray for it faithfully for three days, an objectionable elevation in front of her house would be removed, and, at last, as she did, find expression for my "anticipated disappointment in 'it's just as I expected." I don't mind telling you, in confidence, that I am teaching that the "Kingdom of God" is one of Love—a Spiritual Arcadia. That the organic law of that blessed government is Love; that all the statutes accord with the organic law. I am actually teaching that the coming of "the kingdom" is dependent upon our strict observance of the law and statutes of the government of Love. Among the many statutes, I am putting a good deal of emphasis upon "Whatsoever ye would that men should do unto you, do ye even so to them." Some folks (good people at that) tell me that to observe this law, we'll have "to encounter with" deprivations, suffering and persecution. Others tell me, that it is a good rule "to die by," but "won't nigh do" for practical, everyday living. Now, I have no practical experience in personal observance of the Golden Rule; and I am somewhat at a disadvantage in controversy with those who take issue with me on this teaching. I want to be able to overwhelm these sceptics with testimonials of "experience from those who all the time strictly observe to do 'the all things whatsoever I have commanded.' That's what I need, just now, to convince these "doubting Thomases" who lie in wait for me at all the stations on my itinerary.

Let the brethren send in the testimonials.

"THE EVANGELIST."

THE GALVESTON CHURCH.

Rev. W. B. Crumpton, Montgomery, Ala.

DEAR BROTHER:—You have been asked by the Home Board to put the matter of helping to restore the churches destroyed by the Galveston storm, before the Baptists of your State. I beg to add a few words. The work is very great and very urgent. Our State is compelled to carry the burden of having the gospel preached. Besides that, we do a large share towards rebuilding the meeting houses. This is a denominational calamity; nothing like it has ever occurred, and as the whole country and even the world joined to take care of the distressed people, I think the Baptists of America ought all to unite to rebuild the meeting houses. All the other denominations are at work to repair the damage done by the storm. Very respectfully yours,

J. B. GAMBLE.

This letter speaks for itself. The churches and Sunday schools which have not made a contribution to rebuild these churches, ought to do so at once. Brethren, don't put it off, but right now help these helpless ones.

Workers must expect sometimes to be warriors. Nothing is really worth working for that is not worth struggling for.—T. L. Hurlbut.

For the Alabama Baptist.

UP IN VIRGINIA.

J. J. T.

In this latitude there was no unusual light in the heavens above or strange sign in the earth beneath, as the new century dawned. Indeed, the exact moment of its coming has not been definitely determined; but, granted that it is here, it finds our Baptist affairs hereabouts in prosperous condition. The new house of worship for the Central Avenue Church is under way. It is located in one of the finest residence parts of the city; is planned to cost about \$20,000, and when finished will be a beauty. Pastor Dudley is enthusiastic and happy, and hopes to have the work completed and paid for by the end of the year. The First Church, Dr. E. B. Hatcher, pastor, closed the year without debt; has about doubled its membership during the present pastorate, and is anticipating a projected meeting at an early date. Park Avenue has a handsome stone building, but is burdened with a debt of about \$8,000. But Dr. Hall has recently made arrangements to retire \$2,000 of this and get a five per cent. rate of interest on the rest, and so the burden will not be so heavy. On the Portsmouth side, Dr. Garrett and his Court Street people have adopted plans for their new building, quite like the plans of the handsome First Church of Chattanooga, and by the same architect. They are at present engaged in a series of meetings led by the Rev. T. T. Martin, who preaches with great power. In outward results the past year was probably the most successful in my ministry so far: 46 baptisms; 94 added to this church, and 36 to other churches; 23 marriages; \$5,000 old debt paid off; mission organized at Park Place. This is a noble and forbearing people; and the outlook for the new year is cloudless. Our Sunday school roll numbers 649, an increase of a hundred and more during the past year; and we think we have the best Superintendent in the State.

Last Sunday we had Dr. Mullins, of the Seminary, with us. He made a fine impression, and did a good deal toward restoring confidence in the institution. In private he spoke admiringly of Dr. Eager and his work, and expressed great confidence in his future as an influence for good in the school. He is a delightful brother to have as a guest.

According to last reports Virginia stands at the head of the column in Foreign Mission contributions, and there we hope to stand when the books are closed April 30. But it is pleasant to observe how Alabama is moving up in these matters.

First Church, in our neighboring city of Newport News, is pastorless. They will hear several brethren from several States, and then try to make a choice.

Dr. Hatcher, of Richmond, is in the raptures of a notable triumph. His new Grace Street house has been completed and dedicated, free of debt. It is declared to be a beauty. Probably nobody but William E. Hatcher could have accomplished the task.

Along with all these cheering facts comes the news that the Southwestern Virginia Institute at Bristol has suspended operations for a season. It is the old story of a boom town and bad management. But the property now belongs to the Baptist General Association of Virginia, and the kinks will be straightened out in due time. I note with great pleasure, the success of my cherished friend Cox, in Mobile. He has some of the nobles of the earth as his co-laborers. With becoming fortitude they bore with me for twelve years, and now they deserve only the best.

The ALABAMA BAPTIST is a great treat to me. The Convention number made me feel decidedly Alabamian. What a splendid brotherhood the Convention is! May it always continue so!

Norfolk, Va.

Psalm 90 is a great favorite with me. Its majestic phrasing and solid statement often sound in my ears. It seems to declare and impress upon us the height and majesty, the omnipotence, the unchanging purposes and eternal grace of Almighty God more comprehensively and profoundly than any other chapter of Holy Writ.—George E. Belknap.



## Alabama Baptist.

MONTGOMERY, JAN. 31, 1901.

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

## GREETING TO OUR MISSIONARIES.

A service of unusual interest was held at the First Baptist Church in this city last Sunday evening. At the invitation of the ladies of that church the various Baptist churches united in greeting our returned missionary, Miss Willie Kelly, and our brother, Dr. T. W. Ayers, who is to sail for China on March 15th. It was greatly regretted that sickness in the family prevented the attendance of Mrs. Ayers. Dr. Stakely, the pastor of the church, presided, and was assisted by several of the other ministers.

Bro. W. B. Crumpton introduced Miss Kelly, who appeared in Chinese costume. He told the story of her conversion and call to the mission work, an illustration of the great importance of the country preacher's work, and of his opportunities for wider and more lasting usefulness than many think possible. A copy of the Foreign Mission Journal was the means God used to call her to the foreign field.

Dr. Stakely introduced Dr. Ayers and told of their early association and of the hearty support he as a young pastor had received from young Deacon Ayers years ago. Dr. Ayers made a tender response. He told of the appalling need in Hwang Hien, the field where he is to labor, and touched all hearts by his description of the spiritual destitution of the country. He spoke of what it meant to leave home and friends and native land, but one of the things that helped and encouraged him most was the assurance of the sympathy and prayers of his brethren.

At the conclusion of the service many came forward to shake hands with the missionaries and express interest in their work.

## BIBLE IMAGERY OF CHRISTIAN CHARACTER.

It appears to us that boundless gratification is to be derived from a contemplation of the figures used by the Bible to indicate what the Christian is. Its pages are illustrated with an imagery that is most charming to contemplate and most wholesome to the Bible student. Let us look at a few of these:

*He is the light of the world.* Lightness is brightness. Light dispels darkness. Light beautifies. It is the chief source of pleasure. Without it, life would be most miserable. It adorns the world and invests its objects with a sheen of glory that should make life a pean of praise. It gladdens the heart of man and brings a cheer and cordial to his spirits as nothing else can. It wreathes with beauty the outlying world and awakens the sweetest notes of sympathy. It garnishes the heavens that beam with tranquil radiance upon the responsive earth. Such is light literally and figuratively.

