

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

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"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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ADVERTISERS.—Will find it to their interest to write for terms. This paper has a wide circulation in Alabama among the 100,000 white Baptists.

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If the Bible is to be of use to us in time of temptation we must know much of it by heart. When Satan pounces upon us there is no time to look up a text.

To give a kindly hand to the many who long to rise, but who cannot rise without it; to inspire hope, the very soul of moral recovery, into those who are still fettered and in darkness—this is to do Christ's work in the world.—Liddon.

The growing good of the world is partly dependent on unhistoric acts, and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs.—George Eliot.

Too much taken up with our work, we may forget our Master. It is possible to have the hand full and the heart empty. Taken up with our Master, we cannot forget our work. If the heart is filled with his love, how can the hands not be active in his service.—Adolphe Monod.

Make a rule, and pray God to help you to keep it, never, if possible, to lie down at night without being able to say, "I have made of a human being, at least, a little wiser, a little happier, or a little better this day." You will find it easier than you think and pleasant.—Charles Kingsley.

A brother inquires whether it would be in order for the pastor to administer privately the Lord's Supper to a sick member who desires it, or whether the church should be asked to allow the service to be rendered in connection with some of the brethren who may be called in. It seems to us that the latter course is preferable. The former is too wide a departure from the safe and Scriptural rule. It would have to be a rare case that justified any variation of established custom.—Central Baptist.

The supreme business of the preacher is not to entertain an audience, nor even to deliver moral lectures, but to publish the gospel to the lost, and persuade them to accept Christ as Savior and King. This furnishes a field as wide as the most ambitious can desire, and as no great gift of mind and heart but that finds its fullest employment, its largest development and richest reward in this absorbing task. It must be a wild ambition which leads a brilliant brother to turn aside to a lower mission and take his flock pasturing in strange valleys.—Central Baptist.

There is nothing on earth for which one ought to be more thankful than for having been brought up in the atmosphere of a pure home. Such a home may be narrow and even hard. It may be deficient in material comforts, and utterly lack the graceful amenities which lend a charm to human life; but it has in it the forces on which great characteristics are nurtured. One of the best friends—a man as sturdy as a forest oak—once said to me: "I was the son of poor parents, and from my youth was inured to self-denial and hardships; but I do not remember ever to have heard a word from the lips of either my father or mother which was not as chaste as the driven snow." Better such a recollection as that than an inheritance of millions of money.—Selected.

SEMI-CENTENNIAL SOUTHERN BAPTIST CONVENTION.

Organized at Augusta, Georgia, May 10, 1845.

Rev. BASIL MANLY, President. Rev. D. P. BESTOR, of Alabama, Secretary.



Wong Ping San, First Native Pastor of Shanghai, China.

Mrs. Crawford writes: Rev. Wong Ping San was the first man converted in Shanghai. I say first, for though there were before him a few members in our own and other churches, they were not supposed to be "converted" in the old fashioned sense of the word. When we reached Shanghai ministers told us that the Chinese were stolid—had very little of the religious sentiment, and we must not expect to see them converted after the old style we knew at home. But we knew of no other way to enter the kingdom of heaven but to be born again; so we taught this regeneration and expected it. Wong Ping San was converted three years after his baptism he became deacon of the church, and afterwards was ordained its first native pastor, an office which he held until his death early in 1890, aged nearly 70 years.



Wong Sing San is a grandson of Wong Ping San, whose picture appears above. His father was a Christian, and thus we have before us three generations of Christians, with the evident probability of indefinite continuance. The picture presents an intelligent, happy-looking family.

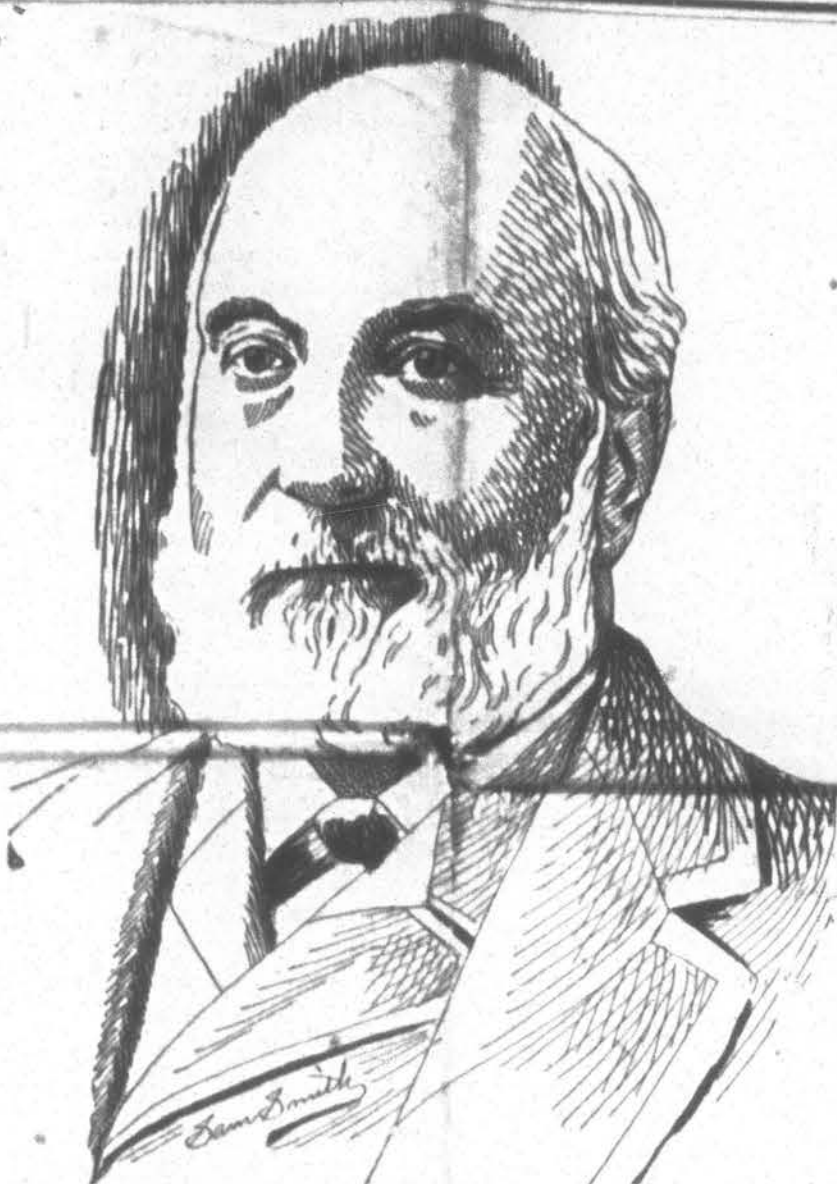
ly, the toy sheep showing the effect of Christianity in teaching the children a kindly feeling for dumb animals. Miss Kelley writes of Wong Sing San's family, "They are all Christians except the two youngest, and they attend Sunday school. He is the pet of the mission, and works in a Press room."



