

THE ALABAMA BAPTIST.

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A Reply to Dr. Shackelford.

I find in the ALABAMA BAPTIST of Sept. 29th a piece headed, "A query and its proposed answer," written by Dr. Shackelford, the senior editor of the paper, contains some things which I think he does not understand, and which would, if I remained silent, not only do me an injustice, but many other brethren of our association. As I occupied an important place in the association, and took an interest in its welfare, I feel constrained to say a word or two in my defence, by way of explanation, hoping our claim to use your columns for this purpose will not be denied.

The query, as it reads in the church letter is, "Is it in keeping with Baptist usage to receive a member who has been excluded from a sister church without giving satisfaction to said church?" Bro. Shackelford first tells us that he opposed the answer of the upon the ground that if the practice prevailed among our churches to receive excluded members it would destroy all fellowship between the churches, and finally break up our associations; and then adds, that Bro. Rigney and Corley took the ground that the answer was correct and in keeping with the independence of the churches. In reply to which I would say, I don't remember of ever having made such an argument, and how such an argument can be found in the simple statement that I differed from the position taken, and not only I, Dr. Renfro, with other leading Baptists, I cannot see. I made no attempt to reply at the time. As to the expression, "is it in keeping with Baptist usage," it is a matter of no importance to me, only so far as my respect and courtesy, and love to our denomination is concerned; the question I ask myself is, Is it taught by my blessed Savior? or in the word of God? this established, it is sufficient for me. My position is that the query does not qualify the cause that the members were excluded for, but leaves us to suppose for any cause; they may have been excluded unscripturally, without a notice of a charge, or notice of trial, or they may have

been excluded for some other cause, and have received false evidence, or in some other way acted without scriptural authority, and thus have sinned. Will Bro. Shackelford say that the members excluded in this way are bound by the action of such a church, and that the church thus acting receives the approval of its head in keeping with his promise, "And whatsoever thou shalt bind on earth shall be bound in heaven." Matt. 16:19. And has he concluded, as he tells us that if, members thus dealt with are received into the fellowship of other churches that it will destroy the fellowship of the churches, and finally break up our associations, would it not be better to break up the association, and churches, too, if they were so misguided, and so unscripturally prepared to deal with their members, and to set at naught the teachings of God's Word, than for one of God's children to suffer from the wicked action of such an organization. Suppose our fears and apprehensions are awakened for the safety and security of our churches, must we violate God's Word to try to save them from ruin? and hasten the very result we wish to avoid, or would it be better to seek to know the truth of God's Word with a willing heart to do and obey it, regardless of who it may cut off, or who it may retain.

It appears to me something like the plea that was offered years ago that introduced baby sprinkling into the world. I am informed that it was for fear that the soul of an infant would be lost that caused them to resort to the innovation, the sprinkling process, and establish a precedent that has been followed up to the present with all of its evils. Let the query say who have been excluded for disorderly walk and I answer, No, but while it reads as it does, and I must say the answer is correct, it is not in common practice, but it may be done, or a better wording would be, members who have been expelled for disorderly walk must first be restored by the church excluding, and members who have been unscripturally excluded, upon satisfactory proof, may be received by another sister church.

It is this state of things that existed at the late Mt. Carmel Association that made the query so important, and that Dr. Shackelford admits that applied to the case in the Mt. Pisgah church, and about which he thinks we are uninformed, as he does about Bro. McClellan's standing, when he says an ordained minister, one of the excluded members, was at the Mt. Carmel Association, and was called upon to preach the introductory sermon

and was invited to a seat, and came very near being elected evangelist for the association. We may have been uninformed, but will submit the following as the evidence upon which we acted, so far as our action referred to Mt. Pisgah church and Bro. McClellan. We were told at an early hour by Bro. Weaver that Bro. McClellan had been excluded by the Mt. Pisgah church, with some thirty others, but since their exclusion had organized themselves into a church; in addition to this I was informed, and you seem to admit the fact, that he was not excluded for disorderly walk, for you say in your article, they were all good people and nothing was brought against their moral character, we also understood that the thirty-three members, Bro. McClellan included, were excluded by twenty-seven, a less number than was excluded, and that the thirty-three were excluded because they entered a protest against the action of the church for rejecting the report of the committee who were appointed to investigate the reports circulated about one of its members, which reports seems to be true, I mean to the committee, for why did they sign the protest if their judgments were not convinced of their truth and their report had not been rejected, and thus allow themselves to be excluded with the thirty-one others? To strengthen their position the other party to the reports was excluded from their church on the evidence afforded them as to the truth of the facts in the case.

Will Bro. Shackelford please cite us to the passage of scripture where we can find authority for a minority to exclude a majority, or for twenty-seven to exclude thirty-three, the number acting that excluded the thirty-three in Mt. Pisgah church. Let it be remembered that the thirty-three had, as we had been informed, been the pillars in their church in every good word and work, while the twenty-seven, or expelling party, were, to a great extent, lately received members. With this array of evidence on one side, and I have given it as nearly as I could remember, and the statement that Bro. McClellan had been excluded from the church, and that he with the other thirty-two had organized themselves into a Baptist church, and that the validity of that church was acknowledged by a prominent Baptist minister of the Muscle Shoals Association, the same one that the Mt. Pisgah church belonged to, as well as Bro. Shackelford, by becoming the pastor of the new church. Can Bro. Shackelford say, or any member of our association say, that we were not informed about Bro. McClellan's standing as a minister, or who will say that we did not, act the part of a sincere seeker after truth when we, on behalf of the association invited him to a seat in our association, and endeavored to have him elected as the evangelist of our association, or can it be said we acted discourteously towards either Mt. Pisgah church or the Muscle Shoals Association, or who could say that our course should have been different in the association now if this statement is incorrect; why, not let us have the facts if they are, then Mt. Pisgah church, with other interested and innocent parties, may suffer wrong from their circulation, if correct, let us, with the world, know it, and let the reports about Bro. McClellan's standing be stopped, as he may, as he has already suffered wrong, if he is innocent. F. J. RIGLEY.

REPLY.

We give the above communication a place in our paper in compliance with the request of Bro. Rigley, as we do not wish to appear as doing injustice to any brother. Bro. R. seems to think we did him injustice in the article we published in the ALABAMA BAPTIST of Sept. 29th. According to Bro. R.'s own showing, we did him no injustice. We stated the query as he states it, and the answer as he gives it, and his position on the question as he gives it in the above communication. We said: "Elders Rigney and Corley took the ground that the answer was correct, and in keeping with the independence of the churches. Bro. Rigley stated that this was the position of Dr. Renfro, and quoted him as authority." Bro. R. did not make a speech, and we did not say that he did, but he did make a few remarks in favor of the proposed answer and gave as a reason for his favoring the answer, that it was in keeping with church independence, and referred to Dr. Renfro as having the same opinion. We may not have used the very language that he used, but we gave the substance. That we did him no injustice appears from his communication. He was in favor of the proposed answer and modifies it some and says: "A better reading

would be, members who have been expelled for disorderly walk must first be restored by the churches excluding, and members who have been unscripturally excluded, upon satisfactory proof may be received by another sister church." If this answer had been proposed, there would, doubtless, have been no objection made to it. We made this statement in our article alluded to by him. "Each church as an independent body has a right to decide all cases of church membership in accordance with the doctrines of the New Testament, but no church has a right to pass upon and disregard the act of its sister church with whom it claims fellowship, unless the act of that church be clearly unscriptural. We objected to the proposed answer, because it opened wide the door for a general disregard and breaking up of church fellowship. "It is not Baptist usage, but it may be done." It is not in accordance with the former practice of Baptist churches, but the practice may be set aside, and each church may follow its own inclinations, without regard to the rights of other churches. We saw in the answer, unqualified as it was, a beginning of trouble to the churches of that association, and hence we opposed it.

It seems that Bro. Rigley now thinks it would have been better to modify it. If he had proposed to amend the answer in the way he now proposes, we should not have opposed it. So we are not very far apart. And we don't think we have done him injustice in this matter. Now, as to the Mt. Pisgah church affairs, which we think is the matter troubling his mind more than the other. We would not allude to this at all, if Bro. R. had not done so, and given utterance to some things which we think deserves notice by us. We do not propose to enter upon a discussion as to the action of Mt. Pisgah church, whether it was right or wrong. That matter has already been decided by the Muscle Shoals Association, so far as an association can decide a case of this kind, at its last session. It refused to receive the parties excluded by that church into its fellowship as a church. Bro. R. admits that he was in favor of the action of Mt. Pisgah church, and of the standing of a minister who was at Mt. Carmel Association, yet called upon that minister, knowing him to be an excluded member, to preach the introductory sermon. He was also anxious for him to become the evangelist for his association, and exerted his influence to that end, by his public talks and otherwise. He did this knowing only one side. He forms his judgment and bases his action entirely upon information derived from an interested party, and through his influence as moderator endeavors to get his association to pass judgment upon the act of a church belonging to a sister association. We say "pass judgment," we know that associations have no authority to interfere with the discipline of a church, yet its decision may be such as that it will be taken as a judgment upon the action of a church, as in this case. If the brother alluded to had been elected evangelist, he and his party and all favoring them, would have once proclaimed that Mt. Carmel Association acknowledged them to be a church, and Mt. Pisgah church in disorder.

