

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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Pearl and Treasure.

A SHORT DISCOURSE.

The parables of our Lord vary in length, but each contains a great truth, bearing on religious life. The idea of "belief" is found in every utterance. We sometimes comprehend parables as differing from miracles, while they are of the same idea, and differ only in method of teaching. A parable is set forth in words, a miracle is set forth in action. The one is a word-painting; the other is an actual object lesson. In other words, miracles are but acted parables. The truths taught by both are kindred truths, seeking the same end, teaching the same doctrine, purposing the same results.

The chapter in which is recorded the parables of the Pearl and Treasure contains six other parables. These two, however, seem to teach the same truth or idea, though differing in process. It is worthy of thought to investigate and compare the difference between these two parables, which deal with the intrinsic preciousness of heaven, and the willingness of the converted man to make every sacrifice necessary for the acquirement of the great prize.

Both these incidents, a Merchant, left his home and country, and went off in search of rare and costly merchandise. This man was a jewel-fancier, searching for rare and valuable gems. Finding one of surpassing value, he went and sold all that he had, and bought it, congratulating himself that he had made a splendid investment. The other man was a laborer, working in a field. Perhaps he was a renter, and, finding a hidden treasure, he satisfied himself as to its value, which was great, and he concealed it, and went and sold all he had and bought the field. How natural—covering it up and without telling the owner what he had found, he purchased the field. This is the worldly minded man, like the man at whose gate Lazarus lay.

But the great truth to be drawn out of these two parables is the value of heaven, or a right to that inheritance which is incorruptible and passeth not away. The little word "all" is the key to the situation. Both had found valuable treasure, each had discovered that which he accounted of supreme value, and set about at once to obtain it. One came upon his by accident; the other was in search of jewels—it was his business. Now the Savior says the kingdom of heaven is like them both. How is this? It is true.

What is to be desired more than gold, yea, much fine gold? Salvation through Jesus Christ. It puts us into possession of that which money cannot buy, namely, forgiveness of sins and regeneration of character. Could this treasure be found anywhere else than in that special field, so far as the finder was concerned? The question arises, Where is this treasure to be found,—in the church, in the study of the Bible, in the company of

Christian workers, by great outlay of money in benevolence? We think not; it comes through faith in Jesus Christ, and whatever means conveys this faith and fastens it upon the heart and conscience is the "field" referred to in the parable. It may be reading the Scriptures, hearing a sermon, listening to a song, conversation with fellow men, or through great tribulation, or the shock of some terrible calamity. "But in whatever connection it is that a man discovers Christ, and has a glimpse of his salvation, that to him is the field of the former of these parables, and the coming on the pearl of great price, of the latter.

Now let us not misinterpret, and come to the conclusion that salvation can be bought. It cannot be gotten for gold. What a glorious promise! If money could buy it, heaven would be peopled by the rich and hell filled with the poor. Come buy, without money and without price. Let the humblest come; let the beggar in his rags, or the pauper in the poor house, come; let every one come, and secure this treasure, this pearl of great price. Free salvation is offered to all, on the terms of the gospel.

Another truth comes out boldly: if we have found this great treasure, let us not hide it, but let us make it known to the church. Members holding letters, and declining to cast their lot with the redeemed hosts, are already hiding their treasure; if they possess it. We cannot understand how a true, devoted Christian can hide his letter away in his trunk and let it remain there for years and years. When the great day comes, and that member appears before the beautiful gate, and is asked for his passport, or the evidence thereof, the reply will be, Down in the old world in my trunk. Faithless! faithless!

We all condemn the act of the man in hiding the treasure, and cheating the owner; just as we condemn the dishonesty of the unjust steward and the stolidity of the unjust judge. The analogy turns on the joyful readiness with which each gave up all in order to secure that which he knew was worth more than all he had. We must give up all for Christ. He must be pre-eminently all in all. We must be joyfully willing to surrender all that we may gain heaven. The rich young man lacked one thing, he would not sell all and give to the poor and follow Christ. "Only one thing lacketh thou." Let us closely, prayerfully examine our hearts and consciences and see if there be a golden wedge or goody Babylonish garment hidden away. If so, purge the heart and conscience and get close to Christ.

Missions in Brazil and Mexico are in a flourishing condition, and reports from Africa, Japan and Italy all indicate an encouraging state of things. Recently our Mexican missions have been reinforced by the return of Bro. R. W. Horke with his bride, who becomes a missionary of the board, and the sending out of Brethren Frank Marra and wife and Bro. D. F. Sutherland and wife—all from Texas.

Discipleship under Christ means fellowship with his followers.

For the Alabama Baptist.

Bro. Crumpton's Notes.

I am not now writing "Trip Notes," but want to say: I had a pleasant visit, during the weather, a month ago, to old Mt. Hebron church, in Hale county, where Bro. Schram is pastor. He is doing a fine work in that section. A new house has been erected, which would be a credit to any community. The pastor is to undertake the work with enthusiasm. Several new houses are going up. The soil can be made to grow anything and the region is healthy.

I supplied for a Roanoke. The town and the Baptists are it. A large factory is in course of erection, the foundation of a fine Baptist church is laid. The Methodists are talking of residences are going up everywhere, people are not in the worst, and Roanoke is their best. The Rock Mills association solved and the Rock Association has been Roanoke in it. I expect great things to come of the station.

With the Regular Baptists cheer me by great contributions in January. I do wish all the city churches would join the Regulars. Some of them I seldom hear from.

WHERE TO SEND THE BROTHERS' NAMES.

Will the brethren please send their names to the ALABAMA BAPTIST, 204 Dexter Avenue, Montgomery, Ala. I am not now writing "Trip Notes," but want to say: I had a pleasant visit, during the weather, a month ago, to old Mt. Hebron church, in Hale county, where Bro. Schram is pastor. He is doing a fine work in that section. A new house has been erected, which would be a credit to any community. The pastor is to undertake the work with enthusiasm. Several new houses are going up. The soil can be made to grow anything and the region is healthy.

NEW CENTURY LITERATURE

Can be had at this office by brethren who wish to make preparation for holding New Century meetings. This literature is not for general distribution. It is not sold for that. I fear much of it has been put in hands where it was not appreciated.

I have out another edition of the "Missionary Catalogue for Baptists of Alabama," which can be had for the asking.

The paper will not appear again until after the opening of the New Century. I want to ask our friends to let the last prayer of the old and the first of the new Century be for the spread of the Kingdom. "Me and mine" takes up most of our thoughts when at a throne of grace. Let us pitch our prayers on a higher plane. "Seek ye first the kingdom of God and His righteousness, and all these things (food and clothing and all temporal necessities) shall be added unto you."

MISS WILLIE KELLY

I am getting letters from all directions asking that Miss Willie visit churches. Her post office is Uniontown, and she can be communicated with there. I venture a few suggestions. She is a big-hearted woman, who loves the Lord and His people, but she will have to spend a good part of her vacation in rest. She will travel some, but could not go to hear all the places calling for her. She is not financially able to bear the expenses of travel.

Unhappy is the man for whom his own mother has not made all other mothers venerable.—Richter.

For the Alabama Baptist.

Bro. Kramer and His New Church.

I want to write you something about our new church. We held the first service in it on the 4th Sunday in November.

Rev. B. H. Crumpton, D.D., of Evergreen, preached to a crowded house on Sunday morning. He spoke of the material and spiritual church. The sermon was thoughtful and earnest, and greatly enjoyed by the audience.

At night Rev. L. M. Bradley preached to a large congregation. Bro. Bradley brought to us a sweet message from the throne. Who is it that does not love this affable, earnest, godly man? Both the preachers were former pastors, loved and honored by the entire church.

In the afternoon Hon. G. R. Farnham delivered an address to a Sunday school mass meeting. Bro. Farnham's address was an able, eloquent, practical talk that produced a profound impression. He was followed by Bro. B. Davis, of Clayton. I saw many eyes wet with tears as this man of God was talking to us. He will always be welcomed here. All the churches here united in the service, and the building was packed.

Now a few words about the new church. The idea of building a new church here was first agitated by Dr. B. H. Crumpton, but, owing to several contingencies, it had to be put off. Bro. Bradley, before he left Brewton, started out to build and secured several pledges, amounting to twenty-five hundred dollars, and collected in cash about \$70, but the time was not ripe to build. Your scribe was asked to build a church, and they laughingly said, "Go ahead."

We started out to build with only \$50 on hand, which had been collected by Bro. Bradley. We appointed our building committee, consisting of E. M. Lovelace, M. F. Brooks, Dr. E. F. Parker, J. M. Rabb, N. R. Leigh, Jr., W. H. Strong, J. M. Padgett and the pastor. We had a meeting, and at that meeting about fifteen hundred dollars was subscribed by the committee. This committee selected a sub-committee, which was to have entire charge of the work, namely, Brethren M. F. Brooks, E. M. Lovelace and Dr. E. F. Parker. This committee employed the architect, Mr. E. H. Slater, to superintend the work. The old church was rolled back and we started the foundation of the new church with only \$50 on hand; but the money poured in.

Too much credit cannot be given to Bro. E. M. Lovelace for his time, for his money and for his constant interest in the work.

The chairman, Bro. M. F. Brooks, neglected his business and home in order to serve the brethren. The church is deeply indebted to him. Dr. E. F. Parker was always on hand with his steady head and thoughtful suggestions, which kept us off the shoals many a time.

The church cost us ten thousand dollars. We owe some on the building, but hope soon to wipe out the last cent. A description of the church is as follows: The building is frame; it rests on a brick foundation one foot high; the gables and tower are of stucco work, making a beautiful appearance on the outside. It has three large memorial windows and several small ones, in memory of brethren Basil Manly Lovelace, James Lovelace, J. E. Bell, William Lovelace, Dr. M. R. Lee, and one in memory of Bro. and Sister Arnold's son; it has a large auditorium and a Sunday school room, connected by a rolling partition; two class rooms, with black boards in the wall, and a primary room with black-board and organ; a pastor's study, a foyer, two dressing

rooms, and is heated by a hot-air furnace; has three beautiful chandeliers, giving us fifty electric lights; has a baptistery and organ; the church is well carpeted. The building will accommodate seven hundred. The seats, which are oak, cost eight hundred dollars and were made by the Southern Cabinet Seating Co., of Jackson, Tenn. The memorial windows, 16 by 18, are all one could wish for, cost seven hundred dollars, were furnished by Cooledge Art Glass Co., of Atlanta, Ga. The church has been pronounced by several competent judges to be the most attractive church in the state. It could not have been built of brick for less than twelve thousand dollars.

