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The Christian Index is now published by the Christian Index Company, of which Dr. J. S. Lawton is president and manager, and Rev. Charles M. Irwin is secretary. The office editors are Rev. David Shaver and Rev. Samuel Boykin. Rev. H. C. Hornady is associate editor, W. S. Whidby local and special editor. A number of editorial contributors, scattered over the Southern States, is also announced. A board of eleven directors control the paper, both as to its editorial course and business management. We wish it abundant success under its new management. It is a matter of serious doubt whether a paper can be run successfully with a dozen persons to say how it shall be conducted.

BEARING FRUIT.

Rev. N. C. Baldwin, before the Lebanon (Virginia) association, said: "I object to the introduction of this temperance resolution. I agree with Dr. Boyce's rulings at the late Southern Baptist convention, and I hope never again to hear a temperance resolution read in this body; I raise the point that it is not constitutional."

Judge A. P. Cole, moderator: "Do you raise that question?" Bro. Baldwin: "I do raise it, and hope you will rule as Dr. Boyce did." Judge Cole: "My decision is ready; I decide that it is constitutional and proper every way to introduce and discuss and vote upon temperance resolutions like this."—Religious Herald.

Alabama State Fair.

An Appeal to every Citizen to Join in Making it a Success.

The fair opens for exhibitors on Wednesday, the 17th of October, and on Monday the 22d opens to the public. I again urge upon superintendents of the various departments to be up and active, and do all they can to make their individual department a grand success, that the whole may be one of the grandest fairs ever held in the state. Let the local farmers or organizations in every county, and every individual who anticipates making an exhibit, be getting ready, as the time is rapidly approaching. As we have said, this is a state fair, and we hope that enough patriotic citizens, and especially farmers, will do all they can to contribute to its success. I am receiving letters daily asking for space in the hall. We would be glad to every grange, alliance or club and individuals who expect to make an exhibition for premiums in the field crop department would let us know as early as possible how much space they want, and we will give them the hall because crowded. Pintilla grange has applied for her same place and wants still more space than last year. Let us hear from Autauga, Elmore, Lowndes, Dallas, Butler, Pike, Barbour, Macon, Russell, Montgomery, in fact every county in the state that takes any interest in the welfare of the state that can and will make an exhibit. The grand old county of Madison, on the extreme northern boundary of the state, made an exhibit last year and bore off the premium, and she is coming again. Send to R. P. Dexter, Montgomery, for premium list.

We now appeal to the ladies. If the ladies will take hold of the fair, they can and will make it a success. One lady in Georgia has written to me for ten feet of space in the hall. Several in Alabama have also asked for space in certain places and on the walls to place exhibits. First come first served.

We will soon have the hall cleaned out and mapped off, and as parties take space it will be so mapped. I will be in Montgomery on Wednesday, the 29th, with the general superintendent, Maj. J. H. Harris, and Mr. S. Q. Mott, from Huntsville, who is coming down to get a diagram of the machinery hall to take up North and West, whence he is going next week in the interest of the fair.

We will be obliged to every editor of newspapers in the state who will speak a kind word for the fair in their papers. We know the power and influence the press has, and we hope that they will take hold and help us to build up this one, and interest our state in making the state fair a grand success. I. F. CULVER, Pres. Ala. State Fair.

The Glorious Right Hand.

BY PASTOR C. H. SPURGEON.

"And the Lord said unto Moses, Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not."

God had made a positive promise to Moses that for the space of a whole month he would feed the vast host in the wilderness with flesh. Moses, being overtaken by a fit of unbelief, looks to the outward means, calculates his commissariat, and is at a loss to know how the promise can be fulfilled. Shall the flocks and herds be slain? How, then, should they have cattle wherewith to stock the land upon which they hoped soon to enter? And if they should slaughter all their beasts, there would not be food enough for the vast people for a month. Shall all the fish of the sea leave their watery element and come to the tables of these clamorous, hungry men? Even then, Moses thought, there would be scarcely food enough to feed so vast a host for a month. You will see, my brethren, right readily, the mistake which Moses made. He looked to the creature instead of the Creator. Doth the Creator expect the creature to fulfill his promise? No; he that makes fulfills. If he speaks, it is done—done by himself. His promises do not depend for their fulfillment upon the co-operation of the puny strength of man. God as a sovereign gives absolute promise; and he can do it without fear of mistake, because he hath omnipotence wherewith to fulfill his greatest word. "It was an error, indeed, to look to the sea for fish, instead of waiting upon heaven for the promise; to look to the flocks for food, instead of believing on him to whom belongeth the cattle on a thousand hills. And yet how commonly we do the same. God has promised to supply our needs, and we look to the creature to do what God has promised to do; and then because we perceive the creature to be weak and feeble, we indulge in belief. Why look we to that quarter at all? Will you look to the top of the Alps for summer heat? Will you journey to the north pole to gather fruits ripened in the sun? Or will you take a journey toward the equator that your body may be warmed by cold, invigorated by breeze? Verily, you would act no more foolishly if you did this, than when you look to the weak for strength, and to the creature to do the Creator's work. Yet the great folly of Moses is the folly of most believers. Let us, then, put the question on the right footing. The ground of faith is not sufficiency of the visible means for the performance of the promise, but the all-sufficiency of the invisible God most surely to do as he hath said. And then, if after that, we dare to indulge in misgivings, the question of God cometh home mightily to us, "Has the Lord's hand waxed short?"

THE CHURCH DISTRUSTING GOD.

I. First of all with regard to the church as a whole, how often is it true that she so behaveth herself as if she had a question in her mind as to whether the Lord's hand waxed short? She believes that the divine hand was once mighty enough to bring in three thousand in one day by the simple preaching of Peter. She believes that her God was with her in olden times so mightily that her poor illiterate preachers were more than a match for the scholars of Socrates and Solon, were able to overturn the gods of heathen, though they had both poetry and philosophy to be their bulwarks. She believes all this, and yet how often do she act as though the gospel had become effete and outworn, and the Spirit of God had been utterly withdrawn from her! In those early days she sent her missionaries to the ends of the earth. They were unprovided for, but they went forth without purse or scrip, believing that he who called them to go would find them sustenance. They landed on islands that were unknown to song, and ventured among barbarous tribes who knew nothing of civilization. They ventured their lives even to the death, but they won for Christ the empire of the whole earth, till there was not a spot known to men at that time where the name of Jesus had not been preached, and where the gospel had not been proclaimed. But now, we, the degenerate sons of glorious fathers—are afraid to trust God: We have few Careys and few Kibbs, few men who can go first and foremost, saying, "This is God's cause; Jehovah is the only God, in the name of the eternal, let the idols be abolished." O Zion! get thee up! get thee up! Count no more thy hosts, for their strength is thy weakness, measure no longer thy wealth, for thy wealth has long been thy poverty, and thy poverty thy wealth; think not of the learning or the eloquence of thy ministers and missionaries, for full often these things do but stand in the way of the eternal God. But come thou forth in simple confidence in his promise, and thou shalt see whether he will not do according to his word. Thou shalt see a nation born at once. Thou shalt behold the reign of Christ hastening on, when thou knowest how to deal with the world in the power of faith, believing in Christ, knowing that he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. I speak not of all—there are a few exceptions—but still it is a general rule, that as a church, the church does not believe God. She believes her subscribers, she does not believe the Lord. She believes the committees; she does not trust in the eternal. She trusts in the means, she does not rest on the bare arm of God, she wants to

have that sleeved, girded about and robed with the workings of man. WILL NOT GOD PROVIDE?

II. When believers doubt their God with regard to providence, the question might well be asked of them, "Is the Lord's hand waxed short?" I do not doubt that I am speaking to some here this morning who have had many losses and crosses in their business. Instead of getting forward they are going back, and perhaps even bankruptcy stares them in the face; or possibly, being hard-working men, they may have been long out of employment, and nothing seems now to be before their eyes but the starvation of themselves and their little ones. It is hard to bear this. This is an iron that entereth into the very soul. But doest thou doubt, O believer, dost thou doubt as to whether God will fulfill his promise, wherein he said, "His place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Wouldst thou question the advice of thy Master? "Therefore take no thought saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? for after all these things do the Gentiles seek." "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them." And so you think that your Heavenly Father, though he knoweth that you have need of these things, will yet forget you? Perhaps your affliction will continue upon you till you dare to trust your God, and then it shall end. Full many there be who have been tried and sore vexed, till at last they have been driven in sheer desperation to exercise faith in God, and the moment of their faith has been the instant of their deliverance; they have seen whether God would keep his promise or not. And now, O true believer, what sayest thou to this picture? In the cold, cold winter, when the snows have fallen thick on every tree, and the ground is hard and crisp, ye have sometimes seen the charitable man open wide the window of his house and scatter crumbs along the white snow, and ye have seen the birds come from all the trees around, and there they ate and were satisfied. A slanderer, who lives next door, tells you that that man starves his children. Do you believe him? Feed the sparrows and neglect the offspring of his lions! Give crumbs to birds and not feed his sons and daughters! You feel instinctively that the kind heart which remembers the fowls of heaven must remember its own offspring. But what sayest thou to this picture concerning faith? Thy God heareth the young ravens when they cry, and giveth liberally to all the creatures that his hand hath made; and, will he forget his sons and his daughters—his people bought with blood—his own peculiar heritage? No; dare to believe him now. His hand has not waxed short. Dare to trust him now. Has he not been with you in six troubles? And are not these six arguments why he should not leave you in the seventh? You are growing gray-headed, and you have found him faithful for sixty years. Ah! how few more have you to live! Suppose you live till seventy, there are but ten. He has been faithful to you in sixty, and can you trust him with ten? Surely you ought to say, and you must say, I think, if you are actuated by a right spirit, "O God, I leave all things in thy hand."

EXEGESIS—FIERY SERPENTS.

BY J. C. WRIGHT, D. D.

And the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have you brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned; for we have spoken against the Lord, and against thee, pray unto the Lord, that he take away the serpents from us. Num. 21: 4-7.

This people at the hands of the Lord, had been led and fed, trained and tried for thirty-eight years; yet, they forget all the Lord's mercies, and are now filled with unbelief, and where there is no fault to be found. And for this evil speaking against Moses and against the Lord, and making the desert vocal with their murmurings and complaints. They said the way is a wilderness, there is no bread, neither is there any water, and we are disgusted and loathe all we have. They spake against the Lord and against Moses. Though they did eat angels' food, yet they weary of it, and loathe manna. What will they be pleased with, whom manna will not please. The treacherous, discontented spirit will always find something or nothing to complain of. Those disposed to find fault, will find fault against his mercies, ways and providence, the Lord sent judgment upon these croakers, murmurers. "The Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died."

In Deut. 8: 15 we learn that there had been all the time fiery serpents in the wilderness. But God held them back, so that they did not invade the camps of Israel, but shunned them. But now for their sins the Lord turns loose the fiery serpents upon them. The whole creation is at war with him who wars against God. And they that cry without cause, shall have cause given to cry. This people complained for want of water, and the bite of the serpent made thirst which no water would quench. They said, we shall die in the wilderness, and many of them did die. There is a law of compensation and retribution: "With what measure ye mete, it shall be measured to you again;" in kind, whether of good or bad.

By this judgment the people learned righteousness. Now they confess their sins. "We have sinned." They begged Moses to pray, "that the Lord would take away the serpents from them." Moses prayed for them, but his prayer was not answered directly. Whom they so lately vilified, him would God magnify. Moses is made instrumental in their relief. Moses makes a serpent of brass, and lifts it up among them. "The people must learn obedience and faith, and look upon it to be healed."

"The Lord did not take away the serpents; the serpents continued in the camps of Israel for a long time, and bit the people. He did not send relief in their way, but in his own way. So that, those who did not die for their fault-finding, were made smart for a long while."

Miriam spake against Moses, and for her evil speaking, "Miriam became leprovis, white as snow." Now

if all who speak evil were struck with leprosy, there would be many speckled ones, and our country would abound with lepers. Annanias and Sapphira were struck dead for lying. And if a similar visitation now came for a similar sin, there would be many sudden and unaccountable deaths. And if a judgment similar to that in the text were to come upon all who speak evil, then there would be a fiery serpent gnawing at the heel of a vast multitude.

Evil speaking does not now turn the face white, but it turns the soul black. Instead of speaking evil things, it is better to do good things. Not like Miriam to envy your brother for his rich and high gifts, but to cultivate your own, and shut your soul to the gifts of others.

Satan, the old serpent, is ever shooting his fiery darts. By his evil speech he made one third part of heaven fall, and by the same evil speech he made the whole world fall. In the text judgment worked righteousness. It soon stopped the quarrel over light bread. The Lord quickly snaked the devil out of that people. And when any become so mean and devilish that you cannot do anything with them, then it would be a good thing for some snake to come along and bite them—and not kill the snake. It might cure them; it worked well on the Jews. And snake-bite will cure mauling and drive the devil out.

Huntsville.

When have you had a word from the "Queen City" over the river? She is too important, in several respects, not to be heard from. Her beauty entitles her to the attention of your many readers. When a much courted and admired beauty, with flashing eyes, rosy cheeks and ruby lips, "like heaven's gates on harmonious hinges moving," speaks, of course everybody listens. By analogy Huntsville has the floor. Experienced travelers say that our little city with her clean, shady streets, her pretty houses, her lovely valley, her picturesque scenery, her famous and matchless "Monte Sano" is unrivaled by any other city, even among the fairest.

