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Address all correspondence to HARR, FOSTER & NEWBERY, Montgomery, Ala.

RATES AND INFORMATION

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Advertisements—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 1,000,000 white Baptists.

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The DeLand Baptist church (Fla.) will support a missionary on the foreign field. This is good news, and we trust to be able to chronicle many similar instances.

DRS. CRANFILL and M. V. Smith have bought the Western Baptist, Hro. Hank's paper, and will publish it at Waco. Dr. Gambrell will probably be the editor.

The Foreign Mission Board has borrowed more than \$30,000 with which to pay our missionaries. Brother, sister, friend, are you to blame for this indebtedness? If you have not contributed liberally to that cause, you are partly to blame.

If all rich men would use their money as Mr. Rockefeller does, the gospel could soon be sent around the world. He has pledged \$25,000 to the Telugu College, India, on condition that others raise \$50,000 by August 1st. Such men leave monuments that will last through the centuries.

The Second Baptist church of Little Rock, Ark., are opposed to retaining members who dance, drink whiskey, or play cards. The sooner all our churches array themselves against worldliness the better it will be. These popular sins will sap the life of the churches unless they are fought earnestly.

THE Baltimore Sun is reported to have said that Spurgeon "dispensed with all arguments on religious questions. He believed that unless you are baptized you will be damned." This statement is on a par with most of the flings made by the enemies of the Baptists, especially those ignorant of what he really believed.

CONGRATULATIONS are in order, and the ALABAMA BAPTIST hereby extends same to Col. W. W. Quarles and Miss Ida Smith, who were married in Selma on Feb. 24th, 1926, by Rev. A. J. Dickinson. For years the writer has known both groom and bride, and highly esteems their friendship. In their new relations may Heaven's richest benedictions rest upon them.

In some of our counties saloon keepers are asking that the citizens elect them to office. One wants to be sheriff, another representative, another tax collector, and so on. The people of Alabama should see to it that no saloonist is put in official position. They are, as a class, violators of the law, and of all men, least fitted to fill such positions.

FOR ten years Texas has been kept in a boiling condition on account of "the paper" question. There has been one fight after another. Everybody in Texas, who has any prominence, thinks he is a born editor, and that the fellows running the papers are without ability. With some people, even among preachers, it matters little how the cause of Christ suffers, what divisions are effected, so their ambitions are gratified.

THERE are scores of Baptists in Alabama who pay five cents every day for a political paper, and yet when asked to subscribe for the ALABAMA BAPTIST, or some other religious paper, complain of being too poor. Surely the man or woman who is not willing to pay five cents a week to keep posted concerning the movements in Christ's vineyard is a poor member. Such individuals know more of politics than they do of religion.

DR. BASIL MANLY left many valuable evidences of his worth as a minister and Christian. His impress is on the lives of hundreds of young preachers, who were made sweeter in temper and better in their lives by knowing him. The last work of this good man was to prepare a hymn book for use in Baptist churches and Sunday-schools. The work is worthy a large circulation. Words, by mail, 12 cents; music, post paid, 40 cents.

In Virginia a colporteur was speaking before an association when some one asked him how many subscribers he had obtained for religious papers. He replied, "Not one." The editor, writing of this incident, very properly says such a colporteur has missed his calling. The work of such men should be to circulate that which is the people informed and which is the people's paper.

STRANGE that our city, county and state officials have never seen that saloon keepers are abettors of criminals. They invite men to their bars to drink, and the more noisy and quarrelsome the crowd, the more money is spent. Then let a difficulty occur, a man may be stabbed or shot, and they rarely ever give out the truth to the courts. They are nearly always absolutely ignorant of what was done.

SEVERAL of our centennial missionary speakers are given to repeating the story that, when Wm. Carey was making his great speech, Dr. Ryland said, "Young man, sit down; when God pleases to convert the heathen, he will do it without your aid or mine." Eustace, in his "Life of Carey," says Dr. Ryland called Carey an enthusiast, but did not use the language so much quoted of late years.

We are pained to announce that Rev. T. C. Bailey, editor of the Biblical Recorder, of North Carolina, was stricken with paralysis on Sunday, March 6th. He had just preached a sermon at the First Baptist church, Raleigh, when he was stricken speechless. His condition was worse on Monday. He can neither take food, speak or write. The Lord comfort him and bless him in his affliction.