A Word About My Article on the State Convention.

Editor Ala. Baptist:

After the late State Convention I wrote an article which a good brother informs me was misunderstood; that it was understood to be a reflection on the good spirit of the Convention, &c.; that what I said about "bitter words" constituted the offense.

Now, in justice to myself, allow me to say that no interpretation of my article could have been further from my meaning. I was delighted with the spirit of the Convention, and with its work and fellowship. My heart was full of thankfulness to God and his people for such a meeting.

No bitter words were heard from any quarter. Oh, it was a splendid meeting! Speaking of bitter words, I was led to deprecate them. That was all I meant. I do not like bitter words, and the further along life's journey I go, the less I like them. I do not mean to say that I am a saint, but I do mean to say that I am a Christian. I had no hidden meaning in what I said. I did not mean to reflect on any one. I was in a love-tempt state of mind, and meant to speak tenderly. The Lord lead and bless all of my dear brethren.

Affectionately,
JNO. P. SHAFER.

For the Alabama Baptist.

Seminary Notes.

Prof. W. J. McGlothlin attended the Florida convention this week. Prof. E. C. Dargan led the prayer meeting in New York Hall Thursday evening.

Dr. Whitley, president of a Baptist college in Melbourne, Australia, was here this week. He came to this country for the purpose of visiting the most noted institutions of learning, and especially the Southern Baptist Theological Seminary.

The students, for several weeks have had the opportunity of attending several protracted meetings in the Louisville churches. The preaching is of a very high order, and many people are being saved. The methods being used in these meetings are strictly according to the teachings of God's Word. Several sermons have been preached on such vital doctrines as Heaven, Judgment and Hell. One preacher made the statement that the reason there were being so many awful crimes committed, was that preachers were failing to warn men of the dreadful doom of the ungodly.

CLASSROOM NUGGETS.

Prof. Sampson: "The world would be better off if some men would quit preaching."

Prof. Robertson: "One proof of the inspiration of the Bible is that it has stood so much bad preaching."

Prof. Eager: "For a man to be a good minister of Jesus Christ, he must live day by day with his Lord and Master." J. A. JENKINS.

Louisville, Ky., Dec. 15, 1900.

Christ was the great promise of the Old Testament; the Spirit is the great promise of the New.—John Mason.

B. Y. P. U. COLUMN.

Communications for this column should be addressed to PAUL F. DIX, Box 502, Montgomery, Alabama.



T. W. Ayers, President, Anniston, Ala.; P. F. Dix, 1st Vice-President, Montgomery, Ala.; Brinson McGowan, 2d Vice-President, Woodlawn, Ala.; F. M. Purifoy, 3d Vice-President, Tuscaloosa, Ala.; Gwylm Herbert, Secretary and Treasurer, Bessemer, Ala.

THE STATE SECRETARY.

Please note the change of the post-office address of the State Secretary, Mr. Gwylm Herbert, from Birmingham, Ala., to Bessemer, Ala. He is just as ready to furnish any young people information in regard to the work as ever.

Most of the unions which elect officers semi-annually will have a regular election this month, and all the rest of the unions will be glad to hear from them and to know who are the leaders of the work in the different churches. Let us hear from you as to what you are doing.

We heard some time ago of an illiterate old couple who lived up in the mountains, a good ways from what we call real civilization these days, and had very little of ill health all their lives, when suddenly the old man had a stroke of paralysis. A physician from the neighboring town was called in by the old woman, and told her what was the trouble. A few days afterward a neighbor seeing her asked what was the matter with her husband, and she, having misunderstood the long name the physician had given, which probably she had never heard before, replied, "Well, the doctor said he had a stroke of uselessness."

We were just wondering if any of our young people's workers, or organizations, were ever visited by any such "strokes."

REAL MISSIONARY WORK.

Are any of our unions doing any real missionary work outside of their own churches or towns? If not, why not? It seems to us that it is very selfish, to say the least of it, if their energies were directed aright, could accomplish much in spreading the gospel, to content themselves with working within themselves all the time, striving always for "culture for service," and never reaching the point at which that which they had been learning is put into practice. Of course there is a great deal to be done at home. There is much work that the young people can do in the home church to awaken and keep alive interest, and much real missionary work that can be done among the young people of the congregation, but should we confine ourselves to that? Suppose all our churches should confine themselves to such work, what would become of the missionary work in other countries, and the commission of the Master? We are a part of the church, and we

should be doing the same kind of work that the church is doing, and it will not, as some may contend, take one particle from the force of the church itself for us to do this work in our own way. Each B. Y. P. U. that has a good working membership should be able to almost, if not quite, support a missionary in the Home or Foreign field, just as many individual churches, and societies in them, are doing. Or, as some of the unions are doing, assume the responsibility for the care of a boy or girl at the Orphanage, and see that he or she is given every advantage possible in order that a working Christian man or woman may be raised up for the Master. All this is part of the work that is before us, and while we know that some unions are doing their share in such work, we are afraid that the most of them see very little outside of their home church, and, sad to say, take in much less than all of that. These are things that we should think about, and endeavor to give of our service even while we are receiving culture therefor.

From the Montgomery Advertiser of Dec. 6th:

BAPTIST YOUNG PEOPLE.

The Baptist Young People's Union of the First Baptist church held a business and social meeting last night at the residence of Rev. Dr. Charles A. Stakely, No. 23 Wilkinson street.

This was the first time the Union has held a meeting at the home of the new pastor, and a large attendance was present.

After the transaction of routine business the following officers were

Edward L. Davant, President.
T. M. Dix, Vice President.
R. J. Myers, Secretary.
Miss Annie Stakely, Corresponding Secretary.

J. C. Williams, Treasurer.
Blount Davidson, Usher.

After the business meeting had adjourned, a delightful social hour was spent. Music, recitations and pleasant conversation caused the hours to while quickly away.

The next meeting will be held at the residence of Rev. and Mrs. John Bass Shelton.

ANOTHER NEW UNION.

We have received notice of the organization of a new Union at Edwinstown, Ala., with Mr. L. D. Faver as President. We trust that we are going to hear from them again.

we alone are right, we candidly admit that the false doctrines and principles of others will do just as well as our own ones. We have to do that to be consistent. It seems to me that Baptist consistency of theory and practice should be about the eighth, ninth or tenth wonder of the world. It's remarkable, and, more than that, it's beautiful. I think the perfect blending of the essential and non-essentiality of the same thing in the Baptist mind is very conclusive of an admirable comprehension.

I am inclined to be proud of being a Baptist. Sometimes, in my pride, I think we are "the salt of the earth;" and then, again, when my pride is a little on the ebb, I think, perhaps, the "salt has lost its savor." You see, I've been sick, and this peculiar Baptist religion that rides itself merely in ritualistic doctrines (and answers very well for associations) is not as comforting as I like for the sick room. There appears to be a "goneness" about it. There are occasions when mere controversial religion is salty out of place. I have serious doubts whether some of the pet doctrines, for which we contend strenuously, "can make a dying bed feel soft as downy pillows are." If these doctrines are not particularly useful on august and trying occasions we can, surely, abate some of our religious zeal for them. Perhaps we may, profitably, transfer some of our ardor to that which will bring comfort when comfort is desirable. Somehow, I think that "when I tread the verge of Jordan," I will be far less concerned about the manner of my baptism than about the manner of my living. It seems to me if everybody is already convinced that my baptism is of the approved scriptural kind, I need not waste precious time in needless controversy about it. I may be wrong about it, but declining years and the great coming event that "casts its shadow before," seem to impress me with the conviction that while it is a duty to "contend for the faith once delivered to the saints," it is equally a duty to let our "lights shine" in good works that others may be "constrained to glorify our Father."

governments and the like, but in my perceptions, as I "suffer on my three-score years," I have never remarked any peculiar distinction of their excellency of morals above other people. I suppose that justice is one of the neglected tenets of our Baptist faith, for, as Baptists, we don't seem to impress business men as more distinctively honest than other people. The money lender seems to have a good deal more faith in us when secured by sufficient collateral. Baptist "faith and practice" don't appeal to the confidence of business men with half the force of a mortgage. We are no better than heretics in that respect. Our orthodoxy of belief doesn't seem to inspire confidence in our honesty. Somehow, I think, the business world would be more convinced of our sincerity if we would "show our faith by our works." My attention has been called to it, and I have noticed that Baptists in business repudiate, to some extent, the inspired Word as their "rule and guide," and, like other religionists, are governed more by the laws and customs of men. Their weights and measures are just as likely as not to be adjusted with the view of protection against loss. In politics Baptists are not particularly distinguished above Methodists and others for any nicety of discrimination against wrong. I haven't noticed, in every day life, that Baptists "take the rag off the bush" in the practice of the Golden Rule. Indeed I have thought, sometimes (when not at general gatherings), that our zeal for profession makes us neglect the "weightier things of the law." We claim to be a "peculiar people." Pray, from your observation, in what are we peculiar? If, every day, we are as much like other people as "two black-eyed peas," where is our peculiarity apparent?

It doesn't appear to be unpopular to be a Baptist. I don't recall any of our being "persecuted for righteousness' sake." Do you? Isn't it a fact that in our talk and conversation every day "we are very much like our heretical kinsmen and neighbors?" If our beliefs make no change in our lives, where come our grounds for boasting? If to be a Christian is to be like Christ, are "Christian" and "Baptist" synonymous? Christianity invites persecution "for righteousness' sake." There is a latent suggestion in the thought that should alarm us. Perhaps, when I get well and go about, I'll forget the good resolutions of the sick room: repudiate, as gloomy forebodings, these thoughts of "pure and undefiled religion;" again think to be "Baptist" in current—as far as it goes, and boast, and boast, and boast—till I get sick again. I am already better and feel like I would like to tackle some antagonist on baptism or "sumthin' or nuther."

It will be a blessed thing if, through a revival of pure religion, our associational addresses, next season, are replete with truthful commendations of us as a people "zealous of good works."

"THE EVANGELIST."

For the Alabama Baptist.

No Baptismal nor Church Salvation.

One of the saddest pictures of life as relates to eternity, is the numbing hope of heaven with Christ not considered. There is an idea prevailing that those who submit to baptism, followed by church membership, have met two requirements, which, followed by good works, will ultimately merit salvation.