Our coming "Monte Sano Chautauque" demands attention. You have heard already of the chautauque convention just closed. The movement bids fair to be a great success. Next summer, while the rest of the world is scorched with heat and filled with malaria, you tired doctors can lay down your pens, your jaded pastors from their pulpits, your weary teachers, your worn out business men can close their ledgers, your doctors and lawyers, yea, and our worthy mechanics and farmers can cease their almost ceaseless work for a while and all come to Monte Sano. And while you rest your bodies and relieve your brains, breathe our cool, pure, nerve-restoring and health-giving mountain air, drink our cold, sparkling, crystal water, and feast your eyes on the marvelous scenes of beauty, you can fill your souls on the feast of fat things furnished in the chautauque lectures and lessons by the ablest and noblest minds of our own country and perhaps of other lands. Now isn't that a pleasing prospect? I notice in the "committee on permanent organization" appointed by the convention to meet here October 25th, the names of the following of our own "noblest Romans": M. B. Wharton, B. F. Riley, D. I. Purser, J. M. Frost, T. G. Bush, E. C. Gordon, and others. I hope these brethren will all come—come even at a sacrifice—to help in this grand movement.

Again, hear us on account of our noble little Baptist church. They are neither wealthy nor strong in numbers, but a nobler, warmer hearted, more faithful band of workers would be hard to find. Liberal in support of the Master's cause, zealous in every good work, ever anxious to show their love and appreciation, they make a pastor feel that life is worth living. Although dead has removed two of our best members, deacon J. W. Steele—good and generous soul that he was—and Mrs. A. A. Baker, wife of another good deacon, a sweet, gentle Christian, ever loving and loved by all, still we are trying to fill up their places and march on with a solid phalanx. We begin the fall and winter campaign with bright prospects. During the heated term even our house has been filled, sometimes almost to overflowing. There is an increasing demand for a larger place of worship. We hope to put up, not a great while in the future, a new, attractive and commodious building. We are weak, but God is mighty. We are trusting in Him. You need not be surprised to hear great things of us in the near future. Ours is a bustling, growing city and with the coming crowds we hope God will send us more Baptist men and women with consecrated brains and consecrated money. Who can tell what may be done? W. H. SMITH.

"I am so glad," said Miss Pretty-sweet, looking up from the paper, "that the government has at last become interested in our coast defenses. Last winter there weren't half enough toboggan chutes to accommodate one-half the people who wanted to coast."—Burdette.

Babes in Christ must grow in knowledge as in grace.

Howard College.

Dr. B. F. Riley—East Lake, Birmingham—Variety Pastor.

I made a visit to Birmingham last week and gave the situation a more thorough examination than ever before, in order to give to the denomination a more detailed account of things than has ever been given, and, to the best of an impartial judgment, a correct one. It is time that we should have summed down to actualities in all statements and calculations. Such men as Bro. Welch, of Montgomery, and others I might mention, of whom the Baptists ought to feel proud, will not accept fictitious statements and reckless transactions, and none ought.

I do not believe one word has been spoken or written by the most enthusiastic friend of the removal, or the college, as it is now stands, but was sincerely believed to be true, and much of it, in process of time, will prove to be true, yet expressed in such emphatic utterances as to appear fabulous and impracticable. I, possibly, may have been the author of some of them, though I have tried to be practical all the way through. I stated at Union Springs in the convention, that property at Birmingham was bearing then fabulous prices, and it was an unsafe basis of calculation. The appraised value of the property then donated, was about \$200,000, and it would have brought it had it been sold. It is now actually worth under the present depression, \$100,000 and if thrown upon the market would bring at least \$80,000. It will, to my honest judgment, from a survey of the situation, be worth in ten years, \$500,000. So we have an endowment of \$80,000 now, property in hand, so soon as some important papers are passed, which ought to have been attended to sooner, and which, I was assured, would be immediately, with the assurance of the Birmingham brethren, of a sixty thousand dollar main building. This I deem a certainty for the following reason: They have expended too much money and had too much talk to allow the affair to fail. They are alive to the advantage of a first-class college or a probable university to the solidity of Birmingham's growth.

It is possibly could fail, the college has \$30,000 more of property than before its removal, and a prospect of considerable increase in value, if we will rally to the support of the institution by patronage and contributions until a reaction takes place, which cannot be longer than two years, if that.

The foundation of the main building is now being laid, which must cost from \$8,000 to \$10,000. I must say that it is finished by next October two years, we ought to congratulate ourselves, praise God, and thank the Birmingham people. Rome was not built in a day, neither can college go through a transition period in one or two years, even where all its friends are perfectly agreed upon the removal. It may be done, but I, for one, cannot demand it of my Birmingham friends regardless of contingencies. The deficit of the salaries of the past session have been met, so far as the professors are concerned. The convention has authorized Bro. Shafter, the financial secretary of the college, to proceed with the collection of a dormitory fund of \$60,000, from the Baptists of the state, to which I trust the brethren of the state will warmly respond. I agree with Bro. Ward, who said on the convention floor, at Talladega: "We ought not to wait for Birmingham." We are no imbecile beggars. If Birmingham can make it to her interest to contribute so much to our college, all well and good; if not, let us say, "Arise, and let us build." Birmingham is bound through the verbal promises of her representatives, to do a good deed, and the college is there and there to stay, and just as I would have pressed its endowment at Marion, of I will at East Lake. It has recently taken hold of the people as never since its removal. It has a head and the location has been settled, and the people are satisfied for the most part. The temporary buildings, so called, are substantial buildings. They were put up at a cost of \$8,000, and are nicely weather-boarded and ceiled, and no one lives in a more comfortable room than these are. Let any one go and examine if he is incredulous, I would not care for my daughters, much less my son, to dwell permanently in more comfortable rooms. The present plan is to change the mess hall to the old school building, which is now being prepared for this purpose, and will give space for about five or six more bed rooms. Thus much for the condition and outlook of the college. Its prospects were never brighter. Howard is no longer in a crisis. It is an assured thing, and at no distant day. The combined efforts of the denomination will greatly facilitate its progress and enhance denominational interests, and is to be desired, but I do not believe there could arise any opposition now that could defeat it.

Full fledged, with a faculty which is not surpassed in the state, the president giving a good part of his time to instruction for the coming session—she commits her baroque to the sea, as a competitor for the laurels of honor, with masts erect and sails flying, on whose every fold is inscribed in golden letters: *Excelsior*. This leads to a brief notice of the president elect, Dr. B. F. RILEY.

Of Alabama origin; not that there are not others of other states his peers, but that it is natural for one born on the soil, and identified with every enterprise of the denomination since his call to the ministry, to feel more profoundly interested in the successful issue of a convention he had always been a member, and would enter more heartily upon the work and make more sacrifices for its completion. In the person of Dr. Riley God gave to Alabama a born ruler; his executive qualities are never questioned by any who know him. While decided, he is not deaf to reason, and while a ruler, he knows where his sovereignty ends. I am willing to challenge comparison with any man in or out of the state, of the same age, as to proficiency in text books. He has taught school in this section when quite young, and managed his school splendidly. He is known to more ministers of our own and other denominations, also politicians, than any other man, and has a number of personal friends among all. I do not believe we could have found a man in or out of the state who would so completely have filled the bill for Howard College now, and have given such universal satisfaction. It all the brethren will do as I have tried to do in the past, rally to the expressed will of the denomination in their representative bodies, and all speak hopefully and favorably for our president and our college, we will soon have the best college in Alabama.

of a convention-born enterprise, of which convention he had always been a member, and would enter more heartily upon the work and make more sacrifices for its completion. In the person of Dr. Riley God gave to Alabama a born ruler; his executive qualities are never questioned by any who know him. While decided, he is not deaf to reason, and while a ruler, he knows where his sovereignty ends. I am willing to challenge comparison with any man in or out of the state, of the same age, as to proficiency in text books. He has taught school in this section when quite young, and managed his school splendidly. He is known to more ministers of our own and other denominations, also politicians, than any other man, and has a number of personal friends among all. I do not believe we could have found a man in or out of the state who would so completely have filled the bill for Howard College now, and have given such universal satisfaction. It all the brethren will do as I have tried to do in the past, rally to the expressed will of the denomination in their representative bodies, and all speak hopefully and favorably for our president and our college, we will soon have the best college in Alabama.

B. H. CRUMPTON.

Evergreen, Ala., Sept. 5th, 1888.

[To be continued.]

The Fall of Men in High Places.

It is not infrequently the case that we see the title "Rev." in connection with some reported scandal; and if it is a sure enough preacher, who is so unfortunate as to be the subject of the scandal, it seems as if every little country cross roads editor rolls his name as a sweet morsel through his press. Whereas, if it is some prominent merchant or lawyer, who has committed suicide on account of a besetting indulgence of his baser passions, the fact is simply announced and regrets expressed that such a "light" should have been lost to the city.

A scandalous life in a lawyer, merchant, or doctor, as well as in some so-called ministers, ought to fill us with sorrow and amazement, and receive an uncompromising condemnation from the religious and secular press both. Let no title or position lead the public press to discrimination in reporting such humiliating occurrences among us. If anything ought to be, and is said, let it be done without fear or favor. But, in considering this matter from a Christian standpoint, there are two or more thoughts that we wish to have impressed upon the public mind. The first is that Christianity is not accountable for the violation of its laws by inconsistent and treacherous professing Christians, whether from the pew or pulpit. Does the gospel make void the law? Nay, verily. It establishes it in the glory of its authority, the purity of its aims, the justice of its penalty. Shall we continue in sin that grace may abound? God forbid! "How shall we, that are dead to sin, live any longer therein?" Pure and undefiled religion, like our Lord's own spotless example, exhibits to the world a standard of moral perfection. If backsliders, self-deceived, or hypocrites dishonor the profession, their disreputable conduct cannot be laid to the account of Christianity.

2. Remember that one, who was a devil, was even found among the apostles. It is no part of the gospel to guarantee the character of all its adherents. On the contrary, how persistently did Christ insist upon inward purity, and upon outward acts as its evidence? The sermon on the Mount presents a heart searching discrimination, which exposes forever all Pharisaical righteousness. False profession will always be found in the church. And the fact is an announcement of its own great Teacher.

3. The depravity of human nature is a fearful subject to contemplate, in the light of the fall of man in high places. What privilege such men enjoyed of private mercy and public opinion! How near they have stood to God! How closely related to his people! How much they profess to be! And yet their hearts may have been all the time estranged from God, and destitute of any pure desire for good. "The human heart is deceitful above all things, and desperately wicked." Its depravity can defy the living God in every form of audacity and outrage. Men in high places, and men in low places, have given exhibition of the depths of human depravity, in a way to fill the world with awe.

4. One or more sins, although to be distinguished from habitual indulgences of lust and passions, are not to be covered up, or extenuated. Unrepented of, in "godly sorrow," what shall hinder the first sin from being one of infinite series? One sin, secretly indulged, leads to another and another, until the utmost cunning cannot hide it. No one can calculate upon safety who yields to a single lust.

5. Let him that thinketh he standeth take heed, lest he fall. "He standeth, but for the grace of God," said an eminent saint, as he saw a poor criminal led to execution. "I go." Grace alone makes men to differ. It is not from any personal trait of character, or from any merit of your own, that you have not long since strayed from the fold and wandered upon the mountains of transgression. The Holy Spirit alone sustains you in the way of life. "Kept by the power of God, through faith unto salvation," is the secret. Cultivate your dependence upon Christ then and learn more and more that it is "by grace ye stand."—W., in Birmingham Herald.

News Items.

There were heavy rains in north Alabama last week.

The taxable property of Pike county foots up \$2,000,000.

Selma wants a paper mill. She is well located for such an enterprise.

Anniston has a savings bank. Its officers receive no salaries at present.

The assessed value of taxable property in Decatur, Ala., is \$1,099,782.

The damage by the recent storm at Pittsburg, Pa., is estimated at \$1,000,000.

The democrats of Nebraska have nominated Joo. A. McShane for governor.

Samuel Blackwell, of Morgan county, has been chosen for governor in 1890.

Alabama has invested about \$15,000,000 in new enterprises during the past year.

Senator Cochran, of Wilcox, has been called to Texas by the critical illness of his brother.

Limestone county has elected delegates favorable to the nomination of Gen. Wheeler for congress.

Mr. C. L. Marshall, of Elizabeth Station, near Selma, recently sold to Mr. Philip Milhous \$1,300 acres of fine prairie land for \$10,000.

The yellow fever has become epidemic in Jacksonville, Florida. The number of cases is increasing every day, and the people are leaving.

Mr. L. A. Brown has been appointed county superintendent of education for Jefferson county, in place of Mr. Samuel Robertson resigned.

Speaker Carlisle says he will meet Mr. Blaine in a joint debate on the tariff question, if the national committee takes such a step necessary.

A Shakespearean club has been organized in Marion with the following officers: T. E. Lockhart, president; Miss Lila Lovelace, vice-president; W. M. Fowlkes, secretary.

Prof. Henry C. Gilbert, has been re-elected principal of the public school of Decatur, by the board of education. He has five lady assistants. This is a deserved honor.

Bill Hilliard, colored, was shot and killed near Spring Hill last week. His door was broken in and he was shot down almost without warning. Suspicion rests upon another negro.

Stockholders of the Selma and Cahaba railroad met on the 30th ult. and agreed to issue bonds to the amount of \$3,000,000. The bonds will be placed on the market immediately.

