

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 22.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALA., MARCH 14, 1895.

TERMS CASH: \$1.50 A YEAR

NUMBER 11

ALABAMA BAPTIST.

Published Every Thursday by the
ALABAMA BAPTIST COMPANY.

Office:—35 Dexter Avenue, up stairs,
over Stoddard's Jewelry Store.

TERMS:—\$1.50 per Annum. \$1.75 if not
paid in 3 months. \$2.00 if not paid in 6
months. \$1.00 to Ministers in regular
work.

THE LABEL:—The date on the label of
your paper shows to what time you have
paid. It serves as a receipt. If proper
credit has not been given within two or
three weeks from time of payment, notify
us at once.

RULES.

THE ALABAMA BAPTIST is sent to
subscribers until an explicit order is re-
ceived by the publishers for its discon-
tinuance, and payment for arrears are made.

CHANGES:—Over 100 words in length
are charged for at the rate of 1 cent a
word. Remember this when you send one
for publication. Count the words and send
the money with the article.

ANONYMOUS COMMUNICATIONS:—Will
always find their way to the waste basket.
The name of the author should be sent for
the editor's use.

TO CORRESPONDENTS:—Do not use ab-
breviations; be extra careful in writing
proper names; write with ink on one side
of the paper; do not write copy intended
for the editor, and business items on the
same sheet. Leave off personalities; con-
dense.

CHANGE IN POST OFFICE:—When writ-
ing to have your paper changed, please
state the post office at which you receive
it, as well as the one to which you wish
it changed.

STATEMENTS:—Will be sent to each
subscriber when in arrears. This is Busi-
ness, and reasonable people will not ob-
ject to it.

REMITTANCES:—Should be made by
Postal or Express Money Order, Regis-
tered Letter, Express or Bank Check, pay-
able to The Alabama Baptist Company.

ADVERTISEMENTS:—Will find it to their
interest to write for terms. This paper has
a wide circulation in Alabama among the
"00,000 white Baptists."

*Printed at the Post Office at Montgom-
ery, Ala., as second class matter.

Before Christ, we had heard of
God; in Christ, we have seen him.

—Richard Rothe.

The world would not be so
wicked as it is if Satan were as
indolent in doing evil as many
Christians are in doing good.

True aiming in life is like true
aiming in marksmanship. We al-
ways look at the foresight of a rifle
through the hind sight.—The En-
sign.

Come in what form it may, let
us pray for spiritual power. Nothing
is so easily soiled and nothing
looks so bad when soiled as Chris-
tian character.

It is a good plan to read the Bible
through consecutively, and regularly.
Start at Genesis and go straight
through to Revelation, and so to the
contents. Then read for devo-
tion every day if you can.

Every one must have felt that a
cheerful friend is like a sunny day,
which sheds its brightness on all
around; and most of us can, as we
choose, make of this world either a
palace or a prison.—Sir John Lub-
bock.

A holy man is a whole man—one
unbroken, complete. His whole
nature is filled out; his life is com-
plete in that God is in it; his char-
acter is whole, in that it is filled out
to the fullness of Christ.—The En-
sign.

We feel it our duty to say dis-
tinctly that no agency is so effect-
ually baffling the efforts to save the
young men of our land from moral
and physical death as is fashionable
drinking, assumed to be moderate.
—Boston Traveller.

Dismiss Mr. Worley as your book-
keeper. He makes no entries on the
credit side, and adds not a farthing
to the resources. He draws his
wages regularly, but renders no ser-
vice in return. Let him go and
lock the door on him.—The Con-
tributor.

Statistics just published show
that during the last year over thirty
millions of dollars were be-
queathed by wills to charitable, mis-
sionary and educational institutions
in this country, exclusive of the
millions given to charity by persons
still living.

Rev. J. J. Taylor, missionary in
Brazil, writes in a recent letter:

I am more and more persuaded
that Aaron and Hur must constantly
hold up holy hands, or else the
Amalekites will prevail against
Joshua.

That is true, but the report comes
from many of our churches that
Aaron and Hur are talking politics,
and they leave Joshua to tussle
with the Amalekites the best he
can.

The Bible is a total abstinence
book. Five times it totally pro-
hibits wine-drinking; twelve times
it refers to wine as a poison—poison
of asps and of dragons. There are
131 warnings and reproofs against
wine. There is no word of ap-
proval in the Bible of wines that
intoxicate, and which at last "bite
like a serpent and sting like an ad-
der." The wine which is an "em-
blem of salvation" is not the kind
of wine which is an "emblem of
damnation." There is a clear line
of distinction between them as there
is between good and bad men or
white and black horses, and "the
wayfaring man, though a fool need
not err therein."—National Tem-
perance Advocate.

For the Alabama Baptist.

Forty-three Years in China—
No. 11.

Progress Under Difficulties.

(Concluded from last week.)

In 1870 the political and social
atmosphere all over China became
filled with bitter animosity towards
foreigners, and the most outrageous
vices were attributed to them. A
vile book issued by some one in
Hunan and scattered throughout
the empire called "The Death blow
to Corrupt Doctrines," fired the
public mind by gathering up these
rumors, adding more to them and
advising the extermination of the
bated race. Some of these accusa-
tions were couched in such obscene
language that the translators of the
book omitted certain portions for
the sake of decency. Reports flew
about that all foreigners were to be
killed or driven out of the country.

so often that we were not inclined
to give heed to them until at last
they culminated in the "Tien tain
Massacre," a tragedy that made
the world's hair stand on end. In-
nocent men, women and children
were suddenly seized, tortured and
slain in a most horrible manner.
The Roman Catholic Orphan
Asylum, Cathedral and other build-
ings at Tientsin were burned to the
ground, the native officers not lift-
ing a hand for the protection of
life or property. The sufferers
were mostly French, but the
Chinese masses did not distinguish
nationalities. News of the atrocity,
even some of the details, reached us
at Tung Chow before the deed was
actually perpetrated; showing con-
clusively that the plans were well
matured and widely known. Our
position now became critical. The
gentry of our city held meetings to
discuss the situation. A proposition
was made to send a committee
for the purpose of examining Dr.
Matur's cellar to see if the eyes and
hands of murdered Chinese women
and children were there secreted.
However, one of their number who
had been a frequent visitor at our
houses, had seen the cellar in pro-
cess of construction and knew its
design, dissuaded them from their
purpose. The servants and students
of the Baptist and Presbyterian
mission became alarmed and some
of them fled to their homes. Spies
came prowling around our houses,
asking to see their internal arrange-
ments, and it was thought best to
allow them to do so. The stories
increased in number and intensity
as they flew from mouth to mouth;
the people crowded upon us as we
went to the streets, and even our
acquaintances feared to let us en-
ter their homes. Finally the mis-
sionaries requested the magistrate
to issue a proclamation denying the
reports so as to quiet the people;
when he declined to do this, saying
there was no danger, we decided in
council to leave the city and retire
to Chefoo until there should be a
change in the public mind. As it
would have been difficult for us all
to secure native conveyances at
once, and we feared being attacked
on the way, we dispatched a mes-
senger to the U. S. Consul at Che-
foo asking for a gunboat to trans-
port us to that place. Chefoo had
also passed through a panic, many
of the ladies fleeing on shipboard
for safety while the gentlemen
stood guard in the streets of the
settlement. There being no Ameri-
can war vessel in port at the time,
the British Admiral generously
sent up one which took us all to
Chefoo except Messrs. Crawford
and Matur, who remained in order
to arrange for the security of our
mission houses. Having placed the
keys in the hands of the magis-
trate they followed a few days later
by land. Our sudden departure on
board a man of war broke the spell
and the people looked at each other
in dumb amazement. The officers
awaked to the fact that grave re-
sponsibility rested upon them, and
when nearly two months afterwards
we returned in a U. S. war steamer
the chief mandarin promised to
give us ample protection, request-
ing the gentlemen of the mission to
go directly to him should there be
any threats of disturbance. This
pledge has been faithfully kept by
the successive incumbents of the of-
fice down to the present time.

A number of persons were bap-
tized soon after our return to Tung
Chow, those professing Christianity
being nothing daunted by the dan-
gers which seemed to threaten.
Mrs. Hartwell "fell on sleep" a
few days before the Tientsin mas-
sacre, and so escaped its attendant
troubles.

From the beginning of our resi-
dence in Tung Chow we noticed
the prevalence of an impression in
the public mind regarding the mis-
sionaries which we had never ob-
served at Shanghai. The people
looked upon us as possessing a kind
of political power that would give
us a mighty influence with their
mandarins. In consequence of this
belief they constantly sought our
aid in their lawsuits. This impres-
sion may have arisen from the con-
ditions under which we settled
among them, just at the end of the
war between China and the
"Allies." By this war the Chinese
supposed themselves subjugated,
and thought that foreigners, com-
ing as conquerors, would be able to
have everything their own way.