When will people learn that salvation is through Christ only? "For there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12. Jesus is "the Way, the Truth, and the Life." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast."—Eph. 2:8, 9. Men are quickened into life by the Spirit, and thus "created in Christ Jesus unto good works," and not by them. "For God hath before ordained that we should walk in them." Not before, but after the quickening. Yet some people think that to be baptized and join the church, and remain there, will make sure their salvation.

The Bible does not teach that salvation comes as the result of baptism and church membership, for obedience comes after salvation is had. Before we were saved, we "walked according to the course of this world," but since that blessed hour we have been made to "sit together in heavenly places in Christ Jesus."

There is not anything mentioned in the Scriptures that man can do by which he can merit salvation. He can hear; he can "stand still and see the salvation of the Lord." Then he can "go forward," and not till then. The Bible does teach that through the water into the church is the duty of every saved being.

The Bible teaches that the church is composed of regenerated people only. And what is regeneration? The second birth of which Christ told Nicodemus. Paul to Titus says: "He saved us by the washing of regeneration and renewing of the Holy Spirit."—Titus, 3:5.

It is that change wrought by the Holy Spirit, in which the natural will and enmity of man are subdued, killed to the love of sin, in which supreme love to God and his law, and holy affections, are implanted in the heart. It is reproduction past the extremity of the convicted sinner's exhausted resources. No one can merit it. It can be received, that is all.

To wish, to have the will, to be seriously sorry that you have sinned, to turn away from sin, to tremble and believe, is not salvation, for "devils also believe and tremble." So, then, faith is not salvation, nor is it the cause of it. In your helplessness, when God sees you have given yourself away, with no plea that you are as good as anybody else, with no hope except that Christ died for sinners—that, being your condition, Christ saves you because you are a sinner, realizing your helplessness. Now the crisis is reached. See the sinner as he now stands in full realization of the fact that "Jesus saves." This conquering of self, ending in salvation, is not the work of man, (for man works against it), nor

does it occur in a second without previous struggles. Neither is it necessary for one to go on a lifetime before accepting Christ. Stop, think, look, repent, accept, is all. Christ will do the saving.

But we hear it said so often, "Come on and join the church, quit your meanness, get religion, and let's go to heaven." That goes with the statement that "there is a church to suit everybody, that none can have any excuse and all can be saved if they only will."

Church salvation is the thing meant. It means, of course, that there are a great many ways, but all lead to heaven, like many roads, all leading to a point.

This is an invitation of the devil, through honest conscientious people, to confuse and damn souls. Salvation through Christ, and obedience of the bride (the church) are separate and distinct doctrines. For a man to live an adulterous, drunken, profane and wholly impious life until he sees that he must die, and then, to remove fear of hell and to please and comfort the family, he calls for a preacher and church officials, and has them to baptize and receive him into the fellowship and supposed final triumphs of the same, is a delusive hope, a dangerous condition, a ruinous precedent, and deserves bitter denunciation from every pulpit.

True, one may go on and be saved and wish baptism in the last hour of his wicked life, but does not everything prove that this is an extreme case, and savors of bold and insulting presumption?

Sometimes we hear of families having some very sudden and sad bereavement, as a result of some unexpected accident, and all immediately, from least to greatest, joining some church maybe forty miles from their home, where a more distinguished gentleman preaches and where a more popular congregation worships. Such changes usually end in increased wickedness. With such a one "the last state is worse than the first." This is building upon the sand. To be lost and not know it is sad indeed. To think one is saved when he is lost is like bolting the door before him and thus obstructing his way. Somebody will certainly have to answer for this confused condition of things.

of this "Ab. H. us each re-remember that "by the grace of God, I am what I am," and then believe and live and sing, "Jesus paid it all, all to him I owe."

A. C. SWINDALL.

Alabama Central College.

New students continue to come. It is very important that those who expect to enter this institution after Christmas write the president at once. There is room for only a few more. This notice is given that every one may be certain, before leaving home, that she will find room.

B. F. GILES.

All that I am, or hope to be, I owe to my angel mother.—Abraham Lincoln.

The future destiny of the child is always the work of the mother.

Mark.

I would desire for a friend the son who never resisted the tears of his mother.—Lactrety.

If you would reform the world from its errors and vices begin by enlisting the mothers.—C. Simmons.

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CAIRO, Sept. 11, 1900.

Just after writing my last letter from Joppa, the hotel keeper handed me a letter from my wife, announcing to me the death of her brother, Thomas DuBose. It is no comfortable feeling to be far away in a strange land, all alone, and distant from all who love you or have any care for your soul, but, in addition to that, to hear that in the home, far away across the wide, intervening waters, some of them who do care for you are passing into "the beyond."

To realize that you unwittingly "shook hands at the very banks of the "Jordan," ere you left your far away home, with your brother, and that the return greetings of the loving and loved will lack one face, one hand-shake, and one smile of welcome, overcomes my heart and makes me sad indeed. I sorrow, too, for the lonely wife, the bright young daughters, that he so suddenly left to battle with the world without a father's and husband's protective affection.

We took steamer the same evening for Port Said, Egypt. At 7 a. m., next day, I looked out of my port and was asked in good English, in the oldest land under the sun, "Do you wish a boat to land?" The thing pleased me that the oldest land spoke the tongue, to some extent, of the youngest, the giant land, across the sea. We were soon on board the cars for Ismalia. The railway runs along the banks of the Suez canal all the way to Ismalia, on the west side; we, therefore, saw the canal without going through it. The English have run a canal of fresh water from the Nile to Port Said, that taps the Nile above Cairo, (look at your map, and see what sort of a job this is), so as to furnish Port Said with water, and so as to water the trees, along the route, that these people have planted on both sides of the railway through the desert. We soon reach Ismalia, change cars there for Cairo; pass through Tel-el-Kebir, where Woolsey "licked" the Arabs; next, Zagazig is reached, in the heart of the old land of Goshen, that Pharaoh set apart for the people of Israel. Here we enter the highly irrigated and cultivated country; miles of old-fashioned corn and cotton, and

14. I go home again. Here again we see the muzzled ox treading out grain. Here they are still making mud sun-dried brick, but they use straw now, since they have the Jews no longer to make them. Here we get su-su rings on nose and toes, bracelet on ankle and arm, and beads on neck; they are all cheap, painted glass. I called a maiden to the window at Zagazig and bought some to see. It looks so strange to see boat sails scattered about all through the fields, but you can see them and not the canal (off a little distance) as the banks hide the canal. We are still worried with the cry of "Back-shesh, Hadjih" in the Arabic tongue, as we were in Palestine and Turkey; it means charity, pilgrim, if liberally translated. We reach Cairo, and I see again the Indian Prince at our hotel in Cairo, on our arrival, that we saw last in the palace at Versailles; we have, also, Prince Davoud, of Egypt, with us at the hotel at Constantinople—so you see we have dined with royalty. At our hotel here is also a Parsee, from India, who speaks good English. He is en route home, having passed through the United States in his trip around the world. The Indian Prince has only four attendants, so I suppose he must not be much "pankind." We are in a modern city in this old land, for Cairo has all things that any American city has. I see, also, that everlasting French tongue used here, in hotel signs, railway regulations, etc., etc. Instead of putting it down chicken on the bill of fare, they write it "Poulet, a-la-Francaise;" I suppose it makes it finer to the taste of some folks; it does not to me.

Next morning we are off to the Museum Nationale and see all the corpses of the "big folks," from Ramesses the First. I did not know whether they looked natural or not, so I can't tell you, my dear readers, but I tell you they did look "powerful" rusty. We see the Lotus flower used in all shapes about these old dead kings, showing, conclusively, that these Ancients believed in the resurrection, as that

flower is yet used by these people as emblematic of a future life. We were soon on to the Pyramids. I, with the aid of three Arabs, got half way up, and had enough. Three of the party went on to the top; 451 feet high is the highest. We next "took in" the interior; I went, it seems to me, about one-fourth of a mile, crawling sometimes, slipping sometimes, and sweating all the time, to the end of the narrow passage, and the Arab then showed me the well and asked me if I wanted to go down into it; I thanked him, I had enough, and then he wanted to show me the Queen's Chamber, the King's Chamber, and I told him No, I had my money's worth, show me the sun, that was the next thing I wanted to see! After many slips and bumps I finally reached the light of day again, wet with perspiration and exhausted, and sore in every muscle. We saw next the Sphinx, the tomb of the kings, and drove back twelve miles to the hotel. This twelve miles is the most beautiful avenue drive, I suppose, in the world.

I forgot to say, that in the coffins with these dead kings, I saw all kinds of grain thousands of years old, in good state of preservation. As none of my party would go with me, I had to take train that night for Luxor, so as to see those great temple ruins at Karnack, fourteen hours by express train up the Nile. This was an awfully hard trip, as it involved the loss of two nights' sleep, consecutively, and many hundred miles of travel in the awful dust of an Egyptian journey, but I was determined not to miss seeing the great Temples of Luxor and Karnack. All the way the railway ran on an embankment, so as to raise it above the level of the country, and so that it would be above the water of the Nile during the annual inundation; this was now high water time, and though this embankment ran through seas of water, miles and miles up the Nile, such is the fineness of the silt which makes the soil of Egypt so famous, that the motion of the train stirred up enough dust on this narrow embankment to make life a horror for the passenger. I shut every window and door of my compartment, and took the extreme closeness and heat thereby, but in spite of all it sifted through like snow. I had to gaze

my way through the great throng of vagrant Arabs at the station, who lie in wait to fleece the tourist, actually punching some in the ribs with my umbrella, and doubling up my fist and shaking it in their face, until I reached the hotel, three of the scoundrels still following, and did follow me to my very room; two of them assured me in very good English that they alone were my friends in that whole land and all of the balance of that crowd were very bad men, and that they had some good "Yankee Doodle" friends in Chicago, (they call tourists by that name here as do the Spanish in our last "little brush") and that if I would please read their credentials I would see that Karley Achmid and his brother there, were good and faithful guides, as these certificates would show. They here produced a greasy little paper back memorandum book, saying, "Do you come from Chicago or New York?" There are only two places in America to them, so in sheer desperation I drove a trade with them to give them one shilling each to leave me alone one hour, and then I would give them five shillings to show me around town. This trade being fixed I proceeded to scrape off of my anatomy five pounds of Central African soil. All of this would have been very funny to a fellow "up a tree," but was like the little fellow the "calf ran over." In one hour I was astride a donkey, as was my guide, while his brother ran behind accelerating our pace as best he could by sundry grunts in Arabic and dusty blows aft of our donkeys. We reached the great ruins of the largest temple in the world. A temple into which the great Cathedral of Notre Dame at Paris could have been placed, and yet its spire would not have reached the ceiling of this great ancient temple at Karnack. It is two miles from Karnack to Luxor, but the temple at Karnack had an avenue leading all the way from city to city, and on each side a row of Sphinx was placed. When I look at the immense amount of labor expended

and wasted on these old pagan temples, I thank our Lord for my land, my home, my religion. Had one per cent. of the labor put on these old temples been put on masonry dams across the Nile and masonry embankments along the canal, Egypt could have been a sure mine of wealth through all the centuries, and a great blessing to the whole Orient which the English are now making of it. As it was, the Roman and Grecian empires, did draw their bread from centuries from it, as well as Palestine and other countries in the time of failure, for Egypt properly canalized cannot fail to grow on the earth. T. U. CRUMPTON.