Prof. S. P. Rice, formerly president of the Normal College at Florence, has been elected president of Deshler Female Institute, Tusculuma, Ala., in the place of Prof. G. T. Horvont, resigned.

Lt. John B. McDonald, of the 10th Cavalry, U. S. A., has been detailed as military instructor at the Agricultural and Mechanical college, Auburn. He is a native Alabamian, son of Joseph B. McDonald, deceased, who was a prominent lawyer in North Alabama.

The wife of Gen. Palmer, democratic candidate for governor of Illinois, was baptized at the Central Baptist church, Springfield, recently. The general was a Baptist and his wife a Presbyterian when he married her a short time since. She concluded to go with her husband.

The general association of the western states and territories, the American national Baptist convention, the Baptist foreign mission convention, and the American Baptist home mission society, hold meetings at Nashville, Tenn., on September 18—28, 1888. We suppose all these bodies except the home mission society are composed of colored Baptists.

A correspondent of the *Dispatch* from Gadsden says: The new coke furnace of the Gadsden, Alabama, Furnace Company will soon be ready to blow in. It will be a 100-ton furnace, and work on it is progressing rapidly. This plant is said to be one of the best in the South, and everything will be in working order in about thirty days.

Two bales of cotton wrapped in osnaburghs have been received in Alabama towns—one in Athens and one at Clayton. Let the farmers of the South refuse to put up their cotton in the jute bagging, and the bagging trust will soon fall to pieces. The Athens bale was covered with 7 yards of osnaburghs costing 7 1/2 cents per yard. A total cost of 51 1/2 cents per bale.

A telegram from Atlanta says: The Savannah *News* was sold today by J. H. Estill to the *News Publishing Company* for \$300,000. This includes the *News* building, a magnificent structure, a part of the interior being marble finish. Col. Estill remains the principal stockholder of the *News Publishing Company*. He bought the *Macoon Telegraph* a few weeks ago for \$75,000.

Do not waste too far out into the dangerous sea of this world's comfort. Take what the good God provides you, but say of it, "It passeth away; for indeed it is but a temporary supply for a temporary need." Never suffer your goods to become your God.—Spurgeon.

Real goodness does not attach itself merely to life; it points to another world.

Alabama Baptist

MONTGOMERY, ALA., SEPT. 19, 1928.

Rev. C. W. HARRIS, Editor.

Rev. J. O. SHACKELFORD, Associate Editor.

Rev. J. O. SHACKELFORD, Trinity station, Ala., Editor.

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Montgomery, Ala.

Office upstairs, 374 South Perry Street.

MONTGOMERY county farmers protest against bagging trusts.

BRO. J. L. THOMPSON has returned from Central Institute where he has been some days.

A SPECIAL from the Coosa River association states that \$327.85 were raised for ministerial education.

We are delighted to report that Rev. P. T. Hale has accepted the care of South Side church, Birmingham.

YELLOW fever still holds onward its way. The charitably inclined are sending money to help the stricken ones.

PRESIDENT CLEVELAND has written his letter accepting the nomination for the presidency of the United States. It is full of common sense.

WE HAVE been greatly blessed, as a people, this year with bountiful crops. Is it not eminently our duty to show our gratitude to our Heavenly Father by increased liberality? The Baptists of Alabama ought to double their contributions to the Lord's treasury. Will they do so?

WE CALL attention to the supplement sent out this week. Secretary Crumpton has done his best to put before the people all the facts. We hope every reader of the paper will carefully go through the whole of it. We join with Bro. Crumpton in asking the brethren who attend the associations not to allow these valuable papers to be neglected. Our secretary takes the broadest view of the situation. While he is to look after state missions particularly, he shows in his circular that every enterprise of the denomination is near his heart.

THE Hillsboro, Ala., Baptist church, at its last monthly meeting, 3rd Saturday in August, called Rev. Jos. Shackelford to become its pastor again. For a number of years it has been making annual calls; this time it discontinued the annual call and made the time unlimited. Its present pastor has been serving the church for the last eight years. The church has not only built a commodious house of worship this year, but has raised the pastor's salary nearly fifty per cent. The membership has not been very largely increased, but its contributions have been increased nearly four times what they were a few years ago.

THE Standard of Chicago has just entered upon its 36th year. It comes to us much improved in a new dress. It is one of our best denominational papers. It is conservative in its tone, and ably edited. The following extract from an editorial in its last issue meets our hearty approbation, and expresses our views in the conduct of the ALABAMA BAPTIST:

"Whatever of genuine work is done in this world is never for itself alone. They mistake greatly who imagine denominational journalism, where the right spirit lives in it, begins and ends with itself. Whatever measure of success a religious newspaper may have is only that it may be the more efficient instrument in behalf of all those interests of truth, and righteousness, and human well-being in time and in eternity, which supply themes for writers and matter for readers. We try in our own work not to forget this, but always to realize that the measure of success is the genuinely good and effective work done."

The object that the publishers and editors of the ALABAMA BAPTIST has in view is to build up and enlarge the kingdom of our Lord Jesus Christ. Hence we support all those agencies that our denomination has organized for this purpose, and urge their support by our people.

AN HONEST STATEMENT OF FACTS.

The regular Baptist collection of churches in the United States may be considered to-day as practically a unit on three points. The non use of infant baptism, the immersion of believers only upon profession of faith, and the administration of the holy communion to such only as have been immersed by ministers holding these views. In our opinion the Baptist church owes its amazing prosperity largely to its adherence to these views.—*Christian Advocate, N. Y.*

We like to publish such a statement as the above from such an able paper as the *Advocate*. The editor might have included one other thing on which our churches are united, and that is our form of church government.

It is true that our prosperity is largely due, if not entirely, to our adherence to these distinguishing doctrines, and this is because these doctrines are in harmony with the teachings of the New Testament. The more faithful we are to God's word, the more prosperous will we be.

"The 'Greeting from Montgomery, the Capital City of Alabama,' is before us, and is really a thing of beauty. It is the work of the South Publishing Co., of New York. The views were taken by S. P. Tresslar, photographer, Montgomery, and the design for the cover by G. C. Doud, of Montgomery. To Messrs. R. P. Dexter and W. B. Davidson, committee, is due, in a great measure, the success of the handsome work. Any one wishing a copy, by applying to W. C. Bibb, Jr., secretary and treasurer of the Montgomery real estate association, can get them gratuitously. The book is one of the handsomest of the kind we have ever seen."

WOMAN'S PLACE IN THE CHURCH.

Mrs. L. Richards, of Georgia, in the *Christian Index*, in speaking of woman's place in the church, truthfully says: "In God's special providence we often see the work of earnest Christian women, done in a womanly way, yet leading to great and grand results. In the plan of salvation she has a part as co-worker with the ministry—never in the ministry." But Paul's word ought to settle the matter of woman's preaching. "Let your women keep silence in the churches; for it is not permitted unto them to speak." The idea of this applying only to the Corinthian churches is preposterous.

BRO. J. W. WILSON, of Catauba, Ga., writing in the *Christian Index* claims that the Bible teaches:

1st. The unregenerate soul is not immortal in the abstract.

2nd. The term immortal is not applied to the soul.

3rd. Man is man, whether he exists a second or a cycle.

4th. Man has a conscious, personal existence in this life, and will continue in this conscious, personal existence, through God's sovereign, eminent will, forever and forever.

5th. It is not essential for man to be immortal to continue in existence now and forever.

6th. God exists by necessity; man, by God's sovereign, eminent will.

He says, "If this is not satisfactory to my brethren, I will explain further."

Webster defines the adjective immortal as follows: Exempt from death; having no principle of alteration or corruption; perpetual; having unlimited existence. It seems to us the brother will have to explain further. The Baptist preachers' conference of Columbus, Ga., may understand him, but we must confess we can't.

PRAYER.

It is the duty of the Christian to pray. He is taught by his Savior to pray and how to pray. He is exhorted in the Scripture to pray. He is encouraged to pray by the promises of God, and the results of prayer as taught us in God's word.

The Savior said, "When ye pray, use not vain repetitions as the heathen do, but after this manner pray ye, and then he gives us a form of prayer that it would do well for us to follow in spirit if not in words. There is no repetition. There is a recognition of God as our Father in heaven. 2nd. There is an entreaty that his name be hallowed, or made holy or revered.

3rd. A prayer for the kingdom of God to come and his will be done on earth as in heaven. 4th. A prayer for a personal favor, a temporal blessing—give us our daily food. 5th. A petition for forgiveness—of our sins, and this blessing is asked in a peculiar way—as we forgive those who trespass against us. Again, another personal blessing is sought for—lead us not into temptation. We need to make this prayer often, for we have temptations all around us. God alone can help us and deliver us from evil. 6th, and last. We ascribe the praise and glory of our salvation to God and to him all power and glory.

Many of the prayers to God are a recital of what God has done. This is not prayer—but more of praise. We should thank him for his blessings—best when we are needy.

A MEETING of the executive committee of the laymen's association was held at the First Baptist church of Montgomery, on Tuesday, and we hope by our next issue we may be able to lay before our readers the proceedings of a cause which promises so much good.

ON LAST SATURDAY evening Wiley

Wright, a farmer who lives near Lim rock, met a horrible and sudden death by falling under the wheels of a moving freight train. He was a little under the influence of liquor. He leaves a wife and five children.—*Southwest Citizen.*

"A little under the influence of liquor" has caused many a man his life, and caused many a mother's prayer and many an orphan's wail. It may be ever so "little," yet nine times out of ten the result is fatal. Whether it comes to-day, or to-morrow, or next month, or next year, it surely comes. The way of the toper is not strewn with flowers of joy, and love, and peace, and prosperity. Sobs, heart-throbs, funerals, and weeds are some of the results of being a "little under the influence of liquor." Take heed, what a man soweth, that shall he also reap.

SPEAKING of the many disadvantages it has experienced, the trials through which it has passed, and the adversities which have met it on every hand, the *Record* (Mississippi) puts forth some very truthful remarks, which apply to the readers of this paper. The editor says: First, there ought to be a general waking up as to the importance of sustaining our state paper.

Second, pastors ought to make the circulation of our state organ as much a part of their business as collecting money for missions or the college. To get every one to take the paper will help every other good thing.

Third, every one who owes the paper ought to pay up and pay for one year in advance.

Fourth, a general effort ought to be made to extend the circulation of the paper.

Brethren, please think these things over, and determine in your mind whether they are not right.

When any Baptist enterprise wants advertising, and helping along, all the brethren look to the *Record* and that is right; but they do not all look this way when they want printing done. Give us this help and we will be able to do just that much more for the cause.

MEETING OF THE TROY ASSOCIATION.

A most pleasant session of this body convened with the church at Orion last Friday and Saturday. The four churches of Troy, Shiloh, Orion and Olustee sent good men to represent them. Brother F. C. Plaster preached the introductory sermon.

Brethren B. F. Riley, S. W. Averett, J. P. Shaffer, J. H. Foster, C. W. Hare and F. C. Plaster represented the interests of our colleges, state mission board and ALABAMA BAPTIST.

These brethren were well received and took active interest in all the proceedings. Ministerial education, missions, literature and colportage were well discussed. Able speeches were made for Howard College and the Judson Institute by the brethren representing those interests and by others. Bro. John F. Purser made a most excellent speech for the ALABAMA BAPTIST and religious literature in general, so did Bro. Worthy and Bro. J. P. Shaffer.

Bro. W. H. Barnett was re-elected moderator and Bro. J. H. Sessions clerk. They discharged their duties faithfully. Splendid sermons by brethren Plaster, Shaffer, Foster and Riley were preached, greatly to the edification of the congregations.

The brethren of Orion were unsparing in their attentions. Our home was with brother and sister Woodie Pennington, who will long be held in remembrance by us. Our good brother VanHoose conveyed us from Troy to Orion and return. This aged servant of our Master is in feeble health, but still watchful of Christ's cause.

Dr. A. N. Worthy, a veteran of many years' service, shows no sign of abating interest. God is greatly blessing these laborers.

Rev. J. F. Purser is one of our best preachers and pastors. He has the love and confidence of everybody. His people at Troy are second only to his moves, and they are growing all the time more in love with each other. Their new church is to be a beauty in point of arrangement as well as utility. The walls are steadily going up, and when finished this house will stand as an inspiration to all south-east Alabama.

Eld. L. H. Bowles preaches for the people of Orion once a month.

We must thank the brethren of Troy for conveying the visitors to Orion and entertaining them while in the city. Mr. Joel Murphy and family entertained Bro. J. H. Foster and ourselves.

The Trojans are enthusiastic over the coming of the Midland railroad. This town is one of Alabama's liveliest cities. Young men and old are pushing for greater prosperity. The normal school is giving the best kind of satisfaction. Over eighty normal students were in attendance last year. This school is a God-send to the poor young men and women of south-east Alabama who are anxious to become useful and competent teachers.

Bro. Charles G. Elliott, of Birmingham, is actively engaged in the Master's work and does not forget the claims of the paper. Every now and then he sends us new names.

BIGBEE ASSOCIATION.

Despite the rainy weather, the Bigbee association held a very pleasant and greatly profitable session with the church at Clinton, beginning Thursday the 6th.