What a benediction to man is a

light countenance and a sunny heart! What buoyancy springs from the radiance of cheerful speech! What solace comes from the blithesome influence of a saintful soul! How often have we felt this as we have come into contact with the sweet spirits that we have met! How the influence of such has penetrated our souls like an invisible atmosphere! No harshness, no sombreness, but all tranquil and serene. It is this still, small, invisible power that the sincere Christian possesses, and, like the shadow of the passing Peter, falls upon the maimed and weak and suffering of humanity to inspire and to bless. Himself joyous, he spreads joy and peace around him.

*He is the salt of the world.* Salt saves—saves from putrefaction. Rightly applied it prevents decay and produces wholesomeness. Such is the function of the Christian in the home, in society, in business.

*Christians are heirs of God and joint heirs of Christ.* An heir is an inheritor. He is to share in the possessions of a parent. The earth is the Lord's and the fullness thereof. This is only a glimpse of the glory of the Christian. That inheritance is described as incorruptible, undefiled and that fadeth not away. How different from the petty inheritance of this world! Think of the covenant between the Father and the Son. Think what the Father has given by contract with His beloved Son. In all this the Christian is a sharer. He is a joint heir with Jesus Christ.

*The Christian is the representative of Christ in the world.* He has no other means of furnishing to the world an object lesson of the high and holy principles of the great system of love and grace. In the high-priestly prayer recorded in the 17th chapter of John, the Son prays, "Thou hast sent me into the world even so have I also sent them into the world." For what? In order that they might be the deputed messengers and representatives of His kingdom. They take His place in going about doing good. They are to show to the world what an unspeakable benediction piety is. They are to make men by their daily walk and conversation condemn themselves and long for the peace and joy which the Christian possesses.

*The Christian is a witness for Christ.* A witness testifies—bears testimony of the worth of the religion of Jesus. He should be a walking sermon. His speech should save of piety, not of the sentimental, gooey, gooey kind, but of the robust, powerful sort. He should impress the world by his piety. He should not be one thing with saintly phrase upon his lip in the prayer meeting, and another upon the street and in the world. A consistent piety should run like a golden thread throughout his life.

A. J. Preston, Prattville: What do you think of a preacher who would beat his wife? Well, it's true, but I hope to be pardoned. I could not resist the temptation; for I had heard that the ALABAMA BAPTIST was to have a new dress. So when our papers came in this evening, we both made a rush for our dear old paper, which we expected to see in a new dress. Well, I beat my wife to the paper, and kept it long enough to inspect the new dress, warp and woof. Well, the goods are all right, and the dress is nicely made. Yes, I kept the paper until my wife accused me of reading all the ads., and I must confess that I did keep it long enough to read the editorials, field notes and all that was said about Howard, Judson and Missions. I also read what was said by Dawson, Schramm, Dill, A. Baptist, Howard, Hunter, Bentley, etc. I enjoyed it very much.

Even repentance cannot call back the arrow from its flight.

## FIELD NOTES.

Bro. Ray writes a notice of Bro. Hatcher's death, which will be found elsewhere.

Confine obituary notices to 100 words, else send one cent a word for all over that number.

The terms of the common schools in Alabama, by the increased State appropriation, will be lengthened.

If the brethren want the news from the field, the brethren in the field must send the news, and, faith, we'll print it.

Thanks, brethren and sisters, for your kind words. Now just help us out "some more" by sending in the news from every section.

Brethren will please always send the money when they send the names of subscribers. This will relieve us very often of confusion on our books.

W. J. Elliott, Montgomery: We had two interesting services at Wetumpka Sunday. Brethren H. E. Scott and J. M. Holley were elected deacons at the morning service.

The Institute continues to grow and prosper under the capable administration of Rev. B. J. Skinner. The enrollment bids fair to equal if not surpass that of former years.—Monroe Journal.

Dr. R. G. Patrick expects to leave the latter part of this week on a trip in the interest of the new building for the Judson. The Doctor seems buoyant and hopeful over the prospect.—Marion Standard.

A religious exchange advocates the paying of a teacher in the Sunday school a salary. When it gets to that, that exchange ought to offer so much per Sunday per scholar. Some people are too smart.

A few bright days last week and our new dress went together. The weather was a little freezing cold, but it didn't matter with the dress—as it is pewter and copper-mixed—and keeps out the cold.

Our Bro. Joe Howard is a hustler and a right royal fellow to meet up with. Try him and see. Twenty or twenty-five new names at Clayton and Eufaula," he writes. "Let the good work go on, brethren, and help our Joe" when he comes around.

Willie H. Kelly: I want to say to the different Ladies Societies, to have patience. I shall answer all the letters some time in February. Also ask to have a statement that I had been only four years in China, corrected. I went out in 1894.

Miss Willie Kelly will visit the following places on the dates named: Evergreen, Wednesday, Feb. 6th; Brewton, Thursday, Feb. 7th; Greenville, Saturday and Sunday, Feb. 9th and 10th. Other places will be given next week.

Mrs. J. P. Spler, Furman, Jan. 22: Enclosed please find \$3.00 to pay my last year's subscription and to renew for this year. You could not punish me more than by stopping the paper when the time expires. That would be sure to remind me of my neglect and make me more prompt in paying.

President R. G. Patrick, of the Judson, passed through Montgomery last Monday on his way from Troy. He reports a good day there. The church will do a good part by the new building. The Doctor says the churches and brethren are giving him encouragement and support.

Prof. J. A. Liner, of Evergreen, dropped in to see us Monday. He reports school matters as good, and his school as moving along nicely. Liner is a 100-cent-on-the-dollar sort of fellow. These are the sort that Bro. Crumpton calls the Regulars.

Jno. W. Stewart: A word about subscriptions. It will be well if the brethren will send the amounts in now. We shall want them soon, and it will be easier for you to raise money now than it will after spring is on. Already some material has been put on the ground. Let's have the funds, brethren.

J. Black, Brundidge: The ALABAMA BAPTIST has been a great help to me. I believe it ought to be in the home of every Baptist family in the State. I cannot help from thinking of the man who, looking up through the darkness, said, "O God, take my hand; it is so dark." God grant that we may all be able this year to say, "Dear Lord, take me and all that I have and use me for thy glory."

The writers of news of some of our State exchanges had better be a little careful. Snake stories are a little early, but the Spot Cash (Dadeville) reporter finds that a neighbor's old Brahma is laying eggs that weigh a quarter of a pound each. Those scales must be just a little too eager to come down.

Rev. W. B. Crumpton has been at the bedside of his cousin, Rev. B. H. Crumpton, of Evergreen, for several days. He hopes that the danger has passed, but says he is in a critical condition yet. Brother Crumpton has been one of the most useful men in South Alabama, and we trust that the Lord will spare his valuable life.

We publish today the program Bro. Crumpton has prepared for the 5th Sunday meetings. Also the speech he says he would make if he was pastor of the church where the meeting was to be held. We are just that much dependent upon the pastor, and a speech like that will have its effect upon the members if made in the proper spirit.

From the papers we notice that Rev. W. Y. Quisenberry is doing earnest work in North Alabama. The last issue of the Limestone Democrat (Athens) says: "Rev. W. Y. Quisenberry will preach at the Pythian Hall next Monday afternoon at 4 p. m., on 'World-wide Missions.' He will also preach in the evening of the same day at 7:15 o'clock."

There are other applications of lynch law than those where the physical man is killed without proper trial. There is much of it in the social life, where character is dealt with much in the same way. Many fair names are lynched without any application of the principles of justice or fair dealing. Have you not seen some of these mobs, companies of men and women lynching the good names of others?—Wesleyan Christian Advocate.

D. P. Bentley, Fayetteville, Jan. 28: Saturday and Sunday were great days with us at Fayetteville. We raised more than three hundred dollars on our "preacher's house" debt and expenses. It would have done you good to have seen the cash paid in. When our people are marshalled they do things in a business way. The new dress of the BAPTIST is beautiful, and when it is enlarged may its support be much more enlarged.