For the Alabama Baptis
Random Th

I have read with much interest the recent articles in other papers on the character of preaching needed today, and I think the consensus of opinion seems to be that "the gospel is the power of God unto salvation unto every one that believeth," and "preach the word" is most needed, and I feel that it is a never shall be, world without end, Amen. But the question is, Do they do it? Is it theoretical or practical? Does it touch the keynote of the hearts of the pastor of large churches, and do the great and fashionable congregations hear the melodies of the choir and the gospel as that keynote is touched?

Shall we take for the text the passage of Scripture, Ezekiel 10:13, "O wheel" and expound great accomplishments in commerce, in civilization, etc., when all around us for the gospel of salvation—when dead churches need new ones need creation—when dying and burying and resurrection—when some are not dead—when we pay our pastor for missions. We give so and so much." God be praised that you do that much, but do you give from your fresh supply of grace and love to those about you who need more of Jesus?

"but we have had many a gathering of souls for years. We have always 'looked in' all those who are members." Then if our membership should be disciplined for drunkenness, swearing, gambling (raffling), slandering or revelry, if you please, I fear diminution in membership will far exceed that of our Methodists.

What can convert people expected an unconverted world to do to spread the kingdom of our Master? Who are in the majority in the churches? Why are there no more conversions?

Your humble and
 experienced servant,
 "Preach the word,"
 preach the doctrine
 of faith, repentance, bap-
 tism, regeneration,
 resurrection, and
 hell.

A great deal is said about minor differences as to doctrine. If there is a major and minor, may it not be, Major Saved, Minor Obey? Adoption, obedience. Is it not a selfish thought for us to think of major and minor commands of Christ? Christ said "have faith;" Christ said "baptize, preach;" "do this in remembrance of me." Which of these commands is major and which minor, except from the standpoint of selfishness?

Baptists have boasted of their unflinching fidelity to the "faith once delivered to the saints." If Christ and his word are our anchor, if we are for the Word of God as the only rule of faith and practice, why not preach it! Why not let the rising generation know that there is a distinctive difference between your doctrine and the doctrine held by Methodists, Presbyterians, Catholics, etc?

There seems to be a tendency to let the children "come up" and find out the difference by reading somebody's book on some certain peculiar distinctive doctrine. The Scriptures are good for doctrine. Shall we preach them?

Let us give our time to encouraging the converts, we have to do more in the Master's cause, turn the unconverted out, and not be

anxious to receive more unconverted ones.

What about having candidates for church membership to relate their Christian experience? I know it isn't fashionable nor popular in some of the present day churches, but did you ever think how you enjoy, and sometimes call for, the old-fashioned experience meetings? If you enjoy them, why do you not enjoy hearing a newly redeemed soul tell of the wonders of the love of Christ that saved him or her? I know that some who tell an experience do wrong afterwards, but I fear that those who have never told anything, nor done anything good are in the majority. This idea of popularity and entertainment is in the church of God. "Except a man forsake father, mother, houses, lands, yea all things, for my sake, he is not worthy of me." It may be, some of them have had too much of the milk of the Word and really need strong meat. Beware of the heaven (doctrine) of the Pharisees.

Give us three hundred men of
God, with the love of souls burn-
ing upon the altars of their hearts,
and send the cowards, and those
that seek their own ease and com-
fort, home. O. P. BENTLEY.

Religion in Mexico.

Even pronounced liberals, the very men who made and enforce these anti-church laws, often support the church financially, in part because it has become a matter of tradition to do so. A prominent Mexican general, at one time an ardent adherent of Juarez, is known now to seek closer adherence to the church. It frequently happens that a fanatical liberal, after he has opposed the church all his life, seeks on his deathbed the sacraments of the church, at the request of his wife and family. Liberal papers, in bombastic tone, often report the grand ceremonies of the church. The leading class of men, however, as a rule, satisfy their religious wants by membership among the Free Masons, or by a rationalistic system of philosophy closely akin to that of the French Encyclopedists. They never go to church except as a matter of form.

Of Protestantism, the average Mexican has but a poor idea. He is surprised to hear that Protestants do worship Christ. To him Protestantism and irreligion, Luther and the devil, are synonymous terms for them.—Translated for the Literary Digest.

Something Pleasant About Mexico.

A writer says this pleasant thing of Mexican boys, that "they embroider all the squalidness of their life with the gold lace of politeness." Did you ever notice what a grace and charm there is about some courteous action on the part of a ragged little newsboy or bootblack? One day last June many of the little street gamins of Philadelphia, were observed wearing roses pinned on the front of their caps. It lent a sort of poetic grace to the grime of them. Courtesy is like the rose in the cap. It adorns all sorts of boys and girls in all conditions of life, and reveals a love for loveliness even in the most unfavorable surroundings.

Prayer can open the windows of heaven; prayer can bring angels down; prayer can open the heavens and bring a plentiful rain; prayer can put God in harmony with his own precious promises under a holy constraint for our help. Would to God that we realized the greatness of our privileges, and the blessedness of constant communication with our Father in heaven!—Robert S. MacArthur.

It is now claimed that interesting facts have been discovered in regard to the Tower of Babel. The Tower was renovated by Nebuchadnezzar and it was not destroyed till the latter part of the 4th century, A. D. The ascent to the Tower consisted of 365 steps, 300 of silver and 65 of gold. These things are told in a recently discovered Greek manuscript.

"Every good and every perfect gift is from above and cometh down from the Father of light, with whom is no variableness, neither shadow of turning."

Gratitude is the incense of the soul, and faith will carry it to the throne of the Almighty.

First Baptist Church, Houston,
Texas.

[The following communication was received some weeks since, but was misplaced, hence the delay in publishing.—ED.]

HOUSTON, TEX , Sept. 24, 1900.
To the Christian Public:

In the disastrous storm which swept the southern shore of Texas on the 8th and 9th of September, the city of Houston greatly suffered. But for the desolation wrought in our sister city, Galveston, the news of the disaster wrought in Houston would have been heralded as unprecedented over the entire state and country. Our people, with generous and sympathetic spirit, turned away from the wreck and ruin wrought in their midst to care for the distressed sufferers from Galveston. They felt that they could await the repair of their homes and public buildings after the urgent needs of the starving and drowning of a sister city were cared for. None perhaps have suffered so much in Houston as the Baptists. The First Baptist church was wrecked, while its members suffered greatly in their private affairs. From the midst of the prevailing desolation the members of the First Baptist church have resolved to take steps at once to rebuild. A worthier cause was never urged upon the public. Our people are prominent participants in caring for the imperative needs of the distressed all about us, and must continue this good work for months to come. From Houston to the sea there is a wide domain of desolation. Farms have been reduced to barrenness by wind and flood, and such of the unfortunate inhabitants as have escaped are cared for within the hospitable gates of Houston.

The members of the First Baptist church are without a permanent place of worship, and are reduced to the necessity of shifting from place to place to preserve worship from Sunday to Sunday. We feel that the spiritual needs of the people cannot be neglected. We are doing what we can to supply these needs. Any help, however small, that may be sent to us, will be regarded as a sacred donation, and be judiciously employed in rebuilding a house of worship. Send all donations to R. E. Riley, pastor First Baptist church, Houston, Texas.

Improved Service

To Texas and the Southwest via
Meridian and Shreveport.

On October 28th the Alabama Great Southern Railroad inaugurated a fast schedule between the Southeast and Texas points via Meridian, Vicksburg and Shreveport, thereby reducing the running time between Alabama and the Southwest twelve (12) hours.

This service is complete in all respects, consisting of Pullman Drawing Room Sleeping cars, elegant day coaches, and dining car, on which meals are served A La Carte. This train will depart from Birmingham, Ala., at 10:10 p. m., arriving at Dallas, Ft. Worth and other North Texas points early the following evening, or twelve hours quicker than via any other line. A close connection will be afforded at Longview Junction, Texas, with the International & Great Northern Railroad for Austin, San Antonio, Palestine and intermediate stations, shortening the schedule several hours.

Parties contemplating a trip West should bear in mind that by availing themselves of this new service they can reach the end of their trip almost before they realize it has commenced; and what has heretofore been considered a tedious undertaking may now be looked upon as a pleasant journey. It is now possible to eat supper in Alabama one day and take the same meal the day following at your destination in the far limits of Texas.

Write to R. M. Ellis, Traveling Passenger Agent, Birmingham, Ala., for detailed information as to schedules, rates, etc. tf

All that I am my mother made me.—John Quincy Adams.
Nature's loving proxy, the watchful mother.—Bulwer.

The mother's heart is the child's schoolroom.—Henry W. Beecher.
Let France have good mothers and she will have good sons.—Napoleon.

Alabama Baptist

MONTGOMERY, DEC. 20, 1900.

EDITORIAL.

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

It has been a custom with the ALABAMA BAPTIST, adopted at its beginning, to print no paper during Christmas week. The faithful employees deserve some rest, and hence our next issue will appear January 3d, 1901.

Now is the time to show faith and courage. God is working out his plans for the salvation of the world. Let no one because of troubles in China become faint-hearted and faithless. A better day is coming. Let us be ready for it.

BRETHREN, sisters, we have given an order this day (18th) for a new dress for the ALABAMA BAPTIST. It is a heavy expense. We need every cent that is due us, and unless you remit at once we will be greatly pressed. We urge and appeal to you to send in your renewals at the very earliest moment. Will you do it?