The missionaries could have readi-

ly corrected these erroneous opin-

ions had their native employees not

helped to keep them alive. We

learned many years afterwards why

our reiterated assertions to the con-

trary were unheeded, while the pop-

ular belief in our official power con-

stantly increased. One of the main

causes was as follows:

A man named Tso, who came

from Shanghai as Mr. Hartwell's

native assistant, had spent much of

his life in the office of his mandarin

brother, and was consequently con-

versant with the various ine and

outs of that most corrupt of all

places. Taking advantage of the

prevailing impression, Tso gave it

out he was interpreter and general

manager for the foreigners and

could induce them to do whatever

he chose. People soon began to go

to him with their lawsuits, begging

him to intercede with the foreigners

in their cases. He favored as a rule

the man who had the money, and it

was the money even more than the

power which Tso coveted. He

gained a number of suits and was

handsomely rewarded. On a cer-
tain occasion, by false representa-
tions he induced the missionary to
accompany him to the yamen of the
city magistrate and intercede for an
oppressor who thereby gained his
case. The mandarins themselves
seemed to stand in some indefinable
dread of offending the foreign pow-
ers, the feeling being secretly fos-
tered by Mr. Tso. But "murder
will out," and in process of time he
was dismissed from employment
and excluded from the church for
other transgressions, years having
elapsed before much of his lawsuit
rascalities came to light. It required
long and patient effort after his
career at Tung Chow was ended
before we could counteract his in-
fluence and exterminate this wide-
spread evil. Nay, even yet some
of the native Christians claim that
missionaries should manage their
lawsuits, protect them from perse-
cution, maintain their cause in all
controversies and aid in the collec-
tion of their bad debts. What a
strong hold these ideas had upon
the community, and how they were
sometimes used, let two instances
illustrate.

1. A bachelor named Tsei living

in a village twenty miles from

Tung Chow, professing deep in-
terest in the gospel, came to Mr. C.

repeatedly for religious instruction.

He also occasionally attended the

Sunday services at Sunkin, and sev-
eral of the brethren from that neigh-

borhood visited him. He groaned
under the burden of his sins, and

seemed diligent in prayer. But
somehow he failed to secure our

confidence, and his repeated ap-
plications for baptism were deferred.

Finally becoming impatient he

went down to Chefoo and applied

for baptism to Dr. W. of the Scotch

Presbyterian Mission. Dr. W.,
learning that Tsei had been under

Mr. C's instruction, wrote to know
if there were sufficient reasons for

refusing baptism to such an earn-
est inquirer. Mr. C. replied, giving

some suspicious as to the man's sin-
cerity. Sometime after this Dr. W.

wrote again saying that Tsei had
quite gained his confidence—that

Mr. C's suspicions must be ground-
less, and he felt it his duty to bap-

tize him. Mr. C. in reply said it
was a matter that Dr. W. must de-
cide for himself, but suggested that

it might be well to give Mr. Tsei
no material benefit for his profes-

sion of Christianity. Dr. W. re-
ceived him and for a time all went

on smoothly. But after awhile Tsei
took his cousin's wife, which had
been his object from the first. His
outraged fellow villagers, notwith-

standing his having joined the for-
eigners' church, gave him a terri-
ble beating and returned the wo-

man to her husband. Now came
his opportunity to use the foreigner.

He accordingly brought his case of
suffering for Christ's sake before

Dr. W. and desired him to have his
persecutors severely punished. Dr.

W. by some means (it is often very
difficult to get at the truth in such
cases) finding out the real state of
affairs, refused aid and sharply re-
buked him for his wickedness.

With this his Christianity ceased
and we heard no more of him.

2. Bro. Kwo, an earnest Chris-
tian, of our church, consulted Mr.
C. in regard to lending a considera-
ble amount of his hard earned

money to Mr. Lee, a friend and
neighbor, for the purpose of setting
up some business. Mr. Lee was to
do the work, and as Mr. C. was to
share the profits equally. Mr. C.
advised against the partnership, re-
minding him that Mr. Lee was bor-

rowing in every direction, and as
well known, never paid his
debts. But Mr. Lee's fair promises
gained the day, and as anticipated
Kwo could recover neither profits
nor capital. Seeing this, Bro. Kwo

came to Mr. C. his pastor, urging
that he must make Lee return his
money. Mr. C. told him he feared
his efforts in this direction would
be in vain. To this Bro. Kwo re-
plied that Mr. C. should take the
case to the mandarin. Mr. C. in-

sisted that collecting debts was no
part of his ministerial duty; where-
upon Bro. Kwo went about among
the brethren complaining of Mr. C.,
for this neglect of pastoral obliga-
tion. The native pastor of the other
church was very much exercised on

the subject, and told Kwo to try

Mr. C. again, and "if he refuses to

take up the case," he continued

warmly, "come to me, I'll do what

I can for you, though you are not a

member of my church." Bro. Kwo

died without collecting the debt, and

his father and brothers complained

bitterly against Mr. C. because he

declined to take up the matter.

These views of the missionary's

relations to the native Christians

so filled the atmosphere around us

that it required the utmost vigi-

lance and firmness on Mr. C's part

to maintain his proper position as

a religious teacher. His course,
though disappointing their false

expectations, was the only true and
healthy one. Some missionaries un-

fortunately yielding to the pres-
sure have fallen into the snare, to
the unspeakable injury of the cause
of Christianity in China.

—M. F. CRAWFORD,
Pastor, C. M. F. Church, China.

Nov. 1893.

For the Alabama Baptist.

My Work in Alabama.

No. 3—At Clayton.

T. H. STOUT.

In the latter part of 1883 I was

called to the church at Thomaston,

Ga., where I had served as pastor

from 1873 till 1877. I was also

called to the church at Clayton,

Ala. I accepted the call of the lat-

ter church, and moved to Clayton

on the 26th of January. For two

years I served the Clayton church,

preaching on two Sabbaths in each

month. During 1883 I also preach-

ed for Shiloh church, in Pike coun-

ty, and for Cotton Hill church, in

Georgia. In Clayton I had the

earnest co-operation and sympathy

of two devoted and consecrated

ministers, Revs. A. H. Borders and

Jesse Robson. Clayton church was

numerically small, but was one of

the most liberal churches for which

I ever preached. Bro. B. Davis,

the most active deacon of the

church and superintendent of the

Sabbath-school, was a splendid

worker, a liberal giver, and thus

set an example for the church

which they followed. This brother

adopted the plan of giving one-
tenth of his income, and the Lord

blessed him in his business and his
work.

During 1884 I preach for the

church at Newton, Ala., and the

church at Cotton Hill, Ga., in ad-

dition to the Clayton church. Up

to this time I had never owned a

horse; the churches that I served at

a distance sending for me, or meet-

ing me at the nearest railroad sta-

tion. But at Newton was nearly fifty

miles from Clayton, and there was

no railroad nearer, the conveyance

coming for me would have to travel

two hundred miles a month. This

I regarded as too great a bur-

den for the church; and I therefore

required them (if I accepted the

care of the church) to pay me

enough to buy a horse and buggy.

They readily consented to do this;

and I purchased a good horse and

buggy, and George (my horse) be-

came almost as well known through-

out Southeast Alabama as his mas-

ter. Though the journey to New-

ton was a long and lonely one, I

enjoyed serving the church, as they

were so appreciative and loving to-

wards their pastor. For many

years they had been favored with

the faithful and efficient services of

Revs. P. M. Callaway and J. M.

Poyner; and these venerable and

devoted brethren held up my hands

as Aaron and Hur held up the

hands of Moses. In many respects

Newton ranks as one of the best

churches of which I was ever pas-

tor. While preaching for the New-

ton church, Bro. B. T. Jones (a

member of said church) was ordain-

ed to the work of the gospel minis-

try. I baptized Bro. A. E. Pink

and into the fellowship of New-
ton church, on June 22, 1884; Bro.

Pinkard has since become a useful

minister, being now the pastor of
the churches at Orion, Pine Level
and Ravah, Ala.

My devoted wife went with me

often to Newton, and many pleas-

ant and amusing incidents occurred

on the way. One morning we left

home for Newton, and had gone

some five miles, when we met an

old darkey, who very humbly told

us he had some "fodder" for us.

"Got any dishing you want done?"

Being a little dull of hearing, I

failed to understand him; but my

Alabama Baptist.

MONTGOMERY, MARCH 14, 1895.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery, W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. BOOK DEPARTMENT—J. B. Collier, Secretary, Montgomery, Ala. G. B. Eager, Press, Montgomery, Ala. MEMBERS AND THEIR POST-OFFICES.—W. M. Harris, Greenville; C. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge Jon. Haralson, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; L. O. Dawson, Tuscaloosa; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. C. Bledsoe, Lafayette; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile.

ORPHAN'S HOME BOARD.—G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, Z. D. Roby, J. C. Bush, Law Lamar, J. H. Curry, S. C. Clifton, C. S. Rabb, P. M. Bruner, C. L. Gay, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

WOMAN'S CENTRAL COMMITTEE.—Mrs. T. A. Hamilton, President, Birmingham; Mrs. G. B. Eager, Vice President, Montgomery; Mrs. L. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treas., Birmingham.

BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—W. B. Crumpton, President, Secretary and Treasurer.

OUR SCHOOLS.—Howard College, East Lake, Ala.—A. W. McGaha, President.

Judson Female Institute, Marion, Ala.—S. W. Averett, President.

OUR PAPERS.—The ALA. BAPTIST, Montgomery, Ala.

We surrender a part of our editorial space this week to our correspondents. We suppose no one will complain at it. Still other communications are knocking for admission.

The difference between the longest pole and the longest tongue is that the longest pole reaches the persimmons—Texas Bap. Standard. Please tell us, neighbor, if the longest tongue doesn't reach something or other.

The papers announce the death, recently, of Rev. J. W. Bozeman, who was for a number of years pastor of the First Baptist church of Meridian, Miss. He was a good man and a good preacher. If we remember correctly, he was a native of Alabama; at any rate he was of the large family of the name that formerly lived in Lowndes and Dallas, and perhaps other counties of the state.

REV. J. W. DANIEL, a Baptist preacher of Stockdale, Texas, was attacked and beaten by a member of the Kenedy Baptist church in that state, as the investigating committee states, "for preaching the gospel of the Son of God, and taking collections for missions." The name of the wild anti-missionary is Pullen. He has been excluded from the church. The penitentiary would be a suitable place for such a creature.

BRO. TAYLOR, one of our missionaries in Brazil, whose wife died not long ago, sends his two children, a boy and a girl, to the United States for a home, and for school advantages. He also wishes his boy to learn the printer's trade. We suppose he expects the boy to return to Brazil and be useful to God and his fellow man by printing Baptist literature for the instruction of the Brazilians in the more perfect way.

In preaching on the debts of our Missionary Societies, one of our pastors took for his text the words in Is. 58:6, "Undo the heavy burdens," and when he came down from the pulpit one of the members of the congregation put a generous sum into his hand for that purpose. If such a movement should become contagious how easily the great debts would melt away.—Zion's Advocate, Maine.

We do not say that such use of that Scripture would be approved by the professors in the Seminary, but yet some of our Alabama preachers find in it the "foundation" of a sermon that is sadly needed in many of our churches. Try it, brethren; it may be that the result will be like that mentioned above.

This religious press has become one of the mightiest educators in the world, and the churches of God should use it for his cause. Other public enterprises are kept before the public through the agency of the press. Profiting by this fact, we should advertise God's work and keep it before the public. Our churches become a more efficient community as soon as they lose their attracting power. In no other way can so many people be reached frequently and systematically as by these messengers of peace. God speed our religious papers on their errands of love, and attended them with his blessing.

That was written and handed to us by one of the most successful pastors of our acquaintance. He practices what he preaches, and the ALABAMA BAPTIST goes into many of the families of his charges. He knows the paper helps his churches, and he does not feel that he is doing charity work for it when he persuades his people to subscribe for it.

The farewell letter of Mrs. Hamilton takes us by surprise, and we are sure that the earnest Baptist women throughout the state will be sad when they say good-bye. From her father, Dr. Tupper, sister Hamilton inherited the missionary spirit, and divine grace has given her anxiety for the salvation of souls, and so she has found delight in devoting the energy and the love of a cultivated mind and heart to the work of sending the gospel to dying men and women. Our sister has the qualifications of a leader, and the Baptist women of Alabama who have worked with her have learned to trust her judgment and love her character. We part with her with regret, but feel assured that her part of the work will go on, wherever she may be. We hope to hear from her often.

This note from Dr. French is only another indication of his loyalty to the enterprises of the denomination. Oh, if all our pastors felt as he does:

I do not see how we can fail to come to the relief of the Home and Foreign Mission Boards to the extent of our means. That is a plain and manly statement from Dr. French in the last ALABAMA BAPTIST. Surely we are no worse off financially this year than the last, and yet we are over \$1,000 behind to Home Missions compared with 1894, and several thousand dollars behind the contributions of former years.

I read with pleasure your editorial relating to your recent reply to the Montgomery Journal. It cuts into the heart of the subject of Christian liberality. How can those named for the Great Giver, do nothing for his cause? Talladega. J. A. FRENCH.

THE statement of Rev. J. H. Foster in regard to Howard College will attract the attention of our readers. His suggestion also is worthy of consideration. When Bro. Foster's letter was received Dr. B. H. Crumpton had just left our office on his return from a meeting of the board of trustees of the college. He made to us practically the same statement as that made by Bro. F., and authorized us to say that he thinks the affairs of the college in as good condition as they have been for sometime, and he sees no cause for alarm; and further, that what the college needs is the warm support of the Baptists of the state, and especially a cessation of the alarming talk that has been indulged in by some of the brethren. As Bro. Foster is pastor at the college, and a prudent man, we suppose he will endeavor to give to the public after consultation with the proper authority.

THE article from our Mobile correspondent furnishes further proof of the correctness of our statement that as a rule those who give money for foreign missions are also those who help the poor at home. "The quality of mercy is not strained," nor is the stream of mercy divided. It is the same at home and abroad. The charity that really begins at home, goes out to the isles of the sea.

The recent complaint of the Montgomery Journal that money is given to foreign missions while there are suffering poor at home, has afforded us the opportunity of showing who it is that helps the poor. Money for both objects comes from the same hands.

In a recent issue the Journal makes an effort to defend itself by citing us to a case now attracting attention in New York. The treasurer of a missionary society has embezzled several thousand dollars of the money of the society. As it is an Episcopalian institution we have no denominational interest in it; but we suppose the Journal intended to make the point that money ought not to be contributed for missions because of the fact that a dishonest man might get his hands on it. That is equal to the argument that we should not pay taxes to support our public schools or insane asylums because a state treasurer here and there has run away with the public money. The Journal is evidently "in the brush," along with its anti-missionary companions.

"MISSIONARIES" is the name of a paper devoted to the cause of missions, and published by Rev. J. A. Scarborough, Atlanta, at 25 cents a year. Bro. S. is a Baptist, "in good and regular standing," and the following editorial paragraphs from his little paper will show that he has definite opinions about some things:

When you find one of these fellows going about and telling the people that it takes fifty cents on every dollar to get the money given to missions to the heathen, and insinuating that those who collect it are robbing the poor to enrich the rich, you tell him that the editor of this paper said he was either an ignoramus or a liar, or both. It is false and wholly false, and if any of the anti-missionary rascals want

to join issue, we challenge the proof, and will go before the people anywhere and at any time. A man that calls himself a Baptist preacher and then sneaks about among churches composed of people who know little or nothing about the work being done in mission fields, and with slang and denunciation and abuse assails the character and integrity of mission boards, missionaries and their co-workers, and then when invited to a fair investigation and challenged to prove his statements, dodges and refuses to openly investigate, is a disgrace to the Christian ministry and worthy of the hearty contempt of every honest man. There are a few such in Georgia. Alas for Georgia!

When a Baptist preacher is so much afraid of the anti-missionaries in a church that he will not give those who do believe in missions an opportunity to contribute, he ought to ask himself, Which do I fear most, men or God?

THE OPPORTUNITY!

Here is the opportunity for churches, mission societies, B. Y. P. U. and individuals to get the literature they need at small cost.

THE ALABAMA BAPTIST and Foreign Mission Journal one year for \$2.00. CHURCHES and individuals get the two for \$1.60.

THE ALABAMA BAPTIST and the Young People's Leader at the same price as above, at present. The Leader contemplates some improvements, which may increase the price. Better send now. The Leader is published by our Sunday-school Board at Nashville for our young people. It is not a mere child's paper, but has attractive, stimulating and instructive reading for youths and young men and women. Every member of B. Y. P. U. and other young people's societies should read it.

FIELD NOTES.

BRO. BABER has accepted the unanimous call of Deatsville church, and will preach there on the second Sunday in each month.

BRO. STEWART sent in his report of receipts for the Orphanage for January and February, but more urgent matters crowd it out till next week.

Where is Rev. J. W. McCollum? Now and then a letter for him comes to this office, but we do not know where to send it. Brother, you must keep up connection with headquarters.

A subscriber writes us to discontinue his paper, but gives no indication of the post office at which he receives it. Subscribers frequently also are trouble by failing to mention their post offices.

W. J. Elliott, Montgomery: Our work at Wetumpka is hopeful. We had a good Sunday-school last Sunday and two fine congregations. Our monthly collection for missions was gratifying.

From two different sources, each of which is good authority, we received a program of the district meeting of Harris association. As might be expected of a newspaper man, we accepted that which occupies least space.

BRO. J. G. REYNOLDS, of Forest Home, Butler county, made us a pleasant visit the other day. It was profitable, too. And it would have made a discouraged pastor sigh to hear the brother brag on pastor J. B. Powell. We disputed nothing he said.

We make our best bow to Rev. J. M. McCord, of East Lake, for a cash letter of great respectability. There were renewals and new names from Bozeman, Wilsonville and elsewhere, which shows our brothers practical interest in the paper and the people.