"I abhor the sale of whisky without police restrictions," writes a correspondent of the Hayneville Examiner, "and it is an enigma to me how good men can advocate and uphold it, if it does fill the coffers of the county treasury. It savors too much of the sale of 'Peace and good order,' the highest principles of government and society. Tax our property, if you please, and protect our wives and children from the baneful results of the bar-room."

A correspondent at Hiram writing to the Russell Register (Seale) says: "Services were held at the Baptist church here Saturday and Sunday. Some very able and impressive sermons were preached by Bros. Howard of Columbus, and Williams of Girard. Rev. J. Henry Bush, of this place, was ordained to the ministry Sunday, Bro. Williams preaching the ordination sermon. A more impressive sermon is seldom heard. Large congregations attended each service."

Prof. F. M. Roof, President of Howard College, and the faculty of that institution have sent to their fellow teachers and the county and city Superintendents of Education throughout Alabama a circular letter asking their earnest support of the anti-cigarette bill now in the hands of a committee of the State Senate. The letter is an appeal for the educators of the State to bring pressure to bear to have the bill enacted into a law for the purpose of especially suppressing cigarette smoking among school boys.—Correspondent, Montgomery Advertiser.

W. J. Nash, Oneonta: On my first round I found three of my churches in a thriving condition, with evergreen Sunday schools. But our work does not seem to be in such thriving condition here at Oneonta. We have no Sunday school, no regular prayer-meeting, yet this valley is largely Baptist in sentiment. We are at work here under adverse circumstances. We expect to organize a B. Y. P. U. here the 4th Sunday in this month, also a Sunday school in the near future.

The Montgomery Advertiser has issued a 450 page Almanac and Reference Book for the remarkably low price of 25 cents. It is just what is needed on the business man's desk. It will save the walking and worry of many a mile and many an hour. It has about all the information you need of Alabama condensed and put right before you. After memorizing the first 60 pages you will be the best posted man or woman in Alabama; and if not satisfied with that, there are 390 pages more. If you want to be a bright and shining light, learn it all. It will pay you.

L. M. Bradley, Greenville, Jan. 24: I am greatly encouraged in my work. Our Sunday school is in fine working order. Our ladies, some of the best in the world, are hard at work. Our deacons are making a strong effort to get the entire church to a more liberal and systematic giving. A large Sunbeam society has just been organized, and is doing good work already. My congregations were never better. It was said lately in conference, that our church is in better condition financially than it has been in ten years.

Jno. W. Stewart, Evergreen: The elegant piano given our children by Mrs. Rushin, just before she passed away, came last week, just before I left, and was placed in the Home, but was not to be opened till after I returned today. Tonight all the children gathered round, and the piano was opened, and while "Minnie" led, all the children joined in singing "Blessed Assurance"—the song that Mrs. Rushin sang just before she died. Then, with the humblest gratitude and the deepest emotions, all bowed for prayer, after which "Praise God" was sung. I believe the piano will be a great blessing to our children. We have had a little boy quite sick with pneumonia, but he is now much better.

Sallie Stamps, Evergreen, Jan. 21: How I wish you might have been with us here at our Home tonight to worship our Father. We opened our new piano, given us by Mrs. Rushin. The children, of course, knew where it came from; but when Mr. Stewart, in a few impressive words, explained all about our piano, there was scarcely a dry eye among the children. We have two little girls who came to us from Tallassee in October. They came to me and put their dear little arms around my neck, and with tears running down their cheeks, and amidst sobs, said: "Miss Sallie, Mrs. Rushin was our best friend in Tallassee after mama died." I don't know what it is to give up loved ones, for my own mother died twenty long years ago, before I knew what I was loving, and how my heart has longed for her. May God bless and protect you. The first thing sung tonight was "Blessed Assurance," and then "Praise God from Whom all Blessings Flow."

P. F. Parker, Isom: Please allow me space for the following: I find in the minutes of the Marshall Association the following in the report on publications: "We recommend such papers as the ALABAMA BAPTIST, Baptist Flag, Standard, American Baptist, and Christian Index." The members of our church, being acquainted with all the papers recommended, except the Baptist Flag, I thought I would introduce it among them, and wrote for sample copies, but found that it was fighting just what all the others were advocating. Trying to carry out the intent of that report is like trying to ride two horses that are going in opposite directions. I, for one, favor co-operation in our efforts to spread the gospel, as the "King's business requires haste," but after reading one copy of the Baptist Flag I was convinced that it was no friend of co-operation in securing the evangelization of the world. I hope that the adoption of the above report was only an oversight, and not intended as an entering wedge of disintegration.

H. G. D., Sylacauga, Jan. 20: Our church begins the new year with bright prospects. Bro. A. E. Burns, our pastor, whom we located in our pastorate last fall, gives us half of his time, preaching on the 1st and 3d Sundays in each month. His sermons are helpful, full of Gospel truth and Bible teaching; congregations large, attentive and appreciative; church growth steady. Useful, working members are received at nearly every service—the young members taking the lead. Our Sunday school, with Bro. W. O. Peace, Superinten-



dent, and our B. Y. P. U., with Bro. Walter O'Hara, President, are aiding the Baptist cause in all the departments of church work, sowing seeds that will yield an abundant harvest early in the new century that is so auspicious for Christian workers. The Ladies' Mission and Aid Society, just organized with Sister A. G. Seay, President, promises to be a power for good. Bro. Crumpton will know something of the work these faithful sisters accomplish during 1901.

Greenville: The promiscuous church entertainment (for benefit of pastor's salary, etc.) should not be tolerated; however, for an occasional evening's enjoyment, and to add to a fund for "new seats," or some other like object, the so-called church entertainment, we think, is permissible. "Who does not like to laugh?" Be he saint or sinner. On the evening of the 25th the "Old Maids' Convention" was held here for the first time, the most successful church entertainment, perhaps, ever given in Greenville, and 90 "New Maid" dollars were added to the fund for "new seats." A feature of interest and value to the convention, and an important contribution to the pleasure of the evening, was the "authentic material" (old bachelors) which the old maids had collected and placed on reserved seats. Enthusiasm was sustained throughout the convention, and it was delightful to see the audience surprised into peal after peal of laughter and applause from beginning to end of the programme.

From one of the best of brethren and one of the best friends the paper has ever had, comes the following from Asheville: "I have been a subscriber to the paper from the beginning, and am well pleased with it, and hope to be able to take and pay for it as long as I live; however, if I get behind, send me a reminder and I will try to respond. The Asheville church has as pastor Bro. John A. Glenn; he is one of our best preachers and most acceptable ministers, and is best liked and appreciated where he is best known. He knows our faults and infirmities and knows how to bear with us. With the exception of some two years he has been pastor of the Asheville church for many long years. The church is moving on in a quiet way, and we have reason to believe this will be one of the best years in its history. This is one of the oldest church organizations in this part of the State. We have a good live Sunday school. Supt. James A. Embry is an efficient officer. John R. Teague is the assistant superintendent and is always on hand; he is a nephew of the venerable E. B. Teague. The school is growing and prospering."

#### BIRMINGHAM CHURCHES.

Second church—Pastor Roden preached at 11 a. m., and Bro. J. Y. Radford at night. Bro. Radford goes to the Seminary at Louisville. Morning congregation good; at night house well filled.

East Lake—A good day and good congregations. Pastor preached. Morning subject: "Healing of the Paralytic." A double blessing and a double motive. Two additions. The evening hour given to children. A good offering for the Orphans Home.

Woodlawn—Pastor Blackwelder preached at both hours. Morning subject: "Prologue to John's Gospel." Evening: "Tears of Jesus." Good services.

Sam Cartledge, gambler, who was out on parole of the Governor, after engaging in the robbery in Montgomery recently, has been returned to the penitentiary.

**YOU can buy a chimney to fit your lamp that will last till some accident happens to it.**

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. You don't believe it—they may be better for him; he may like the breaking.

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

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#### MISSIONARY RECEPTION.