Bro. Crumpton and ourselves were kindly entertained while passing through Eutaw by sister Colvin and family. They are among the few Baptists of that town. Bravely they are working to build the church up to much greater usefulness. Two years since the state mission board sent Rev. Jos. E. Herring to this town, and he did much faithful work, the result of which is seen to-day. Bro. J. G. Apsey is now the pastor. He is much esteemed by the people. Recently he was aided in a series of meetings at this point by Eld. L. E. Hall, of Shubuta, Miss., and Bro. J. H. Bassett, the singer. The preaching and singing were blessed of God to the entire church, and to the addition of five to their number. This church is yet very weak, having only one male member. They need help to repair their church, and will greatly appreciate contributions from our readers. Misses Colvin and Colvin are working vigorously in this matter, and we are glad to say they met with encouragement at the association.

The brethren and friends of Clinton met delegates and visitors at Eutaw and conveyed them to the church.

The introductory sermon was preached by Eld. W. B. Crumpton. Eld. J. R. Larkin was elected moderator, and Eld. J. D. Cook was re-elected clerk, and Bro. A. D. Fortner, treasurer. These brethren make good officers. Bro. Cook was compelled to be at home a portion of the session with a sick wife.

Many hearts were saddened as they eyes swept over the delegates and did not see Elds. Scarborough and Autrey. These dear old ministers have for many years stood faithfully battling for the Master, and have missed very few associational gatherings. During the past year they fell with the harness on. Suitable testimonials regarding their lives will soon be published. Eld. J. K. Ryan has been quite ill with rheumatism, and has given up the care of all his churches. We were sorry not to meet him. We trust he may soon be strong enough to resume his work.

The questions of missions, education, literature and indigent ministers received full discussion. Brethren Crumpton, Riley, Shaffer and Hare made speeches on the topics in their special work. A few of the brethren made contributions by note to the dormitory for Howard College. Brethren Apsey and Daughtry are two splendid additions to the ministry of the Bigbee.

This entire association has prohibition and its good effects are everywhere apparent.

Elds. Riley, Herring and Culpeper are and will be missed from the Bigbee. They have made a good name for themselves. Last year we made the mistake of reporting Sumterville church as a mission church, but it is a missionary body, sustaining itself and sending the gospel to the regions beyond. Its members deserve much credit for their activity.

Miss Charlie Stewart, a graduate of the Judson, is the vice-president of the ladies' aid society, and came as its representative to the association.

The rain greatly interfered with the meetings.

In company with brethren Crumpton and Shaffer, we left Eutaw on Saturday, not being able to remain to the close of the session.

The ALABAMA BAPTIST is strongly supported in the Bigbee, and we hope to make a further canvass of its churches during the year.

Bro. N. W. Carpenter and family have our special thanks for their hospitality.

QUERIES AND ANSWERS.

REV. J. SHACKELFORD, D.D., Trinity Station, Ala.

Dear Bro.: Please answer the following questions in the BAPTIST:

1. Has a minister of the gospel any Scriptural right without church authority to baptize any one he chances to meet desiring baptism?

2. Has a church the Scriptural right to extend an arm?

3. Have four or five, or even ten brethren, all members of the same church, the Scriptural right to meet at a school house five miles away from their church and receive members into their church either with or without the knowledge of their church or pastor?

J. L. JONES, Sylacauga, Ala., Sept. 1, 1888.

ANSWER.

1st. No. The ordinance of baptism belongs to the church, and the church is the only authority to authorize any one to baptize. The apostles derived their authority from Christ himself, (see commission, Matthew 28:19, Mark 16:15, 16,) and they organized the first churches. After a church was constituted, then it sent out its missionaries and evangelists.

2nd. There is no direct Scriptural authority for an "arm of the church." Baptist churches have, however, in some cases, extended what they call an arm in a community where circumstances make it impracticable to constitute a church. We think it better to call them "mission stations." This is done in some places. It some-

times occurs that there is a neighborhood where it is not convenient for the people to attend preaching where the church is located. The church may authorize their pastor to establish a preaching station there and hold regular meetings. After a while a church may be constituted. While there is no direct Scriptural authority, we see no objection to churches pursuing such a course. Many things are left to the discretion and good judgment of the churches in extending the cause of Christ. We have no direct authority for Sabbath-schools, missionary societies, etc., yet who will say they are forbidden? If a church can have a mission station, let her do so, and call it an arm if she chooses, or by any other name. It is not a church, however, until it is regularly constituted as such.

3rd. If the church gives the right to these members, whether four or more, to receive members, we think they can do so. Peter took with him certain brethren from Joppa to the house of Cornelius, and they were present when Cornelius was received into the church. We do not think that several members of the same church being present at a meeting have the right to receive members for that church, without authority from the church. We have known churches to give authority to some of its members to receive members at mission stations. If possible, the pastor ought to be present when members are received under such circumstances.

FIELD NOTES.

The new church at Sheffield has been completed.

Rev. J. A. Howard filled the pulpit at Opelika last Sabbath.

An average of 1,500 Jews come to Christians every year, and the average is increasing.

Rev. Mr. Mitchell, of Dalton, Ga., supplied for the First church, Birmingham, last Sabbath.

Bro. J. N. Stanford, the worthy tax collector of Wilcox county, has our thanks for job work.

The brethren of Buena Vista have our congratulations. Their new academy has been completed.

Elder Jno. W. McCollum has returned to the ministry. He completes his course this year.

Held a meeting with Antioch church, Talladega county, Ala., August 25-30. A good meeting. Two added—others expected soon.—J. C. W.

Bro. D. R. Cooper has resigned the pastorate of Bethany church, to take effect on the 15th of October. His post office will be at Whistler, Ala., until October 1st.

The noble brethren and sisters of Bethany church are working hard to pay for their new brick building. May the Lord encourage and strengthen them in the good work.

The time of meeting of the Tuskegee association has been changed from Friday to Wednesday before the 3rd Sunday in October.—D. W. Floyd, E. W. Solemons, J. M. Love, W. P. Kennon, committee.

Our good brother, Judge Falkner, of Mountain Creek, while on a pleasure trip, made us up a nice list of subscribers, for which act of kindness he has our sincere thanks. We are glad that his health is improving.

The New York *Observer*, in commenting on Dr. Dowling's resignation says: "The man who does not find himself in thorough sympathy with the views of his denomination, should at once forego the privilege of preaching from its pulpits."

Bro. J. B. Huckabee, chairman, writes that the ministers' meeting at Jasper will be changed from the 6th to the 13th of November, owing to the election on the 6th. The meeting will be at Harmony Grove church, one mile south of Winfield, on the K. C., M. & B. railroad.

Prof. Acker, a Baptist brother, has reopened his high school at Verbena. He is eminently successful as a teacher and has located in Verbena with the view of building a first class high school. Verbena is such a healthy and desirable town that we expect many families to locate there.

In the Baltimore *Baptist*, a correspondent asks: "What kind of people are they who take a paper two or three years without paying for it, and then get angry when a bill is sent them, and decline to pay a cent? What do you call them, messrs. editors?" Echo answers, What?

Have spent the last six or seven weeks in meetings. Am now at Morris with one of my churches. About fifteen conversions have been made. The meeting continues. The preaching is being done by brethren Chunn, Purcell, Hamilton and the writer.—R. W. Insar, Morris, Sept. 30th.

I have spent about three and a-half months in the mountains of this state, in search of health, dividing my time chiefly between Eureka and Sulphur Springs. I am glad to be able to say that my health, though not entirely restored, is much improved. I return to Paris, Texas, within a few days.—A. S. Worrell.

It is greatly desired that the delegates to the next session of the Unity association will remain until the moderator declares the session over. It is my desire also that the churches will vote for the association to remain as it is. We think it would not be well to divide it.—W. J. Rudolph, Stanton, Sept. 14th.

We are pleased to learn that our good brother, Rev. J. M. Frost, D.D., of Selma, has returned from Kentucky to his flock. No doubt none has missed him more than the Selma church. Now, with renewed vigor and health, we hope the blessing of the Lord will be abundantly poured out on his labors.

Held a meeting at Harpersville, September 1-5. The weather was exceedingly bad, but had a good meeting. Bro. Wood preached three times for us. The church members were built up and strengthened. Good impressions made on saint and sinner. Three added to the church, some others to join soon.—J. C. Wright.

We are pleased to acknowledge the kind efforts for us by Bro. J. H. Kallin, of Clayton, Ala., one of the strongholds of our brethren. He sends us a goodly sum and some new names. We hope some of us may meet him and the dear brethren, and the old Eufrasia association, that always meets at the best place and at the right time.

I have been assisting Rev. D. M. Ramsey in a meeting at Concord Baptist church, where we had a good meeting; baptized ten and closed September 1st. I found Bro. Ramsey a warm hearted, pleasant Christian worker, and his people were not unlike him, for they all made me happy by giving me a hearty reception.—J. F. Sewell, Buena Vista, Sept. 5th.

"I have just closed a very pleasant meeting at Eden," writes Bro. J. A. Glenn; "thirty-four were added to the church, twenty-three of whom were by baptism. I was assisted by brethren Divine and Lovell. It was good to be there. They had their new house, with seating capacity for 500, sufficiently advanced to hold the meetings in, and it was filled for ten days." Bro. Glenn sends us money and renewals.

Our meeting continued until Friday after the district meeting was through. There were three professions; two were baptized and others much concerned. Last Saturday and Sabbath I met with Harmony Grove church, where the pastor buried eight in baptism, and received two more for membership. Some were restored. The total number received is thirty-three, and the work continues.—J. B. Huckabee, Fayette C. H., Sept. 7th.

Under date of Sept. 4th Bro. W. B. Carter writes: I visited Mt. Stanley Baptist church, near Town Creek, Lawrence county, Ala., last Sunday, Sept. 2nd, and remained until the next night, thirty-six hours in all. Received seven happy candidates for baptism into that church. We will have to have a man, a good man, located at Town Creek next year, to serve the churches between Hillsboro and Tusculuma.—W. B. Carter, Flint, September 4th.

Bro. A. E. Pinckard writes us from Sylva, N. C., and says: "I would like very much to return to Alabama, but I feel that the Lord is guiding me and that he has a work for me to do here among the mountains. I am at present teaching school and preaching. The churches up here are not at all developed. Some of them are very weak. I always enjoy the visits of the ALABAMA BAPTIST, and are glad you will have more biblical and evangelical articles."

We had a good time at Pleasant Grove in July. When we left, there were some fifteen or twenty persons anxiously inquiring the way. We had a good three days' meeting at Union Grove last week. There were three accessions. Will commence at Concord to-morrow, 31st. Expect a good meeting. Closed at Liberty Sabbath night, 26th ult. Some interest was manifested. Bro. Mike Sanders died on the 1st, at Liberty. May the good Lord bless his bereaved family.—H. W. Garlington, Sept. 1st.

Bro. J. E. McClurkin, of Independence, Texas, sends us his renewal and tells us that he is glad to learn of the good meetings that are being held all over the state. He says: This town was once the center of education in Texas, and has been grandly blessed with grand and noble men, such as Drs. Burleson, Crane and Pickett. I have baptized eleven since I came here, and others were baptized by Bro. Holland, who assisted in a meeting. May the day soon come when the paper will be in every Baptist family in the state.

The district meeting of the Antioch association will meet at Womack Hill on Saturday before the 5th Sunday in September. Introductory sermon by Eld. W. H. DeWitt. Questions: 1. Origin and progress of state mission board. Opened by Eld. W. H. DeWitt. 2. Wherein do we as Baptists differ from other denominations? Opened by Eld. S. M. Tucker. 3. What is our duty as Baptists to spread the gospel? Opened by Eld. J. L. Causey. Influence of Sunday schools for religious good. Opened by Morgan Mason. 5. Duty of Christians on the question of prohibition. Eld. T. E. Tucker.—T. E. Tucker, chairman committee.

Shelby association has just closed its 37th annual session. Rev. W. C. Cleveland, D.D., was chosen moderator; Rev. C. W. O'Hara, clerk; and Bro. H. C. Reynolds, treasurer. Bro. Cleveland is an excellent moderator. The fact that Bro. O'Hara and Bro. Reynolds are continued in office, is sufficient evidence of our appreciation and acknowledgment of their ability to serve the association. Rev. E. B. Teague, D.D., from Canaan association, was present, and offered wide and accepted counsel. Rev. T. B. Dixon reported some mission work done. Taking the association all in all, it was a grand success.—James D. Martin.

We have just closed a good meeting at Loachapoka. Two weeks ago this church numbered only twenty-eight, and they were scattered and badly discouraged. To-day they number forty-three, all united, and as hopeful as the promises of God are sure. Received ten by experience, with more to follow, and five by letter. How true the saying, "All things are possible to them that believe." These additions were all grown people; all men but three or four; some led in prayer before they were baptized; valuable accessions; will add financial as well as numerical strength. Bro. Haynie says he is going to have the BAPTIST go to each one of their families. Prof. Sanders, of Notasulga, was with me part of the time, and preached with great earnestness.—J. F. Cloud, Aug. 30th.

We have just closed a series of meetings of two weeks with Mt. Carmel church. The preaching was done by the pastor, Rev. H. E. Harris. The Lord has done great things for us, whereof we are glad. Five were baptized into the church. Bro. Harris is one of our most deeply consecrated ministers. He has the entire sympathy of his church in the death of his little child which died on the 9th of August. We are trying to get the church to use the envelope for mission purposes. Sorry that some who claim to be missionary are opposed to using them.—Joe L. Jones, Gadsden, Ala.

We have built a new house for the Lord. Have just closed a meeting of eight days, with fourteen additions to the Cain Creek church. Eleven by baptism, two by letter and one by restoration. Such a revival has never been witnessed at Cain Creek church. Bro. A. W. Gilbert and the writer did the preaching, and the Lord worked. Baptized one sister seventy-one years old, one fifty-eight, and a brother sixty years old. The Lord is doing a great work in those dead churches. Will begin a meeting at Newsum's Springs this week.