THE FOREIGN MISSION JOURNAL is urging Southern Baptists to raise not only a sufficiency to carry on the present work, and the one hundred new missionaries, but to give enough to establish a permanent fund of \$500,000. The following plan by which this money can be gotten is a good one:

- 1. 500 persons give \$100 each \$50,000
2. 100 persons give \$500 each 50,000
3. 50 persons give \$1,000 each 50,000
4. 10 persons give \$5,000 each 50,000
5. Women and children raise 50,000

This can be accomplished if the leadings of God's Spirit are followed.

In one sense Senator Hill, of New York, and Gov. Boies, of Iowa, are alike. It seems that each has a dislike for reforms. Hill vetoed all temperance measures that came to him in the form of "high license" bills. Boies' platform was in opposition to prohibition and reforms in the public schools. Each pandered largely to the saloon element, and now in due time each hopes to be rewarded for services in the past. Truthfully does Mr. McClure say, that by endorsing the first mentioned above, this country begins the work of "nationalizing the saloon." It is just so.

THE conventional year is rapidly passing away. Those of us who were at Birmingham determined that we would do greater things for God in this centennial year. But the year is nearly gone, only two more months yet remain, and what have we accomplished? Will it do to say the times are hard and we can't give as we expected? This plea will not do, for scarcely one of our readers has for the same cause curtailed a single luxury. Times are hard, but the multitude of dying men and women grows larger day by day, and louder comes the Macedonian cry.

THE missionaries all write hopefully of the outlook in their several fields. Some have had sickness, persecutions and trials of different kinds, yet they see the smiles of God resting upon their labors. They are not discouraged. But here at home, in many fields, pastors and members are demoralized, and are doing nothing to develop themselves as workers, or to stir up a deeper missionary spirit. If the men and women on foreign shores were no more deeply concerned about the salvation of the lost than we seem to be, they would surely give up and come home. We are not praying and studying God's word as we should.

CHARLES HADDOX SPURGEON AND BASIL MANLY. A Poem. Zion mourns, and curls her banners, In her courts the mourners tread; England wails—"We've lost our Spurgeon!"

In the times of Christ and the apostles men went to and fro preaching and teaching. They confronted those possessed of devils and the devils fled before their preaching. Through the name of Jesus these evil spirits went out of men and women and the elated disciples said, "Lord, even the devils are subject to us through thy name." To-day preachers stand appalled at the evidences of sin on every hand,—men and women, held captive by Satan, and driven to the deepest excesses of iniquity. Brethren, we have tried to win these unfortunates by mingling with them, seeking by all means to win their confidence, but after all let us know that it is only through the name of Jesus Christ that these friends can be rescued from the devil.

FOR many years we have trusted many of our brethren, sending the paper to them even after their time had expired. They were among our very best people, and why should we doubt that they would pay for that which they were receiving and reading? The tightness in money matters compelled us to adopt the cash in advance system for the new year, and we find that those whom we indolged now owe us, not simply several hundred dollars, but several thousand dollars, and when we send them statements of their accounts, setting before them our necessities, they give no heed to the call. It is just such treatment which forces one to put claims in the hands of lawyers for collection.

MR. PRATT stated that the Roman Catholics get more money for their Indian schools than all the other denominations combined, and that the Catholic church maintains a powerful lobby at Washington. For this statement the members of congress passed a bill cutting off \$1,000 which he annually receives for the superintendence of Indian affairs. This, said they, was the only way they could rebuke him for such expressions. No act of theirs could more conclusively prove the story that, when Wm. Carey was making his great speech, Dr. Ryland said, "Young man, sit down; when God pleases to convert the heathen, he will do it without your aid or mine." Eustace, in his "Life of Carey," says Dr. Ryland called Carey an enthusiast, but did not use the language so much quoted of late years.