We feel sure that Bro. Pace will succeed in his new field in Lauderdale county. He writes thus: "I will do all I can for the paper, as I want my people to take it. It will bring them into sympathy with our work." Yes, brother, the paper will help your work all along the line.

Here is a card from a brother who seems to be disappointed that a former card did not appear in last week's paper. The reason of the failure is that the card was received on Wednesday, and the paper was then going through the press. Other brethren make the same mistake.

Rev. J. J. Taylor, one of our missionaries in Brazil, sends us an article on the Jesuits, which will be published before long. He is an old Howard College boy. He speaks of a letter which he wrote us not long since. It never came to hand. His post-office address is Juiz de Fora, Minas Geraes, Brazil.

Rev. W. R. Whitley writes us that Dr. W. E. Lloyd, of Auburn, has accepted the call of the church at Alexander City for two Sundays in each month. The people of that town have been accustomed to good preaching, and Dr. Lloyd's sermons will meet the demands of the best hearers. Success to you all, brethren and sisters.

D. F. Golsen, Mulberry, Ala.: I enclose my subscription for another year. We enjoy reading the BAPTIST, and its weekly visits are looked forward to with pleasure. It has an indescribable influence for good, and after reading its pages we feel awakened to our Christian duty. I wish every Christian could see the error in not taking his church paper.

Rev. J. D. Cook writes us from Fayetteville, Ark.: "I am coming home, so change my paper to Clinton, Greene county, Ala." We are gratified, but not surprised. We told several of "the boys" when they went away that they would come back after awhile. So it has turned out. Let them come. There's a light in the window for the other wanderers.

J. W. Stewart, Evergreen: Let not Dr. Hale's friends who notice \$2.92 for the Orphanage from his lecture think we value his wise and interesting lecture at this small sum. Eighteen dollars and forty-two cents was the receipts from the lecture, the balance to be credited later. The lecturer was paid \$2.00. The lecture was descriptive, entertaining, brilliant. Hear it.

J. M. Kailin, Houston, Texas: Dr. Teague's article on "The Problem of Evil" is rich in food for thought. Much is compressed into a few words. There are several sermons in that small space. What he writes is well worth reading and studying. Many of our writers who are given too much to elaboration would profit by reading Dr. Teague's articles. Many preachers, also, should be more concise. Leave something for the hearer to think out for himself, and your sermon will do more good.

W. J. D. Upshaw, Lineville: I am encouraged with my Millerville church. I found them without a Sunday-school or prayer-meeting, but find them anxious to work in that line. We had a delightful day on last 4th Sunday at that place. Collected 1.90 for missions. I hope to have good reports to make from this church. We had pleasant services at Lineville church last Saturday and Sunday. Fine congregation. Collection for Foreign Missions \$5.04. Ladies Working Circle of this church is clothing one of the little orphans at Evergreen. Their collections last Sunday was \$2.

For the Alabama Baptist.

Explanatory.

I mean that they who are without fault are compensated; I do not teach my invalid child that she is unfortunate; I do not believe that the defrauded pastors and starved pastors' wives I have known are unnoticed of God; oh! I do not account the glorious army of martyrs, who fill up the sufferings of Christ, unfortunate. These, suffering like him, minister and illustrate his vicarious grace.

E. B. T.

For the Alabama Baptist.

Riley's History now Ready.

A postal from Roberts & Son informs me that Riley's History of the Baptists in Alabama is now ready for delivery. Every one buying from me will contribute a dollar to the Orphanage. This offer will last but a short time longer. Let all the pastors canvass their congregations at once. Send the price of the book (2.25) to me and the book will be delivered to you.

JNO. W. STEWART.

For the Alabama Baptist.

Important for the Orphanage.

1. The published statement of the president of the Board of Directors, that the money for second payment was in hand is too strong. At the board meeting in Selma the secretary reported a balance of \$550 still due on second payment, with \$250 of that amount provided for. Since that time we have received only about enough for current expenses. We confidently expect soon \$250 of the amount pledged, but that leaves \$300 still lacking.

2. Shall we take destitute children with one parent living? Under certain circumstances we will until instructed otherwise. Here is a case: Mrs. A. dies, and leaves a large family of children, the two youngest about 7 and 8 years old respectively. Their father, Mr. A., leaves them homeless and unprotected. We are asked to shelter them from the vices of the streets, and we did. We thought we did right. We think so yet.

3. If your beneficence is not given proper notice in the paper, please let me know.

JNO. W. STEWART.

Minutes Wanted Badly.

Will some brother in each of the following associations be kind enough to send me two copies of the minutes of 1894 and oblige?

W. B. CRUMPTON. Bethel, Cherokee County, Haw Ridge, Liberty (Bibb County) Marshall, Mt. Moriah, Mad Creek, Mulberry, Newton, North Alabama, Pine Barren, Rock Mills, Sipsey, Southeastern, Tallapoosa River, Tennessee River, Town Creek, Troy.

Notes and Comments.

A pastor in a humble field tells of sickness which prevented his attending his churches regularly, and hence their falling off in mission contributions. But he writes for a canvassing book and envelopes, and says they will be heard from hereafter. He wants a visit from Bro. Ray in the summer. Let some of the churches arrange meetings for Bro. Ray before summer. A three days meeting often proves the best of meetings. The sacrifice made by the members to attend will only sweeten the blessing.

PRACTICAL SUGGESTION.

BRO. CAINE wrote some time back in response to the appeals sent out, "Like most people, I have no money. But, I will be one of a number equal to the number of ministerial students in the college, to give three bushels of corn meal, half barrel flour, forty pounds of meat, and two gallons of syrup for the use of the young preachers. If you can make up the number the young brethren will be provided with something to eat for the balance of this scholastic year. My wife encloses a missionary turkey dollar." There is something practical for you. Money would be best to give to the cause of the Lord, but he will take pay "in kind." It is just as acceptable to the Lord as the money. Bro. Caine's plan is especially commended to those who live in easy reach of Birmingham.

PERSONAL GIFTS.

A good sister at Newberne sends \$7.50. Gifts from that source are frequent and regular. Brother, sister, why wait for the church collection to forward your gifts to God's suffering cause? The collection may not be taken on some account. When the good Spirit moves you, send in your offerings and then drop the receipt which will be set you in the contribution basket. Then the church gets credit.

MARRIED STUDENTS.

We have some ministerial students attending the Howard who have their wives with them. They usually rent a small house, or may be a part of a house with another family. The struggles these poor fellows and their wives undergo are known only to God. The board promised some of them small amounts to help them along. Their grateful acknowledgment when a little money is sent, is really touching. God bless them and the noble women who are suffering with them. While I believe a young man should not marry till he is through school, yet if one who is married feels that he ought to go to school, and his wife is willing to endure hardness with him, it is the thing for him to do.

NEXT TO THE RICHEST CHURCH.

BRO. SAM CARROLL, treasurer, sends \$85.56 from the First Troy church. It is not generally known, and the Trojans do not believe it, but I am sure I am correct when I say this is the richest church in the state with so small a year to benevolence would be a small amount for them. Brethren, what do you say to those figures for the good year of our Lord 1895? You can reach it and not half try.

WETUMPKA HEARD FROM.

My! what a long rest you have had, Bro. Lacy. I have almost forgotten when your church has been on my books. But Elliott is a missionary, and belongs to the Regulars. I'll leave a line on the books for you each month; \$14.72! that does pretty well as a starter.

BETHLEHEM.

Almost every association in the state has a church by that name, but this is one that like to have been in Georgia. Bro. Brewer seems to be the pastor, and here is a contribution sent by him. It would be hard to tell how many times I have receipted Bro. Ward for the Lord's money sent by this church.

BETHANY.

How Bro. Bentley brags on Bethany! It is a small, weak church, but he says they are Regulars. He invites me to Central to the 5th Sunday meeting, and I shall try to go or "send a hand." There are several young preachers in obscure places in this state who are studying hard and working hard, and the denomination is going to hear from them. Bentley is one of them.

"A LITTLE CHILD SHALL LEAD THEM."

Miss Lida Robertson's class of St. Francis Street church sends a contribution. They are all little tots, and the sum they send is not large; but who can tell what will be the influence of this gift, on the children, their parents, and on the object to which it is given? God bless every one of them and make them his children.

TRUSTING.

A brother at York sends \$5, with these encouraging words: "I can't curtail with the Lord before I do elsewhere. I wish I could send you a hundred fold more. The Lord will pull us through all this if we trust him, and we will be better for having gone through with it." Why can't we all look at it this way? Let us do our best and trust the Lord with cheerful hearts.

DEEP CREEK.

Why, Bro. Geo. Nichols, I am glad to see the color of your ink, and hear from the old church again. The Lord bless you for the \$5 enclosed.

Yes, Bro. Larkin, I want to come, and the Lord willing I will do so some time, but remember always that when I don't come your way I am somewhere trying to serve the good Master. I am glad

you are not going to wait for me to come before you make collections. The envelopes were sent as requested.