Krishna Pal, first Hindoo Convert. Author of the hymn "O thou, my soul, 'tis etc."



A. J. DIAZ, called "the Apostle of Cuba."



Rev. I. T. TICHENOR, Corresponding Secretary Home Mission Board, Atlanta.



Rev. R. J. WILLINGHAM, Corresponding Secretary For Miss. B'd, Richmond.

Dr. Teague's Reminiscences.

COLUMBIANA, ALA., Mar. 9, 1895.

My DEAR SISTER: You ask me for some "reminiscences," which of course shall bear upon the subjects of your work, and I do not know how I shall better subserve the object than to contrast the hopefulness of our present surroundings with those of a half century ago.

The Baptists, contrary to reputation, were never a stingy, but always a liberal people in every sense. Witness the boundless hospitality with which they have always entertained associations and every kind of gathering of their brethren and others, to say nothing of the open doors of their homes. Their principles are the very essence of philanthropy. Their long time reluctance to give money to benevolent objects was due to reaction from compulsory support of the clergy in colonial times. The pendulum swung so high in that direction, that they got upon the ground of thinking that religion could take care of itself, literally without money and without price. Being an uninformed people for the Methodists and Baptists first went into the highways and hedges, it was hard to overcome their prejudices, and to show them that God had ordained means as well as ends. They separated into two parties, one holding that missionary agencies were a mere scheme of speculation, and giving to them a churchable offense; the other, that they were indeed to be suspected, but Christian people must be left free to patronize them or not—that giving or withholding should not be a bar to fellowship. Gradually, very gradually, the latter party, becoming better informed, became missionary in fact. The Alabama Convention employed a single agent, in 1847, who, un-

ceeded. The next year, twelve pastors were appointed to do a month's work at their own expense. This was to meet prejudice against paid agents. One of the number, I spent several weeks preaching from church to church every day, with little success, though a favorite on other accounts. Sometimes the tide was so strong against me that I simply preached, without mentioning my mission, and went on to the next church. Sometimes I got a few dollars and a few subscribers to the Foreign Mission Journal, one time \$10. Missionary societies had to be formed outside the church, for awhile; brethren were unwilling to make the church an agent. This, however, soon began to change, and by slow degrees at first all became hearty to an extent in the work, and now we need no agency but the churches, and societies working under them. Fifteen, twenty, fifty dollars were regarded good collections at the association. These added to an annual collection sent up from a few of the churches to the association, constituted the sum total.

Wherever the church is fully informed we have no difficulty—never did; and zealous pastors, aided

by Sunday schools, not long ago few and far between, and books, there is great and increasing improvement.

Our people need nothing more than religious newspapers, that obtain circulation slowly, to inform them. A hundred thousand Baptists ought to take twenty thousand copies of our state paper.

We see, upon the whole, vast reason to be thankful for the great change going on at accelerated rate. If the momentum increase the next fifty years, even as the past, wonders will have been wrought by the good hand of God upon us.

Let our motto be a Sunday-school in every church, denominational papers and literature in every family, constant collections a part of our worship, even by those who can only give a copper, with prayer for all men everywhere. Fraternally, E. B. TEAGUE.

Forty-three Years in China—No. 12.

This and That.

(Continued from last week.)

In 1876 our health was suffering so seriously that we took a trip to Japan for rest and recreation. It was our first visit to this fairy land, and notwithstanding some drawbacks we greatly enjoyed it. A greater contrast can hardly be found than between Japan and North China. The sturdy, severely practical, unresponsive, self-complacent people we had left are as different as possible from the sprightly, receptive and affable Japanese. Nature itself also presented a complete contrast. Instead of the barren hills, thirsty villages, and scanty vegetation (except the crops) about Tung chow, we found a luxuriant, almost tropical vegetation covering hills and vales amidst lovely seas, lakes and rivers and neat villages—all this was refreshing to us beyond expression. The cordial manners of the people also charmed us, and we said one day to an old Japan missionary: "How delightful it is not to feel that we ought to be killed—and how easy it must be to work among such people." The public mind in North China was still at that time bitterly hostile and many of the people believed that the government was only awaiting an opportunity to exterminate foreigners.

The missionary replied: "Yes, there may be some truth in what you say, but you in China have many advantages over us here. When you win a Chinaman you are pretty sure of him, there is something in him. But if you get a Japanese to-day you cannot tell where he will be to-morrow—change is what he wants, and if you change your mind to-morrow you will have stones." Still, to us, it was inspiring to see their countenances glow with enthusiasm under a sermon, and a whole audience warmly bow their appreciation to the preacher as he closed his discourse.

While in Japan we arranged to adopt a son and daughter, the children of English parents. The daughter, then fourteen years old, was in a mission school—the son was only seven. His mother had died in his infancy and he was in the hands of a very unsuitable guardian. They were sent over to us the next spring, after receiving the consent of the father, who was then in the United States. These children, though causing us care and anxiety, were the source of much pleasure. The relationship was also an advantage to us in our intercourse with the Chinese, who, like David, consider children a great blessing and their absence an evidence of divine displeasure. Childless Chinese frequently give themselves to deeds of charity in order to accumulate merit as a compensation. The son, Alfred, is now in the United States, the daughter, Minnie, is a missionary, the wife of Rev. A. G. Jones of the English Baptist Mis-

sion, residing at Chow Ping in this province.

During our absence in Japan Miss E. Moon, whose health had been suffering for some time, sailed for America. She had made exceptionally rapid progress in the Chinese language and spoke it fluently and idiomatically. Being quite ill at Nagasaki, Japan, Miss Lottie was telegraphed for, hastened to her sister's assistance and accompanied her the rest of the way to her home in Virginia. Miss Lottie returned the year following to her work in China.

Owing to extensive droughts in 1876 a large part of central Shantung suffered severely the next year from famine. Rev. T. Richard of the English Baptist Mission had been two or more years residing in Ching Chow in the centre of the letter of his getting into one of the English newspapers at Shanghai moved the Europeans all over China to contribute largely for the relief of the sufferers. Mr. Richard was at first reluctant to engage in the distribution of this charity, but finally consented. Other missionaries, notably Dr. Nevins of the Presbyterian Mission, also threw themselves into this work. The number of people who perished in this famine is roughly estimated at a million. The scarcity extended even to Tung Chow. The public granaries were opened and private charities were taxed to the utmost. Public acknowledgments and honors were conferred by the officials upon Dr. Nevins Mr. Richard and others for their self-sacrificing fidelity in this work. The great gatherings into the Christian churches for which Shantung has been noted began soon after this famine. The relation between the famine and the religious awakening cannot be discussed here. Whether the two only synchronized in point of time, or whether the aid extended moved the people, is not fully settled.

In May, 1877, the first general conference of China missionaries was held at Shanghai. There were present about one hundred and thirty men and women from various parts of the Empire. Each station sent up, in advance, questions for discussion, and the general committee appointed persons to write essays upon these subjects. Mr. C. wrote an article arguing against "The employment of native assistants with foreign money." Rev. Mr. Dites, of Fu chow, also wrote on the employment of native assistants, taking essentially the same side as Mr. C. The two essays provoked a warm discussion in the conference, the great majority being decidedly against the views of these two writers, but a few strong advocates were heard from. The history of Mr. C's views and the gradual change that is coming over the missionary mind must be left for future treatment. The theme of my article for the conference was "Woman's Work."

It was thought that much good was accomplished at this conference by the interchange of thought and feeling, and mutual acquaintance among the missionaries. There was, however, an attempt towards a kind of permanent organization by the appointment of standing committees for sundry purposes which was deprecated by Mr. C. and others who were jealous for church independence and sound gospel liberty.

M. F. CRAWFORD.
Pintu, Dec. 1893.

For the Alabama Baptist.

B. Y. P. U. Convention.

The second state convention of the Baptist young people's union of Alabama held in the First church at Birmingham on Thursday, Friday and Saturday of last week was a success from start to finish and in every respect. The number of visiting delegates, though not as large as had been provided for, was in view of the stormy weather, as large as could have been hoped for, enthusiastic and representative, there being representatives from Mobile, Montgomery, Gadsden, Anniston, Jasper, Georgiana, Shelby, Wetumpka, Auburn, Mathews, Bessemer, Mt. Pinson, Blocton, Girard, Phenix City, East Lake, Woodlawn, Pratt City, Avondale, Elyton, Springville, and the First, Second, Third and Southside churches of Birmingham.

The convention opened Thursday night with a short devotional service conducted by Major L. P. Fleming, of Birmingham, followed by the organization of the convention in which were chosen: President, Prof. P. H. Mell, Auburn; 1st vice-president, W. D. Dunlap, Birmingham; 2nd vice-president, Willis L. Chandler, Montgomery; 2nd vice-president, Dr. J. A. French, Talladega; secretary and treasurer, W. D. Dunlap, Birmingham.

In the unavoidable absence of Dr. Hale, the welcome, from the local churches was extended in a happy manner by Dr. B. D. Gray, Mr. C. F. Wheelock, president of the Association Union, welcomed the visitors in behalf of "Birmingham's 400," and coupled with a cordial reception some sound advice. These addresses were responded to most pleasingly by Mr. D. P. Coleman, of Mobile, whereupon the convention resolved itself

into a social session in which there were introductions and handshaking galore for an hour or so.

Friday morning's work consisted in a devotional meeting, led by Dr. French, brief reports and words of greeting from representatives from the various churches and societies, and an address by Mr. J. Fred Johnson, of Florence, and an essay by Miss Ethel Jones, of the Athenaeum, upon the topic: Why have a young people's union in a church?

Friday afternoon, Mr. John F. Avery, of Shelby, conducted the opening devotional meeting. J. P. Dean, of the Howard, did himself and his institution credit in an address upon "How to organize a union," and the "Tuscaloosa plan," and the "Tuscaloosa plan" was practically set forth in the essay of Miss Anna Baker, of the A. C. F. College, formed the basis of the next morning's work. The Tuscaloosa plan is a simple young people's prayer-meeting—requiring neither name, officers, nor prescription for membership, upon the idea that development of Christian character was to be measured by the spirituality imbued, and from truly spiritual growth would emanate all other Christian traits. While there was some contention for closer organization, the sentiment of the convention seemed to be for the simpler, more Baptist form.

The evening session was opened with a devotional meeting by Rev. T. P. Hendon, of Georgiana. The general topic, "Aims and methods of local union work," was treated in an essay of Miss Lida B. Robertson, of Mobile, read by Mr. D. P. Coleman. T. S. Roberts, the Girard union's earnest president, presented some eminently practical views upon "The Weekly Meeting," and J. C. Parker, of Montgomery, proved himself "at home" with the "Social and Educational" features. The discussion which followed seemed very much inclined to the social side of the question, upon which the convention was treated to some very doleful experiences as well as some humorous yarns. The feature of the evening, however, was the prettiest collection ever taken in such a gathering. The committee called for \$150 for the ensuing year's necessary expenses, and called Dr. Gray to the platform. In less than fifteen minutes the entire amount with 12 cents to spare, was subscribed in amounts of \$5 and under, with two exceptions.

Saturday morning's devotional meeting was led by Cadet Dean, of the Howard. The topic for the morning was Missions, and the addresses by Rev. L. O. Dawson, J. F. Bledsoe, and Cadet A. J. Thames upon the State, Home and Foreign work, respectively, and the essay of Miss Kate Marshall, upon "The Great Commission," were among the choicest features of the entire convention. Dr. Crumpton also showed up at this meeting, and his presence was so much appreciated that he was voted a double allowance—ten minutes for a talk.

The afternoon session, after the prayer-meeting conducted by pastor Dawson, was taken up with unfinished business.

On motion of Bro. Dawson, and the recommendation of the committee on constitution changes, Article VII was stricken from the constitution. This article acknowledged the "authority" of the boards of the Southern Baptist Convention, and was therefore in conflict with Article IX, acknowledging the sole authority of the sovereign churches. Committee on Resolutions adjusted a resolution submitted upon the request of Bro. A. J. Dickinson to read:

"The Baptist Young People's Union of Alabama sendeth Christian greetings to its fellow workers in all the state, local unions, and other similar young people's meetings affiliating therewith, and hereby invites all of such who can do so meet at the First Baptist church in the City of Washington, on Thursday evening, May 9th, 1895, for mutual counsel about the work."

Committee on nominations suggested: President, Prof. P. H. Mell, Auburn; 1st vice-president, W. D. Dunlap, Birmingham; 2nd vice-president, Willis L. Chandler, Montgomery; 2nd vice-president, Dr. J. A. French, Talladega; secretary and treasurer, W. D. Dunlap, Birmingham; ex-officio, the president and secretary. Carried.

Comparing the two island nations, Great Britain and Japan, Mrs. Isabella Bird Bishop, the traveler, states the suggestive fact that Japan in time of peace, spends twice as much upon the elementary schools as upon the navy, while Great Britain spends more than twice as much upon her navy as upon her elementary schools.