A beautiful and unprecedented occasion was the informal reception tendered Miss Willie H. Kelly, Dr. T. W. Ayers and the members of the Central Committee.

The lovely home of Dr. and Mrs. C. A. Stakely presented a scene of artistic beauty in its draperies of southern smilax, adornment of Chinese lilies, and illumination from candelabra indicating the years of the existence of the Woman's Missionary Society, under whose auspices the reception was given, strains of sweetest music completing the effective harmony.

Many guests gave their bright presence, representing the women of the Baptist churches and congregations of the city with their pastors and wives. Rev. and Mrs. W. D. Gay, Dr. and Mrs. H. W. Provence, Rev. J. F. Gable, Rev. and Mrs. W. J. Elliott, Rev. and Mrs. A. F. Dix, Rev. W. B. Crumpton, Mrs. C. A. Stakely, President Southern Baptist Woman's Missionary Union; Miss W. H. Kelly, missionary from Shanghai, China; Dr. T. W. Ayers, missionary to Hwang Hien, China; Mrs. L. F. Stratton, Birmingham, President Central Committee of Woman's Work in Alabama; Mrs. F. I. Harris, Leader of Babies' Branch of Central Committee; and Mrs. S. A. Smith, Association Vice-President of Woman's Work, comprised the receiving party, with Rev. C. A. Stakely, D. D., Mrs. E. L. Stakely and Mrs. J. G. Cowan.

The entertaining party represented the officers of the women's societies of the church. Mrs. T. W. Hannon, Mrs. J. C. Stratford and Mrs. J. L. Holloway assisted Mrs. C. A. Stakely, and Mrs. M. S. Scott, Mrs. J. B. Shelton, and Mrs. Margaret Figh assisted Dr. Stakely in the reception rooms. In the dining room, at a table adorned with pink candles in silver candelabra, pink carnations and violets, Mrs. J. L. Cobbs presided, and the dainty refreshments were served by Mrs. E. W. Gay, Mrs. G. G. Miles, Mrs. H. W. Parrish, Miss L. G. Wright, Mrs. J. M. Savage, and Misses Stakely.

Mrs. Stakely, who in her exalted position, has won all hearts to her in Christian love and confidence, was a very gracious hostess. Miss Kelly, in her Chinese costume, her saintly face illumined with the peace of joy, emanating from a soul completely consecrated to her work for Christ, gladdened each and every guest who thronged to hear the fitting words that she happily spoke to the Christian workers who met and greeted her. Dr. T. W. Ayers, a man of striking personality and charm of manner, cordially received those who came to do him honor, impressing them with the intensity of purpose and capability of performance, which will characterize the grand and powerful work he will perform in China, as a medical missionary. Mrs. F. I. Harris, who has ever been a tower of strength and usefulness in all branches of church work since her connection with it, was charmingly attractive to all the friends, who tenderly cherish her. Mrs. S. A. Smith, of Prattville, a noble woman, embodying indefatigable energy, executive ability and gentle personality, gave the charm of her presence. As a pronounced benediction upon the occasion, was given the gracious presence of the beloved and honored President of Woman's Work in Alabama, Mrs. L. F. Stratton, of Birmingham.

The distinguished and cherished Vice-Pres. of Woman's Missionary Society, Mrs. J. C. Stratford, met and greeted the many guests who had responded to her kind invitation, extended through the Secretary and Chairman, Mrs. T. W. Hannon.

Dr. Stakely, in a characteristic and courteous manner, cordially welcomed the guests and presented them to his venerable and revered mother, and lovely, attractive aunt, Mrs. J. G. Cowan.

The charming women who dispensed such beautiful hospitality contributed largely to the enjoyment and felicitation of this meeting and mingling of consecrated missionaries and workers.

Jefferson county has a deficit of \$65,000, which was the result of the lowering of the tax rate, the premature retirement of \$25,000 of county bonds and other things.

**Have You Eaten Too Much? Take Horsford's Acid Phosphate.**

If your dinner distresses you, half a teaspoon in half a glass of water gives quick relief.

The gambler is a blight and a curse to any community, and all good citizens should unite to make him go.—Tuskegee News.

Either that, or teach him by a healthy public sentiment and a rigid enforcement of the law that he must follow an honest business.

He who cannot bless the waves that beat him homeward must have little longing for home.—Ram's Horn.

#### PLEASE, BRETHREN.

I need to complete my file the following: Antioch, Big Bear Creek, Bessemer, Cherokee County, Cedar Creek, Cherokee, Clay, Cleburne, Clear Creek, Conecuh, Geneva, Missionary Harmony, Macedonia, Mt. Moriah, Mud Creek, Mt. Carmel, Randolph County, Sardis, Southeastern, Sipsey, Warrior River, Yellow Creek, Weogufka.

Will the brethren help me at once to get all these as soon as printed?

W. B. CRUMPTON.  
Montgomery, Ala. tf

#### FOR OVER FIFTY YEARS

Mrs. WISLOW'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 Diarrhea. Twenty-five cents a bottle.

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

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

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

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

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

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

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

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

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And Other Itching Burning Scaly Eruptions with Loss of Hair

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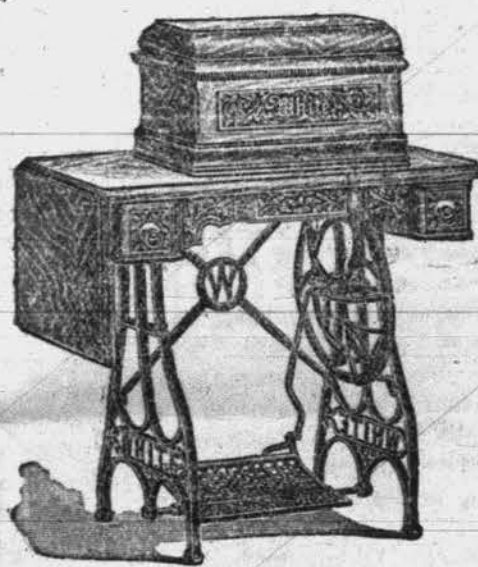
Bathe the affected parts with Hot Water and Cuticura Soap (25c.), to cleanse the surface of crusts and scales and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment (50c.) freely, to allay itching, irritation and inflammation and soothe and heal, and, lastly, take Cuticura Resolvent (50c.) to cool and cleanse the blood. A single set (price, \$1.25) is often sufficient to cure the most torturing, disfiguring and humiliating skin, scalp and blood humors, with loss of hair, when all else fails.

This sweet and wholesome treatment affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning, and scaly humors of the skin, scalp, and blood, and points to a speedy, permanent, and economical cure when other remedies fail.

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of the scalp, as in scald head; the facial disfigurement, as in pimples and ringworm; the awful suffering of infants and the anxiety of worn-out parents, as in milk crust, tetter, and salt rheum—all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura remedies are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy, have made them the standard skin cures and humor remedies of the civilized world.

#### Millions of Women Use Cuticura Soap

Assisted by CUTICURA OINTMENT, for beautifying the skin, for the stopping of falling hair, for softening and whitening red, rough hands, for baby rashes and itching, in the form of baths for annoying irritations, for too free or offensive perspiration, for the form of washes for ulcerative weaknesses, for many sanative antiseptic purposes, and for all the purposes of the toilet, bath and nursery, CUTICURA SOAP combines in ONE SOAP at ONE PRICE, viz., 25 CENTS, the BEST skin and complexion soap and the BEST toilet and baby soap in the world.



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For the Alabama Baptist.

## GREAT "NEW CENTURY MEETINGS."

L. O. DAWSON.

Perhaps I ought to tell you of about a half dozen of the most gracious meetings our church has ever enjoyed. We had determined that so far as Tuscaloosa was concerned, the "New Century Movement" should not be a failure. Being unable to get other help, the pastor called in the Lord to assist him. It was a mistake of which we are ashamed that he was not the first to whom application was made.

We proposed to have one service with a new century topic for several Sabbaths in succession.