"What about the boys at Howard College?" Well, the board and the faculty and the boys are all pulling their "level best" to keep together. We don't want to separate, and if the churches will keep on helping as they are now doing we will not. Bro. Waldrop came to see me while I was sick in Birmingham, and we talked over the situation. One young brother said to Bro. McGaha, "I have \$45; I want to pay \$30 of it on my board, and I may spare some more, but I don't want to have to leave school." Of course the president told him not to trouble his mind—provision would be made for him. The policy of the board has always been to help the young men, not to carry them. There are several men in college whose associations, numbering hundreds of members, have not helped one cent in their support. When these young men are through college, if they do not locate in the bounds of their old associations the cry will be raised, "What is the use for us to educate young preachers for other people?" Shame on such a people!

W. B. C.

For the Alabama Baptist.

Howard College—A Suggestion.

I had hoped an older man might write this letter or one suggestive of a wiser plan. I have been not a little surprised and mortified at the bare suggestion that the Baptists of the state of Alabama could prove recreant to their trust. I am persuaded better things of my brethren. Those who have stood by our loved institutions in the days that are gone by are not the men to falter now. They are made of sterner stuff than that which sees hobgoblins in the dark or jumps at every "boo!" from some dark corner.

If we are not, we ought to be proud of the past and the present history of the Howard and the Judson, and a blush of shame should come to the cheeks of every Baptist who can, with a semblance of justice, be taunted with the charge of disloyalty to these colleges.

The time has come for criticism to cease and honest duty to be performed. If these institutions are ever freed from debt, if ever endowed, it must be done by the Baptists of this state.

If the suggestion I make is not a wise one, I am ready to enter heartily into co-operation with the brethren in any plan suggested.

The impression has gone forth that Howard College has a bonded indebtedness of \$68,000. This is not the fact. It has a bonded indebtedness of \$37,000, and \$45,000 will cover all it owes.

Let us give one year to this work. Suppose the pastors in the strongest churches in each association in the state make it their duty to raise one dollar for every Baptist in that association. It will not be a burden to any one man, and can easily be accomplished. If the pastors of the state have the interests of the denomination at heart, there are a number of notes in the bank given by the brethren in good faith. I know of many who stopped paying their notes as they fell due because they knew others had done so.

It might be well to turn over to the pastors who would undertake this work the names of the parties and the amounts subscribed. Let them start out not for subscriptions, but for dollars,—collect as many notes as possible, but continue the work for one whole year until they had gotten at least one dollar to represent every Baptist in each association. Surely all who were interested in the Centennial movement can afford to give as much time and thought and prayer to this cause.

Why could not the state board, with the consent of the pastors, organize this work? It can be done. It would prolong this letter too much to go into all the details, but these are sufficient as a suggestion.

Brethren, I honestly believe if I were sick and Jesus Christ should say to me, "arise, take up thy bed and walk," I'd make an effort to do it, and not send off for some strong man to come and help me get up. Help the Howard, and you will love her. If you will give her all the money she needs, she will not die for lack of love.

Why should people who believe in God lose faith in their power to carry on to completion the work he has given them to do?

How can the people of God prove faithfulness to a sacred trust? J. H. FOSTER, JR.

For the Alabama Baptist.

The Eufaula Meeting.

Evangelist John Bass Shelton has been with us two weeks. The crowds who came to hear him were only limited by the capacity of the building. Aisles, rostrum and gallery were filled night after night, and many were willing to stand through the entire service to have the privilege of hearing.

I have rarely heard as much gospel in the same length of time. His sermons and Bible readings were full of the saving truths of the gospel. He can be witty or eloquent when he chooses, but he drives home the hard truths of the Bible to both saint and sinner.

Our church and town are greatly benefitted by his coming. He goes immediately to Dothan. Our meeting continues.

Fifteen have been received during the two weeks. Others have joined the Methodists. Many have professed faith in Christ who have not yet united with any church. We expect much fruit yet from the meetings. J. G. BOW.

Eufaula, March 11.

For the Alabama Baptist. A Timely Note from Judge Haralson.

This is manifestly a time when a general and supreme effort should be made to relieve our Home and Foreign Boards. Times are hard, money scarce, and the necessities of these two Boards are perilously great. We would have had no unusual trouble to meet their demands, except for the prolonged and unprecedented financial crisis that has been upon the country. It is not that our Secretaries or the Boards have been unwise or unfaithful. Indeed, they have done just what the Convention authorized and expected them to do. If they or the Convention had known what financial troubles were ahead, there would have been a policy of retrenchment, rather than to have experienced the dangers that confront us, in the loss of credit and an abandonment of positions and advantages already achieved at much expense. A retreat ought not to be suffered, if it can possibly be avoided. This can be done, we are well persuaded, if our leaders and people appreciate the importance of the situation, and determine to prevent it. Small contributions from the masses, if they can be reached, within the next six weeks, will accomplish the work. Let all our people, in all our churches, from one end of the country to the other, be properly informed and kindly and lovingly appealed to by brethren who have this matter on their hearts, for as liberal a contribution as their necessities will allow, though small, and the results will be gratifying. Will not brethren and friends, in the bounds of the Convention, allow and respect an appeal of this general character coming from me, which is made under a sense of impending calamity to our Boards and the enterprises they are organized to foster?

Faithfully,

JON. HARALSON.

For the Alabama Baptist.

Method Without Machinery.

ALA. BAPTIST: As so much is being written now by our secretaries about money for missions, and as the brethren are making suggestions about how to raise it, I take advantage of this opportunity to write you what we have done recently and hope to do soon along these lines.

Last year the church was working under the old system of annual collections for objects fostered by our denomination. At the December meeting we voted to have monthly collections for missions. Seeing the appeal in the ALABAMA BAPTIST from Dr. Eager in January, I went around among our members who live in town and secured more than the church gave last year. Brother Stewart was here in January, and we gave him a contribution.

Already we have given nearly twice as much as we did last year, and we have had only two monthly collections as yet.

I have put the Foreign Mission Journal into each home in my three churches, Livingston, Sumterville and Greensboro. The Ladies Mission Society here bear half the expense of doing this in Livingston church, and I collected some from the other churches, though I bore most of the expense myself. What I want is for them to get and read the Journal and become more missionary in spirit.

I also intend to have a missionary map of the world sent for my churches. I think it will be the map Dr. Willingham recommends. Two of my members have already given me nearly half enough to buy it.

Once a month we have missionary prayer-meeting, which is the one just before the first Sunday in each month. We have had only one of these as yet.

These, with the Sunday-school missionary day the first Sunday in each month, and Ladies Missionary Society, which two have been working here for several years, constitute our missionary utensils.

We are called missionary Baptists, and I want our members to feel that we must be more than that in name and theory.

We have already given more at Sumterville than the association asked for, or than we gave last year.

If our convention goes to Washington in debt, I don't want to be my fault.

I expect good returns from the Foreign Mission Journal circulation and the missionary map of the world lectures in my churches.

Brother, let us not only pray for missions, but give and get our people to give, and press missions all we can before May. We can't afford to go to Washington in debt.

A. R. HARDY.

Livingston.

For the Alabama Baptist.

Improvement in a Church.

Alabama Baptist: We are more encouraged now in the missionary work than ever before. I think our church is in a fair way to fall into line. As a church it heretofore has done comparatively nothing, but on our last meeting, one of our deacons, W. J. Vaughn, a warm hearted missionary, began to wake up the church to a sense of her duty, and notwithstanding the cold and the strong anti-missionary spirit to contend with, he secured a collection of \$10 for missions, which was good for the small congregation. We hope some day to see Unity church a wide-awake missionary church in works as well as name. All that an anti-missionary needs to make him a missionary is to grow a little in the knowledge of the truth.

We met Bro. S. C. Richards last Sunday at Oak Grove church, a newly organized church at one of

the destitute points in the bounds of the Cherokee association. The house of worship will soon be finished. Services were held under an arbor last Sunday. Bro. Richards is about six feet three inches high, and every inch is uncompromising Missionary Baptist. He never fails to rebuke and reprove all errors with all long suffering and doctrine. V. M. STONK.

Mahan, DeKalb Co., Feb. 26.

For the Alabama Baptist.

District Meeting.

Baking Powder

ABSOLUTELY PURE

For the Alabama Baptist.
We Want to Prove that Ruth is as Great as Esther.

Written by Miss Fannie Belle Handlet and read before the Helping Hand Band of Second Baptist Church, Birmingham.

While Esther was made Queen of the nation, Ruth was queen of her home. Ruth is indeed one of the most beautiful characters found in the Old Testament; she displays so much humility and childlike simplicity throughout her entire life, and never do we find anything but strict obedience where she felt that she did that which was right. We are willing to acknowledge that Esther's talents were perhaps greater than Ruth's, and her social standing may have been higher, but she seemed to have been rather obstinate, because it was with reluctance that she yielded to Mordecai's commands when he wanted to present her before the king and have her leave her people. And strange, too, it seems that she obeyed the law, which was to keep concealed her name, when she was told to do so by Mordecai, when she was a Jewess until the decree was issued; for she certainly knew that she acted contrary to the Jewish law, which forbade any marriage or communication of that sort with idolaters.