THE brutal fight which took place in New Orleans last week between two sports, Maher and Fitzsimmons, was a disgrace to our country. And it is to be regretted that Mayor Shakespeare considered it "necessary that a permit be granted" two men to pommel each other into a pulp. The Times-Democrat seems to gloat over the event, and devotes two pages to a description of the fight. It tells how one of the brutes thrust the other "in the mouth and nose, causing the blood to gush afresh and rendering him a most pitiable looking object. From his face it could not have been told whether he was white or black, so darkly purple was his skin, which was bruised and battered." And one of the things that commends this display of brute force to the Times-Democrat is, that "two hundred thousand dollars remain in New Orleans!" There should be a law in every state against such inhuman and disgusting fights.

THE Religious Herald has long been one of our very best religious papers, and it is steadily improving with age. The last few numbers have been indeed rich.

There were some fifty professions of conversion during the meeting held in the Central church, Nashville, Tenn. Bro. Simmons is spoken of as a sound gospel preacher.

Wm. A. Davis, Anniston: The Parker Memorial church accepted on Sunday, 6th inst., the resignation of Dr. Geo. B. Eager, as pastor, to take effect on May 1st.

Among the recent books received is one from Wharton & Barron on "The God-Man." This is by Rev. A. C. Dixon, based on Rev. 1:5, "Jesus Christ who is the faithful witness."

The "white ribbon women of Michigan," twelve thousand strong, petitioned the World's Fair committee to close the fair on the Sabbath. A grand, glorious work they are engaged in.

The situation of the family of Rev. Z. C. Taylor, missionary at Bahia, Brazil, as reported in the Central Committee column, is peculiarly strange. That good people should suffer so much!

See in Central Committee column the arrangement made for the education of Miss Cova, daughter of Rev. J. V. Cova, of Cuba. She will be the peculiar care of the young ladies of our churches.

Sister Z. C. Taylor, who has been a sufferer for months past, has undergone a successful surgical operation in Philadelphia. She and her noble missionary husband have the deepest sympathies of all Christians.

J. G. L.: The March number of "Ford's Christian Repository" is worth the subscription price for the entire year. No minister can well afford to be without it. Dr. Ford, as all know, is an able writer.

There are three ways of dying; fearlessly and with stoical indifference—and wicked men may die thus; with fear and dread—and wicked men often die thus; with the rapture of home-going—and only the Christians can die thus.—Ex.

Rev. J. F. Parsler has served the Troy church for seven years, and the blessings of God have followed him all the time. The splendid new church and parsonage and the strong working membership attest the hold he has on that people.

There were no services at the First Baptist church of this city Sunday, except in the Sabbath school. While the church has had no notice from Dr. Eager that he will accept, yet all are in hope that he will begin work the first of May.

"The Mistakes of the Critics," as the first page, is a sketch of Dr. Hale's address before the Workers' Convention in Nashville. It was taken from the Baptist and Reflector, as credited, and was in type before we published the address in full.

Pastor Harris preached two excellent sermons at the Adams Street church last Sabbath. The morning congregation was not so large as the one at night, on account of the rainy weather. The Lord's Supper was celebrated at the morning service.

FIELD NOTES. "Need for Chapels in Brazil." Read it. See first page.

Dr. Wright gives some good thoughts under "Exegesis Miscellaneous." Our Baptist cause in Mexico still prospers, despite priestly opposition.

Bro. J. K. Milner, of Columbia, has our thanks for a list of renewals. Madero Institute, Mexico, has enrolled one hundred and twenty-five pupils.

"Partnership with God," by Rev. J. M. Kallin, is a gem of a production. Read it.

The Central Committee column is always new and interesting. See what the sisters propose.

W. Wilkes: The type-setter made me say, lately, "visits might be recorded," for "viridict," etc.

Forest Home church adopted suitable resolutions on the departure of Bro. M. Wright and family to another state.

Our good women are making glad the hearts and homes of many of the frontier preachers, by sending boxes of clothing.

The Georgia Baptist Convention will hold its annual meeting at LaGrange, beginning Thursday before the first Sunday in April.

A. J. Preston, Perryville: Ocmulgee church agreed at our last meeting to pay their pastor \$25 more than they have been paying.

Ingersoll has instituted suit against Rev. A. C. Dixon for libel, in charging that Ingersoll favored the circulation of impure literature.

"The Young Christian and Social Purity," is the subject of a splendid article on the first page. Every one should read it, especially the young men.