One Sunday morning was given to a discussion of "What the Lord did through the Baptists while they were in jail." The next Sunday's service centered around a discussion of "What the Lord has accomplished through the Baptists since they were turned out of jail." Then we had another Sunday given to "Clearing the deck for action in the 20th Century." At this service our people determined that at midnight on Dec. 31, our church should "owe no man anything except to love him." We raised money to pay for extensive repairs, for the balance due on our Southside chapel lots and for every cent due anybody for any purpose whatever. It made Christmas presents scarce in this town; the people gave until they felt it, but they were the happiest folks you ever saw. It all amounted to \$1,100.

The Sabbath following the discussion turned on "The spirit with which to enter the 20th Century." The Lord swept us through and through that day, and we decided that a conquering church must win its victories on its knees. We wanted to enter the new era as a praying people. The next Sabbath was given to topics relating to the "Young people in the new century." In a peculiar sense this is to be their century, the time of their activities.

Meantime plans for reorganization have been formed, and at almost every night service there were conversions and baptisms.

At the final meeting on Dec. 31, at 11 o'clock at night the house was full of praying people. It is our custom never to have a meeting without opening the door of the church, and so when the midnight prayer was ended and the pastor gave the usual invitation to any desiring membership with the church, the beloved son of one of our deacons who is now in heaven came forward and gave himself to the Lord and the church. It was a fitting act on his part to spend the first few moments of the 20th century in confessing his love for the God of all centuries. It was a blessed privilege granted of the Lord to the church that her first official act in the new day should be the taking to her bosom the manly boy of 14 years. It was not premeditated or prearranged by anyone. It merely came as a fitting climax to a most remarkable series of meetings, each of which marked the rising tide of spiritual life among the people.

May the Lord be thanked for this gracious outpouring of His Spirit, that has left us with a new purpose and added strength for service in the future.

The new century meetings were not a failure in Tuscaloosa.

## HOME MISSIONS.

F. H. KERFOOT, CORRESPONDING SECRETARY.

Will the pastors and brethren and sisters please allow me to call their attention to the fact that, at its last meeting at Hot Springs, Arkansas, the Southern Baptist Convention passed a resolution asking the Baptists of the South to practically double their contributions this year to Home Missions. It is hard for those who are able to contribute most of the money to the cause of missions to realize the great need that exists for building up the cause of Christ in the bounds of the Southern Baptist Convention. I shall be glad to furnish any pastor or any members of our churches with abundance of literature to show the great need and the open door which God has set before us in this Home Mission work. Any one who will drop me a postal will receive by return mail ample information on the subject, which will enable you to prepare very easily an

address to your people. I am perfectly sure, brethren and sisters, that there is no place on all this earth which can possibly yield such quick and such large returns to the Kingdom of Jesus Christ for money invested in missions as this Southland of ours. The increase in wealth in the South in the last ten years has been simply marvellous. In the next ten years it will be still more marvellous. If we can only take possession of this Southland of ours for Christ, and plant Baptist churches all over it, and, in the meantime, be training our people to give for the spread of the kingdom of Christ, there will, in a few years, be ample money for almost every good object. I beg you, in the name of the Lord Jesus, to lay this subject of Home missions upon your hearts, and, between now and the last of April to do the very best that you can, yourself personally, and in your church, for this great cause. From May to December 31st of the last Conventional year, your State contributed \$1,790.61. During this Conventional year, for the corresponding period, it has contributed \$2490.74. It will take earnest and conscientious and faithful giving and praying and work to bring up the contributions of your State to anything like what has been specially asked by the Southern Baptist Convention for this cause. May the Lord bless you, and help you, each one, to do your full duty.

For the Alabama Baptist.

## GREATER MINISTERIAL ACTIVITY.

A. B. CAMPBELL.

This subject certainly admits of free discussion, and none are so ready to give it an approving consideration as true ministers themselves. By the help of divine grace we can be reconciled to enforced silence, but that is only saying we can do all things through Christ, which strengtheneth us. We esteem it an unspeakable privilege to preach the gospel to our fellowmen. Some of our number are largely deprived of the liberty they covet, but there is not one of them, I dare say, who would not serve in the ministry for a spall salary, all things considered, than in any other calling known to men. Their labor in the secular sphere for no other reason than that they do not believe the Lord would have them sacrifice the welfare of their families to such an extent as would be necessary in order to indulge their own inclinations.

But the churches need such an awakening as God is not pleased to accomplish save through the living ministry. The world also needs our services. We, in our own hearts and minds, need the invigoration that is sure to come through the increased meditation, heart-searching, prayer, preaching and intercourse with one another and the brethren, we will meet in our journeyings, two and two, through our respective Associations. I repeat: we preachers need the tonic effect of this kind of work.

We will likely meet scant encouragement at the outset. If the congregations are small, let us not complain to them of the negligence of the absentees, but let us give them the best gospel sermons we are able to preach, and in the best, most cheering mood we can obtain from the Fountain of supplies. Let us not forget to hold religious conversation with members of families that shall entertain us in their homes, and let us pray God to reward them richly in their hospitality to his servants. If we are not permitted to see any beneficial results from our work, we should still believe with all our hearts that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In the ministry, if nowhere else in the world, "the God-sent man never fails." Going forth at the bidding of our King, we have his guidance and the co-operation of his almighty hand, and can never be vanquished. Why should we not by faith rejoice amid the work in the success we are every moment achieving, and not wait till we see the fruits displayed openly in the sight of men and angels on that great day?

For the Alabama Baptist.

## LIST APPEAL.

Please accept my thanks for helping me to carry to its near completion a long cherished plan. You have kindly published all the matter sent to the paper looking towards the purchase of a type-writer for our worthy secretary, Mrs. Malone.

I had hoped to get \$75.00 for this object, for it will take that much to buy a good machine. Now I want to thank again all those who have so kindly contributed, and any others who may wish to give. The names of those who have contributed are given here. And any others, till February, the first, will be published. After that I will turn over all the money that I have to Mrs. Malone, and will ask that no more be sent to me. But if any will give in the future, let them send it direct to Mrs. D. M. Malone, East Lake, Ala. I wish also to say all that has been given was not sent to me—some was sent to Mrs. G. M. Morrow, of Birmingham, and some to Mrs. Malone at East Lake. But all is reported in this list:

President Roof	\$ 50
Mrs. A. M. Hart, Livingston	10 00
Lowndesboro, L. A. S.	1 00
Avondale, L. A. S.	2 00
Prattville, L. A. S.	1 00
Opelika, L. A. S.	5 00
Seale, L. A. S.	1 00
Mrs. Davis, Columbia	5 00
Livingston, L. A. S.	2 00
Cuba, L. A. S.	80
Newberne, L. A. S.	2 00
East Lake, L. A. S.	5 00
Rev. J. V. Dickinson, Pratt City	1 00
Rev. J. W. Sandlin, McKinley	1 00
Gadsden, L. M. S.	2 00
Mrs. G. R. Farnham, Evergreen	1 00
LaFayette, L. A. S.	1 00
Mrs. C. N. Brazee, Calera	50
Miss Lida Robertson, Mobile	1 00
Scottsboro, L. A. S.	1 00
Miss Lida Mitchell, Valley Creek	50
Oswichee, L. M. S.	2 00
Second Baptist church, Selma	1 00
Mrs. S. K. Ciley, Lowndesboro	1 00
Rev. L. C. Kelley, East Lake	1 00
Furman, L. M. & A. S.	1 05
Valley Creek, Sunday school	3 25
Rev. J. W. Willis, Ensley	1 00
Jacksonville, Young L. S.	1 00
First Church, Selma, L. A. S.	2 00
Miss Mary Fay, Sumtersville	1 00
Grove Hill, L. A. S.	1 00
Alabama Baptist	1 40
	\$60 00

Mrs. R. M. HUSTER.

Avondale, Jan. 11th.