To commence when you begin and quit when you finish, are rare gifts in a public speaker, and especially in a preacher. The First Baptist church in Montgomery has just such a man filling its pulpit. Rev. Dr. Charles A. Stakely is peculiarly gifted in this line; when he begins, he starts, and when he ends, he quits. Our people are always eager for him to go on when he closes. No one gets tired. Try it, brother, and see how charmingly it works.

The faithful features of the most who, if their energies were directed

To our many friends, in and out of the State, who have written us letters of condolence on the death of our dear child, we desire to say that we feel grateful for your sympathy. It fills our hearts with greater love for and higher affection of that human sympathy which goes out from a tender heart to the grief-stricken. The great sorrow that overshadows at the loss of a loved one must be experienced to be known. But it is well. Some day we shall know that it is all for the best. We can't understand it now, but we will understand it in the sweet bye-and-bye.

HON. H. CLAY ARMSTRONG, Grand Secretary of the Grand Lodge of Masons of Alabama, died suddenly of heart failure, at his home in Auburn, Monday night at 9 o'clock. He left the city of Montgomery in his usual good health at 6:20 p. m., and in three hours was dead. A good man has gone. He possessed many noble traits of character and shining virtues. He has filled many offices of profit and trust, and has been Grand Secretary for five or six years. The Brotherhood all over the State, as well as his numerous friends, will mourn his death. Our sympathy goes out to his devoted wife and children.

THE beginning of the 20th century will find our Baptist hosts in the best condition in their history for active service. Unity and co-operation are more general among us than at any period hitherto. There are no discords and contentions; no entangling alliances; no sectional strife; no political harassments; absolutely nothing to clog the wheels of Zion. The way is clear for greater and better work in the Lord's vineyard. Let us avail ourselves of these inviting

conditions, close in with the offered terms of progress and success, and go forth in 1901, conquering and to conquer, Jesus of Nazareth being our Leader.

THE Christmas holidays are too often given over to sinful indulgences. Parents enter into the hilarity and worldly pleasures with their children, and gross violations of the moral law is the result. While we would not enter the least objection to sinless pleasures and engagements, yet we must give a word of caution to parents and church members to be careful, prudent and watchful, and do nothing, or allow nothing to be done, that will bring reproach or shame on the Master's cause. Enjoy the communion of friends, certainly; but there is that communion, that pleasure, which elevates, refines, and doth the soul good—this do, and the Lord be with you.

PRESENT STATUS OF PROHIBITION.

Few persons stop to reflect upon the immense good wrought throughout the world within the last quarter century by prohibition. It is only by comparing the present condition with past periods that we can estimate the tremendous change that has been produced. The time was in this State, and that not so many decades ago, when a grog shop stood at every cross road. How is it now? The grog shop is gone, and the school house and church have come. The country regions have been cleansed of these cesspools of vice and crime, and the gentler and refining influences have come to prevail. Driven from the country cross roads, the grog shop fell back upon the towns. But the prohibitionists faltered not. Pressing hard upon the heels of this baneful institution, it was routed from the towns and driven into the cities. Here are its strongholds today in almost every State in the South. Here it is to

tionists are not yet content. They are active in besieging the enemy in his last retreat. They are aware of his strength. They know how city combines with city in the maintenance of this traffic. But they desist not. Every time they can strike a blow they do so. Every time they can harass the enemy they fail not to avail themselves of the opportunity.

It is true that the laws are disobeyed in certain quarters. Men smuggle liquor in small quantities and deal it out in fractional drain. "Blind tigers" sometimes exist. It were better if this could not be, just as it would be better if men would stop violating the law against stealing, gambling and killing; but, to say the least of it, "blind tigers" that lurk in out-of-the-way places are an immense improvement upon the brazen doggerly that claims to be a respectable place of business. The stamp of condemnation has been put upon the whiskey traffic, it has been made disreputable, it has been driven into the last ditch, and this, at least, is very encouraging.

PASSING OF THE OLD YEAR.

Before another issue of this paper is sent out from the office, the year 1900 will have closed, and its results will have passed into history. Time and space would fail should we attempt to outline the achievements in science, art, literature and religion. It has been an eventful year, and yet no wonderful performance in any of the departments of human or political life have been enacted. While it is true that there has been some disturbances in China and the Transvaal, yet neither of these have demonstrated and brought to the front any special generalship, statesmanship or diplomacy.

When we consider the fact that

the Chinese of a secret organization, affected nearly all the great is strange beyond to great thinker has solve the problem settlement. Can it world is wanting in a master mind, that can grasp the situation trouble on the basis of right and justice? Or there are too many at work on the problem jealousies have arisen and law disregarded? matter? Is it possible are approaching the conflict, and are very threshold of a national war? Fearful predict or prophesy our readers to study during the Christmas solve the question. all to the Old Year is are well. And why? looking over our past, to come up to the of duty—duty to God, duty to our fellow-thoughts as these are with sadness and respect overcast with

This Old Year will go out, leaving many a sad and desolate home; many a bruised and bleeding heart; many a vacant chair; many have been shed; many have been uttered; many the deep pang of sorrow, and yet must needs be. In all these things comfort and joy, when this is for our good, and we know it is for God doeth all things well.

Let us say, as tenderly as we can, "Good-bye, Old Year, thy history is 'written'; thou art gone, and what has been done, is forever done." If we have been remiss in prayerful supplication, our dear Lord to

transgressions, our iniquities, our sins, our failures, God being our Father, we will strive with helper, that in our consecration to do our whole duty, that we may hear from the Master's lips, "Well done, good and faithful servant."

FIELD NOTES.

Convention Minutes can be had by writing Bro. Crumpton, two cent stamp.

State Co. by enclosing a J. D. Upshaw's post-office is now J. D. Upshaw, Ala. Cor-

respondents at Union Grove, in the county, have decided to the Baptist church building.

Correspondent of Rev. W. G. Gregory is changed from Gold Dust to No.

Rev. G. is changed from Wat-bomb, Ala. His church working order.

Don't, do your pastor, him something your love of

Rev. W. from Pick where corre to address of the chu

Bro. I. falia, send which he his note the

The Li kind word who recent fine sermon home on a

On nex Bradley, o Rev. T. J. of deacon John G. J. vice at Greenville

Sunday Rev. L. M. Greenville, will assist Porter in the ordination at Ft. Deposit. Maj. Harris will conduct service at 10 o'clock Sunday at

Miss Willie H. Kelly, McKinley: Mine has been a joyous home coming in many respects, seeing my own loved ones, clasping hands with old friends, meeting and making new ones, and receiving such numbers of letters welcoming me back to the home-land; but it has been sad, too, very sad. The day I reached McKinley, Fannie Hollis Ogletree, a young mother of only twenty-six summers, was called away, and the first place I went after reaching the old home, was to attend her funeral. In about

Don't forget your pastor on Christmas. Be sure and send him something in token of your love and esteem. You must not wait for others to do this—it is an individual, personal matter. However small the gift may be, let it be something.

Writing from Carbon Hill, a correspondent of the Mountain Eagle says: "The Missionary Baptist church at this place has called Rev. J. I. McCollum for another year and he has accepted. Rev. McCollum is a faithful servant of the Lord and will do all the good he can."

The LaFayette Sun says a good word for Rev. J. P. Hunter, thus: "Brother Hunter is a successful preacher and is deservedly popular with his people. He has recently given up the pastorate of Farmville and Waverly churches which he has served for ten and eight years respectively."

G. W. Freeman, Trio: Have had protracted meetings; all very good. Am getting my members to read the ALABAMA BAPTIST. I enjoy the paper. Brethren, let us be prompt in sending money to Bro. Stewart. We have nearly all of ours ready and will send to him in a few days.

A correspondent at Moundville of the Greensboro Watchman says: "The Baptists of this place are expecting Mr. Hunter, a minister from Tuscaloosa, to help in their meeting." Maybe you are wrong. Avondale or LaFayette must be the place from which the "Hunter" comes.

The Sunday schools are asked one more little pull for Alabama City church building. We printed the picture two weeks ago. They need \$300 besides the \$200 they are trying to raise themselves to complete the building. Monday, January 7th, is the time Brother Crumpton has fixed for the money to be sent in.

Rev. C. L. Chilton, of Greensboro, whom a great many of our readers know, issues a letter to the people of Alabama. He believes that this is the opportunity for the Baptist and Methodist preachers and denominations to bestir themselves, and have prohibition put into the constitution when the constitutional convention is held. He

believes "we can carry the measure successfully," and "if we will fight we can win."

The preachers in seven churches at Huntsville by previous arrangement, delivered sermons Sunday on the evils of intemperance and urged the enforcement of municipal laws, and the strict Sunday closing of saloons. Large congregations were at every church.—Gurley Herald. And why not preach against open saloons on Sundays in Montgomery and elsewhere? All the people ought not to be fooled all the time.

Jas. W. Kramer, Brewton: I have just closed a gracious meeting with my church, doing all the preaching myself. The church seems to have been revived; there were 26 additions. The Universalist State Convention is in session here. There are six preachers in attendance. I hope the Baptists will have more than that number here next November. I believe this is the strongest Universalist church in the South. I mean the one here.

J. W. Willis, Ensley: Please change my address to Ensley from Auburn. I have been here two weeks as pastor, and am delighted with both church and town. The people are exceedingly cordial, and have given me a hearty reception. The new church house is by far the best in Ensley; it is roomy, comfortable and attractive, and the people are coming to hear me preach. Everything is flourishing and our prospects are bright for even better things.

Miss Willie H. Kelly, McKinley: Mine has been a joyous home coming in many respects, seeing my own loved ones, clasping hands with old friends, meeting and making new ones, and receiving such numbers of letters welcoming me back to the home-land; but it has been sad, too, very sad. The day I reached McKinley, Fannie Hollis Ogletree, a young mother of only twenty-six summers, was called away, and the first place I went after reaching the old home, was to attend her funeral. In about

ten days Richard Council Wooten, a young husband of twenty odd years, was suddenly snatched away, and—last Tuesday—morning at Howard College, Brasfield J. Perkins was called to come up higher. Just two months before he had written a beautiful letter to his father saying he had re-dedicated his young life to Christ and was ready to preach the gospel either here or in China, just as God wanted him. God comfort the bereaved parents who have lost three sons just as they were entering manhood. In six short weeks he has taken three of McKinley's young people unto Himself. Father, comfort those who mourn.