Bro. Townsend urges his members to take the ALABAMA BAPTIST. If this were done by every pastor in Alabama, much greater good would be accomplished.

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The "white ribbon women of Michigan," twelve thousand strong, petitioned the World's Fair committee to close the fair on the Sabbath. A grand, glorious work they are engaged in.

A. W. McGaha, East Lake: We have decided to begin a meeting right here, fine interest in church, and especially among the college boys.

Rev. K. S. Steele, of Hoke's Bluff, sends a list of seven subscribers, for which he has our sincere thanks.

J. A. French, Talladega: The Baptists of this community, with one content, rejoice that we are not to lose the polished and lovable Eager from Alabama. While heartily sympathizing with our brethren of Parker Memorial church, Anniston, we congratulate the First church of Montgomery on securing so worthy a successor to the lamented Harris.

The Memphis, (Tenn.) branch of the Keeley Institute has been opened and "is ready for business." It is under the charge of Dr. Reeder, who has for many years been a specialist in the treatment of nervous diseases.

There are to be no saloons on the grounds of the World's Exposition—that is settled so far as the local directors can do it. But with meals, bear at least will be sold, so say the same authorities. However, their power is not supreme. The National Commissioners meet before long and should be vigorously petitioned to rescind this action.—Union Signal.

A committee composed of N. Y. Adams and J. M. Blackwell, members of the Baptist church at Lay, Ala., request us to state that Rev. R. A. Pinkerton "has been excluded from that church for keeping a disorderly house." He "left with his credentials," we are informed, "and is now preaching in Pickens county. A word to the wise is sufficient. Be on your guard, brethren and churches.

J. G. L.: Last Sunday was a good day at Brookwood. Congregations good; six received by letter and one by baptism; collected \$3.81 for state missions, and 81 cents for incidental expenses. If my churches do not give, it shall not be for want of an opportunity. Brookwood is a thriving little mining town of about 1,000 inhabitants. May God prosper his cause there. The Baptists and Methodists hold the fort.

J. Speer, Trinity Station: The Somerville people attend church notwithstanding the rain. Last fourth Sunday and Saturday before, we had good congregations. Mission collection, \$2; Sunday-school well attended. We are expecting some others to join the church soon. A sister presented her pastor with three volumes of excellent commentaries on the Old Bible. Long as she, and all such sisters, live, to help in the Lord's work.

We certainly appreciate the great kindness shown us last week by Dr. J. H. Dewberry, of Brundidge. The day before starting to this city he went to each of his fellow-merchants and told them he was coming to Montgomery, and if they needed any printing he would deliver their orders to the Alabama Printing Company. In response eight of his neighbors sent in their orders. Such practical evidences of friendship are highly appreciated.

J. G. L.: The religious interest in our town (Calera) is on the increase. The prayer meetings of all the churches are well attended, and also our church services on Sunday. The Baptist church here is weak numerically, but strong in faith and works, ready to co-operate with the pastor in trying to build up Christ's cause here. I feel encouraged to "go forward." May God bless and prosper you in the publication of the ALABAMA BAPTIST.

Indeed so well understood is the character of Hill's New York following that in telling of the elements of his strength, that the "liquor vote is solid for him." By "liquor vote" is meant the low grog shops with gambling dice attachments. There is many an admirer of Hill who would dare to say in print what he cheerfully tells you in conversation in behalf of his favorite statesman.—Memphis Commercial.

Those who have responded so far to the appeal for Pura Cova's support at the Judson are: The Ann Hasselbine Society, Judson Institute, \$45; Siloam church, Marion, \$10; Siloam W. M. S., \$5; Mrs. Farnham, for Conecuh Association, \$10; young ladies' society, \$5; Mrs. Hays, \$10; Mrs. Nuckie's Sunday-school class, \$5; etc. Let these pledges be redeemed monthly or quarterly. Who shall be added to this roll of honor?

A political crisis is now upon Chili. It is the opinion throughout Chili of the intelligent men, nearly all of whom are Liberals, that the final solution of the question will be the total separation of church and state. The church relies in great measure upon its influence over its women devotees, but its interference in politics is regarded by the Liberals as so obstructive to the progress of the country that they have resolved that this power must be curtailed or extinguished.