## Plant System.

Florida to Cuba.

Schedule in effect October 1, 1900.

No. 86	No. 70	No. 50	STATIONS	No. 35	No. 85
8:00 am	12:45 pm	2:45 pm	Montgomery	8:15 am	9:25 pm
10:00 am	1:45 pm	4:45 pm	Trion	9:30 am	7:42 pm
12:00 pm	3:45 pm	6:45 pm	Ozark	10:00 am	6:17 pm
2:00 pm	5:45 pm	8:45 pm	Pinckard	10:30 am	5:45 pm
4:00 pm	7:45 pm	10:45 pm	Dothan	11:00 am	5:16 pm
6:00 pm	9:45 pm	12:45 pm	Bainbridge	11:30 am	4:45 pm
8:00 pm	11:45 pm	2:45 am	Thomasville	12:00 pm	4:15 pm
10:00 pm	1:45 am	4:45 am	Thomasville	12:30 pm	3:30 pm
12:00 am	3:45 am	6:45 am	Quincy	1:00 pm	3:00 pm
2:00 am	5:45 am	8:45 am	Valdosta	1:30 pm	2:30 pm
4:00 am	7:45 am	10:45 am	Waycross	2:00 pm	2:00 pm
6:00 am	9:45 am	12:45 pm	Jacksonville	2:30 pm	1:30 pm
8:00 am	11:45 am	2:45 pm	Jacksonville	3:00 pm	1:00 pm
10:00 am	1:45 pm	4:45 pm	Sanford	3:30 pm	12:30 pm
12:00 pm	3:45 pm	6:45 pm	Titusville	4:00 pm	12:00 pm
2:00 pm	5:45 pm	8:45 pm	Tampa	4:30 pm	11:30 am
4:00 pm	7:45 pm	10:45 pm	Port Tampa	5:00 pm	11:00 am
6:00 pm	9:45 pm	12:45 pm	Waycross	5:30 pm	10:30 am
8:00 pm	11:45 pm	2:45 am	Savannah	6:00 pm	10:00 am
10:00 pm	1:45 am	4:45 am	Charleston	6:30 pm	9:30 am
12:00 am	3:45 am	6:45 am	Waverly	7:00 pm	9:00 am
2:00 am	5:45 am	8:45 am	Bonawick	7:30 pm	8:30 am
4:00 am	7:45 am	10:45 am	Jacksonville	8:00 pm	8:00 am
6:00 am	9:45 am	12:45 pm	Palatka	8:30 pm	7:30 am
8:00 am	11:45 am	2:45 pm	Grosville	9:00 pm	7:00 am
10:00 am	1:45 pm	4:45 pm	Ocala	9:30 pm	6:30 am
12:00 pm	3:45 pm	6:45 pm	Tampa	10:00 pm	6:00 am
2:00 pm	5:45 pm	8:45 pm	Port Tampa	10:30 pm	5:30 am
4:00 pm	7:45 pm	10:45 pm	St. Petersburg	11:00 pm	5:00 am
6:00 pm	9:45 pm	12:45 pm	Dupont	11:30 pm	4:30 am
8:00 pm	11:45 pm	2:45 am	Live Oak	12:00 am	4:00 am
10:00 pm	1:45 am	4:45 am	Achen	12:30 am	3:30 am
12:00 am	3:45 am	6:45 am	Tampa	1:00 am	3:00 am

Train 62 leaves Montgomery 3 p. m., arrives Laverne 6:45 p. m., leaves Laverne 7:00 a. m., arrives Montgomery 9:30 a. m.

## THREE SHIPS A WEEK TO CUBA

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Note this Schedule. In Effect December 23, 1900.

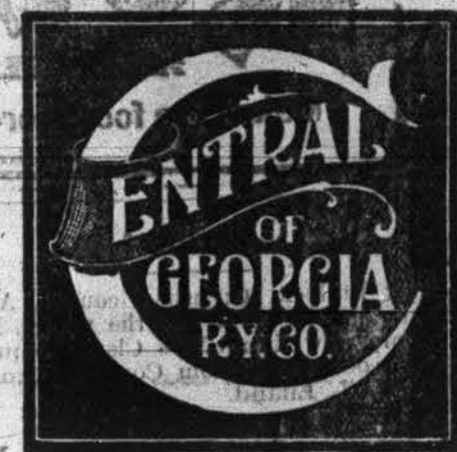
No. 4	No. 4
Lv. Montgomery	8:25 am
Ar. Tuscaloosa	12:18 pm
Ar. Tupelo	6:13 pm
Ar. Memphis	7:40 am
Ar. Hot Springs	5:30 pm
Ar. Jackson, Tenn.	9:20 pm
Ar. Cairo	1:36 am
Ar. Chicago	8:06 am
Ar. Kansas City	8:25 pm
Ar. Omaha	8:30 pm
Ar. St. Paul	6:15 am
Ar. Denver	7:45 am
Ar. San Francisco	6:30 pm

Through train No. 3 arrives at Montgomery at 7:30 p. m. For tickets, call upon S. T. Surratt, Ticket Agent, Union Depot, Montgomery, Ala. For further information, call upon R. W. Smith, Passenger Agt., or J. N. Combs, Southern Eastern Passenger Agent, No. 2 Commerce St., Montgomery, Ala.

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## Marriages.

At Bullock, Crenshaw county, Ala., January 20, 1901, by the writer, Mr. Henry Rowell and Miss Clara Colquitt, the groom being from Covington county.—C. L. Elland.

Near Brantley, January 20, 1901, Mr. M. R. Gilchrist and Miss Minnie Ellis, the writer officiating.—C. L. Elland.

At Free Springs church, January 24, 1901, the writer officiating, Mr. George Moore and Miss Nannie Curry; Mr. Sam Curry and Miss Rufe Jackson. These are deserving young people, and have our best wishes.—I. Windsor.

## OBITUARIES.

On the 23d day of November, 1901, the Lord called the spirit of sister Sallie Page to her home of rest. Sister Page was born February 1817, and joined the Baptist church at the age of seventeen, and though she lived a long life she was a consistent Christian. She was buried near her home by the side of her husband. The writer conducted the funeral service. She leaves two sons and a host of relatives to mourn her loss, but their loss is her eternal gain. Sleep on, dear sister, sleep on; God called thee home. He knew it was best. A FRIEND.

Mrs. T. E. Williams, nee Elizabeth M. Rives, youngest daughter of Green Rives, deceased, was born at Collingdale, Ala., Sept. 18th, 1839. She joined the Baptist church at the age of fourteen, and was educated at the judson. She was married September 16th, 1858, in Pleasant Hill Baptist church, with which church she connected herself soon after marriage, and of which she was a member at the time of her death. December 6th, 1900. Sweet and gentle was she, and how full of grace, and all the charms of the highest type of pure Christian womanhood. A faithful wife, a loving mother, an unflinching follower of the Good Shepherd! HER PASTOR.

John Henry Creel was born Dec. 29, 1879. Professed faith in Christ and joined New Bethel Baptist church, Jefferson county, Ala., July, 1896. He was baptized by Rev. W. J. Lee. He was married to Miss Gillie Huckabee, Dec. 27, 1900, and died January 14, 1901, aged 21 years and 15 days, having been married only eighteen short days. He was a model young man, an ardent church member, and was greatly beloved in his community. His death was that of a triumphant Christian. He bade his friends and loved ones adieu, and asked them to meet him in the saints' eternal rest. We weep not for him as those who have no hope. We commit the bereaved ones to the care of Him who cares for them. J. G. LOWREY.

MRS. D. C. ROBINETT.

Sister Carrie Stewart Robinett was born October 29, 1864. She was married to Rev. D. C. Robinett January 26th, 1878; baptized by Rev. W. S. Griffin into the fellowship of Olathe Baptist church, August, 1881. She departed this life January 16th, 1901, at her home in Anniston, Ala.