On last Sabbath the superintendent of the Baptist Sunday school appointed Misses Bettie McCoy, Lula Hermoine Cunniff and Aileen Glass as a committee to get up a Christmas offering for the orphans at Evergreen. These little girls will call on all of our town people, and we feel assured that none will turn them away empty-handed.—Linden Reporter. Good. Give the young folks such work and it will keep them posted in regard to denominational work. Always give the boys and girls a chance.

Rev. Wm. E. Fendley, Alameda: Please allow me to state, through the columns of the ALABAMA BAPTIST, to the brotherhood at large, that after a careful and prayerful consideration of the matter, I hereby give notice to the Baptists of Alabama and to the brotherhood at large, that my connection and relationship as held with you heretofore has ceased. I tender my sincere thanks to all who have stood by and helped me. My prayers shall ever be with you. This action is brought about by certain matters which I shall not mention here. In sentiment I shall ever be a Baptist and lend them my assistance.

H. C. Risner, Roanoke: On last Sunday night Bro. W. J. D. Upshaw preached for us, to the delight and edification of all present. It was the last sermon for Brother Upshaw until he begins his labors with the brethren at Goodwater, Calera, Childersburg and Alpine churches. Bro. Upshaw leaves a host of friends in Roanoke and the surrounding country; he also leaves

a godly record as a pastor and minister. I have followed in his steps and am prepared to speak. The churches to which he goes to serve are to be congratulated on receiving such a godly pastor. As we all bid him good-bye, we pledge our love and prayers for him and family. They deserve all we can give.

M. B. Wharton, Eufaula: When the brethren do well in the matter of giving, it is proper I think to mention it so as to "provoke others to good works." I have been here but little over three months, and over and above the pastor's salary, which has been promptly paid, we have raised \$660 21 in cash for benevolent purposes as follows: Missions, \$250; Texas sufferers, \$176 76; Dr. Hawthorne's church, \$77 45; Howard College, \$50 00, to redeem pledges; Orphanage, \$150 to redeem pledges, and \$15 for a country church. The collection yesterday of \$150 for this Orphanage was a delight to all, for there is no subject that so touches the hearts of the people. We are now arranging for a merry Christmas for the Sunday school.

An exchange says that the organization of an "Empty Stocking Club" in Baltimore which has for its object "the supplying of gifts at Christmas to many hundreds of children, who without this or some similar charitable agency, would have empty stockings the morning after Santa Claus makes his annual visit," is a beautiful idea. In this we heartily concur; and at the same time, while not desiring to doubt the veracity of the average boy when questioned as to the visit of Santa Claus (when coupled with the possibility of a second full stocking,) where is the boy (the average boy) that would refuse recognition at the hands of the charitably inclined? Charity is good, but safe-guards are essential at all times.

"Rusticus," writing from Uchee to the Russell Register, says that "the people are still alive, and are looking forward to a gay time during Christmas. The young people will present their play on Friday

night, to be by our will last A. J. house to they m as the play w and for ceeds w church. please? the "a Isn't th arate."

In an Edmond county, the follo "We h county- 1,611, o church church White schools what ar souls if themse "to wi before t and also in the S grant th by our work, t about hi

Jno. Gen. M last on at the re L. Bulg funeral a the writ Dadevil direction to the C Kimbal, City Ce Bulger years ol citizen, mander. tellectual derful w of char perhaps cer of Alabama result of old age.

The Bethel Thomas

W. H. De h. m., devo m., lecture subject, "A tional grow ture by Eld ject, "A cer velopment 1:30 p. m. 2:00 p. m., Vice; subje the special ation for th 3:00 p. m. L Perkins; su and responsi work." 7:00 Eld. L. C. D a. m., lectu Tucker; su school work velopment." by Eld. I. N m., sermon b J. W. Sandl

W. L. De following is 5th Sunday with the Ba at Luverne, 28, 7 p. m., s Eiland. Sati votional exer son. Query is be saved by Spoken to by and R. H. Fol liamson. 10 Mjss Minnie J by W. A. Cu Dinner hour. cises, by I. L and: "Does Christ make it to be saved?" H. Folmar, E W. Rushton Saturday, 7 p. C. L. Garrett. tional exercises Sunday School brother can sp by Miss Mary mon by Eld. C jourment and

"The Stripli the sale of cig met its fate in

night, December 27. It promises to be the best play ever presented by our local amateurs. The play will last two hours, after which Mr. A. J. Smith will turn over his house to the young people in which they may dance or enjoy themselves as they like. Admission to the play will be, for adults, 25 cents, and for children 15 cents. The proceeds will be contributed to the church. What church, if you please? The "play," the "dance," the "admission," the "church." Isn't that a mixture? "Be ye separate."

In an earnest appeal by Wm. Edmonds, president of the Sumter county Sunday school association, the following statistics are given: "We have in our dear old home county 5,655 souls. In schools 1,611, out of schools 4,044. White church members 1,650. White church members in schools 588. White church members out of schools 1,070." Then he asks what are to become of the 4,000 souls if the Christians do not bestir themselves, and urges that all agree "to win many souls for Christ before the next county convention, and also to double the enrollment in the Sunday schools. God will grant the blessing if we will show by our prayers, earnestness and work, that we are in real earnest about his work."

Jno. P. Shaffer, Camp Hill: Gen. Mike J. Bulger breathed his last on earth at 6 a. m., Dec. 14th, at the residence of his son, Col. T. L. Bulger, Dadeville, Ala. The funeral services were conducted by the writer at the Baptist church in Dadeville; there, by Gen. Bulger's direction, the corpse was delivered to the Commander of Camp Croff Kimbal, and was interred in the City Cemetery, Dec. 15th. Gen. Bulger was about one hundred years old, and was a distinguished citizen, brave soldier and able commander. He was a man of rare intellectual ability; possessed of wonderful will power and native force of character. Gen. Bulger was perhaps the oldest soldier and officer of the Confederate army in Alabama. His death was not the result of any special illness, but of old age.

The fifth Sunday meeting of Bethel Association will be held at Thomasville, Dec. 28-30, 1900.

W. H. DeWitt, Saturday, 9:30 a. m., devotional exercises. 10 a. m., lecture by Eld. G. W. Webb; subject, "A century of denominational growth." 11:00 a. m., lecture by Eld. I. N. Langston; subject, "A century of missionary development in the denomination." 1:30 p. m., devotional exercises. 2:00 p. m., lecture by Eld. W. V. Vice; subject, "What should be the special aims of the denomination for the coming century?" 3:00 p. m., lecture by deacon J. B. Perkins; subject, "The leadership and responsibility of pastors in this work." 7:00 p. m., sermon by Eld. L. C. DeWitt. Sunday, 10:00 a. m., lecture by Eld. J. Lee Tucker; subject, "The Sunday school work in denominational development." 11:00 a. m., sermon by Eld. I. N. Langston; 7:00 p. m., sermon by Eld. W. V. Vice. J. W. Sandlin, Pastor.

W. L. Davis, chairman: The following is the program of the 5th Sunday meeting, to be held with the Baptist church of Christ at Luverne, Ala.: Friday, Dec. 28, 7 p. m., sermon by Eld. D. M. Eiland. Saturday, 9:30 a. m., devotional exercises by Wm. Brunson. Query 1st: "Will the heathen be saved without the gospel?" Spoken to by Elds. C. L. Eiland and R. H. Folmar, and B. M. Williamson. 10:30 a. m., essay by Miss Minnie Jordan. 11, sermon by W. A. Cumbe. 12 to 2 p. m. Dinner hour. 2, devotional exercises, by I. L. Mills, sr. Query 2nd: "Does the atonement of Christ make it possible for all men to be saved?" Speakers, Eld. R. H. Folmar, Eld. Burks, M. W. Rushton and J. R. Jordan. Saturday, 7 p. m., sermon by Eld. C. L. Garrett. Sunday, 9, devotional exercises by J. M. Whatley. Sunday School mass meeting. Any brother can speak. 10:30, essay by Miss Mary J. Horn. 11, sermon by Eld. C. L. Eiland. Adjournment and dinner.

"The Striplin bill prohibiting the sale of cigarettes in Alabama met its fate in the Senate today,"

writes the correspondent of the Birmingham Age-Herald. "The bill passed the lower house by a two-thirds vote, and its friends confidently believed that it would pass the senate. The bill was called from the calendar today and a third reading was asked for. A motion was made to commit the measure to the judiciary committee, and the motion prevailed. A canvass of the judiciary committee reveals the fact that the bill will never get out of the committee." Why cannot the friends of the measure get the bill out? We have known many good bills that were pigeon-holed, but the friends of the bills "smoked" them out. Temperance bills, and cock-pit bills, and Sunday freight bills, and racing and gambling bills are usually pigeon-holed in committee rooms unless friends of the measures keep up with them. Force the cigarette bill out and have it passed.

Mrs. Martha Foster Crawford and sister, Mrs. Glenn Montgomery, of Starkville, Miss., arrived yesterday afternoon and are guests of Mrs. Maria B. Foster. Mrs. Crawford is remembered as a noted missionary to China, who went from this county in early youth and has devoted her life to this great work. This is the third visit back home, she having been here seventeen years ago. Her first visit was forty years before that. Her visit home at this time is due to the trouble in China. Mrs. Crawford was stationed at Tia Foo, quite a distance from Chee Foo, but the missionaries got away safely before the Boxers caused any trouble in their neighborhood. The night they left Che Foo for Shanghai they were to have been attacked and some of the missionaries who left later were attacked in their boats. Mrs. Crawford suffered no harm, however, and she is looking remarkably well. She is very cordially welcomed to Tuscaloosa and her many friends and relatives trust her visit will be an extended one. —Tuscaloosa Gazette.

A. J. Preston, Prattville: We have just closed a glorious meeting with Prattville Baptist church, in which Rev. J. V. Dickinson did the preaching. We kept no account of the number of professions, but I suppose there were not less than seventy-five. Twenty-nine obeyed Christ in baptism, and fourteen were received by letter, making a total of forty-three accessions, as a visible result of the meeting. Bro. Dickinson possesses the happy faculty of being able to adapt himself to the taste and predilections of his congregation. He is willing to supplement the ordinary services of the church by making them more frequent, and putting into them the attractiveness of new illustrations of gospel truth. He is a "Spirit-filled man," or as I prefer to say, a man full of wisdom and of the Holy Ghost, and he carries with him the unction of his own spirituality. He wins the hearts of the people, not so much to himself as to Christ. He does not hide the cross behind himself, but he seeks to hide himself behind the cross. He does not exalt himself above the pastor as the preacher of a better or more practical gospel; but he presents the glorious gospel of the blessed Son of God, clearly, plainly, affectionately, and faithfully, relying absolutely on the Holy Spirit to make that gospel the power of God unto salvation.