I have in my possession the Bethlehem Baptist church book, from the year 1824 to the close of the war, and expect to send you for publication such matter found therein as will be of importance to our denomination, among which will be found much of the proceedings during and about the time of the split in the Baptist church which shows conclusively that the "antis" were the seceding party. I hope to be able to do a great deal of work for the paper in the near future.

R. Herring, Agent for the Alabama Baptist, Louisville, Ala.

J. F. Gable, Sec., Howard College, March 5: Missionary class assembled at 7 p. m. The chairman being absent, Bro. Roden was chosen president pro tem. After singing a song and asking

God's blessing on our meeting, the minutes of the previous meeting were read and approved. Election of officers being in order of the evening, Bro. Roden was elected chairman and Bro. Moseley secretary for the coming month. This being a night set apart for sermon analysis, and Bro. Moseley being in order of succession, he was requested to take the floor. He chose the first two clauses of Mark 6:43 as a text, and surprised a great many of us by preaching to us a sermon that we will remember. Genuine religion and the love of the Savior was manifest in him and his words, besides which he shows marked ability as a sermonizer. After making some arrangements for next meeting, the class adjourned with prayer by Bro. Roden.

Program—Tuskegee Centennial Meeting. Saturday, March 26th, 7 to 7:30: Prayer for the universal spread of the Gospel. Led by Rev. W. B. Crumpton. 7:30 to 8:30: The Centennial of Missions; why celebrate it, and how? Rev. G. S. Anderson.

Sunday, 29th, 9:30 to 10:30: Mission Work in and by the Sunday-school. Rev. B. F. Riley, D. D. 10:30 to 11:30: Prayer for the outpouring of the Holy Spirit on the churches and on the mission fields. Led by Rev. G. S. Anderson.

11: Missionary Sermon. Rev. W. M. Harris. Intermission to 3 p. m. 3 to 4: The Missionary Map, and what it reveals as to the Opportunities and the Faithfulness of Christians. Rev. W. B. Crumpton.

4 to 5: The Needs of the Hour in Mission Work. Rev. Z. D. Roby, D. D. 5 to 7: Intermission. 7 to 8: Prayer and praise service. 7:30 to 8:30: Individual Responsibility for Mission Work. Rev. W. E. Lloyd, D. D.

Honor Roll of Howard College. For six weeks, ending Feb. 26, '92. Altman, W. H., Andress, F. S., Beason, A. L., Brake, O. C., Bush, A. P., Jr., Coleman, W. H., Day, L. B., Eubank, W. S., Fulton, H. G., Givhan, E. G., Gilmer, J. C., Hendon, T. F., Hendricks, J. A., Hogan, R. B., Hughes, H. A., Lamb, R. E., Malone, B., McCreary, M., Moor, H. P., Moseley, A. G., Ray, P. B., Roden, J. M., Riley, B. F., Jr., Savell, J. F., Stevens, M. S., Thompson, J. F., Waldrop, W. J., Williams, C., Willis, J. W.

H. C. HURLEY, Pres. Adjutant.

The Theological Institute. My brethren in the ministry, are you making your calculations to attend the meeting you are. We ought to have at least 300 ministers in attendance at the next session. Brethren, I know times are hard, but strain a point and go; you will never regret it. And now, dear brethren and sisters, you can do no better service for yourselves or pastor, than to release him for one month, and furnish him the money necessary to pay his expenses at the Institute, which is only \$20. If he is worthy the name of pastor, he will return not only a wiser man, but a better preacher, and you will be richly rewarded. It will stimulate your pastor to greater efforts. It will make you appreciate him more, and he will love and serve you better. It would be a handsome thing for our Ladies' Aid Societies to send their pastors. I shall ever hold in grateful remembrance the dear sister, who, without any solicitation on my part, raised nearly \$50 and handed me, thus enabling me to attend the first session of the Institute; and after having attended the two past sessions, I am determined, providence permitting, not to miss a single session. I don't feel that I can afford to miss it.

Now is the time to begin the preparation. May God abundantly bless all of our pastors and people, and prosper his cause. J. G. LOWRY, Calera, March 5th.