A little boy of six and a little girl of eight were looking at the clouds one beautiful summer evening, watching their fantastic shapes, when the boy exclaimed: "Oh, mamma, I see a dog in the clouds." "We'll, Willie," replied his sister, "it must be a sky terrier."

Sow good services. Sweet remembrances will grow from them.

Trip Notes.

Bethel church is in Pike county, near the new town of Banks, on the Midland railroad. Brother H. C. Sanders is the pastor. I attended the fifth Sunday meeting here. The pastor has written of the meeting, the discussions, &c. We turned the Sunday-school meeting on Sunday to practical account by getting the brethren to agree to meet on the next Sunday to organize. Is it not strange that a large church will exist for years without a Sunday-school?

The little town of Banks has been built in the last three years, and will no doubt grow to be a considerable village. It has a neat Methodist church and a good school house and some handsome residences. The last Legislature in the state of a licensed saloon, though the sentiment of the country is against it. At present the majority of those in the town are against it, but as they begin to need revenue to pay the running expenses of the town government, they may begin considering ways and means, &c., and then the cunning old serpent will whisper: "How easy it will be to raise several hundred dollars from a saloon! You have your marsh and your calaboose, and can control it, don't you see? men will have it anyhow." And then the Lord's people are in danger of leaving all principle out and considering only the question of policy—and then! and then! Ah me, the ruin that will follow! If this calamity shall befall the town of Banks, many a bright young man to whom I preached at Bethel will go down to ruin, and over many of those happy homes of thrifty farmers the dark clouds will fall. God save them from making the awful blunder of opening the first saloon!

With brother S. I went to BRUNNIDGE. And preached at night to a fine congregation. This is a good town, and they have a strong church. Brother Simmons, from Ozark, is serving them, and they think the world of him. This is his first year in the ministry, and he has a real good field and a strong hold on his people.

They have prohibition at Brunnidge. Brother Sanders has a good school. He is an old Howard boy, and has been a successful teacher at several points in the state. Besides teaching, he is serving four churches.

AT CHARLTON, On the Central-railroad, and only one and a half miles from the Midland, Brother Falkner lives and preaches. It is quite a prosperous little town, with a good farming region around it. The cotton men say the finest samples of cotton in the state are sold here and at Louisville on the same road. I had a good congregation of as attentive people as I ever spoke to. Brother Falkner, a few years ago, lived on a good farm, made a fine living and some money. He concluded that he needed more education. Though he was married, and had several children, he sold his farm and went to Howard College for three years. And now he is back in the same region, the pastor of four churches and giving himself entirely to the work of the ministry. I believe his churches will support him. He is a good and faithful man, and will be one of the most useful pastors in his section. Charlton is a small town, but it is cursed with the saloon.

Brother Hurley is pastor at OZARK, The capital of Dale county, where he preaches every Sunday. He is a Howard boy, and is doing well both as pastor and preacher. The church is strong in numbers and finances. It owns a nice home for the pastor, but has a wifeless pastor, and so has no use for the house. The pastor will doubtless arrange matters differently in due time. This lovely, prosperous town is in partnership with the saloon. It has several of these institutions, which are run "for revenue only." "It helps trade." "We need it to support our school and pay our corporation expenses." "Not many of our people drink, and it's very seldom you see a drunken man on our streets." "Men will have it, any way." "Saloons are not as bad as blind tigers." "Prohibition don't prohibit, no how." All these remarks the whisky trust have coined and put in the mouth of good men, and you can find plenty of men about Ozark who have them on their tongues' end, and so it goes. "How long, O Lord, how long" will this inquiry be permitted to curse our fair state! W. B. C.

The greatest sum of coin that was ever collected in one spot was in the national treasury of the United States in the silver crisis, when no less than \$500,000,000 was contained there.

An ostrich will never go straight to its nest, but always approaches it with many windings and detours, in order, if possible, to conceal the locality from observation.

People generally act as though the Bible read, "Confess your goodness one to the other."

Alabama Baptist.

MONTGOMERY, MAY 9, 1895.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery. W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. H. C. Ragsdale, Secretary, Montgomery, Ala. Geo. B. Eager, Pres., Montgomery, Ala. MEMBERS AND THEIR POST-OFFICES.—W. M. Harris, Greenville; C. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge Jon, Hamilton, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Barr, Dothan; J. A. French, Talladega; L. O. Dawson, Tuscaloosa; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. C. Bledsoe, LaFayette; A. J. Hudson, Opelika; 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. W. 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. Anley, Evergreen. WOMAN'S SUNDAY COMMITTEE.—Mrs. T. A. Hamilton, President, Birmingham; Mrs. G. B. Eager, Vice President, Montgomery; Mrs. I. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treas., Birmingham. President; W. D. Dunlap, Birmingham; 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.

THE motto suggested by Dr. Teague is good, very good for adoption by the Baptists of Alabama. What great progress we would make in a little while if we work and otherwise live up to that motto.

THOSE PICTURES.—Our readers have not given much attention to the pictures mentioned in the advertisement. "Earthly Footsteps of the Man of Galilee" is really a beautiful series of pictures, and also suggestive and instructive. To any one who can become interested in the Bible or foreign scenes. Rev. W. D. Gay, of this city, has visited many of the places of which pictures are given, and he says they are correctly represented. Read the advertisement.

DR. TEAGUE says, in his reminiscence letter, that one hundred thousand Baptists ought to "take twenty thousand copies of their state paper. Yes, but they fall far short of it. Some of them complain because the paper is not as low in price as some of the political papers which cost less than half to issue, and can take as many advertisements as they please, and of any kind. Others do not care to read a religious paper at any price. But others still stand by the ALABAMA BAPTIST from year to year, and grow in grace and in knowledge.

"MISSISSIPPI BAPTIST PREACHERS," by Rev. L. S. Foster, of Senatobia, has reached us through the courtesy of the author. He belongs to the Foster family of Tuscaloosa, which sufficiently indicates who he is. The book contains a brief account of the origin of the Baptists in Mississippi, their persecutions and struggles. It has biographical sketches of 450 Baptist ministers who have worked in the state; has 85 portraits of ministers, an engraving of the First Baptist church, Jackson, Miss.; and contains 750 large octavo pages, well printed from new type, bound in substantial cloth. Price \$2 net; postage 16 cents. Write to the author and secure a copy. It is interesting for present reading, and in after years will be valued as history.

WE are in receipt of the advance sheets of "The Story of the Confederate States," from the B. F. Johnson Publishing Co., of Richmond, Va. The book is a history of the Southern States, embracing a brief but comprehensive sketch of the early settlement of the country, troubles with the Indians, the French, the revolutionary and Mexican wars, and gives a full and graphic account of the war between the states, its causes and effects. The book is written by Hon. Jos. T. Derry, of Georgia, with an introduction by Gen. Clement A. Evans, also of Georgia. It shows that the Southern people were not rebels and traitors, but were actuated by the same principles as those that animated their fathers in the great war for American Independence.

The history should, and no doubt will, be adopted in many of our Southern schools. It contains the pictures of some of the leading generals of the Confederate army and pictures of several battle-fields, showing the positions of the two armies, and an accurate map of the Shenandoah Valley made famous by the operations of Stonewall Jackson—all of which will be very interesting to all old soldiers who served in Virginia.

We learn that one of the Judson graduates has made application for entrance to the Chicago University and has been accepted. This is a high compliment to the young lady and to the Judson.

Parents who want an education for their girls may depend upon securing it at the Judson. We are confident there is no shoddy work done there. A Judson diploma is a fortune to the girl who wins it.

THIS issue of the ALABAMA BAPTIST will reach its readers while the Southern Baptist Convention is sitting in a session that marks the fiftieth year of its existence. We do not propose to write an oration on the subject, although it is a most fruitful theme, but as a modest, and, as we hope, an appropriate recognition of the important event, we present pictures of some whose names are intimately connected with the mission work of the convention. The pictures are familiar to our readers except that of Wong Sing San and family, which has not before been seen by the public.

ENGLISH DICTIONARY.

We take pleasure in informing our young preachers and others, that we have made an arrangement with the publishers, Arthur Hinds & Co., New York, by which we are enabled to furnish a Greek-English Dictionary at a very low cost in labor and money on the part of those who need such a book. Send us three new subscribers and four dollars, and you get the book. You can easily see that there is no profit for us in this matter, but we want the people to read this paper and we want to help you get a dictionary to use in connection with the Interlinear New Testament which you are going to get so easily. Send in the new names and the money.

On Thursday, May 2, Dr. Tichenor telegraphed to Secretary Crumpton his jubilant thanks that up to date Alabama had contributed for Home Missions during the convention year the gratifying sum of five thousand one hundred and fifty-one dollars. The Doctor said, "Well done!" and we join him in the exclamation. See what we can do when we try! We have not heard from the Foreign board.

After the foregoing was written, the following grateful and cheerful note came from Dr. T. to the ALABAMA BAPTIST:

"ATLANTA, May 3. "On January 1 Alabama's contribution to the Home Board was but \$1,782. The Board asked for \$2,500 more by April 30. She has given \$3,379, making her total contribution for the year \$5,151. Allow me to thank my brethren of the state for the generosity they have manifested in coming to the help of our board. We go to the Convention with but a nominal debt, which will not embarrass our operations for the coming year. Your brother, L. T. TICHENOR.

QUESTIONS.

1. If a brother is granted a letter of dismission from a Baptist church and holds it three or six months, and, &c., and be a member when it suits his convenience, and not a member when it does not? What are his church privileges? It appears to me that a member might live out his natural life under such circumstances and be a half member.

2. Which is the best Baptist hymn book for country churches that have no instrumental music?

3. How many persons joined the Baptist church in Alabama last year?

4. What is Bro. Carroll's Papal speech worth?

54 YEARS A BAPTIST.

(1.) A member should not be given a letter unless he announces his intention of connecting himself within a reasonable time with another Baptist church. If he does not make such use of the letter it ought to be recalled by the church. A letter ought to be recalled within three months except in special cases, to be decided by the church granting it. A member who refuses to deposit his letter, and yet proposes to exercise the rights of membership in his church, clearly shows a want of respect for the church. In such cases the church ought to know what to do. We may add that some brethren think that a letter ought to be regarded as a full dismission from the church.

(2.) The Baptist Year Book reports additions to white Baptist churches in Alabama last year thus: By baptism 7,369; by letter 4,826; experience 281; restoration 666. Total increase 8,030.

(3.) Manly's Choice is popular as a hymn book with some country churches. It is composed mostly of the old hymns, but some of the new. It is not large, and costs but little. It is sold with or without notes. Write to J. B. Collier, Montgomery.

(4.) We do not know. J. B. Cranfill, Waco, Texas, prints Dr. Carroll's sermons and addresses.

FIELD NOTES.

West Montgomery church, by act of its conference, has changed its name to Clayton Street Baptist church. This indicates its locality more definitely.

J. P. Shaffer, Dadeville: April was a pleasant month with my churches. Contributions were regular. General spirit of the members good. Four baptisms at Dadeville.

What are you going to do for State missions and Colportage? Every church, Sunday-school and mission society ought to respond to Bro. Crumpton's appeal without delay.

We call special attention to the secretary's earnest appeal for State missions and Colportage. Alabama has done well for the Home and Foreign Boards. Let us now help earnestly in our state work.

J. G. Bow, Eufaula: Our meeting at the Southside mission chapel resulted in twelve additions to our church, ten by baptism. More than 200 members have been received and are all paid for.

Mrs. J. T. Ware, Seale: Enclosed, please find post office order for three dollars to renew my subscription. I hasten to do this after reading Dr. Gumbrell's fine article on "Father, Come Home," and W. B. Crumpton's communication when he decides to vote for the man regardless of party. This is a long step in the right direction.

About three months since the president of the Elliott Sunbeam of Lowndesboro Baptist church gave to the members a nickel each, amounting in all to about one dollar, each recipient to increase the money in trade or such other legitimate way as he or she could. On last Sunday there was a report of results, and the returns were twenty dollars and sixty-eight cents. Skillfully handling one dollar by earnest hands made a large increase.

W. R. Whitley: Our soap (?) contribution at Salem amounted to \$10 and some cents. The "pint" was the inducement to give for valuable consideration in "soap" for the money paid. This is merchandise upon the order that the violation of Exodus 30:13-15 created an "indignation meeting" in the temple and the "money changers" occasion. It is not what we do in "chains," &c., but what is right. The reverse makes infractors of law examples to follow.

Geo. E. Brewer, Opelika: We had a good meeting at Notasulga again; 3 additions, and more to follow. My churches are helping me about going to Washington. I forgot to say that as weak as Hartsboro is, she gave me for the boards, in my collections, \$14. Good for her. Have just heard by telegram of the death of one of our good members there, Epperson. We shall miss him, for he was a faithful member, always filling his place, and trying to bear his part in the work of the church.

Dr. Eager expects to return from Washington in time to attend the meeting of the board of trustees of the girls' industrial school on May 16. It is expected that the question of location will then be decided. Towns in all parts of the state are competing for the school. It had been reported that Gov. Gates said the town that gave the most money would get the school, but it is said that the Governor remarked that the town which offered the best advantages all things considered, would get it. That ought to be the case, as an unhealthy town, or one full of whiskey and rowdies might offer more money than any other.

C. C. L., Greenville: It was my happy privilege to attend an interesting meeting of Mountain Hill church, Crenshaw county, on last Sunday at which time Bro. Schofield was ordained deacon, and Bro. F. N. Hauser was set apart to the full work of the gospel ministry. The presbytery consisted of Elders J. C. Thomas, J. F. Sims and C. C. Lloyd. Bro. Schofield bids fair to "purchase to himself a good degree and great boldness in the faith." Our young Bro. Hauser is decidedly gifted—has a brilliant intellect and a consecrated heart, and we predict for him much usefulness in preaching and teaching the "unsearchable riches of Christ."

On Friday last Bro. Collier, office secretary and book-keeper of the board of missions, laid down pencil, pen and books and ran up to Opelika, his former home, for a few days of rest and recreation. He deserved it after nearly a year and a-half of close attention to the exacting duties of his office. But at this writing we fear he will not rest much. Pastor Roby and deacon Hudmon and others may make him eat all day and talk all night, and that will not be good for him.

But we hope they will be child-erly. Bro. Collier will have the pleasure of hearing his old pastor preach again, and that is as good as preaching as it comes to him. It will make him happy.

J. S. Yarbrough, Orion: I am not in the pastorate this year, but preach occasionally. In March I aided brethren Stephens and Hollin in ordaining brethren Curry and Turner, two good men, as deacons at Harmony church. On the second Sunday in April I preached at Ansley, and baptized a worthy young man, a son of Bro. and Sister J. A. Dennis. This completed my first household baptism, five in number, having baptized his father and mother about thirty years ago. I left them a rejoicing household of faith. The Baptist church at Ansley is having some valuable accessions now. Somebody says that they are going to take me off my rest. Well let it be.

A Fraternal Note. Bro. Pastors: May I depend on your assistance during May?

Bro. Pastors: May I depend on your assistance during May? I have written personal letters to many of you. I shall look to you for help. There are too many for me to write letters to all. Please bring the matter before your people at once. Where you have members who are able to make a personal contribution, please urge them to forward me something without waiting for the church collection. The church will get credit for every cent, if they so request, and my receipt can be put into the hands of the church treasurer. Please do not fail me now in this time of our greatest need.

W. B. CRUMPTON, For the Alabama Baptist, Hunter's Snap-Shots.

I was much pleased with the B. Y. P. U. Convention at Birmingham. I could not see any inclination to run over the old people. I never heard more prudent speeches—much more prudent than we often hear in the State and Southern Baptist Conventions. What an opportunity we have in the local unions for teaching Baptist Bible doctrine. A number of preachers were present, and they all behaved nicely—no long unwieldy papers from them. They had to take a back seat in the synagogue. That was right, it was not their time. I have been waiting all my life to get into a conversation small enough for me—thought the B. Y. P. U. would just suit. But it was too large. So when I tried to make a five minutes speech I failed before the time was out. I had rather preach three sermons than to make one speech. But I hope to improve. One thought very much impressed me. A young brother from Girard said: "If you cannot speak for Christ, then get up and tremble for him."

I have thought more than once that I would express myself about "chain letters," but decline doing so through fear that I might do harm. But at last I venture to speak. I want to say in the first place that it is a fine investment for "Uncle Sam." A friend writes me a letter asking for ten cents, and requesting me to write three letters and send them to three different persons. Very well. It cost the brother two cents to write me, two cents to send my ten cents to his treasurer, and six cents to write three more letters, and lots of time. Here are ten cents for postage with one dime in sight. It cost me eighteen cents. Of course that is a small amount. But when it is multiplied by as many chains as you have friends, then it amounts to something. Pastors get the worst of it, because everybody knows them, hence everybody sends them a link in his chain. Now, I dislike to refuse a simple request like this, and so far have sent a dime to all who have asked, but have not written the three letters. I have not the time to do it. Can our people not find a better way of raising money? I have gotten so now that on receiving a letter from an unexpected source, I at once mutter in tones of utter helplessness and despair: "An other chain letter!"

I believe in chains, in those that have an end—chains of gold, chains of silver, chains of iron, chains of brass, chains of steel, chains of anything from now on, except chains of love. I like the way "Drummer" talked in a recent issue of the ALABAMA BAPTIST. Most of us have had a similar experience. Baptists often lose good opportunities for want of sociability. Many a man has been lost to our denomination for the want of a handshake. Let us be careful to entertain strangers. Some people need to do something to quit doing some things they are doing. A preacher told me that he saw a Howard College ministerial student smoking cigarettes with a number of students who are not often lost good opportunities for want of sociability. Many a man has been lost to our denomination for the want of a handshake. Let us be careful to entertain strangers. Some people need to do something to quit doing some things they are doing. 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Royal Baking Powder

ABSOLUTELY PURE

Women Speaking in Church

Bro. G. T. Green, of East Lake, sends us the following essay, written by a boy eleven years of age, after hearing the discussion in the recent Young People's Convention at Birmingham. It is a remarkable production for a boy:

After listening to the speakers at the convention yesterday afternoon I feel that we have started out right with our prayer meeting service, and our desire is to continue our work according to Bible teaching.

I am sure the ladies who have charge of this work would not have us do anything contrary to the Bible.

But some of us have one idea and some another about the way this should be done, therefore we have following question from the Bible: Shall women speak in mixed public assemblies?

1 Cor. 14: 34, 35: Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home; for it is a shame for woman to speak in the church.

Rev. W. P. Hardy says: "Again, they ask us, did not a woman help to teach the way of the Lord more perfectly to Apollos? Yes, and she set woman of all ages a noble example. It was done, however, in a private conversation, in which her husband took part."

Rev. W. P. Hardy says again that the women who act as leaders in the churches are not found among the first class women.

Suppose you should call a woman for a pastor, and she would accept and act as a pastor and do pastor's work, would you like it?

1 Tim. 2: 11-13: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence. For Adam was first formed, then Eve."

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OPIMUM HABIT CURED.

Six weeks' use of the Electropoise cured a friend of the opium habit. It also benefited me a great deal. I suffered with kidney trouble.—Rev. W. Bruce, New Knoxville, Ky.

From the editorial columns of the Western Recorder—"If there is any truth in men and women, it does indeed benefit in hundreds of cases of all kinds of sickness. A friend who had suffered long with nervous prostration wrote that it had cured her. A gentleman in the city, who, a year ago, seemed to have only a few days of life left him by consumption, has greatly improved, has been able to go on uninterrupted with his business. Two other personal friends said nothing had ever done so much for their rheumatism. Nothing has ever received so many testimonials from trustworthy persons."

"One night's use of the Electropoise gave me relief from brain congestion and vertigo. I have been a well man ever since."—Rev. George H. Means, Covington, Ky.