Bro. Rigley seems to have been willing to give his influence to accomplish this end, and that upon a one-sided view of the whole case. That we have good reason to believe Bro. Rigley had heard only one side of the Mt. Pisgah matter, we notice this expression in the above communication, "that the thirty-three were excluded because they entered a protest against the action of the church for rejecting the report of the committee who were appointed to investigate the reports circulated about one of its members." Now the truth is, the report of the committee was never rejected. They reported and the church received the report and acted upon it. The committee had power to prefer a charge if it desired to do so. It did not, but simply reported to the church what information it had received, and upon that information the church acted. The church did not think there was proof sufficient to justify a charge to be preferred, and hence pronounced their pastor innocent of anything wrong. These protesting members had the right to prefer a charge; they did not do so; never have. They put themselves in opposition to the action of the church, and refused to be governed by its decision. We see from this that Bro. R. has heard only one side of the case.

Another statement from Bro. R. requires notice. He says: "The 33 had, as we are informed, been the pillars of their church, and in every good word and work, while the twenty-seven, or expelling party, were, to a great extent, lately received members." Here, again, our brother is wrong. We suppose that the brethren and sisters who voted for the resolution of expulsion had done as much to sustain the church, if not more, than those expelled. Many of them had members for years, and were active members. The party who gave Bro. R. the information seems to have desired to prejudice the mind of Bro. R. We know the brethren who were expelled; we have always respected them, and believe them to be good people, but in serious error. We know, also, the brethren in Mt. Pisgah church, and we think they will compare favorably with the members of any church, and we are not willing for an expression like the one used by Bro. R. to go to the world uncontradicted.

This Mt. Pisgah affair has been an unfortunate thing for the Baptist cause. We have done our best to settle it, and still desire to settle it, but we do not propose to destroy all church government and authority to it. We do not propose to go into a newspaper controversy about this church again; the less said about it in the newspapers the better for the cause of Christ. We have only noticed it now in order to correct some things in Bro. R.'s communication. Simply to show that he was not informed on both sides of the question. We judge from what he says that we do not differ very materially now as to the proper answer to the query. We may differ as to what is an unscriptural act. That we will not discuss. In our course at Mt. Carmel Association we were working for what we thought the best interest of the association. We esteem our Bro. Rigley very highly; he is a man of influence in his association. We trust that influence will be exerted in favor of strengthening the mission of the churches in his association.

Accounting For It.

Pastoral Changes.

Some two years ago a distinguished Baptist editor wrote to me asking for two or three articles on the nature and advantages of a long pastoral. His request grew out of the fact that he had spent the most of thirty years in one charge, and he supposed that would naturally have something worth reading on that subject. I answered him in a private letter of pleasantness that I would write the articles but for the fact that I was not a very ardent believer in long pastorates, that if I had had life to live over again, I would make at least a half dozen changes. However, if I ever find time, I may yet have something to say on his suggestion.

Nevertheless, it is clear to my mind that the rapid shifting and changing of pastors among Alabama Baptists in the last twenty years, has proven a source of demoralization and weakness. Within that time nearly every important church in the State has several times had a vacant pulpit, and as often filled their pulpit with a stranger. The new comer does well for his church, and I grant that the church did well for itself in securing a pastor from abroad. I have not one word to utter in criticism of any pastor who has come at any time to shepherd any one of our churches. I am simply aiming to speak of the general result. I think that facts show that in those States where Baptists have been most efficient and powerful with the people at large, denominational affairs have been for a long succession of years under the manipulation of the same men, and men trained in the harness of the work of those States. If we could only get our many new men to stay with us, we would all be a success. But we come and go, and go and come, and really I have known but few to leave who did not soon indicate a willingness to return. I hope to have South Side church ready for Dr. Davidson in about two years. I believe in him.

These changes are not confined to the city churches and churches of the larger towns. They are equally common in village and country. The revolution goes on over the whole State; and few pastors hold a position long enough to organize and develop it, or to give themselves any efficient position in connection with general interests. There are always happy exceptions, and if it were not for these exceptions the situation would be one of disaster. What we need, is that the men we now have will remain with us, and that we shall stand together for the great work before us, and that our churches will give to their present pastors such a support in all things as will keep them among us; and as I am not wanting a call from any place under the sun I

will be pardoned for suggesting that your pulpit becomes vacant, instead of two things—call a man of your own State, or what is better, call one of those splendid men whom we once educated, and who for want of home in their own State, have taken a job in other States. I can name a man of this class who would not object to an Alabama pastorate, and I feel sure to-day equal to the best we have. Though I started out with the purpose to deal frankly, yet there are some things which it would be indiscreet to say, but the reader can see from the lines what I mean.

Bro. R. in his replies, "You have reason to the Methodist by way of an illustration in a former article, referring to the change of the pastorate of the churches." Yes, but remember that though their ministers, by their system, are changed often, yet, with occasional exceptions, they are kept in the same State, and thus they go from place to place in the same State; from the low place to the high place, and from the high place to the low place; and in this way the affairs of the denomination are constantly kept under the direction of the same men. For the general interests of Alabama Baptists it would make but little difference, where in the State, Wharton, or Frost, or Cleveland, or Riley, or Roby, or Shaffer, or Wright, or Lofton, or Smith, or Nunnally, or Henderson, might be pastor, all the same the Baptists of Alabama would have the full force of their power.

And the strongest feature of Methodism consists in the fact that a Methodist church is never without a pastor. As one leaves another comes in. If the late lamented Dr. Hardy Browne, of this city, had been a Baptist, in all probability it would have taken his church six months to get his successor, but being a Methodist, his successor was in his charge in two weeks. Is it not generally the case that a Baptist church spends from three to six months campaigning for a pastor, and taking samples, and especially so of our more important churches? With us the only remedy is for our pastors to stay in their places, and suffer and toil for Christ's sake. The optimistic view of our situation, which the "Providential indications" is too keen. They often see these indications where a microscope would fail. But it was not my purpose to argue the matter. It was simply my intention to insist that these many changes in town and in country, and especially from one State to another, followed by long delays, furnish us one source of our inefficiency.

Now I fear that some good brother will write a piece and whack me on the head about this article. And therefore I will add that the fault is not all with the pastors. Our churches have become trained to frequent changes, and they often produce a change and grow nothing better but rather worse under the treatment. The things are an evil disease. It is unsettling in its nature, and has added nothing good to the general welfare of our cause in Alabama.

J. J. D. RENFROE.

Another Cause of Decadence.

I have been not a little interested in the articles which have appeared in the BAPTIST concerning the matter of apparent decline in our cause in the State. The agitation of this question is most timely and helpful. By this discussion attention will be directed to the prevailing defects in our system, and I trust will serve to correct them.

Among other reasons to be assigned for our failure to advance may be mentioned the recklessness with which many of our churches license and ordain brethren to preach the gospel. For many years this has been harmful to the Baptist denomination in Alabama. Not every man who talks well in a prayer meeting, or in a business meeting; not every zealous brother who seeks to win souls, and who is gifted in prayer, and not every one who seeks to be licensed or ordained, should be set apart to preach the gospel.

I fully appreciate the delicacy of the utterance when I here write that the failure of the churches to exercise due caution just at this point has produced, to some extent, the difficulties which lie in our way to-day. It is true we need preachers, and they must be furnished through the action of the churches. It is also true that God does not require in every instance that a man receive the highest intellectual culture before he is prepared to preach, for every such one is not fitted for this solemn work. It were a blessing if some men were candidly dissuaded from undertaking to preach, seeing that they come of short of the gospel qualifications of

the ministry. Many an excellent deacon and private member has been rendered largely useless by clothing him with the functions of the sacred ministry. We need men who can talk with fluency and aptness in the ranks of the membership of the churches. We need brainy deacons who are able to present the claims of Christ from the pew and in the places of business.

I was struck with the remark of a distinguished lawyer some months ago, while in conversation upon this point, said: "I have been asked seriously to consider the advisability of being licensed to preach, but I am persuaded that as superintendent of my Sunday school, and as a deacon I can do far more good than if I were to undertake to preach."

Now this embodies the whole principle. God has equipped us with judgments to be exercised for his glory. In the solemn work of setting one apart to this sacred work we should consider, first of all, his qualifications, and then we should note the attendant providences. Is he simply to be licensed or ordained to remain in the community where the ministerial supply is at the full? Is he to continue his ordinary vocation of planting or merchandizing, or what not, with no view of devoting himself fully to the preaching of the gospel? Has God placed before him an "open door" of opportunity which he may enter and exercise his gifts as a gospel minister? Questions like these must always receive some consideration in the direction of churches in commissioning men to preach.