WOULD you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it? Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred. Where can you get it? and what does it cost? Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business. Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it. Address: MACRETH, Pittsburgh, Pa.

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Please, brethren. I have the following list of churches in Alabama: 1900: Mulberry, River, Bethlehem, Pine Barren, Troy, Central Liberty, Mobile, Calhoun, gomery, Unity, Muscle Shoals, Alabama.

Union, complete file the that I need, Bethel, Big following, Bigbee, Bear Creek, Stokes County, Birmingham, Cedar Creek, Carey, Cedar, Central, Callman, Colburne, Colbert, Cherokee, Clay, Concuah, Clear Creek, Florence, Georgia, Eufrasia, Harmony, neva, Gilliam, Harris, Haw Harmony Grove, Liberty (East) Ridge, Judson, Mt. Moriah, Macedonia, Mars, Carmel, New Mud Creek, Mon, Pea River, Providence, New Salem, Sardis, Randolph County, Sipsay, St. Clair, Tennessee River, Sulphur Springs, Tennessee River, Yellow Creek, Weogufka. Will the brethren help me at once to get all the CRUMPTON. printed? W. A. 51-2m Montgomery, Ala.

A young lady who has had experience, wishes to secure a position as teacher in a private family. Can furnish good references. For particulars address Teacher, ALA BAPTIST, Montgomery. Countess, who has just entered on her eighty-sixth year, is the richest woman in the land. It is impossible to do more than hint at what she has accomplished or so relieving the necessities, and during the last sixty years, for the limit to the philanthropy of the baroness, who, by the way, was at one of the coronations of the queen. Lady Burdett-Coutts, whom I have just met, is a peeress in her own right, and inherited her fortune of nearly ten millions when only twenty-three.

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SEE OUR AGENT OR WRITE DIRECT.

For the Alabama Baptist.
LEADING.

By J. H. Rogers, Watertown, N. Y.

How wilt Thou lead? I cannot tell.
I only know it will be well:
The path Thou pointest out to me,
Its windings though I cannot see,

Yet it will end, I surely know
In good, in God Himself, and so
I do not fear the hidden path,
The darkness way that surely hath

The lurking snare, relentless foe;
But I shall onward, trusting go.
My safety is His glory, too,
For all my life to worldly view

Do open lie. His word is passed,
It must be sure. He holds me fast,
I must endure; for on His arm
I daily lean, no foe can harm;

Because it must touch first my God.
If I should stray, then take Thy rod
And turn me back. Thou wilt chastise
Each child of Thine in love. Thine eyes

See each misstep. Thou'lt punish not
In anger, but in love. Each spot
Of sin remove; make clear my way
To serve aright, that day by day,

As I shall travel on, may those
I love all seek the true repose
Of rest in Thee. The road so straight
All tread alike, while ages wait

Thy word, I tread unfaltering forth,
That they may see the real worth
Of humble, trusting, Christian faith,
That triumphs over sin and death.

For the Alabama Baptist.

Mumpsy—the Snow Man.

BY J. H. ROGERS, WATERTOWN, N. Y.

Harry and Lucy had the mumps;
their heads were bunched up in
scarlet flannel, because grandma,
with whom they lived, considered
scarlet better than any other color.
Harry was wrapped in a red shawl
and Lucy in a blue one, as further
protection from the cold.

The odd-looking little bundles
sat in arm chairs on either side of
the fireplace, trying to be patient,
because grandma had had one of his
bad attacks in the night, and
grandma was tired.

"O dear," said Harry, holding
his head, "the mumps are the
meanest, silliest things."
"Do they hurt much?" asked
Lucy, with sympathy.

"Hurt!" called Harry, impa-
tiently, "hurt! I should say so;
and I'm so hot; I'm going to take
these old red things off!" He began
to jerk at them.

"O don't! Harry, don't; grandma
said not to; and don't you remem-
ber what happened to Uncle
Ned?"

"No, what happened to Uncle
Ned? Did he have the mumps?"
asked Harry, with interest. Uncle
Ned was his hero, the soldier un-
cle, who was far over the seas
fighting for his country.

"I remembered it this morning
before breakfast," answered Lucy.
"He told me one time before he
went away that when he was a lit-
tle boy he had the mumps; while
grandma was down stairs he got
very warm, and though grandma
had told him to keep away from
this window and not uncover his
head, he took the flannel off and
opened the window."

"Did it hurt him?"
"Yes indeed, he nearly died,
and he suffered great pain. He
said he always obeyed grandma
after that."

"Yes," said Harry, drawing
nearer the fire. "He always asks
grandma's advice. He says she is
the cleverest and the best woman
in the world."

A pause followed, and then—
"O say! what day is today,
Lucy?"

"I forget! oh, I know, it's Sat-
urday."

"Saturday! O dear," with a
sigh, "the snow's splendid; the
boys will go tobogganing today."
"Up on Maple Hill?"

"Yes, of course," answered Har-
ry, crossly, "did you think it was
on the pig pen?"

Lucy sighed. "We can't make
our snow man, either," said she.
She was a gentle little girl, and
the mumps hurt her also, but Har-
ry forgot that sometimes; when he
heard her sigh, he felt ashamed of
his crossness, and then he remem-
bered Sunday's golden text: "Bear
ye one another's burdens, and so
fulfill the law of Christ." He
was very fond and very proud of
his little sister, but sometimes he

did not show it in his treatment of
her.

"Does it hurt, dear?" he asked
her.
"It's pretty bad, Harry; I guess
I'll lie down on the couch for a
while."

So Harry arranged the pillows
and rugs and warmed a piece of
flannel for her face; in a little
while she was sound asleep. Harry
had a lonely time for the remainder
of the morning.

About one o'clock a merry band
of boys and girls, warmly dressed,
dragging toboggans behind them,
came along the street.

"Isn't it too bad that Harry
Duff has the mumps? He can steer
the best of any one I know," said
Frank Eaton.

"Yes; Lucy is sick, too," said
Maggie Dunn, "their grandma
says they are very patient, especial-
ly Lucy."

"It's pretty hard to stay indoors
this beautiful day, isn't it?" from
rosy-cheeked Nannie Reid; they
looked about on the beautiful white
hills, fields and trees which a
slight thaw, followed by a keen
frost, had made to shine and
sparkle in the sun like millions of
fairies in brilliant dresses and with
bright eyes, dancing on a white
cloud.

"There they are," called Jack
Smith, pointing to the window,
"let's make them a call." He ran
up to the window, followed by the
others.

"We're very sorry." "Does it
hurt much?"

"Sometimes; we're better just
now, though," called Harry.

"We'd like to have you and Lu-
cy with us," called Ben Bruce.

"Sorry to deny you the pleas-
ure," said Harry; "made a snow
man yet?"

"No; been on the hill all day."

"Going there now?"

"Yes."

"Lucy and I had planned to
make a man this morning if there
was enough snow; it's such fun
making a snow-man," said Harry,
longingly, as he looked at the heaps
of snow.

"Jack," whispered his little sis-
ter May, who, with the other girls
had been talking with Lucy, "Lu-
cy says they've been thinking all
fall what a nice snow-man they'd
make; let's stay and make them
one, won't you?"

"O my! we're going on the
hill."

"You said you'd like to obey the
text to 'Bear one another's bur-
dens,'" said May, wistfully.

Jack turned away without an-
swering, but he must have had bet-
ter second thoughts, for while the
others talked and laughed he
gathered a quantity of snow in his
hands, then pressing it and turning
it, and continually adding to it
from the soft snow under the crust
he soon had a space on which to
roll it; May, who had noticed
him, also went to work, and the
others, one by one, fell to making
and rolling ever-growing balls of
snow over the lawn and the field
outside; then the bigger boys,
pressing the balls together in prop-
er shape, made a man, Harry and
Lucy looking on with delight.

Ben Bruce brought two long ic-
cles, which he found hanging from
the eaves of the woodshed, and
stuck them in for arms; they stuck
straight out on either side.

"He's going swimming," shout-
ed Harry, laughing. He was patted
on all sides, and then water was
poured all over him to make him
freeze solid.

Minnie and Rosy Horton ran
home, returning with an old red
shawl out of the ragbag. "Mamma
gave us this," they cried.

"Hurrah," shouted the boys.

"We'll make a Mumpsy of him,"
called Harry, laughing.

"Alright," they answered him.

So they put travellings on to mark
the lips; then a three cornered piece
for the nose, patches for cheeks,
and a piece was used to cover the
head, and the large piece to envel-
op the shoulders, with the arms
still standing out.

"He's splendid," called Harry
and Lucy.

"Wait! he isn't finished," called
back Jack, who took some ends
of hempen rope from his pocket,
ravelling them from one end al-
most to the other, he put them on
in bunches around the face until he
had a very bushy stock of hair hang-
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no tongue can describe. It means that terrible bearing and dragging
down in the lower abdomen. It means agonizing backache, and shoulder
ache, and arm ache, and aches in the lower limbs. It means nerves on
edge—the blues—despondency and loss of hope. It means debilitating
drains that the doctors call leucorrhoea. It means martyrdom—some-
times even death seems preferable. And still Wine of Cardui will utterly
put those diseases and pains to rout.
It has cured thousands of cases
when nothing else on earth would.
To the budding woman, to the
bride, to the wife, to the expectant
mother, to those going through
the Change of Life, this Vegetable Wine is a blessing.

Druggists Sell Large Bottles for \$1.00.

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FOR YOUNG MEN.

A MILITARY COLLEGE under the auspices of the Alabama State
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ESTABLISHED IN 1841.

Located at East Lake, Ala., on west side of Red Mountain, six miles from Bir-
mingham, with which city it is connected by Electric Cars.
Superior instruction in English, French, German, Ancient Languages, Mathe-
matics, Natural Sciences, Mental and Moral Sciences, Pedagogy, Eloquence, 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 not 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.

NEXT SESSION BEGINS SEPT. 25, 1900.

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EAST LAKE, ALA.

Missouri : Baptist : Sanitarium.

919 North Taylor Avenue, St. Louis, Mo.

This institution is a homelike sanitarium
and hospital for the care of mild nervous
cases, surgical and all non-contagious med-
ical cases. A Waite & Bartlett X-ray Ma-
chine is connected with the Surgical De-
partments. Non-sectarian in its benefits.
Ambulance service to all trains if previ-
ously notified. The size and location of
this sanitarium, with its many other advan-
tages and reasonable rates, makes it one of
the best and most desirable in the West.
For rates and other information, address,
DR. B. A. WILKES,
Supt. and House Physician.