WHAT TENNESSEE MINISTERS

Say About the Electropoise.

Rev. W. P. D. Clark, Nashville: "The Electropoise cured my son of acute mania, 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 in a case in which seemed to be the beginning of grippe, and I certainly believe in it."

WHAT ALABAMA MINISTERS

Say About the Electropoise.

Rev. C. W. O'Hara, Columbia: "I cannot find language with which to express the inestimable value of this most wonderful instrument—the Electropoise."

Rev. James A. Heard, D.D., Florence: "I am a walking advertisement of the Electropoise."

Rev. L. A. Darsey, LaFayette: "Every family ought to have an Electropoise."

Rev. T. J. Beard, D.D., Birmingham: "I take pleasure in saying the Electropoise gave me permanent relief from neuralgia of the stomach and bowels."

Rev. W. C. Hearn, D.D., Talladega: "My wife and I use the Electropoise with good results."

Rev. M. B. Wharton, D.D., formerly of Montgomery: "I have used the Electropoise with great benefit to my health."

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Maggie Herbert says, "Why did not Jesus stay at home and let Mary go out and preach?"

Woman's church work is to visit the sick, look after the poor and to teach in the Sunday-school, etc.

If what we have read from the Bible does not convince us that it is wrong for woman to lead in mixed assemblies, what will?

Dr. Gray, in taking up a collection last night, said, "If there ever was a time when woman should speak in church, now is the time, and if any lady has money to give, tell the man near, and he will speak out or write it on a slip of paper and pass it up." This proves that Dr. Gray thinks there never was a time for woman to speak in church. There was a time when woman led. Eve led Adam into sin. I hope our girls do not want to follow the same way.

Look out for the Rocks.

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening and no one dreamed of a possible danger to their good ship, but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only half a point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us upon the rock of falsehood. Half a point from perfect honesty, and we are steering for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to the summit at one bound, but goes the one little step at a time. Children think lightly of what they call small sins. These rocks do not look so fearful to them. —*Sailor's Magazine.*

A writer in the *Milling Engineer* puts solid truth in the following: "A good many men in this world run away with the idea that they are working for Mr. Smith, Mr. Jones, or Mr. Robinson, and they take very good care that their employers get no more than they pay for."

They receive low wages for their service, they render a return in kind, and jog along in their little rut as contented as possible. Now this is a great mistake for any workingman to make, for he fools no one but himself by such a practice. It is a mistake for any working man to suppose that his employers do not rate him at his exact value, and know whether they are paying too much or too little in any given case. Labor is one of the greatest items in all operations, and employers are keenly alive to the fact. Men who measure out scant work for the pay they receive, or who measure their work by their pay at all, are injuring no one more than themselves for in a slack time, or in competition with others, they are the first to be laid off, or the first to be swapped off for the men who promise better."

It is not at all impossible to believe that all things work together for good.

A few months ago America was shaken by a scandal involving the name of one of her proud families, and blasting forever the character of one of her legislators. England has just suffered a social horror, unspokeable and unbelievable. In both instances the outlook seemed hopeless; but the reaction came swift and sure, and these two exposures have done more than anything else for years to clear the atmosphere of the moral poison that pervaded it. Public morals have been the gainer by these exposures, and the end-of-the-century, about which we hear so much, will be marked by cleaner private and public lives than it would have been otherwise. To just this extent, who will go down to infamous graves, have been public benefactors. It is true that all things work together for good. —*Womankind for May.*

Sir John Lubbock is authority for the statement that a single bee, with all its industry, energy and innumerable journeys, will not collect more than a teaspoonful of honey during a season.

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The Lord's Money.

"Bertie! Bertie! isn't this a shame!" cried little Caspar Hall, as he held up a silver quarter for his little brother to look at.

It was a bright quarter, and at first sight there was nothing the matter with it, but closer inspection showed that it had been bored, and the hole afterwards filled up. "They wouldn't take it where I bought my slate," said Casper ruefully; and I tried to pass it at the candy shop, and the old lady shook her head; and when I asked the conductor of the car he was quite cross, and asked me if I didn't know how to read. When I said 'Yes, I do,' he pointed to the notice in big letters, 'No mutilated coin received here.' What shall I do with it?" finished the little fellow with a sigh.

"You have no idea who gave it to you, have you, Casper?" said Bertie.

"Not the least. It is part of the change I had from Uncle John's Christmas gift to me."

"Well, you must be sharper next time. Now, if I were you, I would put it in the missionary box. The society will work it off somehow."

"But I don't want to put a whole lot of money in that box."

per, it is a quarter that's had a hole in it. Nobody'll take it from you. You may just as well get rid of it in that way as any other."

Bertie and Casper Hall were in their father's library when this conversation took place. They thought themselves alone, but just on the other side of the curtain which divided the room from the parlor their Cousin Ethel was sitting. As Casper moved toward the mantel, where the family missionary box stood in plain sight, Ethel drew the curtain aside and spoke to him.

"Boys," she said, "I did not mean to listen to your conversation, but I could not help overhearing you. Casper, dear, don't drop that quarter in the box, please."

"Why not, Ethel?"

"The Lord's money goes in that box," Bertie looked up from his Latin grammar to meet the glowing face of the little girl. Her eyes were shining, and her lips quivered a little, but she spoke gravely: "It was the lamb without blemish, don't you know, that the Hebrews were to offer to the Lord? If you saw Jesus here in this room you would not like to say: 'I give this to thee because nobody else will have it.' It was gold, frankincense and myrrh the wise men offered the infant Jesus."

The boys drew near Ethel. She went on: "It isn't much we can give to him who gave himself for us, but I believe we ought to give him our best, that which costs us something. Excuse me, but it seems you mean to drop a battered coin into God's treasury, just to get it out of sight."

Casper and Bertie agreed with Ethel. They were about to do wrong for want of thought. Are there not older people who should remember that the Lord's money ought to be perfect and of the best? Ex.

Responsibility for Our Best Gifts.

Best gifts are most likely to be abused, or at least over-used. The severely logical mind, or mind best capable of the clearest and most accurate processes of reason, is the mind most likely to place undue dependence upon the importance of logic; the artist whose greatest strength is in seeing breadth of effect is in danger of unduly depreciating the beauty of form and texture of a natural scene; the sensitive organization, the emotional, sympathetic nature, is in danger of being over-influenced by these resources,—great, rich, and important as they are. In material as well as in spiritual and mental realms the refined, the elegant, the delicate are the most easily abraded and defaced, the most susceptible to hurt and harm. These best gifts we must cherish most earnestly. But this means neither to box them up or put them out of sight, nor abuse them by overestimating them or underestimating others. For each human power there is human need. Rightly directed and controlled, it will make its possessor a man of might. —*Sunday-school Times.*

Faith is truly a light in the soul, but it is a light which shines only upon duties, and not upon results or events. If tells us what is now

what is to follow, and accordingly it guides us but a single step at a time, and when we have taken that step under the guidance of faith, we advance directly into a land of surrounding shadows and darkness. Like the patriarch, Abraham, we go, not knowing whither we go, but only that God is with us. In man's darkness, we nevertheless walk and live in God's light—a way of living blessed and glorious, however mysterious it may be to human vision.—*Thos. C. Upham.*

A young woman recently found employment in a queensware store. She immediately began a course of study in her leisure moments, upon glassware and china. She then read some recent works upon the appointments of the table, and in a short time, by applying herself to her business, became the most valued employee in a large store.

In a millinery establishment the young woman who found time for reading a book or two on colors and their harmonious combination, found her own taste greatly improved and her ability to please patrons much greater. She was soon a favorite with the employers and customers.

The young woman who, to earn

an honorable living went into my lady's kitchen, and instead of the sipping every evening found time to read a few good books and house- hold papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner, she knew what dishes were in season, she knew how to serve a meal in its proper courses, and more than that, she knew something about the food value of different dishes.

Of course this sounds like an old fashion Sunday-school book, but the fact remains that there is always "room at the top" and that no unusual amount of intelligence is needed to reach the top. A fair average of good sense and a proper amount of application will accomplish everything.—*Womankind.*

Impossible.

Many years ago Noah Webster, the famous lexicographer, passed through eastern New York on horseback to visit a brother who lived in Madison county. When he reached the town in which his brother lived, he met a boy with books under his arm on his way to school.

"My son," said the learned Webster, "is it possible for a boy to be a relation of his?"

"Yes, sir," replied the boy. "He is a relation of his."

"Yes," said the traveler, with a smile.

"Well, you ain't a brother of his, are you?" inquired the boy.

"Yes," was the reply.

"Well, it can't be no way any how, that you're the man that wrote the spellin-book, can it?" persisted the boy.

"Yes, I'm the man."

"Oh, come now," rejoined the boy while amazement and incredulity struggled for the mastery on his sharp featured face, "that's a fish story."

The old gentleman often returned to this little encounter by the roadside as one of the most amusing reminiscences of a long horseback ride.—*Youth's Companion.*

Within the past four years France has recorded 26,000 suicides, while in Italy the number has been only 8,000. The curious fact is pointed out that in Italy suicide is in most cases the result of a love drama, whereas in France, out of an average of 6,500 suicides a year, there are not more than about 300 that can be classed as suicides of passion. In France money, or rather the lack of it, is the cause of self-destruction.

Wonderful stories have been told concerning the extreme delicacy of the scales used by the mints at Philadelphia and London. That at the first-named place is said to tell the exact weight of a hair. The London wonder shows a difference in the weight of a card after a name has been written on it. The accurate scale in the world is now being discussed in England. It is so finely balanced that it shows the weight of a candle or taper to be less after the flame has been extinguished.

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A Hard Fall.

The Dr. J. H. McLean Medicine Co., St. Louis, Mo.

Gentlemen: While gathering pecans during the fall of 1892, I had the misfortune to fall a distance of sixty feet, out of a pecan tree. Was terribly bruised and my hip dislocated. A physician set the dislocated hip and prescribed some medicine for external application. I had previously used your Volcanic Oil Liniment and knew its wonderful healing virtues. It with the most brilliant results. I consider it the best liniment in the world, and always recommend it.

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And now the close with each other, the powers of heaven and the gates of hell. Just a moment. "Come forth," commands the Lord of life. "And he that was dead came forth." Briefly, strongly told. Words would take away from the majesty and power of it. It is God. He is Lord of all. He rules in the heavens above and in the earth beneath. Life is stronger than death.—*Chicago Standard.*

Germany has solved the problem of how to treat wife-beaters in a far wiser way than in many other countries, for there the brutal husband must work all through the week, then turn over his wages to his wife on pay day; and go to jail Saturday night and Sunday. About two weeks of this sort of experience has a most salutary effect on the savage wife-beater.

Hattie F., six years old, is thought to give promise of elocutionary talent. When Auntie May came to visit the family, therefore, and offered to give the little girl some lessons, the offer was gladly accepted. Hattie's preference for lofty sentiment prompted the first selection. It began: "See the eagle! How sore he is!"

Woods, the naturalist, says that when young spiders first begin to spin four hundred of their threads are not equal in size to one of the full-grown insects.

The wings of an owl are lined with a soft down enabling the bird to fly without making the slightest sound, a very important matter to a nocturnal bird of prey.

The Only One To Stand the Test.

Rev. William Copp, whose father was a physician for over fifty years, in New Jersey, and who himself spent many years preparing for the practice of medicine, but subsequently entered the ministry of the M. E. Church, writes: "I am glad to testify that I have had analyzed all the sarsaparilla preparations known in the trade, but

is the only one of them that I could recommend as a blood-purifier. It has given away hundreds of bottles of it, as I consider it the safest as well as the best to be had."—*Wm. Copp, Pastor M. E. Church, Jackson, Minn.*

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No. Bound First Class	STATIONS	No. Bound First Class
9:10 am Lv. Sheffield	Ar. 6:10 pm	2:2
9:22 am M. & C. Junction	Ar. 5:58 pm	2:3
9:34 am Spring Valley	Ar. 5:46 pm	2:4
9:46 am Passing Place	Ar. 5:34 pm	2:5
9:58 am Littleville	Ar. 5:22 pm	3:0
10:10 am Good Springs	Ar. 5:10 pm	3:1
10:22 am Russellville	Ar. 4:58 pm	3:2
10:34 am Darlington	Ar. 4:46 pm	3:3
10:46 am Natural Bridge	Ar. 4:34 pm	3:4
10:58 am Phil Campbell	Ar. 4:22 pm	3:5
11:10 am Bear Creek	Ar. 4:10 pm	4:0
11:22 am Haleyville	Ar. 3:58 pm	4:1
11:34 am Delmar	Ar. 3:46 pm	4:2
11:46 am Natural Bridge	Ar. 3:34 pm	4:3
11:58 am Lynn	Ar. 3:22 pm	4:4
12:10 pm Nauvoo	Ar. 3:10 pm	4:5
12:22 pm Oakland	Ar. 2:58 pm	5:0
12:34 pm Saragossa	Ar. 2:46 pm	5:1
12:46 pm Gamble	Ar. 2:34 pm	5:2
12:58 pm Jasper	Ar. 2:22 pm	5:3
1:10 pm Ar. Birmingham	Ar. 2:10 pm	5:4

*Passenger, Daily except Sunday. *P. Telegraph Stations.

*Flag Stations for freight trains only.

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