While it may be unpopular to say so, I venture the wish that our churches would exercise the greatest wisdom possible in setting apart brethren to preach the gospel, and I am persuaded that a failure to exercise just this discretion in the past has been a prolific source of unprogressiveness to the Baptist cause of Alabama. B. F. RILEY.

Union Association.

The 52nd session of this association was held with Beulah church, Greene county, Ala., Sept. 24th. Eld. S. H. Hildreth and Eld. H. B. Charnell presided.

Although it was on the extreme southern boundary of the association, yet there was a good delegation from nearly all the churches. The introductory sermon was preached by Eld. John H. Curry, to a large and appreciative audience.

We were disappointed in not meeting the Baptist man there, or any of our State officials. Rev. J. S. Dill, from the Tuscaloosa Association, was present as a messenger from that body, and representative of the State Board, much to the satisfaction and delight of all present.

The letters and reports showed the most prosperous year of the association. And who will say that Bro. Dunaway is not entitled to much of the credit? The business of the body was dispatched promptly and to the satisfaction of all. The brethren came up with their hearts glowing with love for the cause, and entered with much zest into all of the objects presented to the body. We are glad to say, and it rejoices our heart to know, that our churches, with few exceptions, are heartily in sympathy with all of the objects of our various boards.

Considering the stringency of the times, and especially the crop outlook at that time, the liberality of the churches was unprecedented in the history of the association. Foreign, Home and State missions, Sunday-school work, temperance, ministerial education, &c., all received attention and the spirit manifested on behalf of all these causes was indeed gratifying to all lovers of the Lord Jesus Christ. The amount apportioned by the State Board, \$500, was more than paid, there having been \$565 collected and paid over during the year. We paid \$100 for Rev. H. A. Pearson, ministerial student, and agreed to pay him \$100 hundred for the next year at Howard College. This amount for next year is to be exclusive of the amount apportioned.

The report of the executive board showed that Rev. J. W. Dunaway, a Howard College student, had been employed through our State Board for three months during his vacation, and that his labors had been abundantly blessed. He was received everywhere with open hearts. The church letters were loud in their praise and gratitude for the good work accomplished by him, and showed that he had done more to harmonize the conflicting elements in the association and bring the churches nearer together in all our work than ever before. It is true that much faithful work had been done and good seed sown before, but

it seems that the opportune time had come, and the Lord raised up the right man at the right time to enter in and gather the rich harvest. May I not say that the great motive power behind all this is an efficient State Board? If the Board had the sympathy and hearty co-operation of all the churches, what an engine for good it would be!

Bro. Dill's speech on ministerial education was timely, and left its impress for good. He said the way to learn how to preach, was to preach; preach wherever there was an opportunity. He said if he could not get to preach to the whites, he would preach to the blacks, and that when he finished his collegiate course the

negroes called him to preach. The ALABAMA BAPTIST came in for its share, but Bro. Dunaway had monopolized that department during his travels, so that we could do little more than reaffirm our endorsement and commendation to the brethren.

The temperance question was among the prime subjects presented. We are fully committed to local option, and believe that this is the best way to bring about the prohibition of the liquor traffic. The missionary sermon was preached on Sabbath by Rev. J. S. Dill, to an immense congregation. O, how our hearts burned within us as he spoke of the perishing millions of earth, and urged God's people to "go forward."

The hospitality of the church and community was munificent. The bishop of that diocese, Eld. M. M. Wood, and his indomitable lieutenants, succeeded admirably in entertaining the large throngs in daily attendance upon the sessions of the association.

The next session will be held with the Bethlehem church, near the G. P. R. R., in north Pickens, commencing Saturday before the fourth Sabbath in September, 1888.

W. G. ROBERTSON.

Letter from Chattanooga.

The Baptists of Chattanooga are very hopeful over the prospects before them. The churches are growing rapidly enough to promise great things for the Master ere long. The

first, under the care of the late Rev. J. H. Hildreth, is doing finely. The pastor has his hands full of work, but he is equal to any emergency, and seems happy at the thought of being able to move his flock of 350 into a fine stone church in the course of a year or two. The work has begun. The building is to be of brown stone, and will be decidedly the finest and handsomest in the city when completed. I believe it is intended to put \$60,000 into it. The Central people are about the hardest working set of Baptists we have seen for some time. The little church that was "hatched out in a cellar" last January is beginning to be felt and recognized. Then we numbered forty-three, now, just ten months later, we number 182. The growth of this church is something wonderful. Since September 1st, at which time the writer took charge of the church, there have been 53 additions. The outlook is indeed encouraging, for which we are profoundly grateful to God. We established a mission only yesterday at Boyce Station, three or four miles from the city. If the place grows as it has for the last few months there will be no difficulty in establishing a church there in a few years.

The Second church, Rev. L. N. Brock, pastor, has some peculiar disadvantages to labor under; the same, however, that every church has whose membership is largely made up of employees in foundries, machine shops, etc. There have been some sixty additions during the last year, still the membership is little larger than at the beginning of the year. The State Board is doing a good deal to assist them in supporting their self-sustaining and worthy pastor.

The Baptist Reflector has changed hands, so far as the management and editorial department is concerned. Dr. Robertson, who has been with it since its start, and who has through it done so much for the Baptists of the State, retires, and Mr. A. McHan takes charge. The paper is still owned and controlled by the Baptist Publishing Company.

It is a pity that Dr. Davidson has left Alabama. He was a splendid addition to the ranks of a noble body of men. But you have gained a grand young man in J. J. Taylor. He is going to be felt, and in case the Mobile people discover that his wife is the better pastor of the two it will not be because he does not do his whole duty, and do it well.

The old Howard boys are watching with a good deal of interest every step taken by the Board of Trustees, and praying that God may lead them into

the selection of a man worthy of the name of president of such an honored institution. Not one of us feels any uneasiness as long as Prof. Dill remains as acting president. We know, however, that that arrangement is only temporary. A. W. MCGAHAY, Chattanooga, Tenn.

Spiritual and Systematic Giving.

1. We have one missionary society—the church.
2. Every Lord's Day, in the Lord's house, we offer to the Lord prayers and praise and money; this is our worship.
3. Boys and girls, men and women, old and young, rich and poor, are all taught to give, and to give to the same object, according to ability.
4. We preach and pray and sing about giving, just as we do about any other grace and duty.
5. We never appeal to motives lower than love and gratitude.

HOW WE SUCCEED.

1. Our church is small, only 175 members, are poor, except about half a dozen. Our Sabbath morning collections amount to about \$40 per month; or \$480 per annum—about \$2.75 per member. This is what we give; pastor's salary is paid. If paying and giving are reckoned together then our church averages about \$14 per member.
2. Our Sabbath morning collections have increased 400 per cent in the last four years, an increase, yet and we expect the increase to continue.

OUR PLAN.

is, to get a contribution from every person in Sabbath-school and in church every Sabbath. We have not done this yet; of course we have not, but we approach it nearer and nearer every year. When every one gets to giving regularly every Sabbath, and then when every one gets to giving every cent he is able to give, then, and not till then, shall we need a better plan. But just about that time or before the millennium will come. Faith in the spiritual plan and persistence to teach it, and energy to work it, will accomplish wonders. Z. D. ROBY.

Opelika, Ala.

Eld. John F. Bledsoe.

Preamble and resolutions adopted by Mt. Pleasant church on the death of Eld. John F. Bledsoe. Whereas, It has pleased Almighty God to remove Eld. John F. Bledsoe forever from the walks of men, and from our church, we feel that it does not become us to question the wisdom and justice of the providence of our Heavenly Father; therefore, we desire to bow in humble and obedient submission to His Almighty will, praying that, since he has removed our beloved brother and venerable adviser, He will guide us all the more by his spirit into the way of ever-increasing spiritual activity and usefulness.

Eld. Jno. F. Bledsoe was our pastor, under a single call, from the year 1865 to the year 1886—twenty years of unbroken work. His connection with our church, as our pastor, was severed at his own earnest request. His entire pastorate with us was one of great peace. He was a learned man and an able minister of the gospel of our Lord Jesus Christ. No church ever loved a pastor more than Mt. Pleasant church loved her devoted and faithful member and pastor, Eld. John F. Bledsoe. Perhaps no community ever entertained more general respect for a citizen and Christian minister than was entertained for Eld. Bledsoe by the Mt. Pleasant community. It is therefore

Resolved, 1st. That in the death of Eld. Jno. F. Bledsoe our society has lost an amiable gentleman and scholarly citizen, our church a pious and influential member, and an able and faithful minister of the gospel, and his family an affectionate husband and wise father.

Resolved, 2nd. That we offer to the bereaved family our tenderest sympathy, and that these resolutions be made a part of the permanent record of Mt. Pleasant church.

Resolved, 3rd. That a copy of these resolutions be presented to the family of the deceased, and that the New Era, LaFayette Sun and ALABAMA BAPTIST be provided with a copy, each, for publication.

By order of Mt. Pleasant church, Nov. 5th, 1887.

JNO. P. SHAFER, Pastor.