Sister Robinett was the mother of ten children, three of whom have passed away in the past ten months. She was an excellent wife, a kind neighbor, devoted mother, and an earnest Christian. Surely a great host of sorrow has visited this family. "She is not dead, but sleepeth." A. A. HETTO.

RIORDAN.

Sister Rena L. Riordan was born July 3, 1869, and died at her home in Dawson, Ga., January 13, 1901. She was a daughter of Bro. W. C. Blaine, D. D., of Lafayette, Ala., and wife of Bro. W. E. Riordan, of Dawson, Ga. She united with the Baptist church at Lafayette, Ala., when about fifteen years of age. She was a faithful and zealous worker for her Master's cause. She loved Him, had an abiding faith in Him, and enjoyed the sweet peace—the gift of God's love—while on earth, and now knows the fullness of the sweetness and glory of her Redeemer in heaven with Him. H. L. CRUMBLEY.

Mrs. AND MRS. J. EWEL BORDERS.

Died, at Clayton, Ala., January 13, 1901, Mrs. J. Ewel Borders.

Died, at Clayton, Ala., January 14, 1901, Mr. J. Ewel Borders.

The two were carried to the church together, buried together, and in one common grave they sleep. The old family Bible the following record is found: "J. E. Borders was born near Athens, Ga., December 6th, 1821. M. J. Borders was born in Harris county, Ga., July 17th, 1825." James Ewel Borders and Martha Jane Roberts were married on the 24th day of October, 1846.

They lived at Leesburg, Fla., until recently, when they came to make Clayton their home during the remainder of their lives. They have been devoted Christians, punctual to attend their church, and liberal in their gifts. During the 56 years of their married life they had regularly their family prayer.

In this worship all these days one New Testament has served them. Bro. Borders united with the church when he was 19 years old. After four years he was made a deacon, and served his church in this capacity until his death—fifty-six years a deacon. During his last illness, beautiful, touching and inspiring were his prayers for the growth in grace of Christians, and for the bringing in of souls into the kingdom of Christ. J. J. HAGOOD.

REV. W. J. HATCHER.

Bro. Hatcher died on the 16th inst., at Pinkard, at the age of 67 years. He leaves an afflicted wife and four children. His death was a surprise to his many friends in this part of the State. He was usually so active and vigorous. He moved to Alabama from Georgia about 40 years ago, was originally from Virginia and belonged to the old and distinguished Hatcher family of that State, and possessed many of those distinguishing features of the old stock, which made him one of the strongest men in South Alabama.

Bro. Hatcher began his ministry in time of the war, and was ordained in camps in 1864, the presbytery consisting of Revs. J. A. Brown, J. J. Wright and C. S. Pritchard. After the struggle was over he gave his life to teaching and preaching. He was a staunch Baptist, a strong preacher, and withal one of the strongest men we ever had in South Alabama. His life has not been without reverses. Many days of conflict and nights of sorrow have fallen across his pathway, but our brother is free now from all these. He was a strong, unflinching, unyielding purpose in life, and, without unvarnished name, he left us last night. I have known him for several years. Together we have travelled over many miles of this country, preaching the gospel; but his work is ended and he has gone to his reward. Another of the landmarks has gone. Farewell, dear brother, till we meet again. S. O. Y. RAY.

REV. JNO. H. COLLEY.

A father in Israel has fallen. On the 4th day of December, 1900, Elder John H. Colley peacefully and quietly fell asleep at his residence near David, Ala. This venerable father was born in Upson county, Georgia, March 3, 1819. At the age of 18 years he left his father and came to Chambers county, Ala., where he grew up to manhood, and was married on the 23d day of July, 1840, to Miss Martha Cooper. There was born to them ten children, most of whom, together with the beloved companion of his young manhood, have long ago preceded him to the "home beyond." Only three remain here to mourn his departure—Brother Wm. H. Colley, and Sisters Mary and Lizzie Johnston, together with the companion of his old age.

Brother Colley grew up to manhood and entered upon married life an unconverted and wicked man; illiterate, rough and uncouth in his manner; but through the blessings and mercies of God and the gentle and refining influence of a Christian companion, he was brought to realize his lost and ruined condition and to seek reconciliation with God, which favor he obtained, and immediately united with the Baptist church in Chambers county. He felt impressed to preach almost from the very hour of his baptism, and did begin to exercise in public. Soon afterward he removed to Coosa county and settled on Kowaliga creek, near where Old Harmony church was located, there he became a member of that church more than 50 years ago, and remained in her fellowship to the day of his death. It was this church that discovered his gift, and in October, 1851, granted him license to preach. For several years he struggled hard with his impressions on the one hand and his want of qualifications on the other, being almost entirely illiterate, but finally through close application, and his remarkable zeal and undaunted energy, with the assistance of his wife, he learned to read very well, and with this meagre education got his consent to enter upon the full functions of a gospel minister and on the 28th day of July, 1853, was set apart to that work, the presbytery consisting of Elders Early Greathouse, Joel Nichols and a brother from Georgia, whose name I don't now recall. From that date Brother Colley began to be prominently known all over this section of the country, and for fifty years his name was a household word in many communities. His field of labor was in Coosa, Elmore and Tallapoosa counties, where he was a minister for 63 years. He was for several years Moderator of the Central Association, and through all of its history he had been prompt to attend its sessions and give his counsel and influence to promote the interests of the cause; and just before the last session he expressed a deep anxiety to attend one more session, and that he was permitted to do; and while there

made his last public talk. On the second morning, during the devotional exercises, he was requested to take part, and, being too feeble to stand, he sat on a chair and made his hope, and admonished his brethren to be faithful to the end. At the close of his remarks, the brethren and sisters gave him a spontaneous reception and came forward for the last time to grasp his hand in token of the high esteem in which he was held by all; and as a further token, very many of the brethren and friends dropped a contribution into his hand, after which he led in an earnest prayer, invoking God's blessings on the brethren and the work. Thus ended his public labors, and he retired from the field honored and beloved by all who knew him. His labors have been abundantly blessed of God in the salvation of sinners and building up of the waste places in Zion.

His last illness was of short duration; it came in the form of a stroke of paralysis, and only lasted from Friday until Tuesday night following. But when the summons came he was ready; spoke of his departure without the slightest tremor of emotion. His only regret was leaving his aged companion alone. "He came to his grave in a full age, like as a shock of corn cometh in in his season." The funeral services were held on Thursday at 11 o'clock, a. m., at Old Harmony Cemetery, the writer conducting the church services, and W. L. Johnson, Esq., in charge of the Masonic ceremonies. A large concourse of the friends and relatives followed his remains to their last resting place beside his companion and children that had gone before in the glory world.

Servant of God, well done; Rest from thy loved employ. The battle fought, the victory won—Enter the Master's joy. D. S. MARTIN. Will the Baptist Standard please copy.

RESOLUTIONS OF RESPECT.—J. J. WRIGHT. Whereas, God in his infinite wisdom has removed from us our beloved friend and brother, Deacon J. J. Wright, who departed this life Oct. 21, 1900, and who has been such an earnest member and faithful teacher in our Sunday school, therefore, be it

Resolved, 1st. That the Baptist Sunday school deeply deplores this sad dispensation of Providence in the death of our brother, realizing that we have lost one of our ablest teachers, our church one of its most faithful members and efficient deacons, that his wife and children are made to mourn the loss of an affectionate husband and indulgent father, the town and community one of its best citizens; a man whose heart and hand were ever open and ready to help the needy.

2nd. That we deeply sympathize with the grief-stricken family in their sad bereavement, and commend them to the love and protection of the all-wise Father, who alone is able to heal all wounds and dry all tears, and who has promised to care for the widow and orphan.

3rd. Be it further resolved, That these resolutions be spread on our minutes, a copy sent to the ALABAMA BAPTIST for publication, and a copy sent to the bereaved family.

W. J. NICHOLSON,  
W. R. MARTIN,  
J. S. McMULLEN,  
Committee.

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For biliousness and constipation.  
For indigestion and foul stomach.  
For sick and nervous headaches.  
For palpitation and heart failure take Lemon Elixir.

For sleeplessness and nervous prostration.  
For loss of appetite and debility.  
For fevers, malaria and chills, take Lemon Elixir.

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I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Mozley's Lemon Elixir I can walk half a mile without suffering the least inconvenience.

Mrs. R. H. BLOODWORTH,  
Griffin, Ga.

### At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. McNICHA, Attorney,  
1225 F. Street, Washington, D. C.

### Mozley's Lemon Elixir

W. A. James, Bell Station, Ala., writes: I have suffered greatly from indigestion or dyspepsia, one bottle of Lemon Elixir did me more good than all the medicine I have ever taken.

### Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.  
25¢ at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.  
jan-feb '01

## NOTICE!

At the present session of the General Assembly of Alabama, upon its reconvening, will be introduced a bill to prohibit the sale, giving away, or disposition of malt, vinous, spirituous or intoxicating liquors, east of Lawrence street, within 700 feet of Dexter Avenue Methodist Episcopal Church South, in the city and county of Montgomery, Ala.  
Dec. 31, 1900. 1tf

## MORTGAGE SALE.

Under and by virtue of a power of sale contained in a certain mortgage made by Mitchell McDade to Chas. E. McDade heretofore, I, said Chas. E. McDade, will proceed to sell for cash, at the Artesian Basin, in the city of Montgomery, Ala., on the 19th day of February, A. D. 1901, at 12 o'clock, the following described real estate in the county of Montgomery, Ala., to-wit: 20 acres of land in west half of Section 16, T. 16, R. 23, known as the old Mitchell Plantation, now occupied by Mitchell McDade and known as his place.

CHAS. E. MCDADE, Mortgagee.  
HILL & HILL, Attys for Mortgagee. 4-4t

## CHURCH BELLS

Chimes and Paeis,  
Best Superior Tones and Vols. Get your price.  
McHANE BELL FOUNDRY  
Baltimore, Md.

# Sterling Silver.

To simplify the matter of a selection, we here give a partial list of Sterling Silver Presents, in Boxes, Engraved Free:

UNDER \$5.00.

Sugar Spoon, Preserve Spoon, Jelly Spoon, Olive Spoon, Ice Spoon, Berry Spoon, 6 Tea Spoons, 6 Coffee Spoons, Cold Meat Fork, Salad Fork, Pickle Fork, Lettuce Fork, Sardine Fork, Olive Fork, Butter Knife, 6 Fruit Knives, Gravy Ladle, Cream Ladle, Sugar Tongs, Tomato Server, Bon Bon Dish.

BETWEEN \$5 AND \$8.

12 Coffee Spoons, 6 Orange Spoons, 6 Teaspoons, 6 Dessert Spoons, 6 Berry Forks, 6 Dessert Forks, 6 Oyster Forks, 6 Knives (Pearl Handle), Large Berry Spoon, Large Toast Fork, Large Bon Bon Dish, Large Asparagus Fork, Salt and Pepper Boxes, Pie Knife, Cake Knife, Ice Cream Knife, Saratoga Chip Spoon, Large Ice Spoon.

BETWEEN \$10 AND \$15.

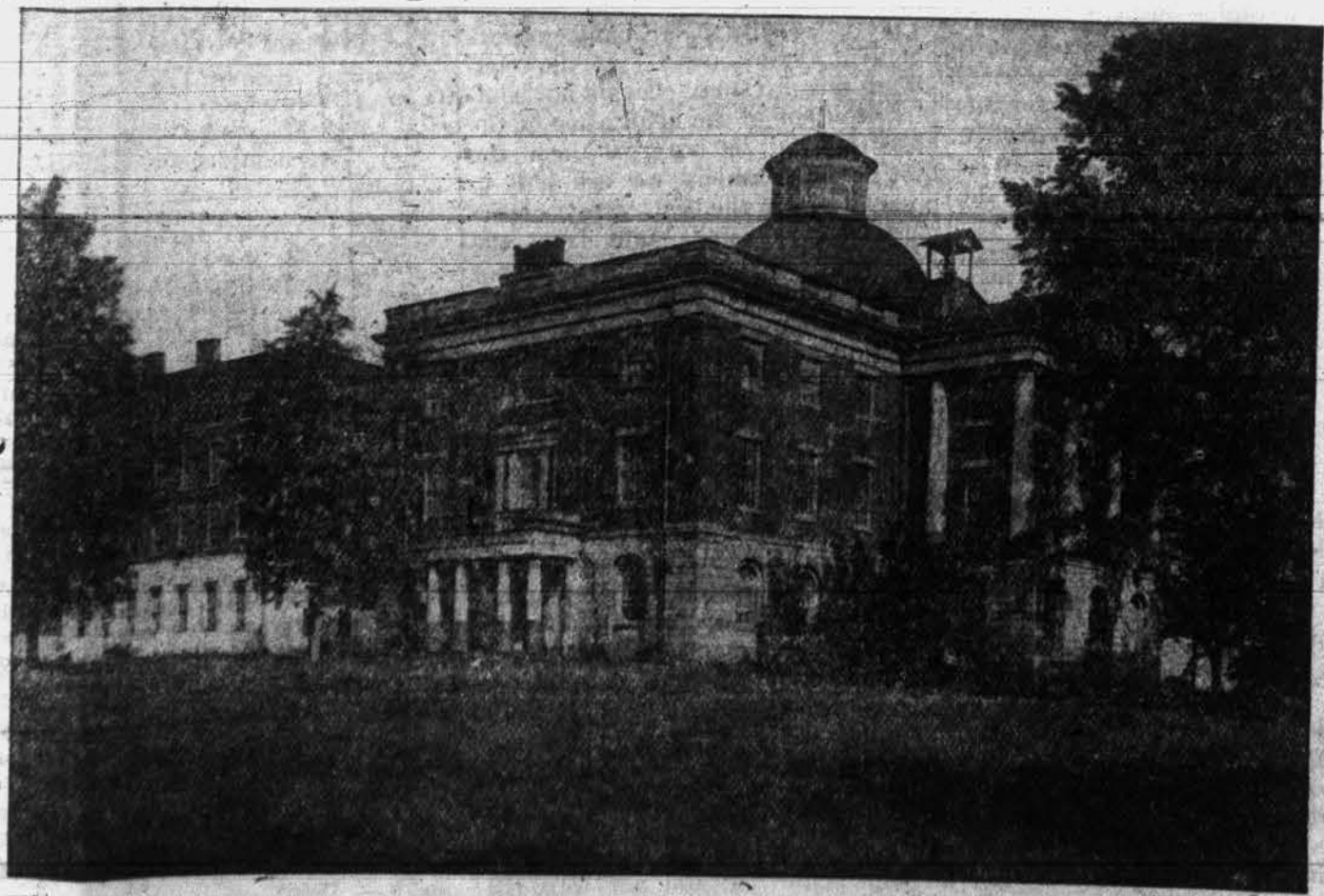
12 Teaspoons, 12 Orange Spoons, 12 Oyster Forks, 12 Lemonade Spoons, 12 Dessert Forks, 12 Dessert Spoons, 12 Ice Cream Spoons, with server, 12 Chocolate Spoons, with muddler, 12 Berry Forks, 6 Table Forks, 6 Table Spoons, 6 Butter Plates, 6 Table Knives, Carving Set, Sugar Dish, Cream Pitcher, Large Olive Dish, Small Berry Bowl, Salad Fork and Spoon, Fish Knife and Fork, Sauce Boat and Tray, Soup Ladle.

CRUTH & SON,  
JEWELERS,  
No 15  
DEXTER AVE.  
MONTGOMERY, ALA.

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Habit Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialty. Book on Home Treatment sent FREE. Address B. M. WOOLLEY, M. D., Atlanta, Ga.

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