I ask an interest in the prayers of all the readers of the ALABAMA BAPTIST for my dear brethren and sisters.—J. M. Douthitt, Tusculuma, Ala., Sept. 4.

We have just passed through some precious meetings, one at New Bethel church, near Bragg's, where we had fifteen accessions, the most of whom were young people. The church was greatly revived and we hope to gather more fruit from the meeting. We had a good meeting also at Midway. The Lord blessed our efforts there. There were eight additions to the church. Our meeting at Pine Level was a success. The church was greatly revived with seven additions. We had a very precious meeting at Liberty church, where we had twelve accessions, and the church greatly revived. The Lord is praised for these glorious meetings. Bro. A. A. Sims assisted the writer in these meetings.—J. F. Bruner, Monterey, Sept. 2nd.

From August 26th to September 2nd, Revs. J. M. Wood, of Second Avenue Baptist church, Columbus, Ga., and J. A. Butts, of Childersburg, Ala., held a meeting at Bates Academy, five miles from Harpersville, Ala. Rev. J. M. Wood did all the preaching. The Holy Spirit was present from the first, working mightily in the hearts of the people. There were fifty-one conversions; fifty baptized by Bro. Wood; by letter and watchcare, twenty-five; total added, seventy-five. This work was under a presbytery of the Harpersville church, and as this settlement is remote from Harpersville, nearly all these new members will constitute a new church at Bates Academy at an early date. The work of the Spirit was great in this meeting.—J. C. W.

I preached at Dry Valley, three miles from Lincoln, in August. Protracted the meeting three days. Was assisted by brethren Belton and J. L. Jones. Bro. W. D. Vincent preached two sermons. The meeting resulted in twelve or fourteen conversions, and some were restored. The people were greatly revived and strengthened. A church was then organized and brother Belton preached the sermon. Thirty-four names were enrolled in the hearts of our faith and covenant adopted. The church then voted for pastor, which resulted in the election of the writer. The doors of the church were opened for the reception of members by experience, whereupon twenty-three came forward. These will be baptized on the third Sabbath.—A. A. Hutto, Lincoln, Sept. 8th.

My summer's work at South Side Baptist church, is over. The church is to be congratulated upon having secured Rev. P. T. Hale, of Danville, Ky., as pastor. Bro. Hale will preach his first sermon on Sept. 23rd. I am sure that he will soon become as much attached to his church and work here as he was to his former one in Danville. During the summer four have been baptized into the membership of the church, and two others await baptism. With a good membership, with a live and flourishing Sunday school, with the interest in the prayer meeting increasing, with an almost boundless field for active, earnest, Christian work, this is one of the most desirable, as well as one of the most important, fields in the state. Chas. G. Elliott, Birmingham, September 10th.

At a recent meeting of the board of trustees of the University of Arkansas, Col. E. H. Murfee, LL.D., was

THE ALABAMA BAPTIST SUPPLEMENT.

The Captain of our salvation commands his followers: "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

His servants are to furnish the means. Some of them are rich, and some of them are poor, but all are to furnish their part. Hear what the Lord has said about the duty of giving and the promises he makes:

"It is more blessed to give than to receive." Acts 20:35.

"God loveth a cheerful giver." 2 Cor. 9:7.

"Freely ye have received, freely give." Matt. 10:8.

"Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee," Deut. 16:17.

"Thou shalt give unto the Lord thy God according as the Lord thy God has blessed thee." Deut. 16:10.

"Of all that thou shalt give me, I will surely give the *truth* unto thee," Gen. 25:22.

"Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses with new wine," Prov. 3:10.

"Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity, for God loveth a cheerful giver," 2 Cor. 9:7.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," 1 Cor. 16:2.

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again," Luke 6:38.

"The liberal soul shall be made fat; and he that watereth shall be watered also himself," Prov. 11:25.

If others reject these Scriptures Baptists cannot. Our glory is that we take God's word, we stand upon it; we dare not reject it. Our people have gone to prison and to the stake for the sake of the Bible. We are Baptists because the Bible makes us so, and we are *Missionary Baptists* for the same reason.

THE STATE MISSION BOARD AND ITS WORK FOR THE CONVENTIONAL YEAR OF 1888-9.

To the Missionary Baptist Churches and Associations of Alabama:

The past has been a year of blessing to our people in Alabama. More than 6,000 were added to our churches by baptism; our contributions for all benevolent purposes, as reported in the minutes of Associations, have been over \$20,000; our schools have been well patronized; forty-four young ministers have been assisted in securing their education; our paper, the ALABAMA BAPTIST, has more subscribers than ever in its history; the Lord has blessed our State with fruitful seasons and no where is there suffering in all our borders. With these blessings comes increased responsibilities. Into our State is pouring a population which will give us trouble if we do not evangelize them. This is your work, the Board is only your agent. This circular, which is scattered by thousands, is intended to place before you the work of the Board for the coming year. We ask that you will read it carefully through and see that your people read it. Baptists who have any denominational pride will not consent to see our work fall behind others. In point of numbers we are ahead; in intelligence and wealth we are equal, if not superior to others; our ministry as a whole, is not a whit behind the foremost; in church buildings we are not behind; but in denominational pride, and the grace of giving, we are far from what we should be.

EXTRACTS FROM THE REPORT OF THE BOARD TO THE CONVENTION IN JULY.

FRIENDLY RELATIONS.

We are glad to report that we have assurances from every section of the State of the most friendly feelings towards the Board and its work. The Secretary cannot comply with one-fourth the urgent calls he receives to visit churches and associations. Many pastors, in regions where collections are almost unknown, are earnestly begging for the visit of some brother who will assist them to organize their churches for aggressive work and liberal giving.

It is difficult for people, in more favored sections to realize the embarrassments under which some of these spirited pastors labor. With the Bible in their hands, teaching so plainly the duty of giving to Christ's cause, feeling the worth of souls and anxious for the lost "in the regions

beyond," they labor with but little sympathy and often against open opposition to bring their people to see their obligation to the lost world.

We must send to their help; there is no other agency to which they may look. We are persuaded that no wise investment of mission funds can be made than in the employment of active pastors, when churches are willing to release them for a season to serve the Board, to attend religious gatherings and visit important points.

MISSION MEETINGS.

The Secretary has attempted with aid of pastors, to hold for two or three days meeting at central points devoted to the discussion of missions and practical questions pertaining to the church work. If the pastors will hold such meetings in every association, they will do much towards increasing the activity of their churches.

LAYMEN'S MOVEMENT.

Though our laymen have no formal organization as yet in Alabama, yet there is such a movement. One has only to attend our religious gatherings to discover that there are many earnest men among the private members of our churches, who stand ready to second any move looking to improvement, and some are already attempting to organize for active work. We beg our pastors to encourage these brethren.

WOMAN'S WORK.

Our Christian women are quietly moving, too. They will soon be claiming in every church the right, which God has given them, to work for Christ and to raise money for his cause. We should not attempt to stop them—we could not if we would, for it is of God; but encourage them, advise them, and as long as kept within proper bounds no possible harm, but great good, will come of the movement.

In every community there are good women only waiting for some encouraging word and a little instruction to form themselves and the children into societies. These organizations in all our churches mean much for the future: more comfortable houses of worship, better instruction in the Sunday-schools, more reading of God's word and religious literature, more money in God's treasury; these are some of the immediate fruits, and more than this, it means for our churches *fifteen years* hence a missionary ministry in our pulpits and a missionary membership in our pews.

SYSTEMATIC GIVING.

This is an old theme, many tire of its continued discussion; but as long as men are perishing for the bread of life, and so long as God's people withhold their means, so long must we urge upon those who love the Saviour to give; give cheerfully, give systematically, give as God has prospered them. The earnest friends of the Master's cause, seeing that *faithful giving* and *no giving* more than anything else stands in the way of progress, are uniting to press this subject on God's children as never before. Christians must give to save the perishing; they must give to save themselves from perishing. "Give or die" is the law everywhere. The man who gives nothing, who lives for self alone, is soon without a friend and dead to society. The church which gives nothing will starve its pastor, allow its house to go to ruin, and is wholly without power to save souls; it is *dead* while it has a name to live.

Our people need to know from a happy experience that it is more blessed to give than to receive. Happy the pastor who shall lead them to realize this *blessedness*.

We insert here the paper recommended to the churches by the Southern Baptist Convention at its late session in Richmond.

SYSTEMATIC BENEVOLENCE.

"We recommend the scriptural plan of Christian giving as elastic and simple enough for application to all our churches."

It is found in the first of the two epistles which were addressed "to the Church of God at Corinth," and also "to all that in every place call upon the name of the Lord Jesus Christ." It is this: "Now concerning the collection for the saints, as I gave orders to the churches of Galatia, so also do you. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (Rev. Ver.) This comprehends three duties: giving, gathering, and distributing. The first is a personal matter between the giver and the Lord; the other two are between the church and the Lord. This order, which has all the force of an express and positive command, prescribes the amount, the time, and the method of giving.

This order, "lay by in store," consecrates our gifts; they thus become sacred, the Lord's; and thus be used by us no more than we can use the property of another.

Laying by in store "on the first day of the week" makes Christian

giving as regular and systematic as Christian worship—in fact, a part of Christian worship. A collection box in the church is as sacred as the treasury-chest in the temple; and He who once "sat over against" the one as certainly now watches the other.

3. The duty is made personal. "Each one" was to thus lay by in store; not husbands for wives, nor parents for children, nor the rich for the poor, but "each one" for himself. Not one in ten of our people are regular givers to our benevolent causes.

4. This makes the most reasonable and best possible assessment of the amount to be given—viz: "As each one may prosper." "Each one" was to judge of his own prosperity. Yearly subscriptions are liable to be discontinued when paid, whereas a weekly offering is not. Annual giving is far more likely to lead to covetousness than weekly giving.

5. This adapts itself not to the giver's inclination, but to his circumstances. As he prospers, he is to lay by.

6. The Apostle's special reason for this rule of Christian giving was "that no collections be made when I come." Prevailing plans depend upon what is here carefully and expressly guarded against.

STATE MISSIONS.

We are doing something towards evangelizing our State, but nothing like what needs to be done. We have occupied the new towns and important centers and supplied the destitution as far as we were able with the means in hand.

We need *fifteen thousand* dollars for our State work; it can be easily raised if pastors will press collections through all the year; if anything like the same activity should prevail through the year as is exhibited in the last few weeks before our Convention, we would easily get all the mission money asked for from the State. Our missionaries have worked well and are encouraged in their work as a general thing.

SUMMARY OF WORK.

Number of missionaries employed for all or part of their time..... 76

Number now at work..... 52

Days of service..... 4,720

Miles traveled..... 32,153

Sermons delivered..... 2,737

Addresses made..... 657

Churches constituted..... 18

Number of persons baptized..... 393

Baptized by others in connection with their labors..... 376

Received by letter..... 325

Restored..... 55

Sunday-schools organized..... 247

Sunday-schools addressed..... 247

Ladies Missionary Societies organized..... 12

Prayer-meetings organized..... 17

Prayer-meetings held..... 795

Number of visits to preaching stations..... 201

Number of churches visited..... 440

Number of visits made..... 6,024

Subscribers to *The Alabama Baptist* secured..... 267

Subscribers to the *Foreign Mission Journal* secured..... 97

Families destitute of the Bible..... 162

Number of Bibles donated..... 127

Number of Testaments donated..... 211

Value of Bibles and Testaments donated..... \$7.35

Number of books and pamphlets sold..... 806

Value of books and pamphlets sold..... \$638.24

Pages of tracts distributed..... 5,198

Meeting-houses commenced..... 24

Meeting-houses finished..... 4

Money collected for meeting-houses..... 4,621.30

Money collected for State Missions..... 952.54

Money collected for Home Missions..... 53.68

Money collected for Foreign Missions..... 72.03

Money collected for Ministerial Education..... 129.30

RECEIPTS OF THE BOARD.

State Missions..... \$ 183.76

Home Missions..... 227.15

Foreign Missions..... 3,027.70

Ministerial education..... 526.70

Ministerial education, special..... 40.25

Education colored preacher..... 47.55

Endowment Howard College..... 95.15

Indigent Ministers..... 118.52

Church building in Alabama..... 256.85

Bible work, Am'n Baptist Pub. Society..... 96.26

Gratuitous tract fund..... 73.66

Bible and colportage..... 170.14

\$15,819.49

The above is only the amount sold by the office. The amount sold from the office would add greatly to this, but that is not reported, no account being taken of it.

THEOLOGICAL STUDENTS.

Of the missionaries reported, eighteen are students from Howard College and the Seminary.

We are glad to say in this connection that the disposition among our Alabama students at the Seminary is to return to their native State. In the last three years eight of them have returned and settled among us.

BIBLE AND COLPORTAGE WORK.

Soon after the close of the last Convention we established in Marion "The Baptist Book and Bible Depository." A good man, Rev. J. L. West, was employed to assist the Secretary and attend to the depository.

We have purchased more than \$4,000 worth of books and ordered

near \$400 worth of Sunday-school literature. Our people are reading more and the demand for books is constantly growing. We are now employing missionaries, paying them partly in books. We should have for this work, for a few years, until it is fully established, contributions of at least \$500 a year. In a short time the patronage will be sufficient, we trust, to sustain the work.

THE COLORED PEOPLE.