ROBT. H. BLEDSOE, Sec'y.

Faith has two hands; with one it pulls off its own righteousness as David did Saul's armor, with the other it puts on the righteousness of faith over the soul's shame, as that in which alone it dares see God or be seen of him.

Alabama Baptist.

MONTGOMERY, ALA., NOV. 24, 1887.

JOS. SHACKLEFORD, D.D., Editors.
Rev. C. W. HARRIS, Manager.

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Montgomery, Ala.

Office: Over Cotton Exchange, Corner Bibb and Commerce Streets.

WANTED.—A consecrated single

man as organist and singer to aid an evangelist in revival work. Address this paper.

REV. PRESTON BROWN is our authorized agent for the ALABAMA BAPTIST in the Tennessee River Association. He will receive subscriptions for the paper and receipt for the same.

SOME brethren seem to make a mistake about the price of subscription to the ALABAMA BAPTIST. The price is strictly two dollars. All reliable Baptist preachers and active laymen and sisters are invited to act as agents. For their services we give them twenty-five per cent of all new subscriptions, and twelve and a half per cent of all renewals, that is 50 cents out of every yearly new subscription and 25 cents out of every yearly renewal. Now if these agents desire to give their commissions to parties in order to induce them to take the paper that is all good and well, but they must specifically state that they give them this benefit, and the paper has one price.

LAWYERS.

EVERYBODY READ THIS.

In a few weeks we will begin to publish a series of letters from Rev. W. A. White, concerning his travels in Egypt and the Holy Land. Our desire is that a much larger number of people read these letters than are now taking the paper, hence we are induced to make this proposition, to hold good through November and December. This is, that any one of our readers may take new subscribers at \$1.50 a year. This proposition should bring in 1,000 new names in a few weeks, who will be the first to lead off. Every subscriber can be a special agent, and give his neighbor the benefit of his or her commission.

HISTORY OF THE EAST LIBERTY ASSOCIATION.

This is by far one of the most useful additions to Baptist literature that has been given to Alabamians. Bro. W. C. Bledsoe has gone fully into the history of this grand old association. Beginning with the admission of the State into the Union, he gives a brief yet satisfactory sketch of the lives of those noble men who first planted the gospel stakes in east Alabama. The younger Baptists, by reading this book, can gain a good idea of the struggles through which our fathers passed to reach the present high state of prosperity and harmony. There are several sermons and addresses published in full. Send \$1.10 to W. C. Bledsoe, LaFayette, and get this valuable book. It ought to be in every home.

DECATUR BAPTIST CHURCH.

Rev. Wm. J. Browning, pastor of Decatur church, has resigned, and the church is now on the look out for another pastor.

Bro. Browning's health has been such that his physician has recommended that he quit preaching for a while. He has a throat or lung trouble, which we hope will not be serious. Decatur is a fine field for an active, energetic pastor. There are quite a number of Baptists that have moved into the place within the last six months who have not, for one cause or another, identified themselves with the church. These need hunting up, and should be cared for. We trust that the meeting which Bro. Chambliss is now holding with the church will be productive of great good. We suppose that there are at least fifty Baptists in Decatur who have come there to live, and whose letters are in their pockets, or their membership elsewhere.

THE National W. C. T. U. have held a very successful meeting in Nashville, Tenn.

THE number of boys from Baptist families in the State University is said to be forty-two.

ACTIVE steps are being taken to abolish the deadly car stove, and to effect other methods of heating the passenger coaches.

A BODY of unmasked citizens have ordered the Mormon elders to leave Jefferson county in stater, on pain of being summarily dealt with.

HERR MOST, the bitter anarchist, whose speeches have before gotten him into trouble, was arrested a few days since for inflammatory remarks.

MR. AND MRS. ELIJAH HAYES, of Warsaw, Ind., have given to the Methodist Board of Missions \$130,000 and out of the income reserve only a small annuity for themselves. They give while they are living.

REV. J. A. CHAMBLISS, D. D., of Union Springs, has been holding a series of meetings at Decatur during the last week. The congregations have

been considering the fact that Sell's circus, and other matters, have claimed the attention of this busy town.

THE Birmingham correspondent of the Tuscaloosa Gazette makes a good point for temperance when he said there was very little whisky drinking indulged in by the business men of that city; adding, that busy men have no time to drink, and drinking men must soon drop out of line in a wide awake town like that.

THE re-union of the Third Alabama Cavalry, at Camden on the tenth, brought together about one hundred and ten of the veterans. There were many tearful eyes as old women, widows and bereaved mothers, looked upon the remnant of a once large and chivalrous band, men who were tried and not found wanting. A splendid banquet was spread consisting of many good things, and it was said to the credit of our native county, no whisky or other intoxicants were given.

MR. T. A. HOK, of Foochow, China, is a striking illustration of consecration among the converts of a heathen land. He is a leading merchant in his city, yet he spends much of his time in visiting hospitals and prisons, and speaking at religious meetings. Some time since he went to Singapore on business, expecting to return in a few days. But the Spirit of God seized him, and leaving his business, he spent two months in evangelistic work.

AGOODDEED.

One of the boys at the Bryan, Texas, Agricultural and Mechanical College has been paying his own way by working on the farm. A few days ago he found that he must abandon his studies for a time or run in debt. Some of the boys learned of the situation, put their heads and pocketbooks together, raised \$100 and loaned it to him for six years without interest. They also voted that the money, when paid, should be left with the treasurer of the college as a permanent loaning fund for use in similar cases.

THE Independent Presbyterian Church of Savannah, Ga., has given Rev. Bacon the bounce. He was called from Connecticut a year ago on trial. He was very eloquent and scholarly, but some of his utterances reflected on Southern ideas and hence his unfitness for the field. We are ever glad to welcome God's workmen into our midst, no matter from what quarter they come, but it seems that common sense would teach a Northern preacher that it is unwise to say too much about our social and political practices, especially if it touches close on social equality. We do not believe in mixed schools, that is, for white and negro children, nor do we believe in any kind of an association in an equality with them. Our northern friends may differ with us, if so, that is their privilege, but for their good we would advise them to keep their sentiments to themselves while in our midst.

HENRY GRADY'S PROHIBITION SPEECH.

Business called us to Clanton last week, being compelled to spend the day, most of our time was passed in the office of the Chilton News, where the genial editors, who are not only first class editors but genuine prohibitionists. They gave us the paper which contained the speech of Mr. Grady, delivered recently in the city of Atlanta. Carefully we read the four column article, and tears and smiles chased each other over our face as his wonderful eloquence told of the facts proving that prohibition, though only half tried, had been a wonderful success. Prominent real estate men who have hundreds of houses in their hands for rent state that before they had prohibition nineteen evictions of tenants for non-payment of rents were made to where they now make one.

This speech deserves a wide reading, and temperance workers would do well to order copies of the Atlanta Constitution containing a full report of the same.

A NUMBER of English Baptist clergymen are reported by cable to be following Mr. C. H. Spurgeon's example, and withdrawing from the Baptist Union. The names reported are those of his personal friends, or ministers who were "students of his college; but other ministers are said to sympathize with him and to be desirous of placing themselves on record as adherents of the Orthodox theology. Among the names reported by cable are the Rev. Charles Spurgeon, of Crofton, a son of the great preacher; the Rev. Archibald Brown, of the East London Tabernacle; the Rev. Mr. Davies, of Brighton; and the Rev. Mr. Burton, of Dalston.

DYNAMITE AGAINST PROHIBITION.

A telegram from Orangeville, Ontario, reports the blowing up of the house of Inspector Anderson, by dynamite. The reason for this outrage according to a note tacked on his fence, was because of his part in enforcing the prohibition law now in operation in that city. This is the sixth explosion that has occurred in Ontario since the law was passed, and each explosion happens just after the liquor men have been fined for violation of the law. Year by year the chain is being forged to strangle out of existence this pernicious traffic, and the strongest links are being made by the friends of rum.

Sensible men will be hard to convince of the safety or right to continue a business whose only arguments are dynamite bombs and shot guns. Reading accounts of meetings of socialists and anarchists since the noted five were buried, we see in almost every place the saloon was where their secret meetings were held. The influences surrounding the saloon tend to breed lawlessness, it matters not whether the saloon be in Chicago, Birmingham, or Dadeville, the tendency is the same.

Dear reader, you may be lukewarm on this question of prohibition, but were you to study well the present status of affairs in this country and the future outlook, it seems to us that the interest you feel in your native land and your home, would force you at once to be a prohibitionist. Break up the saloons and you in a large measure destroy the meeting places of these preachers of anarchy.

A REMARKABLE PROHIBITION MEETING.

Says the Christian Index, Atlanta: "The prohibition meeting in this city last week was, probably, the most remarkable demonstration of the kind ever witnessed in the South. The attendance was almost unprecedented. The meeting was held in a cotton warehouse, which has a seating capacity of seven thousand. When every seat had been taken, a vast procession marched in and occupied the aisles. The multitude outside was as great as the gathering within. This immense throng was composed of men and women, who are as fixed as fate in their determination, never to let the bar room curse get back into the capital city of Georgia. The enthusiasm was unbounded. The exercises began with the singing of the doxology, 'Praise God from whom all blessings flow.' The volume of music surpassed anything we ever heard. We imagined ourselves surrounded by the trumpets and voices of heaven. Then followed an earnest, pathetic and appropriate prayer by Dr. McDonald, of the Second Baptist church. Never did that good man seem to get so near to God, and never were a worshipping people more conscious of God's presence and sympathy.

The first speaker was Senator A. H. Colquitt. Around him, more than any other man in political life, is crystallizing the best moral and religious sentiment of our country. When he arose ten thousand virtue loving souls instinctively said 'God bless you.' As he took his seat, one of his old friends said, 'That was his master piece. His reputation as an orator will rest on that speech.' It was one of those speeches that lift men out of their animalism and make them feel that they are akin to God.

The second speaker was Mr. Henry W. Grady. He was in his happiest mood. His speech was statistical and argumentative, and yet, the eloquence of it, at times, was almost staggering. When he described the transformation which prohibition had wrought in the homes of our laboring people, there was a pathos in his voice, and a tenderness in his words that would have subdued the heart of a criminal. Mr. Grady's New York speech was great, but the one he made last Thursday night in defence of prohibition was greater, and will outlive it.

At the conclusion of Mr. Grady's address, Mr. Grandison, a colored orator, was called out. He is an adulterated Negro, but he is an honor to his race. He is every inch a man and an orator. His denunciation of the meanness and cruelty of the liquor party, in taking advantage of the ignorance and poverty of his race, was a specimen of invective that would have been worthy of the genius of Wendell Phillips.

Two weeks since we had the pleasure of visiting Howard College, the new home at East Lake. The pleasant Dr. E. B. Teague, one of our entertaining brethren we met in with He gave us a hopeful account of the most work at Ruhamah church, where he gives his entire time. Best of his long work will begin on there he house of worship, which is very credit to the town. The other new house has been over hauled, to be a second story put to it, in which church Leila Griggs is teaching a n and had girls and small boys.

Reaching the college we were met by several young men whom we previously known. It being met day, the students were off to have some were hard at work in the Saturday preparing lessons for Monday, but a sermon in shape for rooms Dinner hour had passed, but we get into the hall and ate a cold Sunday. Judging from the remnants of the meal, the boys had had a feast. They have plenty to eat, and they are the three meals at the college.

that the food was as well as the board. The boarding department is directly under the supervision of Rev. W. W. Harris and his most estimable wife. They appear to take as much interest in the management of affairs as if they were sure enough hotel keepers, and were to pocket all the proceeds. The refining influence of this Godly couple will be a great blessing to the boys. When a student is sick, sister Harris is as careful of his needs as if she were his mother. The better thinking students of course duly appreciate her kindness, yet there are some thoughtless boys who either have not had proper training at home, or have forgotten what they were taught, who are not careful as to their language nor to their general deportment. These are the ones that make her often feel as if she were sacrificing too much for the good of the college. Parents who have sons at the Howard can do good services by now and then requesting their boys to be gentlemen, especially to help lighten the burdens of this good sister.

But what of the boys, and where do they study, sleep, and recite? There are about 130 boys in attendance. For the most part they are bright and manly fellows, boys with a purpose in view. Many of them have come to the college under difficulties, but they are determined to take advantage of every opportunity and fit themselves for life's stern battle, and according to Prof. Dill's statement they are doing goodly work.

The college is a large two story frame house, containing enough rooms for 65 or 70 boarders. These rooms are comfortable, being heated by stoves. The window sash are hung on cords and thus the most perfect ventilation can at all times be had. About one hundred yards from the boarding department is the building containing the recitation rooms—five in number. Of course when our \$50,000 buildings are erected we will have more recitation rooms, larger rooms, and more boys also. One of the most serious privations the boys now suffer is the lack of their magnificent society hall, where pictures, carpets, chandeliers and libraries gave inspiration to the young orators, but bravely the young men are moving forward, occupying two recitation rooms, taking active part in their work, all looking forward to the day when in one of the beautiful structures that shall crown the hill their societies can take up their permanent homes. Being a Philomathean we attended the weekly meeting of this society, and richly enjoyed the exercises. That evening's events stirred the coals of memory and formed faces and voices of other days crowded upon our mind—Colly, Pond, Renfro, Young, Cook, Plumb, Hale, Tyson, Moore, and many others seemed to be debating the question of long ago.

Really, the most pleasant incident of this visit was meeting with the young preachers. They called a special service to give us an opportunity of becoming better acquainted with the men who are preparing for work in the Master's service. We would speak now of these men, but they hereafter to give a brief sketch of the lives of each one. Brethren need have no fear about putting their money in the brains of the boys now at Howard College. They recognize their responsibility, and are striving to be equal to the demands. In a friendly way we talked to these brethren of the great need Alabama has for consecrated, educated and earnest preachers. At Bro. Dunaway's suggestion we said something about the Alabama Baptist, the interest its editors had in the development of the spiritual forces of the State, and its interest in ministerial education. After we were through several of the boys made speeches pledging themselves to work for the paper. On motion, it was resolved that during next summer, 1,000 new subscribers to the paper. They mean every word they say, and more, too. Most of the young ministers and several secular students are

regular subscribers to the paper. The parents of girls and boys at school should be sure they get the BAPTIST every week.

A brief visit was made to Prof. and Mrs. Dill. They are boarding near the college. Their health is quite good. Prof. Dill is overworked. He is bearing a teacher's full burden, in addition to the duties as president. The boys all love him, as a true Christian and a competent instructor.

We were sorry to find Bro. Culpepper sick in bed. He has had a seige of fever; come to the college sick; is nearly well. Bro. B. F. Brown, of York Station, has bought a lot and built a home near the school. He has three more years to attend college and believes it cheaper thus to do than to board. Prof. Smith is having a house erected. The new professors, Breth. Macon and Waldrop are a helpful addition to the faculty. Drs. Teague, Renfro and Graves, and Prof. Giles, have lectured the theological class. This class has ordered a map of our Mission fields, and will give diligent study to that subject. This imperfectly and hastily written note would have appeared a week ago but for a delayed train.

THE ELECTION.

Elections were held on the 8th inst. in the States of New York, New Jersey, Massachusetts, Maryland, Rhode Island, Pennsylvania, Virginia, Iowa, Ohio, Mississippi, Nebraska, Oregon, cities of Chicago and Detroit, with the following results:

New York, Democratic by from ten to twelve thousand.

New Jersey elects a Republican legislature.

Massachusetts, Republican by an increased majority.

Pennsylvania, Republican by a decreased majority.

Maryland, Democratic by a reduced majority.

Rhode Island—in this State there was an election for Congressmen; a Republican was elected.

Virginia, a Democratic legislature elected by an increased majority.

Iowa, Republican by a reduced majority.

Ohio, Republican by an increased majority; Foraker elected governor by 25,000 plurality.

Mississippi, Democratic as usual.

Oregon voted on prohibition amendment to constitution; amendment lost.

The city of Detroit went Democratic in a municipal election.

Chicago elected Joseph E. Gary Judge of Superior Court; Fusion ticket, over Capt. Black, Socialist.

THE CONDEMNED ANARCHISTS AND THEIR FATE.

Seven men were found guilty by a jury in Cook county criminal court last August. Their names were Augustus Spies, Albert B. Parsons, Samuel Fielding, Michael Schwab, Adolph Fischer, George Engel, and Louis Lingg. They were concerned in what has been known as the Haymarket Riot, in Chicago, in which a bomb was thrown among the police who were dispersing the meeting; and several of the policemen were killed or badly wounded, and several citizens were killed by the policemen. These were considered as the leaders and promoters of the riot; and the cause of the killing by their public utterances, both in their papers and on the rostrum. The proof was clear that they all had a hand in it. They appealed to the supreme court of the State, which affirmed the judgment of the criminal court. They then, by counsel, made an effort to get a hearing before the Supreme Court of the United States. This hearing was denied for want of jurisdiction. Their friends then appealed to Governor Richard J. Oglesby, governor of the State, for a commutation of the sentence of death to imprisonment for life. Four of the men, Parsons, Fischer, Engel and Lingg demanded "unconditional release." "Liberty or death." Spies asked that he be the only one put to death, and that the other be not hung. The governor, after due deliberation, commuted the sentence of Fielding and Schwab to the penitentiary for life. On Thursday, the 8th inst., about 9 o'clock, a fulminating cap in his mouth and lighting it with a candle. The other four men, Parsons, Fischer, Engel and Spies were executed on the 11th inst.

Thus has closed an affair that has produced much excitement, both in Chicago and all over the United States. We are glad that the majesty of the law has been maintained. These men would have destroyed society, and there would have been no safety to life or property had they been permitted to go forth unpunished. We are glad that Gov. Oglesby has been enabled to withstand the influences that were brought to bear on him to favor them and commute their sentence. There are a few more of the same sort that are at large. It would be a great blessing to the country if they were caged or driven out of the country.

"Recitations for Christmas" is a charming selection of prose and poetry, gotten up by Charles A. Bates, Indianapolis, Ind. Price 25 cents.

SELMA DASHES.

Running down to Selma last Friday we dropped into J. T. Knowlen's sash, door and blind factory, and met the proprietor, Mr. Knowlen. He is a man who surely deserves liberal patronage from Alabamians. Realizing the necessity of such a factory he began work several years ago with a small capital, and has yearly added new machinery, until he has a first class institution, furnishing all kinds of building material. Night coming on we wended our way to the old St. James, shook hands with Henry Ormond, who has efficiently filled the place of day clerk for years in this hotel, partook of a good supper and then visited the halls of the Y. M. C. A. The well lighted halls, reading and reception rooms gave a warm welcome to all. For the past five nights Rev. Jno. W. Stewart, of Orville, had preached to the young men. This was to be his last service. He talked of the "good name." Many pleasant words were heard concerning his work. At the close of this last service three young men arose for prayer. Selma has a splendid set of young men, and we are sure that the Y. M. C. A. has had much to do in leading them to so high a plane of moral and business excellence.

Saturday was spent in visiting various business houses, several of which will, ere long, be represented in our columns. Holt, Starr & Co., are successors to the old and well remembered firm of R. C. Keeble & Co., and the new firm appreciate the ALABAMA BAPTIST as an advertising medium, and hence speak to the public through it.

Our brother, H. C. Keeble & Co., has partially recovered from the fire and is selling many goods, and before long will speak for himself. Brethren Eskew and W. L. Ward are with him, and we enjoyed our visit to them.

S. F. Holbs is the principal jeweler of Central Alabama, he has been acquainted with the paper for several years, and hence, seeks our columns through which to tell you what he has, but to properly understand the beauty and quality and price of his jewels, you should visit the store or write him; he is thoroughly reliable.

Of course we visited L. & E. Lamar, and wondered how they disposed of so many groceries, but their prices and popular manners bring them plenty of custom.

Didn't see Bro. Frost, but heard that he still holds the attention of a good congregation. His family are happy in their new pastor's home.

Selma is still growing. Her new dummy line is in operation, and by its aid she is making a name for herself among the people.

A SAD SIGHT.

Standing in the waiting room at Calera a few Sabbath evenings, since a spectacle calculated to bring forth the deepest pity and indignation. There were three boys, ranging in age from 12 to 15 years, who were nearly drunk. One of them flourished a bottle of whisky from his pocket, and then the three went aside and emptied its contents. Inquiry discovered to us their names. One was the son of a widow, poor woman, how sad is your life, if such things you know. This boy may be mother's pride and only dependence for future years, but it takes no prophetic ken to see the drinking boy a drunken vagabond of a man, a blot upon society, and a curse to the mother that bore him.

But, since Calera is a prohibition town, how did these boys get the whisky? who sold it to them? They evidently bought it in that town, and bought it on Sunday, for leaving the depot we watched them go toward a store some distance away, and after some ten minutes they returned, and one of the three said to a comrade, "I paid for it." If we were a citizen of that town, or the parent of either of those boys the man or men who are slyly violating the law, and seeking to ruin the boys, should be brought to justice and made to feel the penalty of violated law. Let the friends of temperance be awake, more places than Calera need watching.

GOING FOR NORTH ALABAMA.

It gives us pleasure to state that Rev. J. Gunn, of Morgan county, has been appointed general evangelist for north Alabama by the State Mission Board. His field will extend from Jefferson county to the State line on the north.

We are confident no better appointment could have been made. Bro. Gunn is a good preacher, and gives satisfaction wherever he goes, as a preacher of the gospel; churches that may wish his services can address him at Trinity Station, Morgan county, Alabama.

The eternal world is not merely a world beyond time and the grave. It embraces time; it is ready to realize itself under all the forms of temporal things. Its light and power are latent everywhere, waiting for human souls to welcome it, ready to break through the transparent veil of earthly things, and to suffuse with its ineffable radiance the common life of man.—John Caird.

FIELD NOTES.

Howard College has 135 students. Furman University, S. C., has 105 students.

There are about 215,000 Baptists in Kentucky.

The Baptist college at Arkadelphia, Ark., has 202 students enrolled.

Have you sent anything to the Board for ministerial education?

Alabama has 14 students in the Theological Seminary at Louisville.

Bro. C. S. Harris has severed his connection with the Biblical Recorder as editor.

Rev. W. A. Montgomery, D. D., of Thomaston, Ga., accepts a call to Greenville, Ga.

Good clerks, bookkeepers and teachers can be had by applying to Intelligence Agency.

There are at least 30 houses in course of erection in Decatur, and contracts out for more.

The Baptist colleges at Waco and Belton, Texas, are crowded more than ever with students.

The First church of Atlanta, Ga., has presented its pastor with a paid up life policy for \$10,000.

Have just heard that Rev. J. P. Shaffer, of Roanoke, has been elected financial agent for Howard College.

A good school house, and a well established paper can be bought cheap. Apply to Alabama Intelligence Agency.

Bro. Elliott writes like a man; what he says he believes to be a fact; the ministerial students watch each other, and are mutually helpful.

Evangelist J. J. Porter has recently been holding a meeting at Clarksville, Tenn. There was great interest, and many conversions are reported.

The good sisters of Flomaton are trying to raise money for an organ. They are poor, and need help; won't some liberal souls forward a few dollars to help them?

Messrs. Holt, Starr & Co., of Selma, have a brand of flour called Omega. They guarantee this to be the finest flour made. If you have never tried it get a barrel.

Philip Armour, of Chicago, the great pork man, has given \$400,000 for the establishment of a children's mission in Chicago. It has 1,000 children on its roll.

We will send the Sunday-School Baptist, free, for one Sunday, to any superintendent who will give his address. Send to National Baptist Publishing Co., 1111 Olive St., St. Louis, Mo.

Funny things sometimes occur in connection with the Rev. J. O. Pinckard, of Clayhatchie, we sometimes called "Rev", but he is only a plain brother, who believes in doing all he can for Christ.

The English Baptist Mission in Shantung Province, China, district of Tsin Chan Fu, has 55 self-supporting churches, ministered to by native pastors and teachers. This shows whether mission work pays.

The Twelfth Street church, of Aniston, have completed their parsonage, and their pastor, Rev. G. A. Nunnally, and family, have moved in. It is a splendid residence of ten rooms besides bath and dressing rooms, and with the lot on which it is built cost nearly \$4,000. On last Thursday night the church and friends gave the pastor a "house warming," and between two and three hundred called to pay their respects to the new pastor, and were delightfully entertained with music, short addresses and recitations. This new enterprise meets with the sympathy of the entire city, and is, looking hopefully, forward to the house of worship which they intend to begin building at an early day.

The Central Publishing Company, of Macon, Ga., have presented us with a most charming book, "Mary, the Queen of the house of David, and mother of Jesus." The author of this book is Rev. A. Stewart Walsh, D. D., who is in a most readable manner developed the history of Mary in the frame work of a story, abounding in all that is noble, beautiful and true. It is made the central figure, around whom all the persons of the story enact their parts. The writer shows the mother of Jesus to us as a bride, a wife, a mother, a friend—a woman without a blemish, the ideal of true womanliness. This work will be read with a great deal of interest by every member of a family, especially if the family be able to appreciate first class reading.

With the issue of the Religious Herald of the 10th inst. Dr. Dickinson, its editor, entered upon his 24th year of editorial work upon this paper. For fifteen years he was associated with Dr. Jeter. Dr. Dickinson and his co-laborers have made the Herald one of the best papers in the South. In fact, it will compare favorably with any of our denominational papers. It is always full of news and good, wholesome reading matter. We have been a close reader of the Herald for years, and we esteem it very highly. We have not endorsed its course in every thing, but, in the main, we have liked it, and we think it has done the Baptist cause in the South much good. We hope and pray that Dr. Dickinson may live to conduct the Herald a score of years longer.



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SUPPLEMENT

Alabama Baptist

MONTGOMERY, ALA., DEC. 1, 1887.

DIRECTORY.

The State Mission Board, located at Selma, Ala., President, J. M. Frost, Selma; Corresponding Secretary and Treasurer, W. B. Crumpton, Marion, Ala. Home Mission Board, Atlanta, Ga., I. T. Tichenor, Cor. Secretary. Foreign Mission Board, Richmond Va., H. A. Tupper, Corresponding Secretary. Ministerial Education Board, located at Montgomery Alabama, M. B. Wharton, President; George W. Ellis, Secretary and Treasurer. Bible and Baptist Book Depository, Marion Ala. Address W. B. Crumpton.

Minutes Wanted.

Won't every Clerk or Moderator, so soon as he reads this, send me a minute of his Association? Please do this, brethren, at once. A file of minutes is very important in the office.