Ruth, on the other hand, had been reared by heathen parents, but became a proselyte and married a man from Bethlehem-Judah, and after living with him about ten years, he died, leaving her a widow without even a competency. She being so devoted to her god mother-in-law, clung to her rather than return to her own mother's house, as was the custom in those times. Her mother-in-law, who was very much reduced in the way of worldly possessions, on hearing that God was blessing her people in the land of Judah, was desirous to return thither, so told Ruth that as she was not able to care for her, she would rather she would return to her own people. But Ruth said, "Entreat me not to leave thee," as much as to say, that all thy entreaties cannot shake the resolution which thy instruction, formerly given, hath wrought in me; "whither thou goest I will go," even

Indigestion, Nervousness, Sleeplessness
Rev. Geo. A. Lofton, D.D., pastor of the Central Baptist church, Nashville, Tenn., and author of "Character Sketches," gives testimony in the Baptist and Reflector: "Several parties have written to the editor of this paper inquiring whether the Electropoise really possessed the wonderful curative powers that are claimed for it. While the editor has not been in a position to speak from personal experience a number of his friends and acquaintances have testified to the great benefit received from its use; among them is Rev. Dr. Lofton, of Nashville, who writes as follows: 'I have given a partial trial to the Electropoise,' and found it a great relief to indigestion, nervousness and sleeplessness; and while I have not kept up the use of the instrument sufficiently to judge of its full effect in the treatment of the many ills of life, my wife considers it invaluable, and so do many of my friends about me, who would not for any consideration part with it. My very good health since I purchased the Electropoise has superseded the necessity of its use, except occasionally when I employed it for the purpose above specified. Judge East told me that after extensive speaking he found it of great value in equalizing the nervous equilibrium in sleep, and I have found the same effect under like circumstances."

Geo. A. LOFTON.
Nashville, Tenn., Oct. 24, '92.

Dear Sir: I suffered eight years with eczema; went twice to Hot Springs which afforded temporary relief. The Electropoise (pocket size) cured me after using three months. Yours truly,
MARCUS B. TONEY.

Ministry of the Gospel.
Rev. W. P. D. Clark, Nashville: "The Electropoise cured my son of acute meningitis, caused by nervous prostration, superinduced by overwork."

Rev. A. Owen, D.D., Nashville: "I have proved by experience that the Electropoise is a speedy and effective remedy for rheumatism and neuralgic pains."

Rev. M. W. Millard, Nashville, used Electropoise for St. Anthony's fire and piles and says: "Since I began the use of the Electropoise the disease has disappeared."

Rev. T. J. Pentecost, Nashville: "The longer I use the Electropoise, the more I value it."

Rev. F. B. Webb, Columbia: "I used the Electropoise successfully in what seemed to be the beginning of grippe, and I certainly believe in it."

If you will send your name, or that of some friend, we will send you copies of letters from the above parties, and from hundreds of others—people you know from every section of this and other states—testifying to the curative powers of the Electropoise.

Four months rent \$10, DuBois & Webb, 223 21st street, Birmingham. Valuable book free.

though it be a far distant country, and one, too, that I have been taught to despise, and though my pillow be as Jacob's which was a pile of stones; "thy people shall be my people," judging from her mother-in-law, that they were a good and wise people, she was only too willing to go and live among them; "thy God shall be my God." Was not that a strong resolution to ever serve the true and living God, to trust in him alone. But happy Ruth, who had profited so much by the instruction of her god mother-in-law, and who has imbibed so much of the spirit of the genuine principles of true religion that she even wanted to be buried in the same place with Naomi—did not even care to be carried back to her native country in token of any remaining regard for it. Naomi now seeing how determined she was, ceased urging her, so they returned to Bethlehem together. When they arrived there it was time of barley harvest, and Ruth asked her mother-in-law if she might go into the fields and glean, for Ruth was not ashamed to confess her poverty, nor would she eat the bread of idleness. It so happened that she went into the field of Boaz, who was a kinsman of her dead husband. She found favor in his sight, and he was exceedingly kind to her, especially after he found that she was gleaning not only for her own support, but that of her mother-in-law also. He had been shown unto him how she had left her father and mother and the land of her nativity, and had come unto a people which she knew not before. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust," and many other comforting things he said to her.

In the evening when she went home she carried what food was left after she had eaten. This was another example of thoughtfulness. When she was feasting she thought of Naomi, who perhaps had nothing at home to eat. That night, when Ruth was telling Naomi about Boaz, she told only of his kindness, but not how he had commended her, an example of humility, which teaches not only to praise ourselves, but not to be forward in repeating the praise of others. When the reaping was over and they were threshing the grain, Naomi bade Ruth go and tell Boaz who she was, for being the nearest kinsman of her dead husband, it was according to the custom of that country that he should take care of her. Ruth did as she was bidden, and Boaz answered her very kindly and sent her back with a present, telling her to wait and trust in God, that he would make all things work together for her good; and so he did, for soon after Boaz and Ruth were married.

Thus God blessed and provided for the good and gentle Ruth, for Boaz was rich and able to take care of her. God blessed them with a son, and from Ruth we trace the genealogy of Christ.

Don't Put It Off.

The necessity of a spring medicine is universally admitted. This is the best time of year in which to purify the blood, to restore the lost appetite, and to build up the entire system, as the body is now peculiarly susceptible to benefit from medicine. The great popularity attained by Hood's Sarsaparilla, owing to its real merit and its remarkable success, has established it as the very best medicine to take in the spring. It cures scrofula, salt rheum, and all humors, biliousness, dyspepsia, headache, kidney and liver complaints, catarrh, and all affections caused or promoted by low state of the system or impure blood. Don't put off, but take Hood's Sarsaparilla now. It will do you good.

The immunity of Jews from consumption is ascribed to the great care exercised by them in rejecting the flesh of animals infected with tubercular disease. All the internal organs of the animal are most carefully examined, and the lungs are submitted to most minute scrutiny. If any tubercle is detected in the lung, the whole carcass is rejected.

"I wish my little boy would try to be good all the time," said Bobby's mamma, as she was putting the little fellow to bed. "I do," replied Bobby. "But I do not think I am big enough to do very well at it yet."

Awarded Highest Honors—World's Fair, DR. RUTH'S CREAM BAKING POWDER MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

How to Teach Your Children to Tell Lies.

If you want your child to learn how to be false, tell it all the lies you can yourself. When it is cross, you can say "a big bear will come and carry you away," or "I will throw you out the window." Perhaps the child is playing with a book and you say: "If you do not put that book away I will whip you." But you forget what you said, and the child goes on, but it will remember mother told a lie. Again, your little boy is sick and you want him to take medicine and you say: "Take it, dear, it tastes good." The child takes it and it tastes bad. Will that child ever again believe its mother? You know how hard it is to believe any one who has once told you a downright falsehood. Oh, mothers, how blind you are! In a few days you will punish that child for telling a lie and forget all about the time when you taught it to lie by your own example.

Some mothers say to their children: "I will beat you," or "I will whip you," etc., which many times they never do. Mothers often promise to give their children something nice and forget all about it. This is a good way to teach them to tell lies. Threats are half of the time lies. It would be a wiser way not to threaten to punish at all, but when your child needs correction tell it the truth. If you want to tell the truth you would be very careful not to promise what you did not give.

Some day you see a neighbor coming, and you say: "I wish she would stay at home. I am too busy; I have not time to see her," etc. Then when she comes in you are very glad to see her, and say kind words, and your child has his ears open, and in his little heart he says: "Mother is telling a lie." You say to the missionary, or some friend, who calls to invite you to the prayer meeting, missionary society or Sunday school, "Yes, I am coming, I will be there." And then go on with your work and make no arrangements to come. You only said you would come to get rid of the missionary. But it's a lie all the same, and a good way to teach your child not to keep his promises.

How many times have I heard a mother say: "You can't have any more pie or cake," but the child cries for it, and you give it. I know a mother who said she had the worst children in town, said it over and over, and then when a neighbor said her boy was the worst boy in town, she got angry and said it was not true. Now this mother did not believe her children were the worst children, but she told them so, which was a lie.

Dear mothers, and fathers also, this is a very important subject. God grant that the words we have spoken may open your eyes to see your sin in this matter.—Sister Moore.

Perfection in Cake-Making.

Housekeepers frequently wonder why it is that they cannot make biscuits and cake that are light and palatable and that taste as delicious as the biscuits and cake made by their mothers and grandmothers, the delightful memory of which even to this day creates a sensation of pleasure to the palate. The trouble arises from the higher adulterated state of the materials they have to work with, particularly the cream-of-tartar and soda used to raise or leaven the food. Cream-of-tartar and soda that are now procurable for domestic purposes contain large quantities of lime, earth, alum and other adulterants, frequently from five to twenty-five per cent., and consequently vary so much in strength that no person can tell the exact quantity to use, or properly combine them, to insure perfect results. From being too much or too little, or because of the adulterants in them, bitter, salt, yellow, or heavy biscuits or cakes are frequently made. These adulterants are also injurious to health.