HOW TO GET TEACHERS.

The right teacher in the right
place is all important. Be careful.
Address J. M. DEWBERRY, Bir-
mingham, 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 infor-
mation should write for circulars.

Special to Our Young People.

The ALABAMA BAPTIST and the
BAPTIST UNION, the organ of the
B. Y. P. U. in the United States,
have made an arrangement by
which the two papers will be sent
to subscribers at the LOW PRICE
of TWO DOLLARS A YEAR.
This offer stands until January
1901. Send your name and money
at once to the ALABAMA BAPTIST.
This is a fine opportunity for our
Baptist Young People.

Agents Wanted.

Live, active men and women can earn
from \$5.00 to \$10.00 a day by canvassing
for Frank G. Carpenter's book.

"SOUTH AMERICA:

Social, Industrial and Political."

This book is just out, and is having an
enormous sale. Everybody wants it. As
it is being sold by subscription only, we
desire representatives who are hustlers
at once to introduce the work in your
territory. Most liberal terms. Write to-
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ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

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ALABAMA NEWS AND NOTES.

Tuskegee is to have a dispensary after the first of next July.

Rev. Sam P. Jones will conduct a meeting in Anniston in March or April next.

Seale, in Russell county, had a dispensary last year, but by a vote on the question lately by the voters of the town, there will be none next year.

The general revenue bill passed by the legislature gives \$550,000 annually for three years to the public schools. This is an increase of \$100,000 per year.

The candidates announced for the constitutional convention from Lauderdale county are: Messrs. Jno. T. Ashcraft, Emmet O'Neal and Jno. B. Weakly.

Thomas H. Watts, E. A. Graham, Tennent Lomax, W. S. Thorington and Gordon Macdonald, of Montgomery county, are being urged for the constitutional convention.

It has been definitely ascertained that the Sloss-Sheffield Steel and Iron Company will commence work on the erection of a \$1,000,000 steel mill in or near Birmingham in the next six months.

A spirited fight was aroused in the legislature on the bill to change the court house and county site from Daphne to Bay Minette, Baldwin county. The bill has not yet passed the senate.

Judge D. A. Greene was elected last week by the legislature to fill the position of associate judge for the Jefferson county criminal court, an office recently created by the general assembly.

"I called Hart School, a tentionly, so by I shoudham, gets and I, \$10,000, paid before these 1, 1902, and \$5,000 by to jerrch 1, 1902.

"I said collections of \$500 for a Meth-her church building at Galveston, Ned", and \$1,200 to build a Meth-her college in China, was the Ned? he North Alabama confer-asked F. Decatur went after the Ned books of those present.

"I, member of citizens are going fighting from Monroe county. "I, ret, says a correspondent before they "to lose good, honest "He told me one before us citizens of either color. It seems hard after our people have fought it out through four cent cotton and the mortgage, to break up and leave the old home."

Acting Governor Jelks vetoed a joint resolution raising a committee to visit and report upon the condition of the sixteen Normal and Agricultural schools in the State during the recess. He said that he always obeyed grandpa after that."

"Yes," said Harry, drawing nearer the fire. "He always asks grandma's advice. He says she is the cleverest and the best woman in the world."

"a potato that was in another section of the State, who said that her brother had raised one that weighed eleven pounds, when cooked supplied the fam-sigh, "the two meals. Another ex-boys will go toboggan, makes the "Up on Maple Hill?"ed the fam-

"Yes, of course," answered Harry, crossly, "did you think it was on the pig pen?" Lucy sighed. "We can't m for our snow man, either," said She was a gentle little girl, the mumps hurt her also, but I ad-ry forgot that sometimes; whe-ent- heard her sigh, he felt ashamed-boro his crossness, and then he section bered Sunday's golden tex in cotton ya one another's burdens, to five fulfill the law of Christ, in the was very fond and very proud per his little sister, but sometimes"

Reduced Rates via A. G. S. Railroad.

ACCOUNT CHRISTMAS HOLIDAYS.

For the Christmas Holidays the Alabama Great Southern Railroad will sell tickets from all points on its line to points east of the Mississippi and south of the Ohio and Potomac rivers at rate of one and one third rate for the round trip.

Tickets will be sold December 22d, 23d, 24th, 25th, and 31st, 1901; also, January 1st, 1902, with final limit to return January 4th, 1902.

This gives excellent opportunity to parties contemplating spending the Holidays with friends at their old homes.

For further information call on Alabama Great Southern Railroad Ticket Agents.

Let it be understood that our work in Central and South China has not ceased. The women and children have been sent to places of safety, but the men are at their posts, where that is possible. Since the troubles began nine baptisms have been reported in Shanghai and two in Hong Kong. Remember, too, that the expenses of those who are refugees on the coast in Japan, as is the case with most of our North China missionaries, will be greater than at their stations. Breaking up house-keeping, lodging in cities like Shanghai, Macao, and Hong Kong costs a good deal besides the expenses of passage. Then, this is no time to relax in the least our efforts. On the contrary, let us push forward.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic. Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir
Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.
W. A. GRIFFITH.
Reevesville, S. C.

Mozley's Lemon Elixir
Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed.
N. D. COLEMAN.
Savannah, S. C.

Mozley's Lemon Elixir.
I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBBARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir
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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. H. Mozley.

MARRIED.
At the residence of the bride's father, near Camp Hill, on the evening of the 9th, Mr. J. P. Watkins and Miss Lola Wood, the writer officiating. Both are members of the Baptist church at Camp Hill. They are fine young people, and many friends wish for their happiness and usefulness. P. S.

OBITUARY.
In Memoriam.
On Friday before the 2nd Sunday in November, Sister Emma Green, aged 18 years, while going about her domestic duties, caught on fire, and was so badly burned that death came as relief in 24 hours. Thus, in the morning of her young life, this sister leaves behind a sorrowing family and many dear friends to mourn a loss to us here, but to her an eternal gain. The writer had the pleasure to baptize this dear girl into the fellowship of Milltown church, with 21 other happy persons, on a precious Sunday evening, 3d Sunday in August, last.

Her pastor, C. J. BENTLEY.

Whereas, on the evening of November 2d, 1901, the angel of death entered our midst and bore away the spirit of our sister, Mrs. Anna A. Park, and
Whereas, she was one of our charter members, and for several years an active and always an interested worker, be it therefore
Resolved, That we, the Baptist Ladies Aid Society, bear loving testimony to her true worth, devotion to duty and unswerving integrity.

Resolved, That we cherish the memory of her patience and fortitude during her last long illness, and that we rejoice in her Christian resignation and bright hope of the future life.

Resolved, That we proffer our sincere sympathy to the members of the bereaved family in this season of affliction.

Resolved, That a copy of these resolutions be spread upon our minutes, a copy be sent to the family of our deceased sister, The Daily Messenger and ALABAMA BAPTIST to be furnished a copy for publication.

Mrs. L. H. BOWLES,
Mrs. J. P. HUBBARD,
Committee.

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

My Repair Department
The best in the State. I repair all makes of Sewing Machines, Guitars, Violins, Mandolins, Pianos, Organs, Music Boxes and Graphophones.

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The Alabama Central Female College,
TUSCALOOSA, ALA.

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117 1/2 Whitehall St.

Work for God! Work humbly,
for without Christ you can do nothing. Work penitently, for your best actions are very imperfect. Work hopefully, for you serve a kind Master and a rich rewarder.

FOR OVER FIFTY YEARS
"He's" SLOW'S SOOTHING SYRUP has been used by generations of children teething. It soothes the gums, allays all pain, and gives the child a good night's sleep. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
C. H. BALDWIN.
No. 98 Alexander St., Atlanta, Ga.

Mozley's Lemon Hot Drops
Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
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record of superb Health, Splendid Social and Religious Training, Complete and Thorough Faculty, Solid Class Room Work. English a Specialty.
Musical and Art courses. The more important Industrial Branches. Tuscaloosa is easy of access. Nothing cheap! Nothing extravagant! Everything reasonable.
\$150.00 per year for regular College Course, including board, room, fuel, lights, etc.
for Prospectus.

B. F. GILES, President.

Because of the employment of two negroes by the Sloss-Sheffield Steel and Iron Co. at Blossburg, three hundred miners have quit work, pending an investigation of the charge against the negroes, namely, that the negroes are given employment at Blossburg and use their positions there to exert influence against the Mine Workers organization, to which the white miners belong.

Life is made up of night and day, and it is ever daylight, for night is but the shadow of the earth. The sunshine of joy would be eternal in us but for the shadow of our earthliness. It is God's will that our fleshy bodies be replaced with celestial forms; when this is done, the shadows of sorrow will be seen no more, for there will be no dull, opaque cloudiness to obscure the light.

A DOCTOR'S ADVICE FREE.
About Tetterine. Dr. M. L. Fielder, of Eclectic P. O., Elmore Co., Ala., says: "I know it to be a radical cure for Tetter, Salt Rheum, Eczema and all kindred diseases of the skin and scalp. I never prescribe anything else in all skin troubles." Send 50 cents in stamps for a box of it, postpaid, to the manufacturer, J. T. Shuptrine, Savannah, Ga., if your druggist doesn't keep it.

NOTICE TO NON-RESIDENT.
Emma Reynolds vs. Sedler Reynolds. City Court of Montgomery in Equity.

In this cause it is made to appear to the Court by the affidavit of Emma Reynolds, that the defendant, Sedler Reynolds, is a non-resident of the State of Alabama, and resides at New York, in the State of New York; and further, that in the belief of said affiant, said defendant is over the age of 21 years.

It is therefore ordered by the Court that publication be made in the ALABAMA BAPTIST, a newspaper published in the City and County of Montgomery and State of Alabama, for four consecutive weeks, requiring the said Sedler Reynolds to appear and plead to or answer the Bill of Complaint in said cause by the 22nd day of January, 1902, or in thirty days thereafter a decree pro confesso may be rendered against him.

A. D. SAYRE,
Judge of the City Court of Montgomery.

51 41

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THE ALABAMA BAPTIST and the Southern Cultivator, Atlanta, one year, \$2.
With Home and Farm, Louisville, \$1.75.
With The Fancier, Atlanta, (devoted to Fowls) \$1.85.

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