Thus far our efforts to raise money for the evangelization, or the education, of the young ministers of the colored people have been a failure.

In the past year a correspondence was had with the Home Mission Board, looking to the employment of a Theological instructor for this people in Alabama.

This should be done at as early a day as possible. Their ministers are thirsting for instruction and will gladly welcome to this work any prudent man we may appoint.

The colored people report 49 Associations, 100 churches and 125 members.

BIBLE WORK.

The American Baptist Publication Society continues to furnish us, for gratuitous distribution, all the Bibles and Testaments we can conveniently use.

Our contributions for Bible Work are shamefully small. We would urge upon all our Sunday Schools and churches to observe "Bible Day," which is appointed by the Society, and take collections for this worthy object.

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ignorant of the true qualifications for church membership and desired only to exchange the Catholic Church for one which they preferred.

One of the most eminent of the priests on the island having become a thorough convert to our faith, and having accepted Christ as his personal Saviour, has avowed his intention of uniting with our Baptist people, and preaching the gospel in Cuba.

The Lord has indeed done marvelous things in Cuba for us, whereof we are glad.

The following are the figures for the year's work of this Board:

Number of men employed 287; number baptized, 4,857; Sunday Schools organized, 431; churches constituted, 306; amount received, \$48,023.17.

THE FIGURES.

These are the figures we want to work for the coming year:

State Missions..... \$ 15,000

Home Missions..... 6,000

Foreign Missions..... 6,000

Indigent Ministers..... 1,000

Bible Work American Baptist Publication Society..... 500

Bible and Colportage Work..... 500

Total..... \$ 30,000

In another column will be found the amounts suggested to the Associations. Bear in mind that this is not *taxation*. Nobody knows better than the Board that Baptists would not submit to *taxation*. It is only a suggestion that each Association try to raise a certain amount. If the amount is not raised nobody will find fault.

1. We ask the Associations of the State to vote to try to raise the amounts.

2. To appoint a committee composed of brethren who are well acquainted with the churches to suggest an amount to each church.

It is the experience of pastors who have tried it, that they can raise more from their churches and with greater ease, when the figures are given, in the beginning of the year. Try it, brethren; it will do no harm to try.

LASTLY.

Brethren in each Association have been requested to represent the different Boards. From this circular and from the Minutes of the Convention sent to each Association, brethren can easily get all the information needed to make their reports to the Association. Never before, in the history of the Board, have we been so well organized for the fall campaign. We plead with our brethren to help us. Our work is before you; we commit this circular and all it contains to the God of Missions.

W. B. CRUMPTON, Corresponding Secretary State Mission Board.

ASSOCIATIONS.

Total, 1887.

Amounts asked.

Approximate amt. for each member.

Alabama..... 1000

Antioch..... 950

Bethel..... 850

Bethel, South..... 600

Bethlehem..... 500

Big Bear Creek..... 1200

Birmingham..... 1000

Bolling Spring..... 1300

Cabala..... 1100

Calvary..... 1100

Canaan..... 1200

Central..... 1100

Cedar Hill..... 900

The State Mission Board of Alabama.
Organized in 1875.

Question.—Before the organization of the State Mission Board, what agencies were operating in the State?

A.—The Home Mission Board, now of Atlanta, Ga., assisted at a few points, and some of the Associations had Mission work done in their bounds.

Q.—Upon what plan did the State Mission Board operate in the beginning of its work?

A.—The Associations were grouped together, from two to four together, and a good man was employed to go from church to church preaching about Missions and practical religion, organizing Sunday schools, prayer meetings and woman's Mission or Aid Societies.

Q.—What were the results of this work?

A.—The churches were aroused to the importance of giving for Missions, many churches were saved from extinction, hundreds of Sunday schools were organized, and pastors were strengthened with their people.

Q.—Why was this plan abandoned?

A.—It is not abandoned entirely. When the Association wish it, and a good man can be agreed upon, it is still followed.

Q.—Is not this a better plan than the old Associational Mission plan?

A.—Yes, it secures a first-class man for all his time—one who has experience as pastor, and has been successful in his work, and a thorough missionary. He can indoctrinate the churches, stir the mission spirit and leave the pastor strengthened with his people; whereas a single Association is seldom able to employ a man for more than a few months in the year, and frequently the brother chosen is without experience in the pastorate and really does the cause of Mission harm.

Q.—On what plan does the Board operate mainly now?

A.—We are doing some work in Associations, but the work is mainly in supplementing the salaries of pastors of weak churches at important points.

Q.—Are these churches in the country or in towns?

A.—Mostly in towns.

Q.—Why does the Board select the towns?

A.—Because they are the centers where people are gathering—the strategic points. If these are taken for Christ the influence extends in all the country around.

Q.—Are there many new towns in Alabama without Baptist preaching?

A.—Yes, the new Railroads are opening up the country and the people are flocking to them, drawn together for trade, speculation and society.

Q.—Does the Board find any trouble in getting the money to carry on this work?

A.—Yes, we are often behind with the missionaries, and make new appointments with fear and trembling.

Q.—What are the main difficulties in the way?

A.—Our Baptist people have not been trained to give, many of our pastors are afraid to talk about the duty of giving, and many churches which would be liberal in their contributions are never asked for money except once a year just before the Associational meeting.

Q.—Are all our churches and preachers really missionary?

A.—No, many of them with their pastors are practically anti-missionaries. They give nothing for any purpose.

Q.—Is the Mission spirit growing?

A.—Yes, that is seen so much in the increased amount of our contributions as in the increased number of contributors. We are reaching the individuals.

Q.—What do you think is the best plan for Mission collections?

A.—In churches which meet monthly, the monthly or quarterly plan; in churches which meet every Sunday, the weekly or monthly plan, and in every case the envelope system is the best. The motto of this system is: "A contribution from every member."

Q.—What is your experience as to the effect of frequent collections?

A.—I answer:
1.—On the congregation—It keeps no body from church. The people soon get used to it and expect nothing else. The time has passed when a collection at church keeps people away.

2.—On the contributions—By the quarterly plan, churches give about four times as much as by the annual plan. The monthly collection brings in about four times as much in the year as the quarterly and the weekly plan, which is the true Scriptural plan, as every one admits, *beat them all*.

Q.—Are many churches using the envelopes?

signed for a preacher's failing to instruct his people about the duty of giving.

A.—I say, the preacher doesn't set his people an example in giving, and hence, the giving question would be a two-edged sword cutting both ways. The preacher should be an example to the flock in giving as in other things.

2.—The preacher's salary is often small and some fear the Mission collections will lessen it still more.

3.—Fear of becoming unpopular, and losing his place is another trouble in the way of some. We have so many preachers who are willing to preach for nothing, and so many churches that prefer them. Under the annual call system it is very easy for churches to change pastors.

Q.—What part of the State does the Mission money come from mainly?

A.—From Central Alabama.

Q.—In what part of the State is the Board putting most of its money?

A.—In the northern part. The people are moving into that section so fast we cannot supply the demand.

Q.—Does the Board require anything of the churches aided?

A.—Yes, it requires them to pay all they can to the pastor, to say in the beginning how much that will be, and to promise to take collections at least quarterly, both in Church and Sunday School for missions.

Q.—What churches show the most interest in the work of the Board?

A.—Not the poorest, nor the most wealthy, but generally those which are composed of people in moderate circumstances, whose pastors are reading men and, consequently, are in sympathy with the work.

Q.—Do the large city churches help much?

A.—They do nobly sometimes, but it is difficult to get their members interested. They do not take time to read about the work. Only a few of them read our religious papers; they will not notice a circular. Their pastors are overworked and nearly always have some local enterprise on foot, so that the cause of missions does not receive the attention which its importance deserves.

Q.—Why is it that the agent of the Home and Foreign Boards do not come into Alabama?

A.—Because the State Convention has constituted the State Mission Board the agent for these Boards.

Q.—What does the State Mission Board do to assist these Boards?

A.—The Secretary and all the Missionaries discuss the question of Missions in the broadest sense; the Mission churches and stations are required to take collections for Missions. The collection envelopes bring these Boards before the contributor on an equal footing with the State Board. The Secretary distributes all the information furnished him by them, where-it will accomplish the most good. Thousands of circulars are printed and sent to the churches urging the cultivation of grace giving. Of course this helps all our benevolent enterprises.

Q.—Does your Board receive any compensation for this service?

A.—Yes, by agreement, we receive ten per cent of all funds passing through our hands for Home Missions.

Q.—Do all the churches send money for these Boards through your hands?

A.—No, some of the city churches and a few others do not.

Q.—Why do they not all send through your Board?

A.—Some of them do not know of the arrangement between the Boards. Some are prejudiced against the plan, having only imperfect knowledge of its workings, while others say, it is not business like. The truth is, most of it is due to carelessness or indifference on the part of some of our "business" brethren.

Q.—Which is the cheaper plan for the Home and Foreign Boards, to send agents to Alabama or let your Board act as agent?

A.—The latter. The former may get more money sometimes, but it costs more to get it.

Q.—What expense does the State Board incur for these Boards.

A.—The Secretary travels most of the year. He works for all the Boards. All his expenses are paid by the State Board.

Every collection envelope puts these Boards before the people side by side with our work. The State Board buys the envelopes, pays for the printing, mailing and postage. Every letter head and every envelope advertises their work without cost to them. Besides this, all the clerical work, office rent and expenses, are borne altogether by our Board.

Q.—Does the ten per cent you get compensate your Board for its expense and labor?

A.—It does not.

Q.—Then why not let them look out for themselves and the State Board do the same?

A.—I. Because the three agencies could not operate on the same field with out confusion and friction.

2. Because our churches need development in Christian activity and the State Mission Board is the only organized agency to do this.

3. Agents, in their haste, would be tempted to work for immediate results—to secure the largest amount of money in the shortest time. Hence they would visit the strongest churches and Associations, leaving the State Board to toil in the uncultivated and unwinning fields for their development. After their development, then of course the agents of the other Boards would find them.

about 1,500 churches, and more than 700 ordained preachers.

Q.—Do our people give for Missions as much as the value of one week for each member.

A.—No, that would amount to \$30,000 a year, and we do not give much over a third of that amount.

Q.—How often do the churches have preaching?

A.—Generally one Sunday in the month.

Q.—How many of our churches have preaching every Sunday?

A.—About twenty-five.

Q.—Have many ministers who have no churches to serve?

A.—Yes, a great many.

Q.—Have any churches which give nothing for Missions?

A.—Yes, hundreds of them.

Q.—Do they claim to be Missionary Baptist churches?

A.—Yes, and would be insulted if called anti-Missionary.

Q.—What can be done for them to bring them up to date?

A.—They should be patiently labored with, giving them "line upon line and precept upon precept."

Q.—Are you reaching any of them?

A.—Yes, every year they become better informed, through the pulpit and press and Sunday school, and are coming into sympathy with the work.

Q.—Then the work of the State Mission Board does as much to develop established churches as to organize new ones.

A.—Yes, we think it more important to develop established churches than to organize new churches where they are not needed.

Q.—Name some of the towns your Board has assisted.

A.—Calera, Clanton, Jamison, Briarfield, Linden, Hayneville, Lowndesboro, Camden, Pensacola, Eutaw, Anniston, Gainesville, St. Stephens, Jackson, Uniontown, Goodwater, Rutledge, Girard, Elba, Adams, St. (Montgomery), Decatur, Cullman, Auburn, Demopolis, Midway, Tusculum, Sheffield, Florence, Warrior, Blockton, Bessemer, 1st, 2d, 3d and South side churches, Birmingham, Woodlawn, Avondale, Pratt Mines, and many others.

Q.—Are the churches at these points all self-sustaining now?

A.—Most of them. Some of them have paid back to the denomination many times more than was paid to them.

Q.—Your Board has a colportage work also?

A.—Yes, we have a colportage fund and have established at Marion a Baptist Book and Bible Depository.

Q.—Do you sell many books?

A.—Yes, a great many.

Q.—Do you order literature for the Sunday schools?

A.—Yes, many schools are ordering all their literature through the Depository.

Q.—Does it cost more than to order direct?

A.—Not a cent. It will take a day or two longer, that is all.

Q.—What advantage is that to the Depository?

A.—The publishers allow us a small per cent which goes into the treasury of the colportage fund.

Q.—Do the Sunday schools in the city churches order through you?

A.—No, they order direct. It is hard to get their officers to appreciate the value of the Depository to the State.

ENCOURAGEMENTS.

The whole world is now open for the reception of the Gospel.

The Bible is printed in 250 languages and dialects.

There are 150,000,000 copies in circulation. In the year 1900, 1,000,000,000 copies were printed.

The number of Missionary Societies is ten fold what it was eighty years ago.

The number of converts is nearly fifty fold.

The increased facilities for intercommunication.

The diffusion of the English language.

Wonderful revivals, with pentecostal power, are frequent in heathen lands.

The increase in membership in heathen lands is thirty times greater than at home in proportion to the number of ministers employed, although the tests of discipleship are of the most trying nature.

But above all other encouragements are the precious promises of God:

"Ye that are the Lord's remembrancers keep not silence and give him no rest till he establish and till he make Jerusalem a praise in the earth."—Isa. 62, 6 and 7.

The following is from *The Word, The Work and the World*:

"Our great desire is to awaken the people of God to the unparalleled opportunities of our own age, and the need of a movement more deep and wide, more earnest, and self-denying, more bold and aggressive than anything that has yet been attempted, to reach the neglected at home and evangelize the mighty generations abroad—the one thousand million souls who are dying in Christless despair at the rate of 100,000 a day."