All this trouble may be avoided by the use of the popular Royal Powder. Where this preparation is employed in the place of cream-of-tartar and soda, its perfect leavening power always insures light, flaky, digestible biscuits, cakes, and pastry, that are perfectly wholesome and free from the impurities invariably present when the old raising preparations are employed.

The Royal Baking Powder we are informed by the most reliable scientists, is perfectly pure, being made from highly refined ingredients, carefully tested, and so exactly proportioned and combined that it never fails to produce the best and uniform results. An additional advantage in its employment comes from the fact that bread or other food made with it may be eaten while hot without fear of indigestion or any unpleasant results, while being equally sweet, moist, and grateful to the palate when cold.

WANTED.—The other day I saw in a newspaper a notice which I think should be read with care, and then tucked away in the memory. Here it is: "Wanted.—In one hundred thousand households in America, a willing, sunny daughter who will not fret when asked to wipe the dishes, or sigh when requested to take care of the baby; a daughter whose chief delight it is to smooth away her mother's wrinkles, and who is quite as willing to lighten her father's cares as his pocket; a girl who thinks her brother quite as fine a fellow as some other girl's brother. Constant love, high esteem, and more honored place in the home guaranteed. Employment assured to all qualified applicants. Address Mother, Home Office."—Sel.

READ THIS OTHER

ALABAMA BAPTIST PREMIUM LIST

AND TAKE YOUR CHOICE.

We will furnish the ALABAMA BAPTIST and any of the books mentioned below post-paid, at prices named to new subscribers.

BOOKS.	Real Price.	With Paper.
The Pastor's Bible Dictionary.....	90	1.50
Smith's Bible Dictionary.....	90	1.50
Preparation and Delivery of Sermons.....	2.50	3.50
Graves-Dittler, Broadus.....	1.75	2.50
Life of J. B. Jeter, by Hackett.....	2.00	2.50
Christ in the Camp, by Jones.....	1.75	2.50
People's Dictionary and Encyclopedia.....	1.50	2.40
Street Arabs.....	1.50	2.15
Broadus' Sermons and Addresses.....	2.00	2.50
Notes, Pendleton.....	2.00	2.50
Sermon Notes, Pendleton.....	2.00	2.50
Abstract of the Bible.....	1.00	2.00
Bunyan's Awakening Works.....	3.00	3.50
Consoling Works.....	75	1.95
Devotional Works.....	75	1.95
Directing Works.....	75	1.95
Doctrinal Works.....	75	1.95
Experimental Works.....	75	1.95
Inviting Works.....	75	1.95
Searching Works.....	75	1.95
Holy War Progress.....	75	1.95
Pilgrim's Progress.....	75	1.95
Sinner's Progress.....	75	1.95
Representative Men of the Bible.....	1.00	2.00
Representative Women of the Bible.....	1.00	2.00
Bible Doctrine of Inspiration.....	1.25	2.25
Christian Doctrines (Pendleton).....	1.25	2.25
Our Country.....	60	1.50
Immersion (Christian).....	1.00	1.50
Conversion (Christian).....	1.00	1.50
Baptist Position (Forrester).....	1.00	1.50
Country Preacher (Taylor).....	1.00	1.50
Ford's S. S. Record.....	1.00	1.50

COMMENTARIES.

Mathew, by Broadus.....\$2.25 3.50
Mark & Luke, by Clark & Bliss.....3.25 3.50
John, by Hovey.....2.25 3.50
Acts and Romans, by Hackett.....3.25 3.50
and Arnold.....3.25 3.50
Corinthians, Galatians, Ephesians, Philippians, Colossians and Thessalonians, by Gould, Hovey, J. A. Smith, J. B. Gough, Dargan, Stevens.....2.50 3.50
Timothy, Titus, Philemon, Hebrews, James, Peter, by Hovey, Kennedy, Winkler, Williams.....2.75 3.55
John, Jude and Revelation.....2.75 3.55
The Seven Volumes American Commentary, price \$16, will be delivered at the Express Office (Forrester) to the ALABAMA BAPTIST and any address, for \$8.00. This is a fine opportunity for preachers to get this splendid set of Baptist Commentaries without cost to them. We do not pay Express charges in delivering. Any of the above books can be had at the prices named, by addressing J. B. COLLIER, Sec'y, Book Dept. State St. Bldg., Montgomery, Ala.

A GOOD INTERPRETATION.—Frank Leslie's Weekly tells this: A Scotchman, fond of drink, on awakening one morning told his wife of a curious dream that he had during the night. He dreamed that he saw a big fat rat coming towards him followed by two lean ones, and in the rear one blind one. He was greatly worried over it, and declared that some great evil was about to fall upon him. He had heard that to dream of rats foreboded some dire calamity. In vain did he appeal to his wife, but she could not relieve him. His son, who, by the way, was a bright temperance lad, hearing the dream told, volunteered to interpret it, and he did it with all the wisdom of a Joseph. Said he: "The fat rat is the man who keeps the saloon where you go so often, and the two lean ones are me and mother, and the blind one is yourself, father."

The powers of the soul grow in proportion to their use.

—THE—
HOLY LAND ART PORTFOLIOS
—ENTITLED—
"Earthly Footsteps of
Tolls, Temptations and Triumphs of Our Savior and his Apostles."
(FROM BETHLEHEM TO DAMASCUS, 1894.)
Descriptive Text By
BISHOP JOHN H. VINCENT, D. D., LL. D., and
REV. JAMES W. LEE, D. D.

Photographs (secured last year) by
ROBERT E. M. BAIN.

THEIR JOURNEYS have been retraced in 1894 with note book and camera especially for this publication. Now offered exclusively to our readers. Secure the series in this way: Send ONE DOLLAR AND SIXTY CENTS for subscription to the ALABAMA BAPTIST, and Book No. 1 will be sent you in a few days. If you wish others, send at Ten Cents and you will get them. These are beautiful Pictures of places in Palestine and elsewhere made famous by association with the work of Christ and the Apostles. Rev. W. D. G. of Montgomery, has visited many of the places presented, and he says so far as he has seen of these Pictures they are accurate representations of the localities photographed. Those who are not subscribers to the paper, and do not wish to subscribe, can get these fine Pictures at 25 cents per book. They are not only interesting and instructive to the Bible student, but are also attractive ornaments for the center table.

We must have a few days in the latter receiving your order.

The Queen & Crescent Route
Offers every facility for Luxurious and Speedy Travel.—Solid Vestibuled Trains (Finest in the South) run Daily between New Orleans, Meridian, Birmingham and Chattanooga and the North.

Through Sleepers to Washington and New York via Knoxville and Bristol.—Through cars via Birmingham between Atlanta, Vicksburg and Shreveport.—Through cars to California via New Orleans.

Choice of Routes to Texas via New Orleans or Shreveport.—Solid Vestibuled Trains to Cincinnati.—Through Service to Louisville.

All this Magnificent Passenger Service is at your Command. Buy your tickets via the Q. & C.

Ask agents for detailed information, or address
W. C. RINEHARTSON, G. P. A., CINCINNATI, O.

Little Alice's Prayer.

"I don't want to say my prayer," said little Alice. "I'm tired of saying my prayer, mamma."

Mrs. M. sighed, and scarcely knew what to do with her little daughter, whom she had given to God as soon as she was born, and his own child. And now she was tired of saying her prayers! But she was only four years old; and the mother asked, gently: "And does my little Alice feel willing to go to bed without thanking her Heavenly Father for taking care of her all day?"

Alice laughed, and kissed her mother on both cheeks and then on her mouth. This she called a "French kiss." Then she went to her auntie, who was lying sick on the sofa; and auntie whispered: "Who will take care of little Alice to-night, when it is all dark in the house?"

Alice dearly loved to be whispered to, and she answered in the same tone: "Mamma will take care of me."

"No," said auntie, "mamma will be asleep."

"Papa, then."

"Papa will be asleep, too."

"Then auntie will," said Alice, triumphantly.

"But auntie will be upstairs and, perhaps, asleep, too," was the reply for the invalid could not be at all sure that sleep would come to her. "God never sleeps, though. His kind, watchful eye is over us all the time; and he takes special care of children."

"Will he take care of me?" asked Alice in an awe-stricken tone.

"You did not ask him, to," said auntie; "and he has told us to ask him for what we want."

Alice's bright eyes looked steadily at her aunt for a moment; and she kissed her and danced off to bed. She was asleep almost as soon as her head touched the pillow. But in an hour or two there was a dismal wail for "mamma," and she hastened into the little room opening from her own, where Alice's crib stood.

"Mamma, mamma!" sobbed the little one, "I want to be taken care of."

Then auntie had to explain what this meant; and Alice knelt in the crib, and repeated the childish prayer her mother had taught her as soon as she could speak. Then she went to sleep again with a smile on her lips, and the invalid thought of the beautiful promise, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." And she felt, in the wakeful watches of the night, that she was "taken care of," too.—Presbyterian.

WELL BALANCED
—the mind of the woman who knows the best medicine for her aches, pains and weakness, is to be found in Dr. Pierce's Favorite Prescription. It is a remedy which corrects and cures the distressing derangements and diseases peculiar to women, builds up and strengthens her system when she's weak, run-down and overworked. For an invigorating, restorative tonic, especially adapted to woman's needs—the "Favorite Prescription" it is so positive in its effect that it is guaranteed. If it ever fails to benefit or cure, in cases for which it's advised, you have your money back.

What else can be "just as good" for you?

For bearing-down sensations, ulceration, inflammation, everything known as "female complaint," this is a remedy that's safe, certain, and proved.

Take it for the prompt relief it imparts.

Birmingham, Sheffield and Tennessee River R'y Company.
E. A. HOPKINS, Receiver.
Time Table No. 21. In effect Monday, December 3, 1894, at 6 a. m.

No. 1.	STATIONS.	No. 2.
First Class		First Class
9:10 am	Ar. Sheffield, Ala.	6:10 pm
9:22 am	M. & C. Junction	5:58 pm
9:34 am	Spring Valley	5:44 pm
9:46 am	Passing Place	5:41 pm
9:58 am	Levellville	5:39 pm
10:10 am	Good Springs	5:36 pm
10:22 am	Lyons	5:33 pm
10:34 am	Russellville	5:30 pm
10:46 am	Darlington	5:27 pm
10:58 am	Spruce Pine	5:24 pm
11:10 am	Phil Campbell	5:21 pm
11:22 am	Bear Creek	5:18 pm
11:34 am	Haleyville	5:15 pm
11:46 am	Delmar	5:12 pm
11:58 am	Natural Bridge	5:09 pm
12:10 pm	Calera	5:06 pm
12:22 pm	Navajo	5:03 pm
12:34 pm	Oakland	5:00 pm
12:46 pm	Sargassos	4:57 pm
12:58 pm	Jasper	4:54 pm
1:10 pm	Ar. Birmingham	4:51 pm

Passenger, Daily except Sunday.
*By Telegraph Stations.
*By Stations for freight trains only.
P. CAMPBELL, O. K. CAMERON,
Gen. Manager. Train Dispatcher.

Southern Railway Company.
Time Table—In effect May 20, 1894.

Read down.	Stations.	Read up.
4:00 pm	Ar. Mobile	12:30 pm
5:22 pm	Ar. Jackson	11:10 am
6:35 pm	Ar. Jacksonville	10:00 am
8:10 pm	Ar. Selma	8:41 am
10:30 pm	Ar. Selma	6:41 am
12:40 pm	Ar. Selma	5:30 am
12:53 pm	Ar. Talladega	5:04 am
1:29 am	Ar. Anniston	4:05 am
3:47 am	Ar. Jacksonville	11:38 pm
4:14 am	Ar. Piedmont	11:10 pm
5:40 am	Ar. Cleveland	7:10 pm
8:00 am	Ar. Knoxville	4:42 pm
10:25 am	Ar. Bristol	1:00 pm
12:15 pm	Ar. Roanoke	7:30 am
4:02 pm	Ar. Washington	12:10 am
5:40 am	Ar. Baltimore	11:00 pm
7:53 am	Ar. Philadelphia	8:23 pm
10:55 am	Ar. New York	6:00 pm

Pullman Sleeper between Mobile and Cleveland, Solid Vestibule train between Chattanooga and Washington carrying Pullman Vestibule Sleepers to and from Washington and New York without change. For tickets and Sleeper reservations, apply to any agent of the Company.

W. A. TURK, G. P. A., Washington.
C. A. BENSOTER, A. G. P. A., Knoxville, Tenn.
L. A. BELL, D. P. A., Selma, Ala.

DISFIGURING HUMORS
CUTICURA SOAP
When All Else Fails
CUTICURA SOAP purifies and beautifies the skin, scalp, and hair by restoring to healthy activity the CLOGGED, IRRITATED, SLUGGISH, or OVERWORKED PORES.
Sold throughout the world. British depot: F. Newbery & Sons, Ltd., 15, Abchurch Lane, London, E.C. 4, U. S. A. Dime & Cigar Co., Sole Agents, Boston, U. S. A.

LOUISVILLE & NASHVILLE RY.
THE GREAT THROUGH CAR ROUTE
L. & N. RY.
L. & N. RY.
L. & N. RY.

DOUBLE DAILY LINE OF PALACE SLEEPERS from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection for the North, East and South. For information as to rates, etc., apply to the company or write to E. F. BRADLEY, Gen. Agent, Montgomery, Ala.

A CHEERFUL GIVER.—"Here, Benny," said Mr. Bloomer, to his young son as the latter started to church, "are a five cent piece and a quarter. You can put what you please in the contribution box."

Benny thanked his papa and went to church. Curious to know which coin Benny had given, his papa asked him when he returned, and Benny replied: "Well, papa, it was this way. The preacher said the Lord loved a cheerful giver, and I knew I could give a nickel a good deal more cheerful than a quarter, so I put the nickel in."

A clean life, like clean water, is bound to cast reflections.

WELL BALANCED
—the mind of the woman who knows the best medicine for her aches, pains and weakness, is to be found in Dr. Pierce's Favorite Prescription. It is a remedy which corrects and cures the distressing derangements and diseases peculiar to women, builds up and strengthens her system when she's weak, run-down and overworked. For an invigorating, restorative tonic, especially adapted to woman's needs—the "Favorite Prescription" it is so positive in its effect that it is guaranteed. If it ever fails to benefit or cure, in cases for which it's advised, you have your money back.

W. D. HOWELLS will contribute a novel entitled "The Story of a Play."

IN THE LAND OF DON QUIXOTE will be a series of three sketches illustrated by a number of Daniel Vierge's wonderful drawings.

SINGLE ARTICLES in great variety have been arranged for and the illustrations will be elaborate.

SCRIBNER'S FOR 1895 WILL BE BETTER THAN EVER.

If you desire only SCRIBNER'S MAGAZINE remit \$3.00 to the Publishers:
CHARLES SCRIBNER'S SONS, 153-157 Fifth Avenue, N. Y.

WESTERN Railway of ALABAMA

34	a	M.	C. & Junction	5:44 pm
34	a	M.	Spring Valley	5:44 pm
36	a	M.	Passing Placet.	5:47 pm
37	a	M.	Littleville	5:51 pm
37	a	M.	Goodsville	5:51 pm
37	a	M.	Russellville	5:59 pm
37	a	M.	Darlington	5:57 pm
34	a	M.	Spruce Pine	4:37 pm
44	a	M.	Phil Campbell	4:27 pm
47	a	M.	Bear Creek	4:27 pm
15	a	M.	Haleyville	3:57 pm
25	a	M.	Delmart	3:47 pm
43	a	M.	Natural Bridgen	3:30 pm
45	a	M.	Georgetown	3:38 pm
12	a	M.	Nauvoo	2:50 pm
35	a	M.	Oakland	2:50 pm
37	a	M.	Sarasogast	2:43 pm
50	a	M.	Jasper	2:30 pm
50	a	M.	Birmingham	12:20 pm

essenger, Daily except Sunday.

Telegraph Stations for freight trains only.

g Stations.

CAMPBELL, O. K. CAMERON.

an, Manager. Train Dispatcher.

Southern Railway Company.

Table—In effect May 30, 1894.

Read down.	STATIONS.	Read up.
4 p m	Lv Mobile	12 30 p m
5 p m	Ar Mt Vernon	11 10 a m
5 p m	Ar Jackson	9 57 a m
5 p m	Ar Thomasville	8 41 a m
5 p m	Ar Selma	8 10 a m
5 p m	Ar Calera	3 02 a m
5 p m	Ar Talladega	1 04 a m
5 p m	Ar Anniston	12 05 a m
5 p m	Ar Jacksonville	11 10 p m
5 p m	Ar Piedmont	11 10 p m
5 p m	Ar Rome	9 35 p m
5 p m	Ar Cleveland	7 10 p m
5 p m	Ar Jacksonville	4 02 p m
5 p m	Ar Bristol	4 02 p m
5 p m	Ar Roanoke	7 50 a m
5 p m	Ar Washington	12 10 a m
5 p m	Ar Philadelphia	11 00 p m
5 a m	Ar New York	6 00 p m

Illman Sleeper between Mobile and Talladega, Solid Vestibule train between Chattanooga and Washington car between Mobile and Washington car between Washington and New York car change. For tickets and Sleeper reserves, apply to any agent of the company.

W. A. TURK, G. P. A.,
Washington.
C. A. BENSCHOT, A. G. P. A.,
Knoxville, Tenn.