Bro. Hood of the Cary is very kind in his allusions to the Secretary and his work; but no body must infer that the Secretary stops in his office *ten months* in the year. Bro. Hood did not mean to convey that idea.

Three months would cover the whole time Bro. Crumpton spent in his office last year.

Our Paper.

This is the State Mission Quarterly. We are the editor and sole proprietor. The cheapest paper in the State. We send it to you free and pay the postage besides. Won't you dear reader, take an interest in its contents?

The Secretary's "Weary Wanderings" may not look inviting at first glance, but plod through it and you may find some food for reflection.

Then the columns of short extracts from correspondents, with such comments as were deemed appropriate, may please you. Then the columns of books advertised. Finally the reports of receipts for September and October, and then the advertisements.

Read them all, and promise not to intrude another paper on you for another quarter.

Weary Wanderings.

After two months of almost constant going, attending Associations, I am back at home. I have attended *twenty-one* Associations, having traveled not less than *six thousand miles*. The Lord has certainly been good to me. Traveling at all hours of the day and night, in all parts of the State, I have not met with a single accident or serious delay. I missed the connection only once.

"EUTAW! TWENTY MINUTES FOR BREAKFAST!"

How provoking! Went sound

asleep, passed Ackron, where I was to change cars for home, and here I had to stay till next day. Had only two days to stay at home, and one of these lost from a sleepy head.

KINDNESS EVERYWHERE.

Surely the Lord's people are very kind to the Master's servants. He gets the best room and the best bed, and if there is but one chicken on the place, he will get that.

I have talked to probably *twenty thousand people* and have not had an unkind word from any one.

THE SPIRIT OF MISSIONS

must be on the increase. This is evidenced by the attention of the people and the liberal collections. Then the preachers are subscribing for the Foreign Mission Journal and asking for Mission envelopes to be sent them, and pledging their churches for future work.

Pastors have told with tearful eyes about their struggles, and close with a "thank God, a better day is dawning." Beyond all question, the Spirit of Missions is the Spirit of Christ. Where the Mission spirit is not found, there is coldness and strife and confusion.

Where there is no Mission Spirit the pastor is not paid, the church is never finished, generally the doors stand open, and sometimes the roof falls in before the dead members will attempt to repair it. It is especially gratifying to note the increasing interest of the people in Foreign Missions. "Send me some tracts and papers about missions—Foreign Missions. I want my churches informed on the subject." How many have said that to me, and how few tracts we have to meet the wants of the people. They want incidents from the field. These are the arguments they need, and they will read them.

"ASSOCIATIONAL GATHERINGS,

and what I know about them," will be the title of one of my "works" when I get to be an author. I do know somethings which would greatly improve these gatherings if I could only get the brothers to see as I do. The time and place of the next meeting is a theme which generally brings out the orators. I never saw the day when I couldn't grow eloquent when that subject came up, but I dare not venture now on the first division of the subject. I have "some views" on that, however, and if any body insists on it they shall have a "few feeble thoughts" on it. But the place: It ought not to be, just any place. It should be a place where a good delegation can be gathered. An Association is a poor affair with a weak delegation. I have seen an enthusiastic meeting one year, followed the next year by a miserable, lifeless

body, with hardly enough dele-

I gates to form the committees. A gate worth something, for sensible year wasted. Yes, several years; for it will take two or three years to recover from one failure.

Much depends on the pastor and church where the meeting is to be held. But I cannot say all I have in mind now. The Moderator, if he is alive to the interests of the body, ought to write to the churches before hand, urging them to send full delegations, and to the chairman of committees, calling attention to the work expected of them.

THE DELEGATION

Should be chosen from the membership, who will promise to attend and stay till the business is finished. It is a shame to go to a religious body, and see how the Moderator from the first day begins to put "whip and spur" to get through in about one day and a half. No question is thoroughly discussed, and by the time of adjournment one half of the delegation have gone home. We need to raise up a new race of delegates. If our old brethren won't reform, let's have a new set. When Associations did nothing, because they had nothing to do, it made but little difference if they held together only a few hours; but we have passed the do-nothing period now, and an Association which is fit to live, cannot afford to take less than two and a half or three days of solid work.

THE OFFICERS

I ought to be chosen for their fitness to fill their places. Some Associations change every year; others never change.

Which is the best plan? The last by all means, if they have efficient officers. If a man is not a success in a place he ought to have sense enough to quit. If he hasn't his brethren ought to come to his rescue and help him out—of the office, I mean.

If the finances are to be kept straight, which is seldom done, it is of great importance that a treasurer and finance committee who have proven their fitness, be continued year after year.

HAVE DINNER ON THE GROUNDS

by all means, whether in country, village or city. Of course they will do that in the country, but in the town they think it will do to take the delegates to the houses, and they seldom get the crowd back after dinner. The delegates return, but the local congregation and the visitors stay away. Both the church and Association lose by this.

THE TALKING AND THE SILENT

BROTHER are present at every Association. One works his tongue; the other, his mind. If we could make these two one, we would have a dele-

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I WILL SAY OF Queries,

they belonged to the days when Associations met to do nothing. Now, when the printed page is in everybody's hand, when our Associations meet for earnest work, it is very seldom we hear of queries being sent up. Thus the Associations are saved from wrangling and the churches are taught to settle their troubles at home.

THE SIZE OF ASSOCIATIONS,

They ought not to be as big as a State, nor should they be as small as a township. Their tendency now is to multiply these bodies. We have Sixty-six, which I know in Alabama, and still the number grows. Occasionally one is too large, but often they are too small. The body must be large enough to awaken some enthusiasm in its own midst.

GROUPING ASSOCIATIONS.

This question was somewhat agitated this fall—we must have it up at our convention in July. We must try to get them to fix their time with reference to each other. Let us bring out all the reasons for and against this. We will get it arranged in five years. We need not expect to accomplish it in less time.

But time would fail me to discuss the Introductory and Missionary Sermons, the Letters, the Order of Business, the "visiting brother," the "funny brother," the "brother in search of a wife," and the sister—well,—and the water question, and the children, and dogs, and hogs, and horses. Some very wise suggestions could be made about these, but this is enough.

To will what God wills is the only science that gives us rest.—Longfellow.

Humility kneels in the dust but gazes on the skies.

Receipts of the State Mission Board for September, 1887.

State Missions.	
Montevallo church	\$ 1 50
S. S. Columbia church	2 10
Allenton church	5 00
Troy First church	3 00
Troy Association	22 20
Brundage church	15 50
Troy Association	13 14
Little Sandy church	1 46
Sister at Six Mile	40
Blue Eye church	6 00
Fellowship church	2 10
Mt. Carmel church	1 15
LaFayette church	6 40
Ladies Miss. So. Pleasant Hill ch.	3 00
Centre Ridge church	1 45
Verbera church	3 14
Cullman Association	2 61
Midway church	3 15
Bethany church	1 65
Ladies Miss. So. Gadsden ch.	8 60
Pine Barren Association	109 95
Ebenezer church	3 00
Rahamah church	2 80
Coosa River Association	4 25
Unity Association	132 75
Brownville church	12 00
S. S. Lownville church	2 20
Miss. S. Brownville church	2 00
Hatcheechabee church	4 26
Ladies Miss. So. Talladega church	18 70
Willing Workers	1 75
East Liberty Association	403 60
Cherokee Association	48 25

Total	\$ 871 20
Home Missions.	
Montevallo church	\$ 1 50
S. S. Columbia church	67
Corinth church	1 00
Allenton church	1 25
Troy Association	7 15
Brundage church	4 38
Little Sandy church	2 20
Cold Water church	5 00
Blue Eye church	2 00
Centre Ridge church	90
Verbera church	1 05
Cullman Association	87
Midway church	1 05
Ladies Miss. So. Gadsden church	2 85
Pine Barren Association	59 20
Ebenezer church	2 90
Rahamah church	4 25
Coosa River Association	128 40
Unity Association	6 00
Hatcheechabee church	1 42
Ladies Miss. So. Talladega church	6 53
Willing Workers	64 95
East Liberty Association	14 85
Cherokee Association	14 85

Total	\$ 315 67
Foreign Missions.	
Montevallo church	1 50
S. S. Columbia church	67
Corinth church	1 00
Allenton church	1 25
Troy Association	7 15
Brundage church	4 38
Little Sandy church	2 20
Cold Water church	5 00
Blue Eye church	2 00
Centre Ridge church	90
Verbera church	1 05
Cullman Association	87
Midway church	1 05
Ladies Miss. So. Gadsden church	2 85
Pine Barren Association	59 20
Ebenezer church	2 90
Rahamah church	4 25
Coosa River Association	128 40
Unity Association	6 00
Hatcheechabee church	1 42
Ladies Miss. So. Talladega church	6 53
Willing Workers	64 95
East Liberty Association	14 85
Cherokee Association	14 85

Total	\$ 665 23
Bible and Colportage Work.	
Three Little Girls, Brundage	\$ 25
Nanafalia church	35
Centre Ridge church	30
S. M. Tucker	14
Ladies Miss. So. Gadsden ch.	30
Ebenezer church	15
Coosa River Association	2 00
Ladies Miss. So. Talladega ch.	67
East Liberty Association	5 00

Total	\$ 9 16
Bible Work American Baptist Publication Society.	
Ladies Miss. So. Gadsden ch.	\$ 30
Ebenezer church	15
Ladies Miss. So. Talladega ch.	67
Total	\$ 112

Ministerial Education.	
Corinth church	\$ 75
Allenton church	2 30
F. M. Woods	2 30
Centre Ridge church	30
Bethany church	1 60
Rahamah church	5 50
Unity Association	10 00
Brownville church	4 00
S. S. Brownville church	1 00
Miss. Soc., Brownville church	5 10

Total	\$ 33 25
Indigent Ministers.	
Ladies' Miss. Soc. Gadsden ch.	\$ 60
Ebenezer church	20
Ladies' Miss. Soc. Talladega ch.	1 20
East Liberty Association	45 00
Cherokee Association	10 00

Total	\$ 57 06
Education of Colored Preachers.	
Pine Barren Association	\$ 13 85
East Liberty Association	17 00

Total	\$ 30 85
Church Buildings in Alabama.	
Pine Barren Association	\$ 10 85
East Liberty Association	4 25

Total	\$ 22 25
Cuban Sunday Schools.	
East Liberty Association	\$ 16 09

Foreign Missions.	
Tennessee River Association	\$ 8 80
Days Bend S. S.	55
Uniontown Church	3 10
North Liberty Association	3 85
Centennial Association	20 00
F. M. Wood	2 25
W. R. Dodson	1 00
North River Association	30 57
Tennessee River Association	4 50
Providence Church	3 02
Cusseta Church	54
S. S. Cusseta Church	41
Bethlehem Association	29 50
Unity Association	26 45
Union Association	33 80
Jackson Church	92 80
Deatsville Church	1 50
North River Association	6 30
Cahaba Valley Association	2 00
Cahaba Association	5 45
T. R. Ward	28 78
Tuskegee Association	69 43
South Bethel Association	53 87
S. S. First Church, Troy	2 00
East Harmony Association	8 70
Arbacochee Association	9 72
S. S. Central Ridge Church	1 98
Harris Association	26 55
Warrior River Association	11 35

Total	\$ 491 12
Chinese Missions.	
Dewdrop Society Ft. Deposit Ch.	\$ 8 53
Arbacochee Association	3 70

Total	\$ 11 25
Indian Missions.	
East Harmony Association	\$ 3 00

Ministerial Education.	
Lad. Benev. So. Town Creek Ch.	\$ 7 56
Days' Bend S. S.	50
Mulberry Association	25
Cahaba Association	35 75
Tuskegee Association	5 00
for Bro. Ivie	16 75
S. S. Center Ridge Church	15
Harris Association	21 50

Total	\$ 87 40
Education Colored Preachers.	
Jackson Church	50
South Bethel Association	4 10

Total	\$ 4 60
Bible and Colportage Work.	
Days Bend S. S.	10

Total	\$ 74 41
Home Missions.	
Day's Bend S. S.	\$ 45
Uniontown Church	3 10
North Liberty Association	3 85
Centennial Association	23 55
F. M. Wood	1 75
W. R. Dodson	1 00
North River Association	9 02
Tennessee River Association	4 50
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Unity Association	20 25
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Union Association	90 50
Jackson Church	1 50
North River Association	2 00

Total	\$ 450 50
Church Buildings in Alabama.	
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BAPTIST BOOK DEPOSITORY,

MARION, ALA.,

Established by the State Mission Board, in obedience to the instructions of the Baptist State Convention of Alabama, at its session in July, 1887.

Below is a partial list of the books now in stock and for sale at the Depository:

Annotated Paragraph Bible	\$6 00
Along the Lines at the Front; A general survey of Baptist Home and Foreign Missions. By Wm. F. Bainbridge	\$1 50
Along the Pilgrimage. By Wayland Hoyt, D. D.	75
Angels, The. By Rev. T. T. Eaton	55
Atonement, Extent and Efficacy of the. By H. Malcolm, D. D.	80
Baptist Doctrines	2 00
Baptists. Distinctive Principles of. By J. M. Pendleton, D. D.	1 25
Baptists. The Story of in all Ages and countries. By Richard B. Cook, D. D.	1 75
Same in fine English cloth, gilt top	2 00
Baptists, The. Their Origin, Continuity, Principles, Spirit, Polity, Position and Influence. By T. G. Jones, D. D.	90
Baptism, Fungilly's Scripture guide to	40
Baptist Short Method. By Edward T. Hiscox, D. D.	65
Baptism, Manual of. By G. S. Bailey, D. D.	1 00
Baptism of the Ages and of the Nations. By W. Cathcart, D. D.	1 00
Baptist Principle in its Application to Baptism and the Lord's Supper. By Wm. C. Wilkinson, D. D.	1 25
Bible Dictionary. Smith's	1 50
Behind the Scenes. By Rev. F. M. Iams	75
Best of Books and its History	1 00
Burmah, Twenty-six Years in. Records of the Life and Work of Joseph G. Binney, D. D.	1 25
Bible not of Man; or, The Argument for the Divine Origin of the Sacred Scriptures, Drawn from the Scriptures Themselves. By Gardiner Spring, D. D.	75
Bible Pictures and What they Teach us. By Charles Foster. 312 illustrations	1 00
Broadus' Sermons and Addresses	2 00
Broadus' Preparation and Delivery of Sermons	1 75
Broadus' Commentary on Matthew	2 25
Blood of Jesus	30
Cruden Concordance	1 50
Church Manual. By J. M. Pendleton, D. D.	50
Christian Doctrines. A Compendium of Theology. By J. M. Pendleton, D. D.	1 50
Christians Daily Treasury. By Ebenezer Temple	1 00
Campbellism Exposed. By A. P. Williams, D. D.	1 00
Christians Pocket Book	40
Christ Our Life; in its Origin, Law, and End. By Joseph Angus, D. D.	1 25
Carey, Wm. A Biography. By Joseph Belcher, D. D.	1 25
Christianity's Challenge. By Herrick Johnson, D. D.	1 00
Christian Experience. An Inquiry into its Character and its Contents. By D. W. Faunce, D. D.	90
Church, The; its Polity and Ordinances. By H. Harvey, D. D.	1 00
Call to Christians. By Wm. Law, A. M.	75
Christian Union; both desirable and practicable	40
Dagg's Manual of Theology	2 00
Divorce, Scriptural Law of. By Alvah Horvey, D. D.	60
Daily Bible Readings. By Rev. James Smith	75
Devil. How to get rid of the	25
Doctrine, The Mould of. Study of Romans 6:17. By Jesse B. Thomas, D. D.	90
Devotion, Aids to: Including Bickersteth on Prayer, Watts Guide to Prayer and Select Devotional Exercises	1 00
Encyclopedia of Religious Knowledge	4 00
First Steps for Little Feet	60
Foreign Missionary Manual. Statistical, Synoptical and Biographical. By Rev. Frank S. Dobbins	1 00
Good Teacher. Every Sunday school teacher ought to have this book	90
Grace Truman; or Love and Principle. By Mrs. Sallie Rochester Ford	1 00
Home Life. By Wm. Hogue, D. D.	90
Howell on Communion	90
Howell on the Deaconship	40
Hall's Help to Zion's Travelers	90
Hand Book. A Dictionary and Encyclopedia for every day use. 704 pages.	1 00
How to Succeed. A book for young men	35
Infidel's Daughter. By Dr. A. C. Dayton	1 00
Infidelity, Modern. Considered with Respect to its Influence on Society. By Robert Hall	30
Index Rerum, Todd's	2 50
Leaves of the Tree of Life. By Chas. D. Parker	1 00
Morning Thoughts; For Every Day of the Year	50
Madison Avenue Lectures	1 50
Marriage, Christian Rule of. By H. Malcolm, D. D.	50
Missionary Converts in Heathen Lands	35
New Testament, Brief Notes on. By George W. Clarke, D. D. and J. M. Pendleton, D. D.	1 00
Our Country. Its Possible Future and its Present Crisis. By Josiah Strong D. D.	50
Same in paper cover	25
Old Theology Restated. By Henry H. Tucker	2 00
Pilgrim's Progress	75
Philosophy of the Plan of Salvation	1 00
Same in paper cover	50
Pastors Hand Book	75
Pastors Manual	60
Prayer, A Treatise on. By Rev. Edward Bickersteth	85
Prayer, The Doctrines of; Its Utility and its Relation to Providence. By P. H. Mell, D. D. L. L. D.	60
Pastor, The; His Qualifications and Duties. By H. Harvey, D. D.	90
Preaching, Its Ideal and Inner Life. By Thomas Armitage D. D.	1 25
Pendleton's Sermons	1 00
Papal System, The. From its Origin to the Present Time. By Wm. Cathcart, D. D.	1 50
Perfect Sacrifice. By Benjamin Willis Newton	75
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