GIVE OR DIE.—"Fifty years ago there were thirty Baptist churches in Maryland. Two of these declared in favor of missions and twenty-eight against them. In fifty years the two have increased to 6,000, and the twenty-eight anti-mission have eight persons. The liberal soul shall be made fat, and he that watereth shall himself be watered."

WHEN THE Prime Minister of the Sandwich Islands went to Berlin to form a commercial treaty with Germany, he was the recipient of many diplomatic invitations on the Lord's Day, especially to receptions, etc., at night. But he declined them all and went to church regularly instead. There is an example for us. Once a heathen prince, now a Christian who honors God.

The first question which every one should ask is, "What shall I do to be saved?" And the next should follow close after, what can I do?

A WORKING collier lately sent his annual contribution of one pound sterling to the English Baptist Missionary Society for the Congo Mission, because God's work must have the first care; although he added, "In consequence of working only two days in the week instead of six, we have had no meat in the house for more than a month." A farm-laborer sent ten shillings for the same society, although he had earned only money enough to get one meal a day for his wife and family; adding, "If we must go short, we must not let the Lord's work suffer."

A MINISTER once went to preach in a village where there was no church, so he held his meetings in the school-house. He went many times, but only a few came, for the people did not care to hear the Word. "I had only one thing to encourage me," said the minister.

"What was that?"

"It was the attention of one little girl, who kept her eyes fixed on me, and seemed to try to understand every word I said," he answered. "She was a great help to me."

Think of that, little ones, and remember that even you can help the minister by paying attention to what he says.

JAPANESE Christians during the past year contributed \$27,000 to mission work. The most of them are very poor, the wages of many being less than twenty-five cents a day.

LET me plead for the foreign missionary idea as the necessary completion of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Christian life without it is a mangled and imperfect thing. The glory and the heroism of Christianity lie in its missionary life.

Dr. Lyman Abbott says, that early in his ministry he resolved, and still holds to the resolutions, that he "would not profess religion for a man after death who had never professed for himself when living."

PLEASE REMEMBER

This office is not responsible for lost books and Sunday School supplies in the mail.

Money sent by Postal Order, Bank Check or Registered Letter is safe, but money sent in a letter, or a Postal Note, is not safe, and this office cannot be responsible for money sent that way when lost.

A FEW OF THE "OPEN DOORS" IN FOREIGN MISSIONARY WORK—HOW THE WORLD IS DIVIDED.

Protestants, 116 Millions
Greek Church, 100
Roman Catholics, 250
Jews, 10
Mohammedans, 170
Of these 80 millions are women confined in Moslem harems.
HEATHEN, 385 MILLIONS
Of these, 300 millions are: Buddhist women, with no hope of immortality, unless in some future transmigration they may be born as men.

Two hundred and fifty millions of women depend for the Gospel upon the Protestant Churches of America.

Nine-tenths of the contributions to Foreign Missions are given by one-tenth of the church membership, while only one-half of the membership give anything. The average amount per member is fifty cents per annum—only the seventh part of a cent per day for the conversion of a thousand millions of heathen! An average of five cents a week from every member of the Protestant churches of the United States, would bring into the treasury during a single year, \$16,500,000. Ninety-eight per cent of the church's contributions for religious purposes is spent at home, while only two per cent is applied to the Foreign Mission field. There are 75,000 ministers in the United States, or one to a about every 600 persons, while only one is allotted to half a million in heathen lands. There are 1,500 countries in China without a single missionary.

A MINISTER in Iowa writes: "A few days ago, two children came to me from four miles away, with \$1.25 each, which they had earned themselves, and which they wanted to give for missions. Their mother has taught them to love the mission cause, and they know more about it than many grown-up Christians do. I give their letters, which were printed by the children themselves—"

\$1.25. My mission money. I want it to go to China. I am six.

ZINEY L. BOWEN.

\$1.25. My missionary chicken money. I want it to go to Japan. Five years old. MILDRED BOWEN."

NEVER forget that the Lord Jesus knows all you think of Him, say about Him, and do for Him.

A most striking contrast I found at Chotcholja. Just eleven years ago I made my first visit to that place, and baptized the first converts of the village. It was in a most wild and uncultivated valley. Where was then wild jungle are now thirty rice fields. I seldom find a village much more filthy and diseased than that was. Now there are few more cleanly. They have a very nice bamboo meeting house; and last May they organized a church, and are giving one-tenth of their rice harvest—which is nearly their whole income—for the support of a pastor.

Christianity civilizes wherever it goes. Asia! civilization without christianity too often brutalizes where it goes. So it is doing with its run in Africa.

HUBER, the blind naturalist, observed that a wasp or an ant would not stay alone to enjoy some precious morsel, but go to the nest and return as leader of a host that might partake of the same delicacy. If I have found the bread of life, I owe a duty to my hungry and perishing brother to supply his needs, especially since the more I divide my loaf the more it multiplies.—Dr. A. T. Pierson.

Could the average Baptist in the South grasp that truth, our mission-treasures would overflow. But with many, too many, interest centres in "Me and my wife, my son John and his wife; we four, and no more." At least, their interest never gets beyond "our church."

TO WHOM IT MAY CONCERN.

All over the State, there are brethren who are owing the Depository from a few cents to several dollars. I send out this week statements to every one. If the statements are not correct write me, and correction will be cheerfully made. If you can't settle right now, say when you can, please. If you are not going to pay, I would be greatly obliged if you would say that. But whatever you do, don't fly into a passion about this "dun," and be sure not to treat the statement with silent contempt. This is not my individual business; it belongs to the denomination and I must be faithful with its funds. Somebody asks: What are these debts owing for? Some for books sent out years ago. Some good men have written, saying, the claims are just; they made mistakes and sold books on credit and couldn't collect; but they say they will pay as soon as they can. They talk like Christians. Then there are others who pay no attention whatever to letters repeatedly addressed to them. A list of these published in the papers would be a surprise to many. Some brethren write: "I think the money I send is about right; if not charge balance to me;" others say: "We want the following: we will remit money on receipt of bill." We did as they asked us, and have on our books these small amounts

charged, and we have wasted several postage stamps writing for it. Carelessness is the trouble. Brethren, please remit at once.

W. B. CRUMPTON.
Marion, Ala.

FOGYISM.

We learned some weeks ago that one of the best preachers and most successful pastors in our State—our class-mate and a brother greatly beloved—had been giving the Bible as authority on baptism, church membership, against women's preaching and public speaking, and such like, and we pronounced him a "fogey."

You can see from the following, just received, that he acknowledges the correctness of our diagnosis of his case. O, for more like him!

"You say you learn that I am somewhat of a 'fogey,' etc. Well, yes, I am still clinging to the 'blood' for cleansing, and to the 'Book' for guidance. 'No other way I know.' Still trying to preach more and more simply the glorious gospel of Christ and relying upon the Spirit for power and success. Still opposed to departures from the faith once delivered to the saints. Still 'agin' women preaching and women voting, and doing some other things that the nineteenth century civilization (?) would thrust upon them. Still 'agin' the preachers who scrape the sky, and stir the dust from the stars, and 'plack honors from the pale-faced moon.' Still 'down on the brethren who support their heavers and walk with their little limber canes, and wear their clerical coats to advertise their profession. Still opposed to quoting Latin in the pulpit, telling the brethren about the 'original,' and trying to prove by science (?) that man is a monkey minus the tail. Still believing that it is 'better not to know so much than know so many things that ain't so.' Yes, going on in the same old way, despising shams, hypocrites, and lies. I am trying, yes, every day, trying to be better, to conquer self and sin, and come into the full likeness of my Lord. I am trying to forget the things that are behind and to reach out after those things that are before. Pray that I may do it.

"Your true friend and brother in Christ,

"H. A. BROWN."

Western Recorder.

WEEKLY GIVING.

We have lately heard of the results of weekly giving in two cases which we think worthy of mention:

One is given us by a Sunday-school teacher in a church of colored people in Massachusetts. The members of the class are all poor women, the most of them supporting themselves by washing. The church was in debt to the amount of \$500 for their neat little place of worship. The time was approaching when this debt must be paid. What could this class do towards it in the intervening three months? Not one of them could possibly give any large sum, but they would bring all they could from week to week. This they did, and were surprised and delighted to find the amount was \$30.

The other statement is given by a clergyman who found his church, by their old method, paying for benevolent purposes only \$500 a year. The first year, after introducing the method of weekly giving, the amount received was \$900; the second year, \$1,700; the third year, 2,700. Surely they have no desire to turn back.

BAD BOOKS.

Never, under any circumstances, read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading. A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time also. In the first place, there are a great many more first-rate books than ever you can master; and in the second place, you cannot read an inferior book without giving up an opportunity of reading a first-rate book. Books, remember, are friends—books affect character; and you can as little neglect your duty in respect of this as you can safely neglect any other moral duty that is cast upon you.

The Worker.

MAN AND HIS PROPERTY.

There is a direct and inseparable relation between the man and his possessions. They are the product either of his brain or his hands, or both.

They represent thought, energy, passion. The ungrudging surrender of substance is the ungrudging surrender of self. When the heart goes with the gift, God is sincerely worshipped. When men shall learn to trust God with their substance as well as with themselves, there will be no annual deficits to report, and the adoration of the church will rise heavenward in mellower tones and vaster volume.

Rev. W. S. Arey, D. D.

These Splendid Enterprises are Owned and Controlled by the White Missionary Baptist of Alabama.

HOWARD COLLEGE

EAST LAKE, ALABAMA, WILL OPEN ITS—

FORTY-NINTH ANNUAL SESSION

On the first day of October, 1888, under the management of its able FACULTY. Ample accommodations for the comfort of students will be provided, and improved church facilities, a religious community and devout teachers secure their moral training. Catalogues and information will be furnished upon making application to Dr. T. J. Dill, Professors A. D. Smith, B. F. Giles, or J. A. Waldrop, at East Lake, Ala.

Baptist Printing Co., MONTGOMERY, ALA.

THE ALABAMA BAPTIST

WE ARE RUNNING A FIRST-CLASS

JOB PRINTING OFFICE,

THE BAPTIST PRINTING COMPANY.

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Envelopes, Pamphlets, Bill Heads, Programs, Letter Heads, Visiting Cards, Note Heads, Minutes, Circulars, Catalogues, Statements, Hand Bills, Books, Dodgers, Cotton Receipts, Etc., Etc.

Dress the Hair

With Ayer's Hair Vigor. Its cleanliness, beneficial effects on the scalp, and lasting perfume commend it for universal toilet use. It keeps the hair soft and silken, prevents its color, prevents it from falling, and, if the hair has become weak or thin, promotes a new growth.

"To restore the original color of my hair, which had turned prematurely gray, I used Ayer's Hair Vigor with entire success. I cheerfully testify to the efficacy of this preparation."—Mrs. P. H. Davidson, Alexandria, La.

"I was afflicted some three years with scalp disease. My hair was falling out and what remained turned gray. I was induced to try Ayer's Hair Vigor, and in a few weeks the disease in my scalp disappeared and my hair resumed its original color."—Rev. S. S. Sims, Pastor of C. B. Church, St. Bernard, Ind.

"A few years ago I suffered the entire loss of my hair from the effects of tetter. I hoped that after a time nature would repair the loss, but I waited in vain. Many remedies were suggested, none, however, with such prompt results as Ayer's Hair Vigor. I began to use it. The result was all I could have desired. A growth of hair soon came out all over my head, and grew to be as soft and healthy as I ever had, and of a natural color."—J. H. Pratt, Springfield, Mass.

Ayer's Hair Vigor,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by Druggists and Perfumers.

Every Household

Should have Ayer's Cherry Pectoral. It saves thousands of lives annually, and is peculiarly efficacious in Croup, Whooping Cough, and Sore Throat.

"After an extensive practice of nearly one-third of a century, Ayer's Cherry Pectoral is not only a cure for croup and coughs, but a preventive of them. I prescribe it, and believe it to be the very best expectorant now offered to the people."—Dr. John C. Lewis, Druggist, West Bridge Street, Pa.

"Some years ago Ayer's Cherry Pectoral cured me of asthma after the best medical skill had failed to give me relief. A few weeks since, I was again a little troubled with the disease, I was promptly

Relieved By
the same remedy. I gladly offer this testimony for the benefit of all similarly afflicted."—P. H. Hessler, Editor Argus, Table Rock, N. H.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy that will give more speedy relief than Ayer's Cherry Pectoral. I have found it also, invaluable in cases of whooping cough."—Ann Lovejoy, 1231 Washington Street, Boston, Mass.

"Ayer's Cherry Pectoral has proved remarkably effective in croup and is invaluable as a family medicine."—Dr. M. Bryant, Chicago Falls, Mass.

Ayer's Cherry Pectoral,
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles, \$5.

Harvest Poem, Nos. 1, 2, and 3.
In round and character notes. Very popular. Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

First Class Boarding House.
Gentlemen wishing good Board and Lodging, apply to Mrs. Dr. B. F. Ivey, North Perry Street, No. 225. Convenient to all City Business. Convenient to Depot.

HINDERCOINS.
The only sure cure for Gonorrhea, Syphilis, and all other venereal diseases. It is a powerful and reliable remedy, and is sold by all druggists.

PARKER'S GINGER TONIC.
This is a powerful and reliable remedy, and is sold by all druggists.

U-CREAM.
SURE CURE FOR CATARRH. This is a powerful and reliable remedy, and is sold by all druggists.