Mrs. Martha Foster Crawford. Rev. W. B. Crumpton, Marion, Ala.: MY DEAR BROTHER—In answer to your letter of recent date, I give you a few facts in the early history of Mrs. Martha Foster Crawford. She is not my sister (as you suppose), but my cousin, the daughter of deacon John L. S. Foster, the youngest of the four brothers, who emigrated from Georgia to this county, and the last one to come (in 1832). Deacon James Foster, the oldest, and the pioneer of the family (in 1818), was my father. These four brothers reared large families, and the neighborhood in which they lived became known as Foster's settlement. Here, in a pious country home, and in the enjoyment of fair church and school privileges, Mrs. Crawford (Miss Martha Foster) spent most of her years from her early childhood to womanhood.

Her two brothers most were known as Chancellor John A. Foster, of Clayton, Ala., and the lamented Dr. David L. Foster, recently deceased, of Tuscaloosa. She was noted for physical and intellectual vigor, symmetrical and excellent character.

At a critical period in her education, the country school was, for a year, presided over by a scholar, painstaking accuracy, an earnest, painstaking, conscientious teacher, and taking, conscientious brother John have both she and her brother John have ever held in grateful remembrance the faithful and efficient contributions of Mr. (now Dr.) E. B. Teague to their training for the work of life. After this she spent a year or more in a female school at LaFayette, Chambers county, Alabama. Here she was converted and baptized in 1848 or '49. Returning home the following year, she united with the Grand Creek church. Realizing that

she was not her own, she sought for divine guidance into some sphere of work, where she might serve the Master. The year 1850 found her teaching a school in the village of Clinton, Greene county, Alabama, some twenty miles away from the home of her parents. Walking in the feet of the Lord, and serving him, where she found opportunity, her views of Christian responsibility gradually enlarged, and she felt oppressed with the fear that she was not doing all that she might do, and ought to do for him who had done so much for her, and earnestly prayed that the way of duty might be made clear. On one such occasion of unusual fervor her devotions were interrupted by a suggestion, the source of which she did not apprehend, "If China you may find ample work." There was no voice, but there was such startling distinctness in the impression that she was appalled, and sought to dismiss the thought, as one that could not be entertained. Surely this could have no semblance of divine guidance. She was not fit to go to China,—did not wish to go, and could not if she wished. Thus she argued, and finally succeeded in putting away the thought, and composing her mind for her usual sleep. But the end was not yet. The burden of her heart had not been taken away. Only temporary respite had been gained. Soon the oppressive, vague suggestion of higher duties unfilled returned with increasing force. She again tried to cast on the Lord her burden, now grown too heavy to be borne. From the depths of a full heart, now thoroughly in earnest, and longing for guidance, she inquired, "Lord, what wilt thou have me to do?" Again, to her astonished vision, the same field appeared, white unto the harvest, and inviting her to thrust in the sickle. Had an index board, inscribed "To China," stood before her, the impression would scarcely be more vivid, nor the direction more definite than what was gradually developed in her consciousness. She lingered at the throne of grace, and as the light beamed from her Savior's face, and she saw him yearning over the benighted millions, the picture grew more intensely attractive, and no longer drawing back, or hesitating, her heart's language now was, "Lord, can I go to China? Wilt thou show me the way, and lead me, and go with me? Then I will gladly follow." (This is substantially her account of the struggle, as I remember it.) The conflict was now over. A calm and joyous rest pervaded her soul. The way to China was, to her vision, as dark as ever, but, by faith, she now departed (prophetically) out of her country, and from her kindred, to go into a land, to which the Lord would bring her. And "from that day to this," she said, when last here, "I have never had a serious doubt that the Lord gave me China as the field of my life work."

As much as was now gained, there was still an obstacle that appeared insuperable. "Who shall roll the stone away?" The Southern Baptist Convention was then a very young body—in its sixth year. Its methods and policies were still in a formative state. But few missionaries had been appointed to China, and, among them, no unmarried woman. She advised with her father, whose deep concern for China she well understood. He prayed with her and counseled her. Her appointment appeared to him impracticable. Her former teacher had now become a preacher, and he—Rev. E. B. Teague—while pastor of Providence church, near which he lived, beyond the Tombigbee river, was also pastor of the village church at Clinton. In one of his monthly visits to that church, she laid her case before him. He encouraged her, and wrote to the Foreign Mission Board, commending her, and asking if she could not be sent to some locality in China, where she could live and do mission work with a family under her appointment.

At about the same time, in the winter of 1850-51, another transaction was proceeding in Richmond, Va. A young man had appeared before the Board or Foreign Missions, with proper introductions and recommendations, asking to be sent to China. They had examined and appointed him; but urged him to take a wife along with him. He replied that he never knew where he might find one willing to go. For several days they earnestly worked at the difficult problem without finding any clue to its solution. At length Dr. J. B. Taylor called him into his office, and showed him the letter just received from Rev. E. B. Teague, and advised him to ascertain if the lady mentioned in it would not go with him to China. This gave him an opportunity, if successful, to solve two difficult problems by one process. Hastening to his Tennessee home, he mounted a horse and rode, and went on through the hazy, rainy, and across or around swollen streams, from West Tennessee to Middle Alabama to find a woman he had never seen, and ask her to become his wife and make China their home.

To cut short the story by leaving out his visit to her at Clinton, and to her father's family, the many obstacles he had to surmount, etc., I may say that his patience and perseverance in the remarkable adventure of a young man and a young woman from a "booming" Colorado town, who go to be called "the Naulahka" (from which the story takes its name), and who are a physician to women. The novel description of the remarkable adventures of the young man and a young woman from a "booming" Colorado town, who go to be called "the Naulahka" (from which the story takes its name), and who are a physician to women. The novel description of the remarkable adventures of the young man and a young woman from a "booming" Colorado town, who go to be called "the Naulahka" (from which the story takes its name), and who are a physician to women. The novel description of the remarkable adventures of the young man and a young woman from a "booming" Colorado town, who go to be called "the Naulahka" (from which the story takes its name), and who are a physician to women.

The well-known humorist E. W. Nye (the "Gleaner") is to write a series of sketches which he calls his "autobiographies," including the story of the life of an editor, a postmaster, etc. There will be a valuable and suggestive series of articles OF GREAT PRACTICAL VALUE TO FARMERS, treating especially of the relations of the government to the farmer, what is doing and what ought to be done, and will include contributions from officers of the Department of Agriculture, and other well-known men. The "Gleaner" is the Farmer's "Go-operation," etc., etc.

A celebrated Spanish writer is to furnish a "Life of Columbus," which will be brilliantly illustrated, and the publishers of "The Century" have arranged with the managers of the World's Fair to print articles on the building, etc. Besides "The Novel and New York Life," the magazine will contain a great deal about the metropolis during the year,—among other things a series of illustrations of "The New in New York." February is the splendid "Midwinter Number."

To get "The Century" and the yearly subscription list, send 40c to The Century Co., Union Square, New York, N. Y.

FOR THE ALABAMA BAPTIST. The Useless Christian. One of the elements in church organization is the useless Christian. He is with us in all his uselessness. His name is legion. He is numerous and prominent and ubiquitous. As a church member he has his rights, one of which is that he cannot be excluded for uselessness; while as a religious totality he has neither preponderance nor tendency in any particular direction. He fills space and swells numbers, but he yonder this nothing is heard of him. He never gives the slightest expression to a religious conviction. His convictions and his religious life are all to be summed up in one word—uselessness. The gospel of the Son of God, with all its power to salvation, has aroused such a man to a state of uselessness. Line upon line, and precept upon precept have developed him into a useless totality.

The useless Christian is a misnomer. He is a moral solonism for whose existence we can give no rational account. No method and grace, no process of gospel truth, or religious exercise indicated in the Scriptures, seems calculated to have produced such an anomaly. There is no place for such a character in the gospel dispensation, nor is it possible to say what end he subserves in the eternal purpose of an eternal God. To suppose that the Almighty ever created a human being or regenerated a human soul for whom he had no use is to suppose something which is hardly supposable. The All-wise does not do useless things, and he is not at all responsible for such a caricature as the useless Christian. We do not believe that in the eternal purpose of an eternal Creator such a creature can exist. The useless church member is the offspring of human methods or circumstances, and not the product of divine purpose.

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