

# ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR.

VOL. 28.

MONTGOMERY, ALABAMA, THURSDAY, FEBRUARY 7, 1901.

NUMBER 6.

## NOTES AND COMMENTS.

In a specious article on "The Church and the World" one of our exchanges lays down the strange principle that "It is not in the doing of the thing that there is a deleterious influence, but in the doing of that which has been more or less forbidden." Whatever leads to a distaste for spiritual things is harmful, whether forbidden or not. And there is no question as to the influence of most worldly amusements.

The suggestion made in this article that the churches should modify their attitude toward those things which have been denominated worldly, in order to hold their young people, ignores all the lessons of experience. The churches must stand for the things that help develop Christian character, and oppose whatever has a tendency to chill the ardor of devotion. We shall gain nothing by making concessions to the devil. Too many churches have lost their power in this way already. The apostolic injunction is, "Be not conformed to this world, but be ye transformed by the renewing of your minds." And the church that does this will have a stronger hold on both young and old.

Speaking of the various devices sometimes resorted to for the purpose of drawing a congregation, the Examiner wisely says: "The only attractive power that has never yet failed, and can never fail, is the uplifted Christ. The preachers who today are most faithfully holding up the crucified Lord as the sinner's only hope are those whose ministry is most effective in winning the attention of people and persuading men to be reconciled to God. This is the method prescribed by divine wisdom, and no device of man can improve upon or successfully supercede it."

The Baptist Argus urges those who object to mission boards to cease their opposition and submit to the judgment of their brethren. "But if you cannot get your consent to do this," it adds, "what right have you to affiliate with our associations and conventions? Some things become settled among Baptists. This is one of them." The point is well taken. Those who are continually fighting our organized work have no right to membership in associations formed for the purpose of carrying on that work, and our Texas brethren have done right in sweeping the obstructionists out of the way.

The Cincinnati Chief of Police declares that one of the prolific sources of crime is the custom of pardoning criminals. He says criminals seldom reform, and most of those who are pardoned return to their life of crime. So the granting of pardons increases the number of unrestrained evil-doers who are a menace to society. This view is worth thinking about. The practically unlimited pardoning power of the governor is a serious flaw in our system of government. On what conceivable principle ought any man to have the right to pardon at his pleasure those whom the courts have condemned?

The Journal and Messenger is right in saying that "the difficulty of convicting and punishing criminals is one of the dangers of our government. We have lost the old common-sense, plain view of crime, which rapidly summed up the case and judged that the murderer should be

hanged by authority of the law, and the thief imprisoned. Just now, with the historical sifting of every incident, important or unimportant, we confuse the case with minute details and with sympathy for the criminal. The old idea of right on one side and wrong on the other is lost sight of in the noting of 'degrees' of culpability, until we shade off by degrees to the practical conclusion that nobody ought to be punished."

For the Alabama Baptist.

## "THE DISPENSARY PROFITABLE."

LIDA B. ROBERTSON.

Herein is a press dispatch of the "annual statement of the liquor dispensary" of South Carolina, which our ministers and brethren sought to copy after, as a refuge against bar-rooms! Here it is verbatim:

"Dispensary Profitable": "The sales of intoxicants for eleven months were \$2,481,840." "Columbia, S. C., Jan. 2.—The directors of the State Dispensary today made public the annual statement of the liquor dispensary system. Not including December, the sales for 1900 amounted to \$2,481,840, nearly \$750,000 in excess of the entire year of 1899. The total profits is \$474,178, or 26 per cent. of the sales. There are ninety-three liquor dispensaries and twenty-three beer dispensaries. The dispensary now claims to be the largest whisky bottling establishment in the world!"

The adage is: Figures do not lie. The "annual statement" of the South Carolina Dispensary boasts of an increase in sales for one year being \$750,000 more than that of the year previous. Does that indicate a remedial decrease in drinking, as claimed for the dispensary? Furthermore it boasts that it is "the largest whisky bottling establishment" in the world!

Yet this "dispensary" example is what our ministers have urged as a compromise substitute for bar-room drinking! And many of them, and many of the brethren, have claimed the "dispensary" to be a worthy and acceptable position for Christian men to enter into—and here comes the boast from the directors of the Dispensary for South Carolina, that it is "the largest whisky bottling establishment in the world." Will such brethren explain away the difference in being a bar-tender for a saloon and a bar-tender for the State? Also the startling increase of liquor sales from one year to the next being \$750,000 instead of less.

The advocacy of the "dispensary" in the hands of "good men" has been to me like a preacher's going around with packs of cards in his satchel to distribute for gambling dens—but not to play them himself!

If the dispensary is all right and worthy of "good men's" handling, then why not place it in our Y. M. C. A. buildings throughout the State and let the Y. M. C. A. secretaries become the dispensers thereof? The advocates for the dispensary claim it to be a compromise rescue of the youth and lads of the State from "social drinks" in a bar-room. The Y. M. C. A. is the combined effort of the Christians, of all creeds, in the State, in behalf of our young men. If the dispensary is right and worthy of manipulation by "good men," this combination of the dispensary and the Y. M. C. A. seems to be an inevitable logical sequence, because it would then be indisputably in the hands of "good men" and altogether removed from the bias and uncertainty of politics.

Mobile, Ala.

He who longs for love must learn to love.

The muzzle does not cure the dog of madness.

Great works are but small ones greatly done.

Only he who works in the world can live above it.

The wages of sin are always paid right on time.

For the Alabama Baptist.

## A NEW BOOK REVIEWED.

GEO. B. EAGER.

The Struggle for Religious Liberty in Virginia, by C. F. James, D. D., J. P. Bell Company, Lynchburg, Va.

This book is no hasty, one-sided, ephemeral contribution to an old controversy, though it sprung out of a discussion between the author and the late Hon. William Wirt Henry over the part played by the illustrious Patrick Henry in the great struggle for religious liberty in which the Baptists of Virginia took so important a part. The author, whom the writer of this review knows personally as well as through these strong, clear pages, is an honest, level-headed, fair-minded, pains-taking man, and not a whit the worse off in this role for being a Baptist.

Most characteristically and fitly he dedicates his book "to all true lovers of liberty, both civil and religious, and to all seekers after the truth of history."

It is a distinct and positive contribution, not only to the history of the Baptists, but to that greater history, race-wide in interest and life-long in its gradual unfolding, which recounts the coming of our human kind into the possession of its high heritage of soul liberty. "Our true glory," as has been well said, "consists in the historic fact that America first launched the molding idea of a free church in a free State—the complete separation of church and State is our priceless contribution to the progress of mankind, and entirely justifies our claim to a place in the front rank of the nations which have shaped the destiny of the race."

These pages are not lacking in intensity and warmth, but they are unmarred by even a suggestion of partisan rancor, or special pleading.

The attitude, spirit, and efficiency of our Baptist forefathers in this great struggle have been often in dispute. Extravagant claims have been put forth and denied from time to time, until not a few Baptists have come to regard at least the bulk of them as unverifiable, and as savoring of "brag and blamcombe." This work, therefore, is timely. It comes when Baptists, as well as others, are taking both a retrospect of the past and an inventory of their possessions, and are moving out into the new century with bright hopes, fresh inspirations and wider plans and purposes than ever before. Its thrilling recital of established and unassailable facts will be like martial music to susceptible souls.

That the author sets forth the essential, unvarnished facts about our much hated, cruelly persecuted and oft misrepresented Baptist forefathers, cannot be doubted. In the truth-loving, patient, unbiased spirit of the true historian, he has sought his materials in three periods, namely: before, during, and after the Revolution. He takes nothing for granted—he goes to the great store-houses of facts—the fountain-sources of information—the Congressional Library, in Washington, the State Library of Virginia, in Richmond, and the original Journal of the House of Burgesses, seeking the truth in all contemporary documents and all history of whatever sort bearing upon the subject. The Journal of the Virginia Assembly furnished the main track of the investigations, but the shining side-tracks found in the writings of men like Washington, Madison and Jefferson, are followed out into the disclosing of some rich treasures. As the result of years of such faithful and unflinching work the author presents the world at last with this packed volume of 263 pages, which he modestly, but justly, calls "A Documentary History" of this immortal struggle.

Beyond question, it puts a lasting quietus on the long standing controversy, and reflects unfading lustre on our Baptist forefathers. It settles the question of their pre-eminence in a struggle ending in one of the noblest triumphs of history. It will afford exhilarating and wholesome reading

especially for those who have been a bit skeptical as to the part Baptists have played in this noble achievement.

The book has an Appendix embodying divers documents and discussions of real interest, and a complete topical index, fitting it for handy reference.

It is not a book for Virginia Baptists, or for Baptists only, but, as the author in his preface justly suggests, "It will furnish the careful and pains-taking student of history, whoever he be, a reliable text-book for the study of one of the most important of the great battles that have been fought for human rights, and have marked the progress of the human race."

Norton Hall, Louisville, Ky.

For the Alabama Baptist.

## WHY THE HEATHEN ARE LOST.

W. R. WHATELY.

People having, or not having, the law of God as contained in the Bible, has nothing to do with their moral responsibility to him. This is not an assumption without proof. His law is the same everywhere, written or unwritten, with the same binding force on men. It manifests itself in the experiences of men, in their contact with each other, in all the relations of life. They are the same everywhere, with the same propensities to indulge in sin, and violate the same law in doing so, with the same consequences to themselves.

Some people have an idea that in some way "the tree of the knowledge of good and evil" was torn up from "the garden of Eden" in the incipency of "the fall," no more to be indulged in by men. This is a mistake. It stands today with all the inviting tendencies that induced "the first pair" to indulge their appetites in its fruit. It is expressly stated that it was a "tree of the knowledge of good and evil." The carnal, and not the natural, appetite was at stake. The law of God was "the forbidden fruit." The natural eating of an "apple," nor any other kind of natural fruit, could in no way affect one's relation to God in the sense of moral responsibility. "The knowledge of good and evil" of no question has ever been known, except by experience, resulting from what was said or done till precedents concerning every offence committed by men have been established in law, and the wisdom of what God prohibits is verified.

The truthfulness of the Bible has been fixed by the experiences of men, an argument no infidel can answer. How many ever thought of the fact that the Bible does not tell what crime is—that is, define it? The reason is, everybody knows. There can be no other reason why the definition is reserved—Mark that!

It cannot be said, therefore, that any nation that have not the law sin ignorantly, and are not responsible. When information is had, and it correct, verified by an acquaintance with the meaning of terms in one's own language, which express the result of what is said and done, whether it be "good," or "evil," the question as to how obtained, is wholly out of order. The issues regarding offences are more the result of efforts to justify committing them, than ignorance of them. For example: "Lord, who shall abide in thy tabernacle?" one of the answers being: "He that putteth not out his money to usury," (Ps. 15:1-5). A great many say "What is usury?" Some say the per cent. the State allows. The truth is, any amount charged by the lender for the use of money, little or much, is usury. The Bible does not specify the amount, because anybody who does not want to violate the scriptures know that usury is the amount charged for the use of money, little or much, and in the light of Bible truth, "much" is no more sinful than "little."

When the Bible is translated into other tongues, and the people read in their own language "Thou shalt not kill," "steal," "bear false witness," &c., they know what is meant, without being told, and find themselves guilty of some, if not of all, the

things prohibited. When the Savior said: "It hath been said of them of old," etc., he had direct and special reference to the perverted construction of the law by those in authority—the church party, to justify themselves in their wrongs as though they had the Bible for what they were doing. It was his laying bare their wrongs and unfolding the law in its true light, that aroused their opposition to him, and to save themselves from exposure and condemnation, they proposed getting him out of their way by any means possible. This is none the less true, in many instances, these days. Church members gambling in cotton futures, drinking, getting drunk, card-playing, dancing, and indulging in usury, are the types of those confronting the Savior when he said: "Woe unto you, scribes and pharisees, hypocrites," etc., (Matt. 23:13-22). What a terrible denunciation! Think of church members killing themselves drinking whiskey, and churches standing by them in it. The expression: "It hath been said of them of old," means in no sense that the law was abrogated by anybody for any cause. God never made one so imperfect that it needed remedying anyway. He and his are the same yesterday, to-day, and forever. I am having reference to what we call the "ten commandments," in the relation they sustain properly to the Bible at large. The law was, and is all right. Nothing is wrong, save men, who have violated it.

Abstract, instead of concrete, references to it, generates all the confusion that arises relative to a proper application of it. One proof, and a sufficient one, that the law was known before written at Sinai, is Joseph's remark touching the temptation of himself to adultery by Potiphar's wife (Gen. 39:7-9). Christ is not the law, but the remedy for it. Without him the heathen can't be saved. The fact that they worship shows their condemnation, and are seeking relief through stocks and stones. If stocks and stones will avail for them, why not for us? The proof of the merits of the Gospel is the satisfactory results brought to a penitent. The preaching and teaching of it rests with those who have been benefited by it, as their expression of appreciation of its blessings, desiring that others have what they have been the recipients of. Those who don't care for the heathen show very plainly they know but little of anything of the joys of salvation. Those who have been forgiven, love to forgive and see others forgiven, because they know what forgiveness is.

## MINUTES WANTED.

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

Antioch, Big Bear Creek, Boiling Spring, Carey, Cedar Creek, Cherokee County, Clay County, Clear Creek, Cleburne, Conecuh, Geneva, Harmony (E), Harmony (W), Macedonia, Marshall, Mt. Moriah, 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.

## TO COMPLETE MINUTE FILES.

My file of Southern Baptist Convention minutes begin with 1870. I need the following: '75, '78, '79 '80, '96, '98.

My file of Alabama Baptist Convention minutes begins with 1866. I need the following: '68, '70, '72, '74. Who can supply these missing numbers or furnish me with minutes further back than these files begin? Brethren, help me on this, please.

W. B. CRUMPTON.

Only the pure in heart can be powerful and brave.

It is no sign of meanness to seek to live within your means.



## 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.  
GWYLYM HERBERT, Sec. and Treas'r.....Bessemer, Ala.

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

## SYSTEMATIC BENEFICENCE.

The above was the subject to the Conquest Meeting for January, and is a topic of real, live interest. This is a phase of the training which the B. Y. P. U. should do, which we fear is neglected, and there is really no practical time on which the people of our churches, and the young people who will in time take their places, need educational training more, than in regular systematic giving. It is taught to some extent in the Sunday schools, but the finances of the majority of the Sunday schools prove that it is not taught very successfully. Some of the local Unions have a regular method of contributing to their general work and for specific purposes, but this idea is not given the place that it deserves. Every young people's organization should have a regular plan of giving, and, more than that, should have some definite work in charge to which what they give should be devoted. Each Union should undertake some missionary work for themselves, or contribute regularly for that purpose. With the proper amount of systematic effort each three or four Unions at the very least could support a missionary in the field. This is a part of the work that we should do, and we hope that in the near future there will be more effort along this line, on the part of all our Unions. We would suggest to new Unions, that in organizing they make a point of adopting some plan looking to this end, either in the form of regular dues, or some other plan that will, in the opinion of the local workers, be the best for their particular work. At any rate,

in the beginning of the organization this should be adopted as one of the plans to make the new members realize that the organization counts for something definite, and in the beginning each organization should adopt something definite to which they can apply their contributions. There are new Unions being organized all over the State, and we trust that they will all give this matter prayerful consideration.

We would thank all pastors who are having Unions organized in their churches, to give notice of the fact to this column, so that the other Unions in the State may learn of the progress of this branch of the work.

## THE FAREWELL TO DR. AYERS.

The account of the farewell service to Miss Kelly and Dr. Ayers at the First Baptist church, Montgomery, which appeared in the ALABAMA BAPTIST last week, brings to the minds of our young people again the fact that we are to lose our State President. We feel sure that in his new field, Dr. Ayers will carry with him the constant prayers of the Young People's Union of Alabama. In his talk at the farewell service above referred to, he said that all he asked of our people was that he should have their kindly remembrance, and an interest in their prayers. In the loneliness that will naturally come to any one, separated from their own country and their life-long friends, it will be sweet to know that those friends at home are thinking of, and praying for him. We bespeak for him the prayers of all of our young people.

For the Alabama Baptist.

## THE HILLS OF NORTH ALABAMA.

G. A. CHENN.

A hundred years ago this section was only a fit haunt for the wild beasts of the forest—the panther and howling wolf—a waste, a barren wilderness. But this is no longer true. The 19th Century has brought wonderful developments along all lines. The agricultural development of this hill country has been great. The forest has been cleared away and beautiful farms are now everywhere, richly adorned with corn and cotton. Another advancement is that of educational advantages. The hill-tops, mountain peaks, and valleys low are dotted with comfortable school houses, where the minds of the children and youths are being developed. And I must say that brighter minds can be found nowhere than among the children and youths of North Alabama. Many of these are of Baptist families. To them God has given advantages that were not enjoyed by their forefathers. These young people, properly taught their duty as Christians, are destined to become great lights in the kingdom of Christ, and will do much in the spread of the Gospel at home and abroad.

Another advancement is that of denominational growth. A hundred years ago there was not a Baptist church in Alabama, among the hills, nor anywhere in the State. It was in 1808 that the first Baptist church was organized in the State, and it was long after this that the Baptists made their way to the hills of North Alabama. The preachers who first began to preach Baptist doctrine to the people of this hill country were not men of education, but they were men of God, men of zeal and consecration. They knew the Bible and preached it, and God gave them power with men. They planted churches here and there, wherever they could collect enough people together to open a church. These, watered by the grace of God and quickened by His spirit, flourished like the palm tree and grew like the cedars of Lebanon, until today we have a Baptist church in every community. The Lord has done great

things for us whereof we are glad.

With our hosts of Baptists, and with our vast numbers of young people, with their culture and mental development, what of the future? The future is bright for the proper organization. Our churches in the hills need to be organized for work. We need our young people organized so as to utilize all their powers for God and his cause. We need to have our ladies organized for work, so as to be able to utilize one of the greatest God-given agencies for the salvation of the world. We need more ministers who are able to teach the "all things" commanded us; men called of God; men consecrated to Him and His cause; men who are not afraid to preach the whole gospel.

With these needs supplied, no part of Alabama, nor any other State, has a brighter future or promises to be a greater factor in the onward move to take the world for Christ than the hill country of North Alabama. I trust that a few more hard fought battles will forever put an end to the anti-missionary spirit among the Baptists of the hills, and that every Baptist will possess the spirit of the Master.

## ONE FARE ROUND TRIP

Via Central of Georgia Railway to Mobile, Pensacola and New Orleans, La., Account of Mardi Gras, February 14, 1901.

Tickets will be sold from all coupon stations at one fare round trip, commencing February 12th, up to and including February 18th, and for trains arriving at Mobile, Pensacola and New Orleans not later than twelve o'clock noon, February 19th; final limit March 7th, 1901.

The Central of Georgia Railway offers excellent through schedules via Columbus and Montgomery, or Opelika and Montgomery.

For rates, schedules and full particulars apply to any agent of the Central of Georgia Railway. 5-1f

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, he gives him for mankind.—Phillips Brooks.

For the Alabama Baptist.  
TRIP NOTES IN BRIEF.

W. R. C.

There has been so much office work of late I have had no time to prepare Trip Notes even of the Sundays I have run out. There is always much that I want to say and I fancy the readers would enjoy, but it takes much time for me to write after my former custom. At

ENSLEY.

I spent a Sunday in the new church with Bro. Willis, the new pastor. That was in December. They have done the sensible thing: Erected a substantial, plain building, ample in size and handsomely furnished on the back of this lot, and left the front for a more elegant house after awhile. The new pastor has taken hold vigorously and all are well pleased. Ensley will be a mission church from the start. It is only a year old, but its power will be felt. What a town they have! Industries, yes, piles of them, and they are multiplying and the people are moving in. All hell seems to be alive to the situation at Ensley. Eighteen bar-rooms opened in one month! Think of that. The forces of righteousness must be very strong to resist a combination of evil like that.

I preached a night at ATHENS.

Where Bro. Quisenberry held a meeting and resurrected the old church. A faithful few were there, and when the preachers came they were ready with united heart and hand to help him. The Lord heard their cry and blessed the labors of his servant. Within a year I hope to see a handsome church building on the beautiful lot where the old church has stood in ruins for so many years. Bro. Quisenberry is the pastor for two nights in the month. He is greatly loved by everybody and the church will grow and prosper under his ministry. I gave a Sunday to the

DECATUR.

It was a very busy day. A talk to the Sunday school of East Decatur, a sermon at Central church at 11 o'clock, and another at night for the First church. Bro. Chas. Lee preaches to the latter. They have a very good membership, with considerable means. If they would undertake to erect a nice building at a more accessible location it would be an inspiration to the membership and give them a standing in the community they can never hope to have at the old place. Bro. Spinks is hopeful of East town. The building is too small and they ought to begin at once to agitate the question of a new house on the corner lot, which they own. Of the Central church I need say nothing, it is so much alive it cannot be hid. Its improvement under the lead of a great missionary pastor is an astonishment to every body. It has been a long while since I was at

LUVERNE.

the capital of Crenshaw county. Brother Ray has become their pastor lately. The occasion was on 5th Sunday meeting of the New Providence Association, with only a few out until Sunday. It was thought by the brethren that the meeting was not a failure, though the weather was wretched. The pastor and church are planning to do a great work, and I confidently expect it. They have a nice town in a very high and healthy pine country. Brother Henry Folmer has his home at Luverne, and preaches to several good churches in his reach. I expect him to develop into a very useful man, though he entered the work after he became a settled man. Brother Hawkins and Brother Eiland, of the Association, were present with Brother Sims, of the Alabama.

ELBA.

is the capital of Coffee county. What a little city it has become! The Plant system is putting new life into all this region. Elba has the most attractive school building I have seen anywhere, and some beautiful residences adorn its streets. The Baptists have a strong membership, if they just believed it. Brother Ray lives here and is pastor. The town is growing rapidly, and when the great water power of Pea River is utilized for manufacturing purposes there is no telling how big the town may grow.

ENTERPRISE.

in the same county, less than an hour's run, is of marvelous growth. It has a bank, probably twenty business houses, and a hundred thousand dol-

lar cotton factory in course of construction.

P. L. Moseley, the pastor of Enterprise church, is widely known in all this region. He, and Elba's bishop, are studying the best interests of all that section. They are planning wisely, not only for their own churches, but for the whole of this magnificent section which is so rapidly filling up with white people. I spent

A NIGHT AT NEWTON.

The brethren hurried around and got up a very good congregation, though my visit was a surprise to everybody. The Newton Association has established here a Baptist high school, under the wise management of Prof. Tate. It is meeting with marvelous success, having forty boarders besides a large local patronage. Let such schools be multiplied. Brother Wm. Martin, of Abbeville, is the pastor, and I heard some good words spoken of his ministry. I hope Newton will be in the column of Regulars hereafter.

For the Alabama Baptist.

ON THE GULF OF MEXICO.

G. E. MIZE.

It is delightful to be on the Gulf coast. I spent a few days in Pensacola, visited the flag ship Kearsarge and the battle ship Massachusetts. They are monsters. I wish I had space to speak of them at length. The search lights have the right name; one night I was fourteen miles away while the ships were using them. As the light flashed around everything was made as light as day.

Pensacola is a beautiful city, but some things about it made me sad. I learned that dances are gotten up to raise money for the poor. At the Navy Yard I saw notices posted that read as follows: "There will be a church supper tonight and a dance in connection; 50 cents for men, ladies free. The proceeds will be for the benefit of the Episcopal church."

I learned, from good authority, that there are over 600 Baptists in Pensacola, and only 120 hold membership in the First church, fifty of whom are men. The 10th Avenue church has only 32 members. The 10th Avenue church was organized October, 1899, with 18 members; it has a good Sunday school. They purchased a lot and put up a comfortable little house without a cent from any one but their own members. Last year they gave \$87 for missions. Have a pastor for all his time.

Leaving Pensacola I came through a beautiful country, passed along Perdido and Wolf bays to Bear Point, where I am now. I am in sight of the Gulf near Florida Point. They have had no ice this winter, and only two frosts. Corn is growing here now. It is pleasant sitting at night on the piazza. I went yesterday a-fishing over at the Florida Point on the Gulf. We caught a "big mess."

Going tomorrow again, but with nets. Two years ago this February 27th, a bottle containing a letter was cast off the shore near Cherbourg, France, and was picked up here on Florida Point, by R. E. Walker, on April 1st, 34 days after it was launched. His father, L. Walker, at whose house I am now, sent it to Washington, D. C., and received thanks for same. You remember that Admiral Semmes was in the waters of Cherbourg, France, with the man of war, Alabama, when notice was sent Capt. Winslow, who commanded the Kearsarge, then in the harbor at Flushing, Holland, and he steamed straight to Cherbourg and challenged the Alabama to come out and fight. Semmes answered, "I will," on the following Sunday.

Passing up Perdido Bay this morning on a sail boat, I passed Wolf Bay, where Admiral Semmes once lived. His home is now owned by a Northern man.

We did not get across the Bay. I told the captain to return to port. The breakers were too much for me. I wanted my foot on land once more, and I put it there, too, bear that in mind.

I organized a Sunday school here and furnished it with a good library, where they never have any preaching.

I ordered a barrel of fish for the Judson, but I have yet failed to kill a deer for them; went hunting, but the deer went the wrong way.

Caswell, Jan. 17th.

It makes all the difference whether the world is on your heart or your heart is on the world.

For the Alabama Baptist.

FROM BRAZIL.

PERNAMBUCO BAPTIST MISSION, CAIXA 178, PERNAMBUCO, BRAZIL, S. A., 28-12, 1900.

MY DEAR READER—It is a long time since I have written to you, but you must excuse me for I have been very busy. Not always have we the necessary time to write to our brethren at home, though it is a real pleasure to tell the brethren at home of the progress of the work they help to support, and invite their hearty sympathy and sincere prayers. But when to find the time, there is the difficulty. Sometimes we are away from home for weeks and months, and on our return hardly find time to rest and rub up a little for another trip or gospel campaign. Even if we do not write, therefore, we hope that you will not forget us in your daily prayers, asking the Lord to uphold us and to bless all our efforts.

But I have good news for you, and though time is scarce I must transmit it to you for I know that it will gladden your heart. You know

what a blessing it is to find a countryman in a strange country—what would you think of finding not only a countryman—an American—but also a Baptist, and that in this country, in Brazil? Praise the Lord, we have found them and they are a good, staunch Baptist couple from ALABAMA. Mr. and Mrs. W. W. Robinson, from Alexander City, have been a great blessing to us. We live in the same house and cheer each other up in times of need. Usually foreigners in Brazil, when they leave their home, leave their religious training at home and their presence here is a drawback, sometimes a curse to the work of the gospel. You can, therefore, imagine what a pleasure it is to find a couple of Baptists who love the Lord and his cause and who are not ashamed to go to our second-floor prayer-room and mix a little with our poor but faithful members. But you see they are Baptists!

Speaking about our second-floor prayer-room—a small, uncomfortable room, too small to hold the crowd that come anxious to hear the good news of salvation—reminds me to tell you that the church here has appointed Bro. Robinson president of our building committee. We are striving hard to build a chapel at least large enough to hold the anxious inquirers after the truth. The ladies in South Carolina have resolved to raise \$1,500 and have already most of that amount. This is just enough to buy the suitable plot we have in view. We need now at least another \$1,500 to begin building. Will not some one in Alabama help us?

That the cause is prospering and is being blessed no one can doubt. Since October last over eighty have been baptized into Christ in this mission alone—fifty in this State, about twenty in Alagoas by Bro. Hamilton, and ten in the Amazon Valley by Bro. E. A. Nelson. Pernambuco is a city of about 250,000 inhabitants. The Anglicans, Presbyterians and Congregationalists have chapels of their own—only we Baptists have to meet in a second-floor, front-room, too small to hold the members, much more so to attract any outsiders. Help us all you can, especially as Bro. Robinson, our Alabama Baptist, is going to make the plant and superintend the work.

Please take note of my new address: Caixa 178, Pernambuco, Brazil. I hope to be able to write to you oftener. If there are any more good Alabama Baptists that have to pass through this country, just give them an introduction to me. I will be glad to meet them all and be of any service to them for the sake of our Master and Lord.

Yours in Jesus for Brazil,  
SOLOMON L. GINSBURG.

Let not thy praises be transient—a fit of music, and then the instrument hung by the wall till another gaudy day of some remarkable providence makes thee take it down. God comes not guestwise to his saints' house, but to dwell with them. David took this up for a life work: "As long as I live, I will praise thee."—Rev. William Gurnall.

If God give me work to do, I will thank him that he has bestowed upon me a strong arm; if he give me danger to brave, I will bless him that he has not made me without courage, but I will go down on my knees and beseech him to fit me for my task, if he tell me it is only to stand and wait.—Jean Ingelow.



For the Alabama Baptist.

## PRESENT CONDITION IN CHINA.

How Affecting Missionary Work in the Future.

[Paper Read Before the Ministers Union of Montgomery by Rev. W. J. Elliott, January 28, 1901.]

It is well known that a tremendous contest has been going on in China, which is a splendid object lesson and shows how God mysteriously shapes the destinies of men and nations. China, with her 400,000,000 souls, tries to dominate the Christian world by cruelty. They held the legations prisoners and defied the Christian world. Our own president demanded that the government be put in communication with our representative. China refused, and all the powers pressed forward to Peking, which was freed to the world. When our American citizens were in imminent danger, we properly united with the European powers in suppressing the rebellion and protecting life and property. We were not slow in sending regiments to the rescue. It was a short, sharp conflict, and China was taught a lesson of international right and courtesy which she will not easily forget.

Our duty in China was paramount for a few weeks, during which the hot resentment of Christendom was expressed with bayonets and bullets, but the outrages have been checked, and now negotiations for a settlement of the vexed questions are in progress.

The demands decided on by the ministers are as follows: An apology made in Germany by an imperial prince; the execution of eleven high officers; provincial examinations to be suspended for five years; where outrages occurred dismissal and punishment for officials permitting future disorders; indemnities to States, corporations and individuals; prohibition of the importation of arms; resident legation guards; and posted proclamations against the Boxers for two years.

Some of these provisions are far from having the approval of our government, and our ambassadors were instructed to communicate the fact to the various foreign offices.

If the Chinese government is given a reasonable chance in this matter of punishment, there seems now only one obstacle in the way of a satisfactory settlement of the present troubles; but that obstacle is a tremendous one.

From the beginning it has been plain that the greatest difficulty would be the question of indemnity.

The bill for the military expenses of the allies is reaching mammoth proportions, and it will all be presented to China unless the situation can be given a new turn.

While little progress is being made toward the settlement of this long-drawn-out and troublesome problem, yet the outlook is promising. China agrees to the terms of the powers, and the Chinese commissioners offer to sign a reasonable agreement.

## AS TO THE FUTURE.

It requires no great stretch of the imagination to see that structural forces are already at work.

The construction train, divine and human, is already organized. Instead of the thousand shrines coming up the fir tree, and instead of the after shall come up the myrtle tree. Instead of the old gods shall come the new gods, and instead of the hand, shuttle shall come the power loom, and instead of the idol shrine shall rise up the house of the living God.

We have reason to believe there is a better China, a regenerated China. By a regenerated China is not meant that all China will be converted, far from it yet; but it is meant that Christianity will soon move with gigantic stride. Already it is beginning to make itself felt. Each succeeding decade will witness an increase in the rate of progress.

China will yet be a tremendous factor in the world's political and industrial future.

If our religion was not succeeding in China there would be no conflict. Men do not have to take up arms against a falling institution. All they have to do is to leave it alone and it dies of itself.

So let no one think that Christianity has failed or is failing in China because the people have risen against it. And let no man censure our missionaries for any lack of faithfulness to the great cause they represent. So far as is known no Chinese Christian has faltered in his confession in

the face of the most appalling forms of torture unto death.

The consuls say that 15,000 of these "Rice Christians" have gone to their terrible deaths unflinching, when by denial of their Master they might have saved their lives, their property and their kindred.

This record is a glorious testimony to the power of the Gospel on the Chinese heart.

It is a triumphant refutation of all sneers against the genuineness of a Chinese conversion. It is a radiant forecast of the efficiency of Chinese Christianity in the resurrection of the Empire and of the Orient. The missionaries themselves, amidst the terrors that surrounded them for weeks at their stations, amidst howling mobs and burning buildings, in desperate hunger and want, in heroic defense of their wives, children and co-workers, not one of them played the coward.

Enthusiastic praises come from the ambassadors and commanders of the brave mariners for the intelligence, steadiness, cheerful courage and efficient service of all the missionary men and women within the range of their observation.

All we need to ask from China is protection for our people there, atonement for our beloved dead and an open door for our religion and the commerce of the world.

For the Alabama Baptist.

## FRUITS OF CONVERSION.

C. H. WETTERBE.

When one has lived in ungodliness many years, and then professes to have experienced a change of heart, it is very reasonable to expect to see fruits of his life which correspond with his professed conversion. If no such fruits appear, then one has the moral right to judge that the man has had no radical conversion or change. A writer for the Christian Herald, of Detroit, recently related the history of the conversion of a man in that city, which occurred sometime during March, 1900. This man had not, until a short time before his conversion, attended church during his whole life, nor did he even own a Bible in all his life. Shortly after his conversion he sent to the pastor of the church, of which he became a member, the following letter, which so illustrates the fruits of conversion that I would like to have my readers ponder it. This is a copy of the letter:

"Reverend Sir—You will find enclosed my promise to contribute \$52 per annum towards the support and maintenance of our church. It is with regret that I am unable to give more to such a beautiful and good work, having only just started in business here; but, later on, with the help of God and our Saviour Jesus Christ, I may be enabled to do more. You will always find me doing all in my power to help on the good work of bringing people to Christ, as I have been brought unto him by others. I will take this means of thanking you and all of your dear congregation, for the assistance you have rendered me in beginning this new and bright life. Your sermons have made me think, made me regret my past, made me wonder, and made me ashamed of myself to think of the past. In fact, I have you, and you only, to thank for starting me on the right path. I believed what you said. I have taken the truth into my heart after a struggle of at least twelve years' duration. The hard-fought battle is now ended. I have resigned in Him who has given this life-blood for us, and I am now a new and happier man than ever before, and, with more of the divine knowledge, I expect to be happier still. What a beautiful life it must be to be a good Christian! I see a gleam of light already at the start, and I expect that gleam of light to become full sunshine, after the clouds have all passed away. Truly, reverend sir, I cannot find words to thank you for the part you have taken, the sincere, brotherly interest in me. I owe you a debt of gratitude which I fear I cannot repay. I hope to make a good friend of you, as I would delight in having as a friend such a man. I have never had such a friendship and would appreciate and prize it highly. I will try to deserve it. I assure you, and try all in my power to bring others to the path along which you have brought me."

I have quoted the letter in full, because it not only shows the fruits of true conversion, but gives suggestions which may stimulate some reader to make efforts at saving those lost ones who know not what a friend Christ is.

For the Alabama Baptist.

## WOMEN OF THE NEW TESTAMENT.

## III. The Scriptural Mary Magdalene.

BY DR. T. J. DILL.

(concluded.)

Luke 8:1-3. And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, and certain women which had been healed of evil spirits and infirmities—Mary, that was called Magdalene, from whom seven devils had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna and many others which ministered unto them of their substance.

Matt. 27:55-56. And many women were there (at the cross), beholding from afar, which had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of the sons of Zebedee.

John 20:1. Now, on the first day of the week, cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

Luke 24:1-3. And on the Sabbath they rested, according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in and found not the body of the Lord Jesus.

John 20:11-18. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beheldeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself and saith unto him in Hebrew, Rabboni, which is to say, Master. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

## THE MYTHICAL MAGDALENE.

I might safely leave the intelligent reader to draw for himself the lessons derived from the contrasts between the two narratives, which are many and marked; but I shall lead the way by tracing the contrasts which seem to me the most distinctive and characteristic. Strange to say, these occur in the first words of each narrative. But let us first inspect the curious patchwork which the poet puts together to sustain the popular belief.

He takes two scraps from the story of the unnamed woman—first, she was a sinner of the city, exceptionally a bad woman. He adds to this the only good deed accredited to the woman: the anointing of the feet of Jesus. These he connects together, with the one fact which has been distorted to the discredit of Mary Magdalene: that out of her went seven demons. Even this fact has been colored by the environment, so that the expulsion of the evil spirits reads as if it were nothing else than the miraculous conversion of a bold, bad, beautiful woman. It must be noted that this woman receives less consideration than would be accorded her in an American court house. If such a woman were placed upon the witness stand, and a lawyer were to ask her the question: "Are you a prostitute?" a judge would rule out the question on the ground that she was not required to criminate herself on a matter of such vital importance. Yet, she, arraigned before the bar of public opinion, is required to tell the story of her shame to the reader, presumably, to a large audience, for this is "The Divine Tragedy," similar to the passion plays of which we hear

so much in this year of our Lord, 1900. She confesses her sin in the first word she utters: "Companionless, unsatisfied, forlorn." Why "companionless?" Because she has retired into the secret solitude of her chamber, to hide her dishonored head from the eyes of good men and virtuous women. Here, with bitter remorse, she broods over the remembrance of her past life, and, with horror, pictures to herself "the long hereafter," when, perhaps, as a penalty of her sin, she shall be doomed to dwell with the profligates who were her chosen associates, and whom she led by her luring arts into deeper, darker depths of wickedness.

## THE SCRIPTURAL MARY MAGDALENE.

Here, also, in the first words spoken of her, she is introduced to us as in the congenial companionship of honorable women. These are in full sympathy with her because they also have been "healed of evil spirits and infirmities" by the tender, almighty hand of the "Great Physician," and are united in the common purpose to follow Him on the dusty high-roads from village to village in the benevolent work of healing and teaching, while they "ministered unto him of their substance." In this situation she will be presented to us on every occasion, with good women and engaged in a good work.

She next appears standing on Mt. Calvary, whither, in loyal devotion she has followed her Master to his ignominious death. With other women, in agonizing sympathy, she looks upon this body, which hangs in agony upon the cruel cross.

She next appears in the early dawn of the resurrection morn, near the door of the sepulchre, where she is the first to arrive, but is soon joined by the other women, with whom, no doubt, she has made an appointment to bring the sweet spices, which each has bought, to anoint the lifeless body which they expected to find in the sepulchre. With these women, she beholds the two angels who explain the mystery of the empty tomb. They all carry the news to the other disciples. John and Peter run in haste, followed by her, until they reach the sepulchre. The apostles make, each for himself, a thorough examination, and then return home, leaving Mary alone—for the first time, alone. But now she experiences the paradox of the wise man, she is "never less alone than when alone." "When alone," she sees again the angels, who, with her, guard the place where Jesus was laid; "when alone," more glorious still, she sees and worships Jesus himself. By both the angels and by Jesus, she is commissioned to bring the "glad tidings of great joy." In no hyperbole, we might say, she becomes by a kind of transfiguration the literal "angel," a messenger of God, heralding to the world the gospel of the "risen Christ," on which doctrine hang our faith and our hope. On the plains of Bethlehem the angels announced the birth of Him—who was born King of the Jews." Mary heralds the same Jesus, now risen, because he had vanquished death and the grave, and was about to ascend into heaven to sit at the right hand of God, "King of Kings, and Lord of Lords."

Let, then, the teachers in our Sabbath schools, unite to undermine the foundation of sand upon which rests the papal, poetic, and popular Magdalene, the reformed prostitute, and let them set up in her stead on the firm rock of scriptural truth, the Protestant Mary Magdalene, the Missionary, who left her home to follow Christ, and appeared as a leader among Christian women in working for Him.

For the Alabama Baptist.

## FROM THE FIELD.

J. A. HOWARD.

Bro. W. J. Elliott is bishop at Wetumpka, and has a faithful following. His work is progressing finely and he feels much encouraged. Elliott has good staying qualities, but he doesn't stay at Wetumpka because he has to. Some people are sent there—Elliott was called.

Down at Ft. Deposit I fell into the hands of Bro. Porter. He waits on a preacher as well as a hotel porter, and better, too. He is always ready to turn loose everything (except his horse) when "the tramp" comes. The horse was put to the buggy, and we took in the town and some of the surrounding country. What a help

to find such a pastor! He also serves his people well. He is a man of convictions and courage, and is developing some good backbone in his church.

At Georgiana, I heard some good rumors and prophecies about the work of Bro. A. B. Metcalf, who has just taken charge of our interests there. He is giving two Sundays each to Andalusia and Georgiana. Bro. J. M. Fortune lives there and preaches elsewhere. As usual, I found a warm welcome at his home and enjoyed a chat. His daughter had been quite sick, but was improving and I hope is now well.

Bro. U. C. Vinson is again located at Georgiana. My list will now have the right look with his name on it, and Georgiana will be more like herself. Happy the community and happy the church that has a man like U. C. Vinson! He is glad to be home again, but so sad, for his helpmeet is gone. She was a noble woman.

Bro. C. C. Brawner greeted me at Castleberry. With me, he takes the place of the bishop, who does not live there. He loves the BAPTIST and speaks a good word for it. Bro. Fortune preaches here on the third Sunday in each month. The church is doing well. There is talk of a large cotton factory for this place. Should it materialize, much work must be done by the little band to whom the Lord has committed His interests.

Here my trappings ceased long enough to go to Benton and fill my regular appointment. It is hard (on me and my churches) to tramp all the week and preach on Sunday. I can't help it; I stand it and they put up with it. Dear, patient people!

I spent two nights and a day at Clayton. How I missed Bro. Haygood. He is a fine host. He can always spare some time from his books; he has no wife, and makes himself pleasant and useful. He had just left to marry a couple, on the way to Ozark, his other church. He divides his time between Clayton and Ozark. This makes a strong field—two good churches. One of the leading men of Clayton church says they have one of the best preachers in the State. I told you long ago he would grow. He has been gathering and using a fine lot of books. Then, too, a lady who is not a Baptist, says he is about the best man who has preached there. Keep your eye on Hagood. Brethren Meadows, Perkins and Davie gave me assistance. Bro. Davie and his assistants are doing excellent work in the Sunday school, and have a large attendance. The success is largely due to a regular teachers' meeting. Bro. Price, who fought for the liberty of Texas, and is now 84 years old, is a member here and is still active in the Christian warfare.

Dr. M. B. Wharton feels much at home in Eufula. He talks enthusiastically about his people and their good work. They are ready to do as he tells them, as my list will show. I added about 14 names in a day. It was mostly due to Bro. Wharton. I had tried, but he succeeded. He has also succeeded in making them liberal contributors to Missions. He believes he now lives in the garden spot of the world, and they believe they have an expert gardener. May the Lord send them the rain and sunshine and give them much fruit.

Bro. T. M. Thomas is giving one Sunday, and much time besides, to one other church there, and has some earnest co-laborers. He also preaches to three other churches and reports some encouragement in his field. I called on Bro. T. F. Jones long enough to get his renewal and learn that the Union Female College, over which he presides, has a very strong faculty and a good roll of students. They are talking of enlarging their building to accommodate the increasing patronage. It sounds well to hear of a school outgrowing its quarters. When that is true, it becomes easy to build.

## HOW TO GET TEACHERS.

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

Efficient teachers desiring information should write for circulars.



## Alabama Baptist.

MONTGOMERY, FEB. 7, 1901.

PUBLISHED EVERY THURSDAY.

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One hundred words.....Free.  
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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.]

## FOR THE NEW CENTURY.

In recent months much has been said through the press and otherwise in regard to the plans, the preaching, the church life and activity needful for the new century on which the world has entered. The idea seems prevalent, at least among those who have claimed public attention, that old things must pass with the old century. One says the pressing problem of the new century relates to the best means of interesting the men in church affairs; another thinks the supreme issue lies in enlarging the benevolence of the church; another thinks the century cannot proceed as it ought unless the services of the church are made more attractive; still another wants fresher, shorter sermons; in fact, the new century presents about as many new problems as there are writers on the theme.

So far as we are able to discern, the new century presents no new problem. The old alphabet, the old multiplication table, the old tare and tret, the old binomial theorem will be new and difficult to persons who have never learned them; but they are not new in themselves, and the processes of learning them will not be new. Whatever methods of instruction are adopted, the learning will still consist in attention, apprehension, retention. The problems of the new century are the old problems brought to a new generation; but the generation is no newer in its place than was the last generation. The fathers linger to teach their children, and as many crossed the limit of the last decade as crossed that of the previous one.

The problem of getting men to acknowledge the claims of Jehovah is older than Christianity. Through Isaiah the Lord says: "The ox knoweth his owner, and the ass his masters' crib; but my people doth not consider." So long ago existed the same thoughtlessness which prevails today. Paul was confronted with the problem of enlarging the benevolence of the Lord's people, and by exhortation and entreaty he strove to open their minds and hearts to larger views and sympathies.

The late Senator Davis said: "I know that in the first century of this era something happened which destroyed the old world, and gave birth to the new. The resurrection of Jesus would account for that, change, and I do not know of any other solution." The problem of all the centuries has been to save men from their sins, and render them just before God; and that is the real problem of the new century. Jehovah has given the solution. After that in the wisdom of God the world by its own wisdom knew not God; it pleased him by the foolishness of preaching to save them that believe. This plan expresses the acme of divine wisdom, and any departure therefrom is necessarily retrogression. The gospel for the

first century was the gospel for all centuries; and the divine plan for spreading the gospel is abreast of the eternities.

The old problems confront the individual: How shall I best glorify the Lord, who loved me, and gave himself for me? How shall I keep my light ablaze? How shall I best co-operate with my brethren in doing the work committed to us who hold like precious faith? Our fathers had to meet these questions. They met them heroically, but they met them for themselves and not for us. In this State could be named Baptists, laymen or ministers, who, in the last ten years, have wonderfully grown in grace and power. They have conquered self, and have stepped to the front rank in Christian service. Their lights are seen afar. Their names are known. But their victories are not transmitted to their sons and daughters. The old problem is renewed in the new life. The new soldier must fight the old battle anew.

THE history of churches should engage the earnest attention of pastor and people. While we are making history constantly, we are also constantly losing history. We ought to put in printed form the history of our old churches, in county, town and city. Many of our oldest country churches have histories that are exceedingly interesting and profitable to our denominational life.

Recently the Third Baptist church of St. Louis celebrated its fiftieth anniversary with appropriate services. A short history of the church, sufficiently long to contain all the important doings of the church, together with photographs of all the pastors who ever served them, is given in pamphlet form. Such a sketch preserves true history and is important.

We suggest to all pastors in Alabama, whether in town or county or city, to have a day set apart during this year in which to hold services commemorative of the origin and progress of their church or churches, and have a history prepared, giving the names of the organizers, the deacons, and the pastors who have served. Let this history be entered upon the minutes of the church, and a copy kept by the deacons. This is preserving history, and it will have a wholesome effect upon all church work and church life.

We will not go into detail to prove the importance of such service. As a denomination we are making history—have made history, and will continue to make history—and such history is worthy of preservation. Why not, then, begin now to gather up facts and figures and put them in tangible form for future use? Soon many who know much true, but unwritten, history of your "old church" will have gone, and their knowledge of men and measures will go with them. Now is the time to begin the collection of information which can be put in printed form and preserved for the future historian.

Pastors, consider this suggestion and act upon it—it will be an epoch in your church life and an inspiration to our cause and people.

STATE MISSION work is suffering for want of funds. There seems to be forgetfulness in either taking collections or sending the amounts to the Secretary. We are now in the beginning of February without money to pay obligations. This ought not to be so. It does seem to us that the pastors ought to say an urgent word at once to their congregations concerning this great need. It places our Secretary in a very embarrassing position to owe money for services rendered by faithful missionaries and no funds with which to pay. The demand for a living is just as great with the missionary as it is with the

pastor, and the money due him is equally as just.

Brother pastors, we urge you to at once impress upon your people the need for funds to carry on the work. Now is the time to emphasize our needs. Unless collections are sent in our success will be greatly hindered. Let your appeal be strong and earnest, that it may reach the hearts, consciences and pocket-books of your people. The King's business requires haste.

## MURDER CULTURE.

This is a peculiar heading to a newspaper article, and yet the Boston Transcript has a very interesting and suggestive editorial, to which we ask a careful perusal. There is much in it. To bring about needed reforms, the very appearance of the causes of evil must be aimed at. The apparently small matters, that pass without notice, are often the seeds that bring the harvest of crime. It is the drops that make the sea. The Transcript says:

The indecency of sensational theatrical posters is of the same sort which affronts the public safety in the publication of the minute details of crime. It sometimes happens that when good taste is affronted in another manner by posters announcing theatrical attractions, the commissioners order the suppression, in whole or in part, of such advertisements. It is certainly as offensive to public order to advertise and glorify murder on billboards. You pass one. You see one man engaged in killing another man; presently you pass another where a woman has just stabbed herself, or been stabbed by another; it matters not; lifeblood trickles from the wound above the heart. The aesthetic horror of this sort of thing might well be dwelt upon; the insult to taste and the vulgarity of such advertisement. But we consider these posters even a graver menace to the community than is implied by such considerations. A people may be law-abiding, upright and gentle, yet destitute of all aesthetic taste. But in a community where the ignorant are nurtured by such apotheosis of murder as now prevails on billboards it may well be expected that crime shall increase. It is not a new doctrine. "As a man thinketh, so is he." The ideas wherewith the mind is fed must show in the action of individuals. And the direct appeal through the eyes to brutal murderous instincts is very great in these posters. There will one day of necessity be expressed in our laws the conviction of the conserving and conservative members of society that murder culture by means of over-sensationalism in any form must be regulated. The carnival of crime nurtured and promoted by sensationalism is reflected upon the variety stage, whose representations are witnessed by the ignorant in search of entertainment after their day's work. We are not prepared to affirm that the police commissioners have any duty towards the performance of these plays where merely sensational murder is cultivated and exploited. Nobody is really killed, it might be said, more than in tragedy of the high sort where the drama of life and death is nobly presented. And the public is not forced to witness the playing of these pieces. But the posters announcing them are forced upon the public at every turn. And it is assuredly within the province of the police commission to mitigate at least these offences against public decency and safety.

It will be a source of sorrow to a wide circle of friends to read this item from Union Springs: "Mrs. Ann T. Eley, relict of the late Rev. M. N. Eley, passed quietly away at the home of her son, J. H. Eley, Jan. 26th. She had been slightly ill, but her condition was not such as to cause apprehension. All thought she would soon recover from the apparent slight attack, but in the night a change for the worst came, and she could not successfully combat it. Mrs. Eley was one of the most lovable elderly women of this community, and a true Christian character. Everybody who knew her loved her."

Moral diseases breed in the swamp of the impure heart.

## FIELD NOTES.

Rev. W. J. Ray comes to Forest Home, Ala. Welcome.

"Seminary Notes" are full of news. "Bro. Sam" catches everything that happens up his way.

I am delighted with the change in the paper. The brethren ought to take advantage of it and greatly increase its circulation.—M. M. Wood.

Rev. Mr. Howard preached two interesting and instructive sermons at the Baptist church last Sunday.—Hayneville Examiner.

The ALABAMA BAPTIST is wearing a new dress, and it's quite becoming, too. Long may the BAPTIST live to do good.—Pine Belt News.

Our sympathy is extended Editor Greer, of the Marion Standard, in the death of his mother, which occurred at Daingerfield, Tex., on the 29th ult.

The Conversation Club of the Judson is preparing to observe February 22d, Washington's birthday, in a very pleasant way.

The Ladies' Aid Society of the Baptist church have pledged a donation toward the new building soon to be erected at the Judson.—Marion Standard.

The manufacturers of cigarettes are using money, have employed legal talent to fight the anti-cigarette bill, and it behooves us to do our best and at once.

I certainly appreciate the BAPTIST in its new dress, and become more attached to it with each issue. May you live long and your paper grow and prosper.—H.

Rev. W. A. Parker occupied the pulpit at the Baptist church last Sunday, morning and evening. He preached two excellent sermons.—Washington Co. News, Jan. 31.

The management at the Orphanage contemplate changing our furniture, and we shall then need different covering. So the friends need not send us any more quilts till you hear from us again.—Jno. W. Stewart.

Eld. J. W. Sandlin preached five sermons here this week to attentive congregations. He has accepted the call of Jefferson church, and will preach there on next Sabbath.—Linden Reporter.

Father, mother, the hope of the State and the church is the boy. Your boy may be protected, but what of the thousands that are not? Your mission is to help humanity. Dare not be indifferent.

There is talk of having the Baptist church (East Decatur), of which Rev. Mr. Spinks is pastor, enlarged. The large crowds cannot be seated, especially at night.—New Decatur Advertiser.

Rev. E. T. Smith, for a long time pastor of the First Baptist church, Anniston, died a few days ago at the home of his daughter, in Choccolocco. Brother Smith was a faithful ambassador, and has wrought well in his generation.

I served four churches last year, traveled 4,600 miles, and sold \$400 worth of Bibles and song books. Was paid very well for my work. The Lord has done great things for me, and I am glad.—James D. Martin, Montevallo.

The ladies of the Baptist church organized an Aid Society on Tuesday. The officers are: President, Mrs. W. B. Glass; Vice-President, Mrs. Wm. Cuninghame; Secretary, Mrs. Jno. E. Hecker; Treasurer, Mrs. J. W. Glass.—Linden Reporter.

Send money with the names of subscribers. We cannot afford to enter names, send the paper for months—possibly a year—then lose the amount due us. "Will send soon" covers too wide a range.

On motion of the church, the ALABAMA BAPTIST is requested to publish that Rev. J. C. Ragan has been excluded from the Missionary Baptist church at Black Creek and his credentials withdrawn.—R. M. Blackwell, C. C., Lay, Ala., Jan. 29th.

Dr. Bledsoe reports good things being accomplished by the B. Y. P. U. organization at Bozeman. They are a live, working people, ever ready to go forward. They are going to build and furnish a reading room for the members and friends. This is commendable, and we expect to hear other good things of them.

Please let me know who "The Evangelist" is. "The Evangelist" is one of the most interesting men in the State—in fact, we dare say, there are few better posted men than this brother. Glad you asked the question. Will ask him to answer.

Boys of the tender years of from five to ten walk the streets of Montgomery and other cities smoking cigarettes and cigarette stumps. Shall the watchmen on the housetops not give the alarm? Watchmen, what of the boys?

A correspondent of the New Decatur Advertiser, writing from Moulton, says: "Rev. J. Shackelford preached an able sermon at the Baptist church Sunday to a large congregation. Rev. J. Gunn, our beloved pastor, is sick at this writing. We hope to see him up and able to be with us again soon."

Just as we go to press (Tuesday afternoon, in order to mail the paper out on Wednesday) resolutions on the death of Dr. T. J. Dill, as well as remarks at the funeral service, are received from brethren Shelburne and Foster, of East Lake. As the space required will be several columns, we will publish in our next issue.

Dr. Dickinson, the pastor of the First Baptist church, says it will soon be decided when his congregation are to begin building their new house of worship. He says that at the latest it will not be over two months. This will put four of the most prominent churches within hearing of one another's organs.—Selma correspondent Montgomery Advertiser.

The Baptist ministers of Decatur and surrounding country met in the study of W. Y. Quisenberry, and organized a ministers' conference, with Bro. Quisenberry president. The reports of the pastors were encouraging, especially the report of Bro. Flood concerning yesterday at Austinville. We meet every Monday at Central church, New Decatur, at 9 o'clock a. m.—Chas. R. Lee, Sec'y, Decatur, Jan. 28.

I was not at the Baptist State Convention, but heard it was a great meeting. I am convinced that the speech made at the Convention by Bro. Gray, of Birmingham, ought to be printed in pamphlet form and distributed throughout the State by the pastors of the churches. It would go a long way towards indoctrinating our people. A great many in our State need just such instruction.—J. W. Fulmer, Hanover, Jan. 25.

The Baptist Young Peoples' Union meets every Sunday afternoon. Interesting programs are arranged and every young man and young lady of the church should attend these services. The approaching meeting of the State organization, to be held two days in April, at Lafayette, promises to be one of the largest attended of any for years. Lafayette will entertain the visitors royally.—Lafayette Sun.

When they are good men, their fellow-citizens ought always to appreciate and honor them. This has been done in at least one instance of late. Hon. Jas. A. Moore has been Mayor of Marion at least a dozen times, but the citizens of that staunch old town nominated him again last week. Mr. Moore has always stood for the best in the community, is a fine business man, possessed of a goodly amount of this world's goods, and is withal a Christian gentleman.

Please find \$7.00, which put to my credit on the ALABAMA BAPTIST. The Lord bless the dear old paper. I write from my rocker, where I am compelled to sit most of my time, from nervous prostration. I have no hope of ever being able to preach much more; will be 66 years old next month, the Lord willing. Bro. Wm. Martin is our pastor at Headland. We all love him, and the church is doing well under his charge.—Sam. J. Knowles, Headland, Jan. 31.

Our Secretary seemed sad in the office the other day when we called on him. No money coming in and the money season almost gone. That is what did it. Only three months till the Southern Baptist Convention! How soon it will be here! The Secretary thinks there is a fine spirit among the people, but the money doesn't come somehow. Brethren, pastors, don't let our Secretary grow discouraged. He is giving himself night and day to the work. Let us cheer him by our contributions regularly given.



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ad in the we called ing in and e. That- e months- vention! The Sec- line spirit- e money Brethren, ary grow himself Let us ons regu-

I have just moved with my family to Oakman, having accepted care of the church here. The prospects for the year's work look bright. The second sermon I preached after I was called to the work we had four accessions—three by letter and one by baptism. The people of Oakman gave us a hearty reception and a royal "pounding" upon our arrival, filling our larder with everything that was good to eat. God has many noble children here.—G. L. Sutton, Oakman, Jan. 30.

The pastor is now occupying the new "pastorium." (?) That is, if you will permit the use of a word whose seat in the English language has been contested. If not, I suppose we are living in the Baptist parsonage. Be that as it may, the dear good people of the Russellville Baptist church have built a beautiful little home for their pastor. It is now complete and is "a thing of beauty and a joy forever." God bless our people here, a nobler band we do not know. They are the Lord's elect. Loyally and lovingly have they stood by their pastor in every enterprise. Our deacons—God bless them! They are good and true. We enter the new year and the new century with many things to cause us to love our deacons and our people as we have never loved them before—brighter hopes, stronger faith, purer love, and greater resolutions.—A. W. Briscoe, Russellville, Jan. 28.

Last Sunday was a good day for us at Nanafalia. Received two members by letter, and had large and attentive congregations. I have been on my new field about three months and am prepared to say I am well pleased with the work. All my churches are strong financially and give me good moral support. They are loyal and liberal givers to all our enterprises, and I think Bro. Crumpton might put them in his column of "Regulars." The people in general are good to their pastor, and "pounding" is almost a continual thing. I go in my buggy and find it filled with good things to eat almost every week. This country is the scene of the early ministry of the Whites, Hunters, Bradleys, Dunaways and many other useful and prominent preachers in the State, and many are the kind words I hear spoken of them. I am happy and contented in my work among such good people.—I. N. Langston, Nanafalia, Jan. 25.

Had a good day at Albertville Sunday, 26th ult. Received one into the church at night. Have been there three months, in which time we have paid off a debt of over three hundred dollars on the handsome new church house. We are arranging now to dedicate in April, and follow with a series of meetings. The work at Alabama City is making good progress. We had nine additions at our last meeting, making 105 in six months, for which I am grateful to God who has led in it all. We want to resume work again on our church here Monday, the 28th. Not many of the Sunday schools reopened to Brother Crumpton's last appeal for Alabama City. It may be that Christmas was too near, but now, since the holidays are passed, won't the Sunday schools make a special offering for Alabama City? And let us complete the beautiful house we have begun. I hope you will, for I believe the Baptists will have a strong church here some day. We will entertain the Association District meeting here in March (first Sunday). Our people are falling right in line with our State work. We hope to have the largest and best Sunday school in the State this year. The concert and Christmas tree was a credit to the school. The pastor was remembered very substantially Christmas. Am pleased with the improvement in the ALABAMA BAPTIST. I hope to see our paper excel all our Southern Baptist papers. Why can't it do this?—E. E. George, Alabama City.

On Jan. 27th we closed, at the Columbia Church, a very gracious meeting. It began on the Sunday before, lasting eight days. There were thirty-nine additions as the visible result, besides the manifest revival of the membership. Twenty-seven of the additions were by experience and baptism. We hope for others to follow soon. Bro. Harry Martin did the preaching, and did it well. I like the manner in which he conducts meetings. He preaches the straightforward truths of the Bible as he sees them, earnestly, giving you the Word of God for his belief, and presses

home some earnest exhortations based on these teachings. He uses but little effort to get up an undue excitement, but depends upon the power of the truth and Holy Spirit to do the work. Our people fell in love with him as a preacher. Many of them had known him before, but not as a preacher. We are all feeling happy, for it had been a long time since there had been a baptism here. If we can only keep in this revival state the church will be a most desirable one, for it is a good missionary body. Last year its contributions away from home averaged over three dollars per member. Since the meeting closed, four more have been received—two by experience and two by restoration. This is an addition of 48 since the meeting began, with an interest still abiding. There are likely to be several other additions. Our people have given this year toward the Howard College fund \$35.40, and will send in a few days \$25.00 toward the Orphans' Home building. Had a good service Sunday morning, but evening service failed because of rain.—Geo. E. Brewer, Columbia, Feb. 3.

Last Sabbath was a good day with us at Chapman. At the morning service the pastor preached a sermon on missions, using for his text two thoughts in the commission—"All the world—every creature." After the sermon we raised in cash and pledges \$316.75 for missions. At the evening service we had a good sermon by Bro. C. E. Clayton, of Garland. Bro. C. must be a most excellent financier, as he supports a family of ten on a salary of \$240. Who can beat this? Bro. C. is a worthy man, a good preacher and an excellent pastor and deserves better compensation. Two Sundays ago I preached to my old charge at Forest Home. It was a great treat to meet my old friends to whom I ministered in holy things for nearly fourteen years. The church has been pastorless for a few months, but they have called Bro. Ray, of the Seminary, and he has accepted. He is expected to arrive about the first of February. Bro. R's field will consist of Forest Home, Aekerville and Carlowville—three good churches. Influenced by the examples of other brethren I will report some of the good things that have fallen to my lot recently. To begin with, the W. T. Smith Lumber Co. presented me with a \$30 suit of clothes. Then to begin the New Year and the New Century Bro. W. T. Smith gave me a nice buggy and set of harness. These are to aid me in bearing the Word of Life to the perishing. Then as an act of thoughtfulness to their old pastor those noble women of Prattville (God bless every one of them) sent me on the first of the year \$10. How I did appreciate it! How glad I am to know that I am kindly remembered by my old flock. These and other gifts that I have been the recipient of make me feel not only very thankful, but I am more determined to live for the glory of our dear Lord.—A. T. Sims, Georgiana, Jan. 25.

If You are Tired  
Use Hagedorn's Acid Phosphate.

Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me."

For the Alabama Baptist.  
MISS KELLY'S APPOINTMENTS.  
W. B. CRUMPTON.

I have assisted Miss Willie in making out her list. The ladies at most of these places have invited her. I added others because I knew it would be a great disappointment to many if she passed without calling.

However, many important places had to be passed. I am exceedingly sorry for that. She is at home for rest, and if she should go to all the places wanting her she would soon be broken down and want to go back to China to rest. I hope the ladies at points near the places of meeting will make an effort to meet her. Her mission is only to the women and children. She will not address mixed assemblies. She requests me to say that with emphasis, so there would be no misunderstanding.

The ladies should see to it, wherever she goes, that her expenses are paid, at least, and this ought not to come out of the mission fund, but it ought to be over and above regular mission collections.

She will be a great inspiration to

our women wherever she goes. There are other points in the State she will visit later on.

APPOINTMENTS.  
Evergreen, Wednesday, Feb. 6.  
Brewton, Thursday, Feb. 7.  
Greenville, Saturday and Sunday, Feb. 9th and 10th.  
Dothan, Thursday night and Friday, 14th and 15th.  
Troy, Friday night and Saturday, 15th and 16th.  
Union Springs, Saturday night and Sunday, p. m., 16th and 17th.  
Eufaula, Monday, 18th.  
Oswichee, Tuesday, 19th, 3 p. m.  
Columbus, Ga., Tuesday, 19th, night, at First church.  
LaFayette, Wednesday, 20th.  
Roanoke, Thursday, 21st.  
Auburn, Friday, 22d, 3 p. m.  
Tuskegee, Friday, 22d, night.  
Alexander City, Saturday, 23d.  
Opelika, Sunday, 24th.  
Sylacauga, Monday, 25th, 11 a. m.  
Jacksonville, Wednesday, 27th, 2:30 p. m.  
Piedmont, Wednesday night, 27th.  
Warrior, Saturday, March 2d, 2:30 p. m.  
New Decatur, Saturday night and Sunday, 2d and 3d.  
Huntsville, Monday, 4th.  
Tusculum, Tuesday, 5th, 3 p. m.  
Florence, Tuesday, 5th, night.  
Russellville, Thursday, 7th.  
Jasper, Friday, 8th.  
Montevallo, Sunday, 10th.  
Furman, Tuesday, 12th.  
Selma, Thursday, 14th.

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

For the Alabama Baptist.  
SEMINARY NOTES.  
SAM COWAN.

Dr. Eager has been unable to meet his class this week. A slight attack of grippie; he will be with us again Monday.

Several new students come to join us in the work of the second term. Among them Bro. J. Y. Radford, from Birmingham. We would be glad to welcome others from Alabama to take the second term with us.

J. A. Jenkins is out preaching in a meeting this week.

We are sorry to learn that Dr. Dixon had to postpone his engagement with the McKean church on account of sickness.

Dr. Carter Helm Jones has been unable to meet his church engagements this week. He has not been well for several days.

We love Kentucky but we are unwilling for her to take all of our best men from Alabama. Dr. B. D. Gray, of Birmingham, has recently been elected president of the Georgetown College. We have not heard whether he will accept.

Sad news comes to us today of the death of Dr. T. J. Dill, who, for so many years, served the Baptists as professor at Howard College. It was not the pleasure of us all to know him personally. But we all knew him as a hightoned Christian gentleman and a noble educator. Hundreds of young men throughout Alabama and other States bear the impress of his exemplary life upon their own characters.

We have had a feast of good things this week. Space will only allow us to mention them without comment.

On Monday night we heard a most excellent address by Bro. Wm. H. Sears, who has been for nine years a missionary in Pingu, China.

An Institute, under the direction of Dr. J. W. Warner, was held in the lecture rooms of the Broadway Baptist church, beginning Tuesday and closing Friday evening. The study was in the gospel of John. The subjects were well chosen and those who attended regularly can testify to the great spiritual uplift that came to their souls for the prayerful study of the doctrines connected with the life of the Savior.

Special features of the monthly missionary meetings held in Norton Hall yesterday were addresses by Dr. Howard Taylor, Rev. J. G. Bow and Dr. J. S. Felix. Dr. Taylor is son of J. Hudson Taylor, of the China Inland Mission. It is always interesting to hear a man who is giving his life to the Master's service on foreign soil.

Dr. Felix, the new pastor at East Baptist church, gave us some very helpful points on "management" in

## SAVE YOUR SKIN

How to Preserve, Purify and Beautify the Skin and Complexion.

To preserve, purify and beautify the skin, and prevent pimples, blotches, blackheads, redness, roughness, yellow, oily, mothy skin, chapping, and many other forms of skin blemishes, no other skin or complexion soap is for a moment to be compared with CUTICURA SOAP, because no other soap reaches the cause, viz., the clogged, irritated or inflamed condition of the PORES.

## SAVE YOUR HAIR

How to Prevent Falling Hair Scalp Humors and Dandruff.

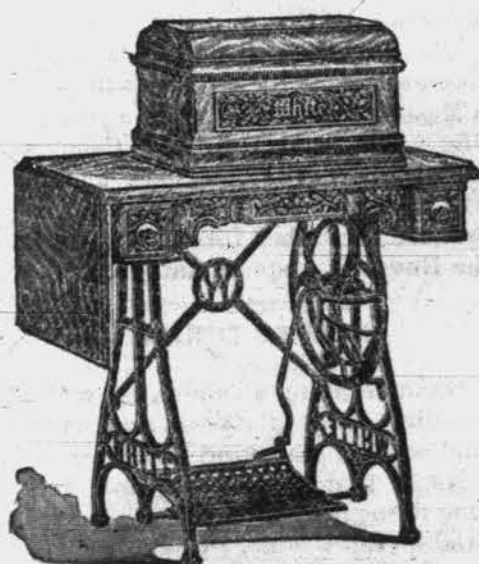
Cleanse the scalp and hair thoroughly with a warm shampoo of CUTICURA SOAP, rinse with warm water, dry carefully, and apply a light dressing of CUTICURA, purest of emollients, gently rubbed into the scalp. This simple, refreshing and inexpensive treatment will clear the scalp and hair of crusts, scales and dandruff, soothe irritated, itching surfaces, stimulate the hair follicles, supply the roots with energy and nourishment and make the hair grow upon a sweet, wholesome and healthy scalp.

## SAVE YOUR HANDS

How to Make the Hands Soft and White in a Single Night.

Bathe and soak the hands on retiring in a strong, hot lather of CUTICURA SOAP. Dry thoroughly and anoint freely with CUTICURA Ointment, the great skin cure and preserver of emollients. Wear during the night old, loose kid gloves with the finger ends cut off. For red, rough, chapped hands, dry, fissured, itching, feverish palms, shapeless nails, with painful finger ends, this one night treatment is simply wonderful and a blessing to all afflicted with sore, chapped, rough, or tender hands.

COMPLETE EXTERNAL AND INTERNAL TREATMENT FOR EVERY HUMOR, \$1.25 consisting of CUTICURA SOAP (25c.), to cleanse the skin of crusts and scales and soften the thickened cuticle; CUTICURA OINTMENT (50c.), to instantly allay itching, inflammation, and irritation, and soothe and heal; and CUTICURA RESOLVENT (50c.), to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the severest humor, with loss of hair, when all else fails. Sold throughout the world.



## Repair Department.

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

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

R. L. PENICK,

119 DEXTER AVENUE, MONTGOMERY, ALA.

## SUNDAY SCHOOL BOARD

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J. M. FROST, Corresponding Sec'y.

EACH ORDER contributes to the Bible Fund, and fosters the Sunday School interests of the Convention on.

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From lowest to highest in make and Prices.

Large Descriptive Catalogue sent free on request.

B. Y. P. U. QUARTERLY For Young People's Prayer Meetings. Per quarter, 10c single copy; ten or more to same address, 6c each.

BAPTIST SUNDAY SCHOOL BOARD,

167 North Cherry Street, Nashville, Tenn.

the pastoral life. Several letters were read from missionaries on the field, and one from Miss Willie Kelly, from East Lake. Such messages are calculated to stimulate us and make us feel a more vital connection with our coworkers across the waters.

Louisville, Ky., Feb. 2, 1901.

MARRIED—On Sunday, the 3rd inst., at the home of the bride's father, Mr. Moses Smith, near Ramer, Ala., Miss Mary Smith, to Mr. James Monroe Cutts, of this city, Rev. A. F. Dix officiating.

Love makes the world go round only when the lovers are intoxicated with happiness.

PLEASE, BRETHREN.

I need to complete my file the following minutes: Big Bear Creek, Cherokee County, Cedar Creek, Clay, Cleburne, Clear Creek, Geneva, Missionary Harmony, Macedonia, Mt. Moriah, Mud Creek, Mt. Carmel, 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.

## CONSUMPTION

Send for FREE TRIAL TREATMENT of the "Sana-Cera Cure" for Catarrh, Bronchitis, Asthma, Consumption and Weak Lungs. Prepared especially for each individual case, and sent by mail FREE. Write at once and give your symptoms. All sufferers are invited to test the merits of this great treatment. Address, DR. H. BEATTY, 502 West Ninth Street, Cincinnati, Ohio.



## You Might Have Said "Oh!"

I was hard at work in my study  
When I heard a gentle tap;  
"Come in," and in came my Josie,  
Tearful from some mishap.  
And I knew that she was longing  
To be cuddled in my lap.  
"I bruised my finger orful,  
And, papa, it does ache so!"  
Well, well, run away to mamma,  
For I can't help it Jo.  
She raised her tear-wet lashes—  
"Papa, you might have said 'Oh!'"

The study door closed softly,  
And I was left alone.  
With nothing to hinder my writing  
But the thought of a tender tone.  
So loving and reproachful  
'Twould have touched a heart of stone.

And I sat and looked at my paper,  
But somehow I couldn't write.  
And there broke on me in the silence  
The dawn of a clearer light:  
The touch of that aching finger  
Had given me my sight.

Have a tender word, my brothers,  
For the little troubles and pains:  
It was not beneath our Master,  
It is far above our gains:  
It will hasten the heavenly kingdom,  
Where only love remains.

Selected.

## TRAINERS OF THOUGHT.

The Journal, of Monday, made a note of the fact that Hon. Joel D. Murphree, of Troy, addressed the students of the Y. M. C. A. in that city, on Sunday afternoon.

Now comes the Troy Messenger and gives us a synopsis of the epigrams in the address, supplied by a student who heard it.

Really, we haven't seen anything so pleasing, so valuable, and so rich in jeweled thought.

Nothing in literature in the way of epigram and pith surpasses it. Our own Y. M. C. A. ought to get Mr. Murphree to come over some Sunday and give our own boys the benefit of that rich experience garnered through a long, successful and upright life.

The rich cuttings of the student are as follows:

Nothing that is worth having comes without effort.

The purpose of this life is not position, power, or property, but to make mankind better and nobler.

Riches often prove a curse than a blessing.

True success is to be in touch with all God's intelligences.

Higher and better and nobler than all else is a good name.

More men stumble for want of moral qualities than for want of business capacity.

The world wants men who are careful in God's honor and careless of men's applause.

There is no compromise ground upon which right and wrong can stand.

Three things bring success: Integrity, Industry, Economy.

A fool may make money, but it takes a wise man to spend it.

Better to be a first-class carpenter than a fourth-class lawyer.

The life full of work is the only safe and happy one.

Never take the advice of a man who is a failure.

A man is judged not by what he has, but by what he is.

A lazy youth will be a lazy man just as sure as a crooked sapling will make a crooked tree.

If you want to be a nobody just try to be a somebody.

If you can't be rich, you can't be honest and lead a virtuous life, which is far preferable to riches obtained by questionable means.

A fine dress in the eyes of some covers more sins than charity.

Prosperity is not without many fears and disasters, and adversity is not without comforts and hopes.

Remember, young men, the business world is calling for men who prize honor above wealth. —Montgomery Journal.

An American hostess, on the occasion of a gathering of distinguished people, was endeavoring to add to the pleasure of a Frenchman by talking to him in his native language.

Noticing that her lack of fluency was irksome to the lady, and desiring to relieve her embarrassment, with praiseworthy amiability the foreigner said:

"Pardon, madame, somewhat the French is difficult for you, I am able to understand your meaning if you will speak English."

3-13tw

## SOVEREIGN GRAND COMMANDER.

Representative James D. Richardson, of Tennessee, succeeds to the exalted office of Sovereign Grand Commander of the Southern Jurisdiction of the Ancient and Accepted Scottish Rite of Free Masonry. This office has just been left vacant by the death of Thos. R. Caswell, of San Francisco.

Mr. Richardson becomes a veritable potentate within the Masonic sphere. Few foreign monarchs will be more gorgeously enthroned, more picturesquely surrounded, more ceremoniously attended than will he while formally executing the princely functions of his high office.

He succeeds to a life position. He will have at his disposal a palatially-appointed dwelling in which he may house himself and family for the remainder of his days. He falls heir to a generous salary. When he travels far and wide upon the many official missions prescribed for him, his expenses will be paid without stipulation or limitation. At the same time he will be permitted to retain his seat in Congress and to draw the salary accruing therefrom.

Mr. Richardson becomes the ranking Mason of the world by virtue of two facts: First, that the Scottish Rite confers the highest Masonic degree—the thirty-third; second, that he will preside over the world's oldest "mother" supreme council of that order. Thus he can claim Masonic superiority over the Prince of Wales and President Diaz, of Mexico, respectively Grand Patron and Grand Commander of Scottish Rite Masons of their countries.

As Sovereign Grand Commander Representative Richardson will draw a Masonic salary of \$3,000 a year for life. This, added to his Congressional salary of \$5,000 per annum, will aggregate for him the same allowance prescribed for the Speaker of the House of Representatives.

## A CURE FOR TATTLEBES.

Hannah More, a celebrated writer who died about fifty years ago, had a good way of managing tale-bearers. It is said that when she was told anything derogatory of another, her invariable reply was, "Come, we will go and ask if it be true." The effect was sometimes indelicately painful. The talebearer was taken aback; stammered out a qualification, or begged that no notice be taken of the statement, but the good lady was inexorable; off she took the scandal-monger to the scandalized, to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossip story to Hannah More. One would think her method of treatment would be a sure cure for scandal.

The north pole is much like a woman's pocket. We all know where it should be, but we can't find it.

## FAT REDUCTION.

Mrs. M. Dumar studied the reduction of human fat for over 20 years, with the greatest specialists in Europe and America. Over 10,000 grateful patients attest her success. Her treatment is not "dieting," nor starvation diet. She prescribes against the "Fren-Treat" treatment, and so often advertised. Her treatment is a "Payment" scheme. Mrs. Dumar's treatment is endorsed by the College of Physicians, and by "The United States Health Report." Her charge is \$1.00 which pays for prescription, for medicine, and for all first-class druggists, full in 10 days. No extra charge. 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 can authorize 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 that a sure, 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 26th St., New York.

## For the Alabama Baptist.

## BAPTIST DOCUMENTS WANTED.

The attention of all Baptists throughout the South is called to an urgent need of the library of the Southern Baptist Theological Seminary, one which a great many persons can assist in supplying. It is our earnest desire to secure, in the immediate future, a large collection of documents relating to the history of the Baptist denomination in the South.

That there should be some one place within the bounds of the Southern Baptist Convention where a man interested in the history of our denomination may find on file the documentary history thereof, will be apparent to all. And certainly there is not a more appropriate repository than the seat of the Theological Seminary, where so many of our ministers are being trained. This library has not only a valuable nucleus of papers and pamphlets left to the institution by Drs. Boyce, Manly and others, who anticipated this need, but it has also a commodious fire-proof department with ample accommodation for many years.

All documents received are inscribed with the name of the donor, then bound if necessary, catalogued, and placed on file. It should be understood that this collection is made in the interest of the entire denomination. These documents are placed at the service of any one interested in the history of the Southern Baptists. We will cheerfully refund the postage or express charges on all such documents forwarded us. The following list of desiderata is given for guidance:

1. Manuscripts, consisting of early church records, and diaries and biographical sketches of Baptist leaders.
2. Minutes of State conventions and district associations, particularly the oldest ones.
3. Pamphlets of any kind relating to Baptist history.
4. Early numbers of denominational papers and magazines.
5. Literature pertaining to the history of Baptist schools.
6. Rare books and pamphlets of any kind.

Documents on correspondence concerning this matter should be addressed to Prof. John R. Sawyer, Librarian, 500 West Broadway, Louisville, Ky.

We cannot all be rich, yet we can have a good name. We are told that a good name is rather to be chosen than great riches.

## Magnetic Healing.

EVERY KNOWN DISEASE CURED WITHOUT MEDICINE OR SURGERY.

It matters not with what disease you are afflicted, you can be cured at home through our system of Magnetic Healing. We have prepared a Practical Course of Instruction which will not only enable you to cure yourself, but those around you as well. Any one who can read can master our course and become a Healer. The complete and entire course is embraced in eight private lessons (typewritten), all of which we send to any address upon receipt of price, \$3.00. If you are not satisfied, we will refund the money.

Through our Course of Instruction you can be cured; or if you are in the enjoyment of good health, and desire to enter the best paying profession of the age, now is your opportunity. There is no disease that will not yield to this magic wand—this marvelous, subtle, unseen power that enables you to banish sickness, suffering and ill-luck. It has no connection with Christian Science; it is simply a knowledge of the most modern and advanced stage of science, a thorough and complete understanding of nature. NOT A THEORY, BUT TRUTH, and the marvelous cures accomplished by it astound the world.

Learn this wonderful art as taught by us, and you will find yourself coming into a new life and power, and will know that this power is able to add unto you all you need, all you can desire, all that you know how to enjoy. Write at once to

THE BROADBUSH  
INSTITUTE OF HEALING.  
AMER GUS, GA.

## IT'S THE MISSION

OF THIS STORE

To supply the people of five states with everything in any way pertaining to music—any kind of Musical instrument—any article of musical sundries—any piece of sheet music—any music book published in the wide world. Also Sewing Machines of every grade, models and attachments for every make of machine—graphophones and records. For any of the above, or Pianos and Organs, you can save money by going to

## E. E. FORBES

Montgomery, Ala.

Branch Houses at Anniston, Birmingham and Rome, Ga.

## WINE OF CARDUI

## WOMEN WHO WORK.

St. Louis, Mo., Aug. 12.  
Though only 19 years old, I suffered from pain and female troubles two years. Last spring I got so bad I had to quit work. I had to support myself, and could not afford a high-priced doctor. I got one bottle of Wine of Cardui and that made me feel better. Have now used several bottles and am well. My mother used the Wine for Change of Life and was greatly relieved.

MISS MARGARET WALSH.

## Wine of Cardui

Many girls and women find it necessary to earn their own living in various kinds of employment. Their work is often so hard and confining that the health breaks down. Their delicate constitutions are unfitted for tiresome tasks. Weakness nearly always makes its appearance in the peculiarly delicate womanly organs. Constant standing on the feet, and coming and going at the back of a superintendent or foreman, induce falling of the womb, leucorrhoea, headache and backache. The play of women workers is often so notoriously small that when sickness comes they have no money to engage skillful physicians. To them Wine of Cardui is truly a blessing. It cures them of their ills at a small cost, and they can act as their own physicians. No doctor can do as much for "female troubles" as Wine of Cardui.

Druggists sell Large Bottles for \$1.00.

## WINE OF CARDUI

## HOWARD COLLEGE

For Young Men.

A MILITARY COLLEGE under the auspices of the Alabama State Baptist Convention.

ESTABLISHED IN 1841.

Located at East Lake, Ala., on west side of Red Mountain, six miles from Birmingham, with which city it is connected by electric cars. Superior instruction in English, French, German, Ancient Languages, Mathematics, Natural Sciences, Mental and Moral Sciences, Pedagogy, Elocution, etc. Regular course in Biblical Literature. Also Preparatory and Business Courses. FREE Tuition to Baptist Ministers, Half Tuition to Ministers' Sons.

Terms Reasonable.

The policy of the Howard is to furnish the "Cheapest" Instruction, but to give a Broad and Thorough Education at the Least Cost for the grade of work done. Excellent Chapel, Society Halls, Dormitories, Bath Rooms and Gymnasium. Religious and Moral influences good. No intoxicants can be sold within three miles of the College.

For Catalogue and particulars write to

F. M. ROOP, President, East Lake, Ala.

## FERRY'S SEEDS

You know what you're planting when you plant Ferry's Seeds. If you buy cheap seeds you can't be sure. Take no chances—get Ferry's. Dealers everywhere sell them. Write for 1901 Seed Annual—mailed free.

D. M. FERRY &amp; CO., Detroit, Mich.

## BELLS

Send Alloy Church and School Bells. Send for Catalogue. The C. S. Bells Co., Pittsburgh.



## MAKE YOUR HENS PAY THIS WINTER

It's easy when you know how. Winter eggs are worth twice the average prices. You will get the eggs in the winter if you feed your hens on green cut bone prepared with our famous

DANDY GREEN BONE CUTTERS.

They leave nothing to be desired. Prepare the bone exactly right for chicks or fowls. No danger of choking. Makes hens lay. Broilers and ducklings grow. Hand and power. Send for catalogue.

STRATTON MANUFACTURING CO., Box 25, Erie, Pa.

THE PLACE TO GO:

## Ross' Barber Shop.

(EXCHANGE HOTEL)

\$900 YEARLY to Christian man or woman to look after our growing business in this and adjoining Counties—to act as Manager and Correspondent; work can be done at your home. Enclose self-addressed, stamped envelope for particulars to H. A. Sherman, General Manager, Corcoran Building, opposite United States Treasury Washington, D. C.







# ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

## LITERARY NOTICES.

John the Baptist. By Rev. F. B. Meyer, B. A. Fleming H. Revell Co., New York and Chicago; price, \$1.00.

Mr. Meyer needs no introduction to American readers. He is *facile princeps* among the devotional writers of the present day. Evangelical, spiritual, and withal so uncommonly sane, he knows how to get at the heart of the Scripture and set it forth in its relation to the needs of the every day life. He is peculiarly happy in character study, and the volume before us is rich in beautiful and inspiring lessons drawn from the life of the great Forerunner. It is the fruit of patient and sympathetic study. The Scriptures do not mention John the Baptist often, but each mention throws fresh light on his character. Mr. Meyer has taken these scattered references and woven them into a discussion of unusual interest and suggestiveness. There is no richer field for homiletical study than the characters of the Bible, and this is a fine specimen of the best class of work in that field. One will be better for reading it. The volume is tastefully bound, and the printing is all that could be desired. — P.

Earlier Poems. — Alexander Pope; Crito and Phaedo, Plato; Lives of the Poets, Samuel Johnson; Advancement of Learning, Francis Bacon. Cassell & Co., New York; Price 10 cents.

These are recent volumes in Cassell's National Library. It is an admirable plan of the publishers to put into easily available and readable form choice selections from the standard literature of the world. There is no excuse for anyone's being without good reading in this day of cheap books. He who helps to provide our boys and girls with the best works of the great authors is rendering them a great service.

New Testament Greek Syllabus. A. T. Robertson, D. D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary. Charles T. Dearing, Louisville, Ky. 99 pages; price, 50 cents, net.

This little volume on Greek Syntax meets a want that has long existed. It is a matter of surprise that no one has attempted a work of the kind before. All the Greek grammars in use in our colleges fall into the error of trying to explain Greek Syntax from the point of view of English. Of course this renders it exceedingly difficult for the student to catch the true Greek spirit and appreciate the full force of the Greek idiom. Dr. Robertson adopts the correct method. He insists on studying Greek as Greek, not as English. The Syntax of the language is thus made much simpler and clearer. The book is meant for those who have some knowledge of classical Greek, and is designed especially as an introduction to the Syntax of the New Testament Greek. It will be of great service to those who desire to understand thoroughly the language of the New Testament. — P.

Whither? A Study of Immortality, by Hon. W. E. Simonds, A. M., Counselor at Law, etc.; 12mo, cloth \$1.00. John B. Alden, publisher, New York.

While not endorsing all of his conclusions, he certainly provokes the reader to thought, and there is much that I can heartily accept as in entire accord with the best opinion of the Christian faith as well as with philosophy. — Rev. Henry Davies, Lecturer in Philosophy, Yale University.

It is a comprehensive, stimulating, suggestive and in many ways most helpful discussion of the great Question of questions. — Rev. Joseph Waite.

"Constructive Studies in the Life of Christ" is the title of a new book by Ernest Dewitt Burton and Shailer Matthews, professors in the University of Chicago. It is published by the University of Chicago Press. Price, \$1.00. The Chicago Tribune says: "No denominational line is drawn in reference to sources, and no appeal whatever is made to the denominational bias of the study." The book is intended to facilitate a thorough historical study of the life of Jesus. While we have not given it a critical examination, yet we have studied it sufficiently to commend it to all searchers after a true history of our Savior.

The last number of the Political Science Quarterly has a strong array of articles, among which are "War and Economics," by E. V. Robinson; "Recent Discussion of Tax Reform," by Prof. Seligman; "Bismarck as a Maker of Empire," by Prof. Sloane; and "Neglect of the Church in History," by Prof. Robinson. The other features are up to the usual high standard.

In the current number of the Seminary Magazine Dr. E. C. Dargan discusses "Two Helps in Sermon Making," and Rev. W. W. Hamilton has a suggestive article on "How to Arouse Missionary Zeal." The "History of Old Landmarkism" is continued by Dr. Mays. There are a number of other contributed articles, and the various departments are well provided for.

## ONE FARE ROUND TRIP

Via Central of Georgia Railway to Mobile, Pensacola and New Orleans, La., Account of Mardi Gras, February 14, 1901.

Tickets will be sold from all coupon stations at one fare round trip, commencing February 12th, up to and including February 18th, and for trains arriving at Mobile, Pensacola and New Orleans not later than twelve o'clock noon, February 19th; final limit March 7th, 1901.

The Central of Georgia Railway offers excellent through schedules via Columbus and Montgomery, or Opelika and Montgomery.

For rates, schedules and full particulars apply to any agent of the Central of Georgia Railway. 5-1f

## RESOLUTIONS.

WHEREAS, It has pleased God in His providence and love to call from our Sabbath school and church our beloved brother, Frank Bunnell, who died Nov. 28th:

Resolved, 1st. That the Dallas Avenue Church and Sunday school will reverently his memory and bow in humblest submission to His holy will, believing that he has taken him to his heavenly home.

Resolved, 2nd. That we extend to all his loved ones and especially the heartbroken companion our most sincere sympathy in this sad affliction, and would point them to their loving Father who alone can "heal" the broken-hearted.

Resolved, 3rd. That a copy of these resolutions be entered upon our minutes, a copy be sent to his wife, and a copy be sent to the ALABAMA BAPTIST for publication.

W. B. WHEELER,  
MISS MARY GLENN,  
W. E. PETTUS.

## Dr. Bull's COUGH SYRUP

Cures a Cough or Cold at once. Cures Croup, Whooping Cough, Bronchitis, Grippe and Consumption. Quick, sure results. Dr. Bull's Pills cure Constipation. 50 pills 10c.

To Teachers, Students and Agents.

With the aid of our high-class subscription and religious publications you can induce your neighbor to empty their purses into their heads, earn their eternal gratitude and acquire your own independence. Pleasant, profitable employment. Good books to enliven hearts and enlighten heads. Write for particulars to The Atlanta Publishing Co., 403 Lowndes Building, Atlanta, Ga. 241r

(Concluded from 7th page.)

## RECEIPTS AT STATE BOARD OF MISSIONS

For October, 1900.

### FOREIGN MISSIONS.

|                                      |           |
|--------------------------------------|-----------|
| Liberty church.....                  | \$ 1 80   |
| Clay County Ass'n.....               | 6 23      |
| Ozark Sunday school.....             | 6 92      |
| Gadsden L. M. S.....                 | 5 00      |
| Pittsboro church.....                | 4 00      |
| Union Springs.....                   | 3 37      |
| Selma Association.....               | 3 26      |
| Central, New Decatur.....            | 6 73      |
| Florence.....                        | 5 29      |
| Bethel Association.....              | 11 91     |
| Friendship church.....               | 4 35      |
| Mt. Gilead.....                      | 2 50      |
| Central L. M. S., New Decatur.....   | 4 00      |
| Evergreen.....                       | 2 00      |
| Elim.....                            | 1 50      |
| Huntsboro.....                       | 3 00      |
| Judson Association.....              | 28 99     |
| Oedar Bluff Association.....         | 44 19     |
| Brookwood.....                       | 5 00      |
| Unity Association.....               | 24 42     |
| Woodlawn church.....                 | 5 00      |
| Clay County Association.....         | 5 50      |
| Parker Memorial ch. Anniston.....    | 100 00    |
| Selma 2nd B. Y. P. U.....            | 5 01      |
| Selma 2nd Baby Branch.....           | 1 27      |
| Etowah Association.....              | 40 00     |
| Girard.....                          | 3 75      |
| Troy Association.....                | 13 35     |
| Newton Association.....              | 7 80      |
| Brantley church.....                 | 1 00      |
| Christian Valley.....                | 56 43     |
| Tuscaloosa.....                      | 70 10     |
| Liberty Association.....             | 105 31    |
| Alabama Association.....             | 13 50     |
| Tuskegee Association.....            | 27 00     |
| Tenn. River Association.....         | 16 79     |
| Oswichee Sunbeams.....               | 4 00      |
| Haw Ridge Association.....           | 9 00      |
| Mt. Gilead church.....               | 3 00      |
| Harpersville church.....             | 2 82      |
| Luverne church.....                  | 2 00      |
| Cherokee County Association.....     | 88 32     |
| East Liberty Association.....        | 2 50      |
| Arbacochee Association.....          | 14 20     |
| Harmony Grove Association.....       | 3 15      |
| Clayton St. S. S., Montgomery.....   | 2 08      |
| Clayton St. church.....              | 16 00     |
| Parker M. ch., Anniston.....         | 3 25      |
| Glen Adie ch.....                    | 80 00     |
| New Providence Association.....      | 7 17      |
| Tuscaloosa Association.....          | 31 84     |
| Anniston 1st. L. M. S.....           | 1 55      |
| Talladega church.....                | 10 95     |
| Little Sandy.....                    | 1 35      |
| Pleasant Grove Association.....      | 2 00      |
| Carey Association.....               | 31 30     |
| Cherokee Association.....            | 73 89     |
| Warrior River Association.....       | 40 00     |
| An old colored woman at Bozeman..... | 2 50      |
| Florence church.....                 | 3 21      |
| Gilliam Springs Association.....     | 5 61      |
| Cleburne Association.....            | 20 00     |
| Total.....                           | \$1056 46 |

### ORPHANAGE.

|                                     |           |
|-------------------------------------|-----------|
| Clay County Association.....        | 22 46     |
| Selma Association.....              | 7 95      |
| Bethel Association.....             | 7 55      |
| Huntsboro.....                      | 3 00      |
| Ozark Sunday school.....            | 8 65      |
| Bethlehem church.....               | 2 00      |
| Liberty Association.....            | 11 80     |
| Mrs. E. D. Stephenson, Dany'le..... | 2 50      |
| Etowah Association.....             | 9 70      |
| Gold Hill church.....               | 10 00     |
| Troy Association.....               | 4 25      |
| Alabama Association.....            | 13 60     |
| Tuskegee Association.....           | 29 09     |
| Haw Ridge Association.....          | 12 90     |
| Arbacochee Association.....         | 25 00     |
| Harmony Grove Ass'n.....            | 5 24      |
| Cherokee Association.....           | 3 00      |
| Parker M. ch., Anniston.....        | 60 40     |
| New Providence Association.....     | 3 75      |
| Tuscaloosa Association.....         | 26 78     |
| Dothan L. A. S.....                 | 5 00      |
| James Sunbeams.....                 | 2 00      |
| Pleasant Grove.....                 | 5 00      |
| Gilliam Springs Ass'n.....          | 3 90      |
| Total.....                          | \$ 255 77 |

### MINISTERIAL EDUCATION.

|                                 |          |
|---------------------------------|----------|
| Mrs. M. Hamner, Faubusdale..... | 1 00     |
| Selma Ass'n.....                | 10 00    |
| Lineville.....                  | 4 00     |
| Tuskegee Ass'n.....             | 13 16    |
| Rev. A. C. Swindall.....        | 80 00    |
| Tuscaloosa Ass'n.....           | 1 98     |
| Cherokee Ass'n.....             | 5 92     |
| Total.....                      | \$ 86 86 |

|                                 |          |
|---------------------------------|----------|
| CARROLLTON CHURCH, NEW ORLEANS. |          |
| Talladega.....                  | 10 00    |
| Dallas Ave., Huntsville.....    | 16 25    |
| Lanette.....                    | 5 00     |
| Rockford.....                   | 1 90     |
| Evergreen W. M. S.....          | 8 20     |
| Total.....                      | \$ 41 45 |

|                          |          |
|--------------------------|----------|
| MISS WILLIE KELLY.       |          |
| Lowndesboro L. A. S..... | 5 00     |
| Newberne L. M. S.....    | 2 00     |
| Greenville L. M. S.....  | 15 00    |
| Scottsboro L. M. S.....  | 3 75     |
| LaFayette L. M. S.....   | 8 05     |
| Columbiana L. M. S.....  | 2 00     |
| Bessemer Sunbeams.....   | 5 00     |
| Dothan Sunbeams.....     | 3 25     |
| Total.....               | \$ 44 05 |

|                             |          |
|-----------------------------|----------|
| MISS HARTWELL.              |          |
| Birmingham 1st W. B. U..... | 25 00    |
| Southside L. C.....         | 25 00    |
| Pratt City L. A. S.....     | 6 25     |
| Trussville L. A. S.....     | 2 50     |
| Total.....                  | \$ 58 75 |

|                             |         |
|-----------------------------|---------|
| MISS CLAUDIA WHITE.         |         |
| Avondale L. A. S.....       | 1 00    |
| Prattville L. A. S.....     | 5 00    |
| Birmingham Ass'n Union..... | 3 30    |
| Total.....                  | \$ 9 30 |

|                           |       |
|---------------------------|-------|
| GALVESTON CHURCH.         |       |
| Arbacochee Ass'n.....     | 10 85 |
| New Providence Ass'n..... | 2 77  |
| Talladega church.....     | 7 55  |

|                            |          |
|----------------------------|----------|
| Fellowship church.....     | 10 00    |
| Shiloh church.....         | 2 50     |
| Pleasant-Grove church..... | 5 00     |
| Total.....                 | \$ 38 67 |

### JUDSON INSTITUTE.

|                    |      |
|--------------------|------|
| Liberty Ass'n..... | 2 00 |
|--------------------|------|

### LOUISVILLE SEMINARY.

|                           |       |
|---------------------------|-------|
| Central, New Decatur..... | 17 45 |
|---------------------------|-------|

### HOWARD COLLEGE.

|                    |      |
|--------------------|------|
| Liberty Ass'n..... | 2 00 |
|--------------------|------|

### CHURCH BUILDING.

|                     |      |
|---------------------|------|
| Tuskegee Ass'n..... | 2 50 |
|---------------------|------|

### BIBLE AND COLPORTAGE.

|                     |         |
|---------------------|---------|
| Tuskegee Ass'n..... | 25      |
| Cherokee Ass'n..... | 1 79    |
| Total.....          | \$ 2 04 |

### AGED AND INFIRM MINISTERS.

|                           |          |
|---------------------------|----------|
| Orrville church.....      | 17 00    |
| Bethel Association.....   | 1 00     |
| Newton Association.....   | 80       |
| Hopewell church.....      | 2 40     |
| Central, New Decatur..... | 15 00    |
| Total.....                | \$ 36 20 |

### ALVIN CHURCH.

|                           |          |
|---------------------------|----------|
| Girard church.....        | 2 58     |
| Jasper B. Y. P. U.....    | 2 00     |
| New Providence Ass'n..... | 2 77     |
| Talladega church.....     | 7 55     |
| Fellowship church.....    | 10 00    |
| Shiloh church.....        | 2 50     |
| Total.....                | \$ 27 40 |

### MISSIONARY DAY.

|                                    |       |
|------------------------------------|-------|
| Clayton St. S. S., Montgomery..... | 16 00 |
|------------------------------------|-------|

### SUNDAY SCHOOL BOARD.

|                       |         |
|-----------------------|---------|
| Tuskegee W. M. S..... | 7 20    |
| Avondale L. A. S..... | 2 00    |
| Total.....            | \$ 9 20 |

### RECAPITULATION.

|                                   |           |
|-----------------------------------|-----------|
| State Missions.....               | \$1674 62 |
| Home Missions.....                | 670 76    |
| Foreign Missions.....             | 1056 46   |
| Orphanage.....                    | 255 77    |
| Ministerial Education.....        | 36 86     |
| Carrollton Church.....            | 41 45     |
| Miss Willie Kelly.....            | 44 05     |
| Miss Claudia White.....           | 9 30      |
| Galveston.....                    | 38 67     |
| The Judson.....                   | 2 00      |
| The Seminary.....                 | 17 45     |
| Howard College.....               | 2 00      |
| Church Building.....              | 2 50      |
| Bible and Colportage.....         | 2 04      |
| Aged and Infirmary Ministers..... | 36 20     |
| Alvin Church.....                 | 27 40     |
| Missionary Day.....               | 16 00     |
| Sunday School Board.....          | 9 20      |
| Grand Total.....                  | \$4001 48 |

## MOZLEY'S LEMON ELIXIR.

### A Pleasant Lemon Tonic

prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants. Sold by druggists, 50c and \$1.00 bottles.

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.

### From a Prominent Lady.

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. MESSING, Attorney, 1223 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.

25c 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. Hf

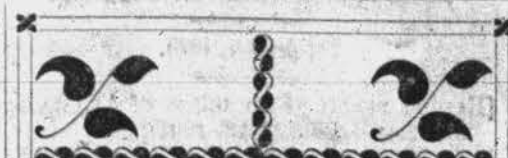
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Wonderful Grate. Heats two rooms

Saves 1 in cost of chimney, and 1 the fuel

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# A One Price Store.

Ours are fixed prices. We are often asked, "Can't you take less this piece of Jewelry or Silver?"

We don't like to refuse, but we must—hence this public explanation of our policy.

When others say they "give you something off" then they only come down to our price—no lower.

It is easy enough to give a discount off if it is added on beforehand.

The Chinese merchants reproach themselves and feel badly if a customer pays the first price asked, because they think themselves fools for not having asked more. Some merchants act towards their customers like Chinese—they ask one price and take anything under it they can get.

We have but one price—the same for everybody.

You needn't feel that you have paid more than the thing is worth because you paid the marked price.

Nobody buys cheaper than you do.



## MORTGAGE SALE.

Under and by virtue of a power of sale contained in a certain mortgage made by Mitchell McDade to Chas. E. McDade hereafter, 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. 20, known as the old Mitchell Plantation, now occupied by Mitchell McDade and known as his place.

CHAS. E. MCDADE, Mortgagee.

HILL & HILL, Att'y's for Mortgagee.

4-4t

## CHURCH BELLS

Chimes and Pells, Best Superior Copper and Tin. Get our price. McSHANE BELL FOUNDRY Baltimore, Md.

## GARDEN SEEDS

All package seeds sold for 2 1/2 cents a package—same quantity you have always paid 5 cents for. Write for

JACOBS' 1901

ILLUSTRATED

SEED CATALOGUE

FREE

And see how low you can buy the very best seeds.

Write for it—right now.

JACOBS' PHARMACY,

Atlanta, Ga.

## MORPHINE

Opium, Laudanum, Cocaine and Liquor habits permanently and painlessly cured at home. No detention from business; no inconvenience; action immediate; leaves system of patient in a natural and healthy condition without any desire for drugs. Cure guaranteed for \$10. Write for particulars.

DR. LONG & COMPANY, ATLANTA, GA.

Ref.: Capital City Nat'l Bank, Atlanta.