SHOW CASES.
This is a powerful and reliable remedy, and is sold by all druggists.

C. YOUNG & BRO.
Selling all kinds of goods, and is sold by all druggists.

McCormick Harvesting Machines.
This is a powerful and reliable remedy, and is sold by all druggists.

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Alabama Baptist.

MONTGOMERY, ALA., SEPT. 13, 1888.

Pride Humbled.

The following incident is told, at part of the unwritten or traditional history of Elder John Leland:

During the latter part of his life Mr. Leland traveled much over the country on preaching tours, on foot. On one occasion he had been warmly solicited, in writing, by a widow lady, to visit the part of old Virginia in which she lived and preach, telling him to set his time and her house was at his service, both as a place of abode and also as a place to hold his meetings.

Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock a. m. The lady was a very wealthy planter, in Appomattox valley. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been raised in the high circles of life, and knew nothing about poverty, nor had ever associated with the laboring classes. She was at this time about thirty-five years of age, and had been a widow two years, but knew nothing of the privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was that she might make a display of wealth, and thus have the applause of all her associates; not only to show her wealth, but her piety as well; so she went to great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting, no expense or pains had been spared, not only to have the best and finest of everything, but to have everything in the very best style.

On the evening preceding the meeting several carriages had already arrived, to be in good time, and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused a free perspiration, which ran down his cheeks, making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion, and his rap was answered by a black servant, of whom he inquired for the landlady; the servant ran down the broad, carpeted hall to a door, from which proceeded the sound of talking and laughing. In a very short time a lady, very richly attired, made her appearance, walking briskly and lightly toward the door where Mr. Leland was standing. He had a fair view of her person, and at once read in her physiognomy and deportment something of her leading traits of character.

His intention had been to introduce himself, but before he had time to speak, or before she was near enough for him to address her, she said in rather a harsh tone:

"Old man, what do you want here? I have nothing for beggars."

Mr. Leland, in a very soft and unassuming tone, said, "Please, excuse me, madam; I do not wish to beg for money; but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to foot, she very positively answered:

"No, I have company now; and tomorrow the Rev. Mr. Leland is to preach at my house; so I can't take in poor stragglers."

"Well," said Mr. Leland, "I am too much fatigued to travel further tonight, will you allow me to stay in one of those cabins?" pointing to a row of negro houses just outside the mansion yard.

After a moment or two of reflection she said, "Yes, you may stay there with the negroes if you want to."

He bowed a very polite thank you, and turned towards the row of huts. He proceeded to the farthest one from the mansion before he found any one to whom he could speak, to ask permission to stay, but came at last to the smallest, best, and nearest of all the huts, where he found seated at the door an old negro, who was fanning herself with the wing of a fan. He spoke to her very gently:

"Good evening, aunty."

"His greeting was answered with, 'Good evening, mosta.'"

"Well, aunty," said he, I have come to ask a very uncommon favor of you."

"Bress de Lord, mosta, what can dat be, if please God, Ise got nuffin to give any one."

"I am very tired from walking all day, I called at the house of your mistress, but she says he has no room for me in her great house. I am too much fatigued to go further, and so I have come to see if you can allow me shelter in your house."

"Bress de Lord, mosta, I got no 'commodation for any one, but 'fore a 'fello' mortal shall stay out doors, I lets 'em stay in my cabin, 'fore I lets 'em put up wid my plain hut."

Uncle Ben, he is in the hut, he keep you company while I fixes your supper to eat, for you looks as do you had not eat a morsel for long time, at the same time pointed to a three-legged stool by the side of the door, saying, "Set down there and rest yourself, for you looks so worn out."

Mr. L. took the seat as directed, saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, mosta, Aunt Dilesey never charge any one, vit for his 'commodations, as I could give 'em."

Log Cabins were strongholds of love, contentment, health and happiness. Cool skin were nailed there, there, the happy homes of simple, noble men and women. The healthy but effective remedies which carried them in green old age are now reproduced in Warner's Log Cabin Sarsaparilla and other Log Cabin Remedies.

for God knows it's pore enuff at best. You say, mosta, you call on missus at de house dar, and she can't take you in? Well, you must 'cuse her, for she's lookin' for a mighty heap of company to-morrow; dar's a great many to be dar to-morrow what's 'gwine to preach in her house, an' a good many folks her husband's done so, have washed his feet with her tears, and wiped them with the hair of her head. It was said that from that time forward she was changed and different woman, so much so that she threw off all her finery and ornamental dressing, and became a humble and plain Christian.

Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact, it was said that if preference had to be given to any, it was always in favor of the poor and needy.—*Mur-freesboro (Va.) News.*

What the Boys Thought of Tommy.
BY LILIAN T. ROBERTS.

It was recess in the lower room at school. The boys were having a lively game of ball on the village green, an oval emerald imbedded between broad streets, about which clustered a few houses, the store, the post-office, town hall, and village church, whose gray stone spire strove to peep farther into the blue heavens than the noble elms around it.

The shouts of the boys at some fine stroke of the ball, and the laughter of the girls as they stood in chattering groups around the school-room door, alone broke the stillness, when suddenly the air vibrated, cleft by the stroke of the big church-bell, so suddenly that some little birds, busily building a nest in the bare chestnut tree near by, almost tumbled off the branch in their excitement. The boys stopped their game to listen. "What could it mean?" Was somebody dead?

Again the bell tolled; and as the sound died mournfully away in the distance, Mr. Wilcox came slowly out of the church.

Quizz Brown, who had won the nickname because he never lost the chance of asking a question, ran after him with a shout: "Oh! I say, Mr. Wilcox, who's dead?" Mr. Wilcox stopped when he heard the shout and clattering feet behind him, and turned a sad face toward the little questioner. The other boys were near enough to hear the sorrowful answer,—just one word, "Tommy." The boys seemed struck dumb with astonishment. Why, only yesterday morning Tommy Wilcox was at school, and now dead! Just then the school-bell sounded. As the boys passed to their seats, the church bell sounded as though it said for the last time: "Tommy Wilcox. Ten years old."

The news had evidently reached the school. Miss Gray, the teacher, sat with her head bowed on her hand, while some of the girls were crying bitterly. Everybody loved Tommy. Mike Donovan, a little freckled-faced Irish boy, sat on a front seat, sobbing dimly. Tommy had always been a good friend to him. When the other boys teased him, plastering him with mud-balls, amid shouts of "Mick," and "Irishman," Tommy had taken his part, and had ever after been his staunch champion, sharing his apples and marbles with him, and ready to take up cudgels at any time in his defense. Mike knew that he had lost his best friend, and the tears streamed down his face while he rubbed his dirty fists into his eyes, and rocked to and fro, giving vent to an Irish boy's passionate grief.

The bell on the desk struck for silence. Mike still sobbed aloud. Miss Gray left her place and came down to Mike's seat. The boys noticed how pale her face was; there were dark circles under her eyes and she looked very tired. It had been a hard day. The school-room had been very hot, and the boys unusually mischievous. Miss Gray put her hand on Mike's shoulder of red hair.

"There, there, Mike, don't cry so," she said, gently, though her own voice trembled.

"O' missus!" he sobbed. "No body'll be good to me any more!"

"Oh, yes, we will all be good to Tommy's friend, won't we, boys?" appealing to them.

"Yes, yes, we will," cried the boys. Whereupon Jim Locke, the biggest tease in school, and the one who had tormented Mike the most, slyly tucked a paper of huge candy balls into Mike's pocket. "Suck one, old fellow. 'Twill do you good."

Mike paused in his dolorous grief long enough to put one in his mouth. I think the kind act, so unexpected, and the taste of the candy, had a soothing effect, for his sobbing partially ceased. Miss Gray saw that the boys were in an unusually gentle mood, so she said:

"No more lessons to-day, children. We have all lost a friend. What was there about Tommy that made us like him?" she questioned.

There was a moment's pause, and then a chubby-faced boy held up a fat and rather grimy hand.

"What is it, Charley?"

"Please, teacher, Tommy wouldn't steal birds' eggs."

"Yes," said Miss Gray. "Tommy was always good to the birds, and yet no boy could climb a taller tree or know where the birds' nests were better than Tommy. I know of one boy, at least, of whom the mother birds were not afraid, for they knew him."

And, after all, Tommy knew more about birds' eggs than the boys who, not content with taking one egg for their collection, cruelly smash every one in the nest."

"Our Sunday-school teacher told us that God wanted all birds to be the English sparrows," said another.

"Hardly that," replied Miss Gray. "Although the English sparrows do make lots of trouble, eating up the grain, and even biting off the fresh sprouts that come from the seeds. But we certainly have no right to take away the wee birdlings from the other birds, who really do the farmer a great deal of good."

thereby some have entertained angels unawares." When he had spoken for twenty or thirty minutes the hostess, who had refused him the hospitalities of the house the evening before, became so deeply affected that she ran and prostrated herself at the feet of Mr. L., and would, if he had allowed her to do so, have washed his feet with her tears, and wiped them with the hair of her head. It was said that from that time forward she was changed and different woman, so much so that she threw off all her finery and ornamental dressing, and became a humble and plain Christian.

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Just here, amid sobs, Mike spoke: "He was good to me."

"Yes," said Miss Gray. "Tommy was always a kind, thoughtful boy, ready to stand up for those who were cruelly treated, and yet he wasn't the least bit of a coward. I am sure that you have not forgotten the little dog that he so bravely pulled away from the big bulldog, when the other boys were afraid to go near it."

"Tommy doesn't pull girls' hair," piped up the voice of a girl, shaking her head, as she spoke, at Jimmy Locke, as though she remembered his doing something of the sort.

"No," replied Miss Gray, smiling. "Tommy was a little gentleman, and that without being a goody goody or aissy, as the boys say. I know of no boy who had more real fun than he, always ready to fish, skate, play ball, and you all know what a jolly companion he was. What do you suppose made him so?"

"He was Christ-boy, wasn't he, teacher?" asked Quizz Brown, who couldn't help putting his remark in the form of a question.

"Right," said Miss Gray. "Tommy was a Christian boy, and not ashamed of it. It takes more true courage to stand up for Christ than to do wrong. Tommy was always ready for real fun, but he was true to his colors. We all remember pleasant things about him, but one thing I want you to think of. How little he knew what it was to happen. Now, wouldn't it be pleasant, if we are going to die, to leave behind memories such as Tommy has left, than thoughts of birds cruelly robbed, cats and dogs tormented, tricks played on unoffending people, or such fun that leaves a bad taste in the mouth?"

After school was dismissed, most of the boys lingered, talking over the good things Tommy had done; but Jimmy Locke walked off with Mike, to whom he presented a revenue stamp for his collection, some stubby slate pencils, a rather battered jack-knife, and a bit of half-chewed gum, but with such an evident desire to atone for past deeds, that Mike's warm heart was touched, and he felt that he was not entirely without friends. So one bit of fruit was born then.

The boys will not soon forget the solemn funeral. From their scanty pennies they bought a bunch of fragrant white rosebuds, which Mike laid reverently in the hands folded for the last sleep. Four boys were chosen as bearers, and, by special request, Mike was one of the number, even though that had taunted him as an Irish boy and a Catholic; but none of them thought of that as they looked at the quiet face in the coffin, with a smile still on his lips, and in every boy's heart came the thought: "When I die, I want the boys to think of me as they do of Tommy."—S. S. Times.

An Audience.
BY MARGARET J. PRESTON.

If to some monarch's presence I were bidden, With leave to hold rich royal audience there, I might present myself unbidden, If I but came with seemly garb and air.

Would I not loose the vestments that had bound me, To sordid cares, and choose me out the best, And fairest of my robes to wrap around me, In which to kneel, and proffer my request?

Would I not bid each trivial passion, For one brief moment, while 'twas mine to bring, My plea, and hold in such a gracious fashion, Audience so condescending with the king?

If I were told that I, without the asking, The better so its value to enhance, Might have again, with naught of toil or tasking, As a free gift, my lost inheritance;

How would I wait, impatient for the hour Of earliest presentation, so to claim The strange assurance that the monarch's power Had pledged itself with royal seal and name!

Yet I am bidden to a kingly presence, Before whose grandeur earth's wide sovereignty Are as the morning dewdrop's misty essence, Before the onward rush of boundless seas.

What hearts are ours! We hesitate not, linger, And count our heirship's title little worth. Were it a marvel if God's lifted finger Should sweep, in wrath, such ingrates from the earth?

It is not a difficult task to discover rare talent in young ladies, whose parents are wealthy.—*Siftings.*

COMPARATIVE WORTH OF BAKING POWDERS.

ROYAL (Absolutely Pure).....	100
GRANT'S (Alum Powder).....	80
RUMFORD'S, when fresh.....	75
HANFORD'S, when fresh.....	70
REDHEAD'S.....	65
CHARM (Alum Powder).....	60
AMAZON (Alum Powder).....	55
CLEVELAND'S (Sabori wt. 40).....	50
PIONEER (San Francisco).....	45
CZAR.....	40
DR. PRICES.....	35
SNOW FLAKE (Graft).....	30
LEWIS.....	25
PEARL (Andrews & Co.).....	20
HECKER'S.....	15
GILLES'S.....	10
ANDREWS & CO. (Regal).....	5
BULK (Powder sold loose).....	0
RUMFORD'S, when not fresh.....	0

REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphate, or other injurious substances."

"It is a scientific fact that the Royal Baking Powder is absolutely pure."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome."