

THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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DOCTRINAL PREACHING.

We have had occasion heretofore, in these columns, to say something about the importance of doctrinal preaching. We feel inclined to revert to the subject again, because of several things that have been brought to our attention, which indicate a falling off in this kind of preaching, and the consequent decline in the progress of our principles as a denomination in some places. By doctrinal preaching, we mean the preaching of the doctrines of the Bible as held by Baptists, not only those which are held in common with those of other denominations, but also our distinctive doctrines. When Christ commanded his disciples to "go and preach the gospel," he intended that they should preach the entire plan of salvation, as taught them by himself. This was necessary in order that men might understand it. The total depravity of man and his lost condition must be taught. Salvation by grace, through Christ, must be taught. The damnation of the finally impenitent and the glorification of the believer, must be taught. The doctrines of repentance and faith must be taught. The importance of obedience to the positive commands of God must be taught. And all things, whatsoever Christ taught them, they must teach to others. This commission is binding on all God's ministers now. The nearer we copy after the apostolic pattern, the more successful will our preaching be. There is a disposition, and it is very natural, for ministers to strive after something new, so that they may attract attention. The old themes of the gospel, some are inclined to think, are stale and uninteresting to their congregations, and they must get up something that will be novel and attractive. Some manifest a man-pleasing spirit, and are disposed to omit that which will be displeasing to their hearers or which may be a matter of dispute among Christians.

Some ministers are so liberal in their views and so much afraid of offending people, that they scarcely ever preach boldly the distinguishing doctrines of their denomination. They are content to preach the doctrines that harmonize with the generally received teachings of the evangelical denominations, and leave their own people and others to find out the distinctive doctrines of their own church the best they can. Such men are not faithful watchmen upon the walls of Zion. They are liberal at the expense of truth and faithfulness. Baptists believe that they have the truth as it is in Jesus. They have good reason to believe that they have the truth, from the success that has attended their efforts to preach it. Wherever and whenever it has been preached in love success has been assured. We have no reason to fear that we will not succeed, when we are faithful to the truth as taught in God's word. "My word shall not return unto me void." "Lo! I am with you always, even unto the end of the world." These promises are ours if we are faithful. Whatever success has been ours in the past, must be attributed to our faithfulness to the truth, and whatever decline may be seen in our churches anywhere may be attributed to unfaithfulness either upon the part of the ministry or membership.

In preaching the doctrines of our denomination it is not necessary to preach them in an offensive manner. Preach "the truth in love." Insist upon faithfulness to God's revealed Word—faithfulness in all things. Pastors should inculcate their people. Teach them, and teach them all that we believe. Don't let them infer from your teaching that there are any non-essentials in the gospel. Insist upon a faithful performance of everything commanded by our Savior. The duty of men is to obey everything that is commanded, not to choose which we shall obey and which we shall leave off.

God's ministers are not only to teach the people their duty to believe right, but to live right. If men are taught the right kind of faith and exercise it, they will be apt to live the right kind of lives. If a man believes that his salvation is through Christ, and accepts Christ as his Savior, he will want to do what Christ has commanded him to do. Paul, when he was converted, said: "Lord what wilt thou have me to do?"

If a man believes that Christ has commanded him to confess him in baptism, he will want to be baptized, as did the eunuch. If a man believes that the gospel is for all men, and that all men will perish if they have it not, he will want to do what he can to send the tidings of salvation to all men. He will be a missionary in spirit.

If a man believes that God has called certain of his servants to preach his gospel, and that they who preach the gospel must live of the gospel, and that the laborer is worthy of his hire, as taught in the Scriptures, then he will be willing, and will desire to help sustain the ministry.

If a man believes that Christ's church is to be a light in the world, to show men the way to heaven, and that he as a member of that church is to contribute his share of that light, he will want to live so that his light will not be hidden under a bushel. He will want to exert a good influence upon his fellow men by "a pious walk and a godly conversation."

Now, for men to believe all these things and practice them, they must be taught by God's ministers, and such teaching is doctrinal preaching. We want more of it, and less of merely moral lectures, "historical" sermons and philosophical talks about the origin of evil, the value of the soul and the possibility or probability of a state of probation in the future world. Time is too short and souls are too precious to waste time in discussing things that are not revealed, and whatever we say about them can only be problematical. Let Baptist ministers preach their doctrine faithfully and fearlessly.

It is not necessary to attack others who differ from them, nor to abuse them; this does not show a Christian spirit. Preach your own doctrines and show a thus saith the Lord for what you teach. Your congregations will generally be intelligent enough to see that if what you teach is true, the opposite is false. Teach it fairly, fully and frequently; it is necessary a constant dropping wears away stone. It must be "line upon line and precept upon precept; here a little and there a little." The truth will find an entrance place after a while. We do not favor religious discussions, where people gather to hear a war of words between two chosen champions of different denominations. As a general rule such discussions produce more harm than good. A Baptist minister can accomplish far more good by preaching the truth as it is in Jesus, contending for the faith once delivered to the saints, in his regular ministrations in his pulpit, and preaching in a spirit of love and Christian courtesy.

We must first get men to hear us, before we can make any impression upon their minds. To do this we must show them that we desire their welfare. We must win their confidence; we must show them that we are honest in our views and believe them to be honest in theirs. When we have succeeded in this, they are prepared to hear us. Then in gentleness and faithfulness declare unto them the truth—the whole truth. If they do not receive it all, perhaps they will receive some, and good will be accomplished. But if we accomplish nothing, so far as convincing them of error, we will have the satisfaction of knowing that we have done our duty, and we can be content to leave the results with God.

"Baptism, rightly administered, unites with Christ. Baptism brings men into all that the divine names imply."—Baptist Teacher.

Is this so? Is this the doctrine of Baptist churches? If so, we have been laboring under a mistake for a long time. Is it the doctrine of the New Testament? If so, we have not understood its teachings, and have failed to preach it. We have always understood that it is faith that unites us to Christ. Paul says: "Being justified by faith we have peace with God through our Lord Jesus Christ, by whom (i. e., Christ) we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5: 1. Again, he says in Rom. 10: 9, that "if thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

In speaking of the baptized believer, in Romans 6th chapter, he says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" i. e., likeness of his death. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Here baptism is likened to a burial, and symbolizes, not effecting, the believer's death to sin and resurrection to holiness of life. As Peter has it, baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience."

We are surprised that a great Baptist society, such as the American Baptist Publication Society, should permit such heresy to be taught in a paper which is to be a help to Sunday-school teachers. We think it must have been an oversight upon the part of those whose business it is to look into the doctrines taught in the periodicals of that society. The publications of the Society have generally been Baptist. Our Campbellite brethren will get a great deal of encouragement from this kind of teaching in the Baptist Teacher; as, if we understand them, they believe that baptism unites to Christ, and the sinner gets no benefit of Christ's death until he is baptized. J. S.

Contributions for Howard College. The fact that the churches require that all theological students and the sons of ministers shall be educated by the college without charge for tuition, makes the appeal to the churches necessary. Last year if tuition had been collected from those thus admitted without charge, it would have paid the salary of the president of the college. If well endowed, this would be a reasonable exaction of the college, but as it is not, more is required of those laboring for the college than of all others combined.

Ought not the churches to help maintain the college in this, the crisis of its existence, and with great liberality? For twenty years after the war Alabama Baptists helped with great liberality to sustain the Southern Baptist Theological Seminary, and it is safe to say that not less than one hundred and fifty thousand dollars were collected from all the South for the expenses of that grand institution—the most useful on the continent, while its endowment was being raised. The liberal support of Howard College now with money and by sending up the boys to be educated for Alabama and for Alabama Baptists a far greater work than was the aid given and to be yet given to the Southern Baptist Theological Seminary. That ought to have been done—this must be done. It is admitted that it is easier to give help where it is not urgently needed and to objects at a distance. The poverty at our door never stirs our sympathies like that poverty which is beyond our sight.

Howard College must be built, it must be supported, and Alabama Baptists must build it and must support it. If it is not now and has not been all the Baptists would have it, be assured the fault lies at your door.

Once more let it be said, and said with great emphasis: The Baptists of Alabama must not wait for Birmingham to build the main college building or the dormitory, or refuse to build the dormitory until Birmingham builds the main building. What does it matter which is first built? Who made this agreement? How much, Alabama Baptists, will you give to maintain and build your college? A half dozen Baptists, easily named, can now give the money needed to finish the academic building. Why wait?

WM. C. WARD.

[In words of one syllable, excepting proper names and quotations.]

The Fight.

BY D. W. GWIN.

The child of God must fight. Not a few foes in and out of the heart stand in his way to lead him back or smite him down. They are called "the world, the flesh, and Satan"—all told in one word *sin*. "What is not of faith is sin," hence he must "fight the good fight of faith." Faith will fix the soul on Christ as the sum, the head of God's good will to man, as the proof of God's love to man, as the rock of man's hope which can not be moved. This faith will *work*—will fight not with the arm of flesh but with the arm of God, and by *love*, which is the very life and stamp of God, which clasps God and man and binds them in peace.

Such a fight as this must be "good" in that it has Christ to lead us, in that it is for God and truth, in that it brings life that knows no end. Such a fight "knows no such word as fail" it lays hold on the large, pure, sure life, "There, up there," in the heart and home of God and his saints. In it his soul must put on and draw forth its whole strength and fire. Some fights which gain the praise of men are, in the light of the Word but shams. But the fight of saints can stand the test of time, of truth, and of God. We cannot set a price on the prize gained by him who shall win, nor can we count the cost to him who shall lose. In this fight all win, out of it all lose.

To him who reads these lines let me say, Keep your eye on the King. Fight with his strength, and by and by, with a great crowd whom no one can count, you will be called, and the hand of your Lord will set on your head your crown of light and life!

Biography.

A passionate reader of biography, I have just had opportunity to lay my hand on Dr. Fitzpatrick's life of John B. McFerrin. It is superbly executed—eloquent, sweet-spirited, graphic. I have especially admired the author's aimable adroitness. While not ignoring the faults of his subject, or of others alluded to, touching them with such tenderness as not to wound the most sensitive friend. This is signal to say when he has occasion to mention the names of Baptists, as for instance a noted one often in controversy with McFerrin, he speaks of the "gentle, scholarly, and eloquent Dr. Howell." No one can read the unvarnished account of the manifold, herculean labors and success of Dr. McFerrin, especially of the successful bonding of the debt of \$350,000 accumulated by the publishing house at the end of the war, at four per cent, without astonishment. (The work before the trustees of Howard College is as nothing to this.) I have never traced the history of any man with greater wonder. If the author has a fault it may be an exaggerated estimate of his subject as a preacher, under the promptings of a life of intimacy.

And yet the results of Dr. McFerrin's labors were most extraordinary. There was in the man a world of character and energy.

This is a happy custom of the Methodist church south, bringing out the lives of so many of its eminent ministers, and that so soon after their demise. They sell, and greatly profit the readers. The history of a successful man is a grand inspiration. It puts virtues in concrete form, and makes them tangible. For this, or whatever reason, we have example in the lives of Old Testament saints.

Why might not our great publication society imitate the example? We have departed brethren, ministers and laymen, whose lives are greatly worthy of record—some of them sublime, but the memory of whose deeds are perishing for the want of a writer. Few have been sketched, in many cases no more. Posterity will find but a fragment, here and there, in some encyclopedia or story magazine, nothing more.

What would be the effect of the lives of our great and good men written by a Middleton or a Boswell or an Alcott? The work of the first has indeed been styled "a lying legend" about one St. Tully, the last is an amazing case of hero worship, blind to the vices of the great Napoleon, but inimitable in execution. We do not wish dull chronicles, but living pictures, classic and finished, written *con amore*. Knowle's life of Ann Heston Judson, Mallory's life of Mercer, and perhaps a few others, come somewhat up to the standard.

Writing genius is demanded, not mere power to set down facts in order, and chronicle dates. We want readable, the work of some Goldsmith or Irving. Prizes might be awarded for such work, only to be accorded when the ideal is fully filled up. The men and the women could be found to meet the demand. E. B. T.

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A Letter of Information.

I am forced to write this letter from the following circumstance: A Methodist minister held a meeting at one of his churches, and the night it closed he assumed the power to say: "I am going to open the door of the Baptist church. I see the secretary of the church here, and if there is any one present who wishes to join that church, come and give me your hand, and I will guarantee that the church will receive you." Now, I want to know what right any Methodist man has to guarantee any Baptist church to receive any person in its fellowship? This brother assumes more than any intelligent Baptist minister would dare to do. I have no right to guarantee that any church of which I am pastor will receive any one. This brother does not seem to know the requirements among us for membership. He does not seem to understand the individual church sovereignty that distinguishes us from his organization. He does not seem to know that the power to receive or reject is vested in the local church. No intelligent person, acquainted with the polity of our denomination, would dare stand for another. Our church does not work on the proxy plan. My Methodist brother, when you assume an authority take care that you don't guarantee too much.

This leads me to consider the sec-

ond and main point in the affair, namely, What right does this Methodist preacher have to open the door of a Baptist church. The power he assumes, or claims to assume, displays one of two things: It shows, first, that he thinks the people to whom he makes the proposition woefully ignorant of Baptist principles; or that he himself is profoundly and wilfully ignorant of the power vested in a minister of Christ. In answer to the first I wish to say that intelligent Baptist pastors inform their people upon our peculiar doctrines. These people to whom this man made the proposition, however, they gave him the authority. They are fully aware that it is total ignorance on the part of any minister of any denomination to assume that power.

In the first place, the term "open the door of the church" is a misnomer and is calculated to mislead. It is a term which has been incorporated into the nomenclature of the church, surely for accommodation. Biblical critics tell us of several terms used in both Old and New Testament scriptures for accommodation only. So the term is an accommodated one and understood as such by all intelligent Baptist ministers. When any one says he is going to open the doors of the church, it implies, first, that the door is shut, and, secondly, that he has the power to open it. Now, I do hope that there is not a Baptist minister, much less a Methodist circuit rider, who would dare say that he had that right. Christ alone has that right. It was predicted of him, "And the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut; and he shall shut, and none shall open." This is used in a figurative sense it is true. But as David had the power to open and close his house, so Christ has the power to open and shut the door of his house or the church; and no minister should presume upon his authority. In Rev. 3: 7 we find the same quotation addressed to the church in Philadelphia. In addition to these two passages our Lord emphatically declared himself to be the key. The church stands open night and day, and will continue to do so until the Master shall close it. I want to emphasize the fact that no preacher has the right to open the door of the Baptist church in the sense in which this Methodist brother used the term. Local church organizations have the right to give opportunity for membership in their bodies, but not even the pastor. Recognizing this principle, last year all the churches of which I was pastor, gave me the authority to announce at every service, if I thought prudent, to give an opportunity for membership in their respective bodies.

I do sincerely hope that no Methodist preacher in this enlightened age will display such ignorance any more. If I knew no more of Methodism than this man seems to know of Baptist principles I would lay down my commentaries, and homilies, and devote at least one week to the study of the discipline. W. N. HUCKABEE, Plantersville, Sept. 25, 1888.

Exegesis--Born of Water. Jun. 3:5.

BY J. C. WRIGHT, D. D.

At the time of Nicodemus' visit to Christ, even John's baptism was little in vogue. Baptism was new, little known or understood by the people. The Jewish ruler from his position would know little or nothing of it. And an allusion to baptism would express nothing to his mind. Nicodemus did not understand the expression "born again," and Christ would not explain to him "born again" by baptism, one unknown term by another unknown term. Hence, "born of water" does not refer to water baptism.

Nicodemus was familiar with Jewish ceremonies, "divers washings," and the mention of water would at once suggest to his mind the idea of cleansing, purifying. In the Scriptures, water is often the emblem of moral cleansing. In the text, "Born of water," water is put as the symbol of the Spirit's cleansing power in regeneration. Regeneration is one, and wrought by one, the Spirit. But in the text, the whole effect produced by the Spirit, that is, regeneration, is described in two parts. "Born of water," cleansing effect of the Spirit. "Born of the Spirit," renewing, life-giving effect of the Spirit. A soul dead in sin is also defiled. The water, the symbol of the Spirit's cleansing power, cleanses that dead soul—now it is clean, but still dead, the Spirit breathes life into it, renews it, makes it alive.

The whole phrase, "Born of water and of the Spirit," means a spiritual birth effected by a divine agent, just

as the phrase, "Born of blood and the flesh," means a natural birth effected by a human agent.

"Born of water and the Spirit" is analogous to "baptized with the Spirit and with fire." Spirit baptism is alone by the Spirit. And yet, a part of that whole regeneration by the Spirit is represented by water, or born of water.

It is strange, but true as strange, that natural elements are often conjoined with the persons of the Trinity. Jesus Christ came by "water and blood." There are three who bear witness, "the Spirit, and the water, and the blood." At Christ's baptism the Spirit witnessed, and the water, the river Jordan, witnessed. The Spirit came as a "mighty rushing wind, and like as of fire."

We find the Spirit conjoined with fire, wind, water, blood. In the text, the Spirit is conjoined with water. Water, a natural element, is made to represent a pure spiritual element. "Born of water," cleansed, purified. "Born of the Spirit," made alive, regenerated.

Born of water and of the Spirit, refers to the two elements of the new birth, viz: (1) Cleansing our moral nature by the blood of Christ; and (2) To the gift of a new life through the action of the Holy Spirit.

Howard College.

I visited the Troy association in the interest of the college, and received cash and subscriptions for our dormitory building to the amount of \$136. The Troy association is composed of four churches. Quite a small association. You see they gave \$34 to the church. Troy association lacks but one thing—size.

At the Harris association \$107 were contributed in cash and subscriptions. The pastors promised to present the matter to their churches, and we may look for more help from the Harris. This association is composed of eight churches, and rather small churches. The Troy and the Harris are active bodies, but may I not suggest that they are a trifle small? I think that if the Troy, Centennial and Harris would unite in one association that it would be better for our Baptist cause. Think of it, brethren.

Had but a few hours at the Bigbee. They gave me subscription for \$165, and we had promises that the recommendation of the state convention to the denomination to contribute \$60,000 at once to erect a dormitory should be brought before the churches; and, if properly presented, we may look for \$500 more from the Bigbee. The Bigbee is a fine association in a beautiful country.

At the Coosa River association \$300 were contributed in cash and subscription. The pastors promised to present the wants of the college to their churches at once, and if they do, we may expect \$2,000 more from the Coosa River. This is a very large body and blessed with a strong ministry. I said to them as I stood before them, that I was in the presence of the strongest body of Baptists in the state; as to members, wealth and preachers. I meant what I said, and thought I was saying what was true. Bro. Wilkes corrected me, saying that I was mistaken. He mentioned several associations that he said had more wealth and better territory. I knew he was mistaken, but did not reply. I now repeat to the Coosa River what I said on the floor of the association, and I hope to hear from her about our dormitory before long, and according to her strength.

The East Liberty will give \$1,000 to our dormitory, if not more. This association is one that Bro. Wilkes said was wealthier than the Coosa River. She may be in the grace of giving, but not in worldly goods. The East Liberty is a splendid statesmanship enough to see the importance of organization, and of keeping in line with the plans of the denomination for the accomplishment of general undertakings.

I want to attend the Bethlehem association on the 25th, but do not know whether I shall or not. The hindrances to travel are such that I may be kept away from several associations which I intended to visit.

Let me say again to our pastors: If you will bring the matter of building this dormitory before your church, and insist that it is their duty to build it, it will be done. Take a collection for that purpose at once; in cash or subscription, payable Nov. 1st, and send the same to me at Birmingham, and the work will go on. Please do not neglect it. Let me say to all those who have promised me money for the dormitory by Nov. 1st, or any other date earlier, do not forget to send me your check, or money in registered letter, for the amount. Please

do not wait for me to write you about it. If you want the dormitory erected without delay, send us money without delay.

JNO. P. SHAFFER, Financial Secy., Box 840, Birmingham, Ala.

A Thought.

EX. XI-VII.

How often had Jehovah drawn this line between the children of Israel and other tribes, yet not once is the line made so emphatic as just at this point, for the hour of retribution was at hand, and tyrants trembled. "But against any"—no one, even the least, not even a babe, not even the one who would be the first to murmur in the wilderness or worship the golden calf, "but against any of the children of Israel shall not a dog move his tongue against man or beast." How explicit! not even a subject, not even a peasant, not even the slave, shall speak, no, not so much as a dog shall attempt to move his tongue.

But Jehovah does not stop with the chosen people. He says, "Against man or beast." Not even the poor, infirm lamb, or the "black sheep" of an Israelite's flock; they shall not speak against even that. And why? Why speak thus, O thou just God, who, long suffering, art "not willing that any should perish?" "That ye may know"—not "think perhaps," not "suppose," not "guess," that it may be a settled fact in your mind around which no doubts may congregate; "that ye may know how the Lord doth put a difference between the Egyptians and Israel." Yet Jehovah is "no respecter of persons." But if we will read the preceding chapters of Exodus, we will see how many times "his spirit strove" with Pharaoh. And this is simply proving the one truth applicable long after it was spoken: "My Spirit shall not always strive with man."

How plain to-day can you see this difference the Lord hath put between the Christian and the unbeliever, the children of Satan and the children of Jehovah. In the Christian we find a hope, a trust, a faith, that he would not part with for the world. When he slumbers at times, he is not utterly cast down, for Jehovah hath spoken it, and grander still he "knows in whom he has believed and is persuaded he is able to keep that which he has committed unto him against that day;" and on the other hand, when a man of the world falls, he calls upon his god, but in vain. Well might a modern Elijah stand by and say, "Call louder, peradventure he sleepeth, or is on a journey." My heart lifts up its voice, I thank thee, O thou great and almighty God, that thou hast put a difference between the Egyptian to-day and the child of Israel's God! J. B. REESE, Selma, Ala.

Items of Interest.

Snow fell throughout England on October 1st.

Bears are destroying corn on the lower Bigbee and Alabama rivers.

Birmingham's tack factory has an output of 500 kegs of tacks per day.

A snow storm was raging in Maryland on the 29th, the dispatches state.

A revision of the constitution of France will be voted on at an early day.

William Black & Co., grain dealers, New York, have failed for millions of dollars.

There is more wealth in the congress of the United States than in the senate.

Ten bales of cotton covered with osnaburghs have been received in Montgomery.

Selma has received over 10,000 bales of cotton this season, beginning September 1st.

Twenty-two persons joined the Methodist church at Salem, Green county, recently.

Several more large failures have occurred among Wall street gamblers in grain and stocks.

It is feared that Germany's young emperor is preparing to throw Europe into a general warfare.

After October 1st, Pratt Mines will become a presidential office at \$1,100 and Sheffield at \$1,300.

Philadelphia, Pa., has contributed \$2,500 at seven different times since yellow fever broke out in Jacksonville, Fla.

The water works, soon to be completed at Ensley City, near Birmingham, will have a capacity of 2,000,000 gallons per day.

Chief Justice Fuller, of Chicago, bade farewell to that city last week and has arrived in Washington to assume his new duties.

Senator Jones, of Arkansas, is working hard for the farmers against the bagging trust. Favorable reports have been given to the farmers.

Fire destroyed the Ohio Falls Oak Leather Tannery, Louisville, Ky., on the 28th ult. Loss, \$125,000. About 120 men are thrown out of employment.

The first mortgage bonds of the Mobile and Birmingham railroad, amounting to \$2,770,000, were listed on the New York Stock Exchange recently.

The output of coal in the Birmingham district for the month just closed was larger than ever before. At Pratt Mines alone 80,000 tons of coal were mined.

A steamer from Eufula for Bainbridge was destroyed by fire on the 30th ult., together with 400 bales of cotton. Value of the cargo, \$20,000; partly insured.

A railroad accident occurred at Wildcat Creek, on the Columbus & Western railroad, on the night of the 29th ult. Chas. Webster, an engineer, was killed, and several others were seriously, if not fatally, injured.

Ford's Christian Repository has been received, which is full of interesting reading. It contains: The Seven Benedictions of the Apocalypse, The Great Controversy, The Hand of the Lord, Ecclesiastical History, Inherent Depravity, as well as many other articles of a very interesting nature. Ford's Christian Repository, 325 Chestnut street, St. Louis.

The Statesman, Walter Thomas Mills, A. M., and Rev. A. J. Jenkins, D. D., Editors. Statesman Publishing Co., 179 Washington St., Chicago. Price: Single No. 20 cts. Per year \$2.00. Senator Alfred H. Colquhoun furnishes a paper on "Why support the Democratic Party?" Dr. Robert M. Hatfield, on "Why support the Republican party?" Dr. Isaac K. Funk, of the New York Voice, on "Why support the Prohibition Party?" Robert H. Cowdrey, Candidate for President, on "Why support the United Labor Party?" and D. Oglesby, editor of the Express, on "Why support the Union Labor Party?"

R. G. Dun & Co., of New York, who are considered good authority on the subject, say: Doubt about the corn crop has vanished. Estimates are 2,015,000,000 bushels. It is doubtless the largest crop ever raised. Increase of more than 550,000,000 bushels in this crop, far outweighing in value any loss in the yield of wheat, and also any possible loss in the yield of cotton. But the yield of oats is also the largest on record, and the yield of hay and potatoes excellent. It is safe to say that this year's agricultural products will represent at least one hundred millions more money than last year's at average prices for both.

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EX. XI-VII.

How often had Jehovah drawn this line between the children of Israel and other tribes, yet not once is the line made so emphatic as just at this point, for the hour of retribution was at hand, and tyrants trembled. "But against any"—no one, even the least, not even a babe, not even the one who would be the first to murmur in the wilderness or worship the golden calf, "but against any of the children of Israel shall not a dog move his tongue against man or beast." How explicit! not even a subject, not even a peasant, not even the slave, shall speak, no, not so much as a dog shall attempt to move his tongue.

But Jehovah does not stop with the chosen people. He says, "Against man or beast." Not even the poor, infirm lamb, or the "black sheep" of an Israelite's flock; they shall not speak against even that. And why? Why speak thus, O thou just God, who, long suffering, art "not willing that any should perish?" "That ye may know"—not "think perhaps," not "suppose," not "guess," that it may be a settled fact in your mind around which no doubts may congregate; "that ye may know how the Lord doth put a difference between the Egyptians and Israel." Yet Jehovah is "no respecter of persons." But if we will read the preceding chapters of Exodus, we will see how many times "his spirit strove" with Pharaoh. And this is simply proving the one truth applicable long after it was spoken: "My Spirit shall not always strive with man."

How plain to-day can you see this difference the Lord hath put between the Christian and the unbeliever, the children of Satan and the children of Jehovah. In the Christian we find a hope, a trust, a faith, that he would not part with for the world. When he slumbers at times, he is not utterly cast down, for Jehovah hath spoken it, and grander still he "knows in whom he has believed and is persuaded he is able to keep that which he has committed unto him against that day;" and on the other hand, when a man of the world falls, he calls upon his god, but in vain. Well might a modern Elijah stand by and say, "Call louder, peradventure he sleepeth, or is on a journey." My heart lifts up its voice, I thank thee, O thou great and almighty God, that thou hast put a difference between the Egyptian to-day and the child of Israel's God! J. B. REESE, Selma, Ala.

Rev. Otis Malvin Sutton.

At the call of the Opelika Baptist church, Elders Z. D. Roby, D. D., W. E. Lloyd, D. D., and Jno. P. Shaffer met in the city of Opelika for the purpose of ordaining Rev. Otis Malvin Sutton, of the Opelika church, to the full work of the gospel ministry.

The presbytery was organized by appointing Dr. Roby chairman and the writer secretary. The examination of the candidate was conducted in the parlor of sister Sutton. Deacons W. E. Hudman and J. C. Condon, of the Opelika church, were invited to seats with the presbytery. The mother and sisters of Bro. Sutton were also present. The examination of the candidate and of the church was conducted by Dr. Roby.

The ordination sermon was preached by Dr. Lloyd, from the text: "Preach the Word." The sermon was strong, sound, appropriate and instructive.

The preacher emphasized with great earnestness and force the fact that the word of God is the ultimate and only authority over the church of Christ, and that the faithful presentation of the word of God, as the only authority for the faith and practice of Christians, is the gospel. Dr. Roby presented the Bible and delivered the charge to the candidate. The charge was quite in line with the sermon, and emphasizing it very strongly.

He reminded the preacher that he was the called of God to stand before men and declare the word of God, and that he should forget himself and his supposed interests and stand for God before men, with an earnestness and heroism that are in keeping with the dignity and importance of the position.

The writer delivered the charge to the church and offered the ordination prayer. Benediction by Bro. Sutton.

Bro. Sutton is a young man of great promise. He is intellectual, well educated, pious and modest. He has been called to the care of the church at Salem, Lee county, and is much beloved by the church. May the Lord guide the young man and make him an able preacher of "The Word."

JNO. P. SHAFFER, Secretary of Presbytery.

do not wait for me to write you about it. If you want the dormitory erected without delay, send us money without delay.

JNO. P. SHAFFER, Financial Secy., Box 840, Birmingham, Ala.

A Thought.

Alabama Baptist.

MONTGOMERY, ALA., OCT. 11, 1888.

JAS. C. W. HARRIS, Editor.

Rev. C. S. Johnson, Editor.

BUSINESS ANNOUNCEMENTS.

Terms: \$2.00 per year in advance.

Special terms will be made with agents soliciting subscriptions.

Extra copies of a single issue, which should be ordered in advance, are worth five cents each; if more than ten are ordered, five cents each.

Remittances should be made in money order on Montgomery, or bank check on Montgomery or New York. When neither of these can be procured, send the money in a registered letter.

The date against your name on the margin of the paper shows when your subscription expires. It serves both as a receipt and a request for payment. If proper credit has not been given within two weeks, notify us at once. All subscribers who do not send express notice to the contrary, will be regarded as wishing to continue their subscriptions. Notice to discontinue should be given at least a week before and not after the subscription has expired. Both the new and the old post office should be given when your address is changed.

Obituaries of one hundred words will be inserted free. For each word over one hundred, two cents will be charged. Remit with order for publication. Count the words and see just what the bill will be; also, include money for extra copies of five cents each if more than ten are wanted, otherwise five cents each. If money is not enclosed, we reserve the right to condense to one hundred words.

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THE ALABAMA BAPTIST,

Montgomery, Ala.

Office upstairs, 17 1/2 South Perry Street.

WE HAVE for sale associational and church letters, the best forms now in use, for 25 cents per dozen, postage paid.

SPECIAL NOTICE.

THERE are due us by our readers nearly \$4,000. Not having this money we are greatly pressed in our business. If the accounts of our debtors were placed in bank for collection they would blame us and say we had not treated them right, but this is business, and unless we hear from delinquents soon, steps of this kind will be taken. If you can't send all you owe, send a portion. Our books must be cleared of dead weights.

THE man who has the "fear of the Lord" in his heart can hardly do wrong.

RICHARD FULLER is said to have been baptized in sixteen minutes one hundred and seven persons on the day of his ordination.

DR. M. B. WHARTON has returned from his summer vacation. The First church was crowded on Sunday morning and evening. We welcome him home again.

REV. J. L. M. CURRY, on resigning his office as minister to Spain, was appointed to manage the Peabody educational fund. This is the position he held for so many years, and his appointment tells of the estimation in which he is held.

THE senior has just returned from visiting the Central and Tallahassee hatchie Associations, where he was enthusiastically entertained. He brings with him a good list of new subscribers and will next week give a fuller account of the two meetings.

BROTHER, remember that your subscription ought to be renewed if it is out, and that this is as good a time as you will have to send the money. If you owe us for subscription, please send on your renewal. We don't like to part with old friends.

THE families of Drs. Black and Gill, of Decatur, have our greatest sympathy in their great bereavement. We know these two physicians well, and shall miss them as two of Alabama's best citizens. They stood by their patients during the present epidemic and fell at their post.

MAJOR J. G. HARRIS did good work for the paper at Unity association last week. But that's characteristic of the Major, you know. He's good wherever you put him and at whatever he undertakes. He's becoming famous as a lecturer—two a day, for instance. Well, he has a happy way of saying things, and he always says them.

WE call attention to the article of Dr. Wharton, president of the ministerial board of education, in these columns. The case is urgent, and money is greatly needed. Brethren, set aside a day for your congregations to contribute to this department of our denominational work, and give the board your earnest support. Act immediately and send contributions to Bro. Geo. W. Ellis, treasurer, Montgomery, Ala.

CONGRESS has passed a bill creating the Department of Agriculture, and it only needs the signature of President Cleveland to make it a certainty. The Birmingham Herald nominates our own Commissioner, R. F. Kolb, for this new position in the cabinet. We fully agree that Capt. Kolb would add honor as well as efficiency to the department, but Alabama can't well spare him just yet.

THE Religious Herald has an easy way of saying nice things, and remembers us with a good word now and then. It comes forward with the following in its last issue: *** The ALABAMA BAPTIST copies our report of Dr. A. E. Owen's foreign mission speech, and pronounces it eloquent. No two papers are more sure to give full credit when they draw upon their exchanges than these two, the New York Times and the ALABAMA BAPTIST. Thanks, brother Herald, our newspaper experience has taught us one thing, if no more, i. e., to give others credit for the fruits of midnight hours. There isn't much of fame and riches that an editor gains in this world, so we think he should receive some consideration for the "wear and tear" of brain—something like the merchant receives for his words of experience in business, like the banker receives for his knowledge of bonds, stocks, etc. For a newspaper to appropriate an article belonging to another without giving proper credit is a thing that no right-minded person should do, and no right-thinking man should countenance. "Honor to whom honor is due," and credit to whom credit is due.

AMID many difficulties we visited Mt. Willing the last 5th Sabbath. Reaching Ft. Deposit too late to go with brethren Plaster and Anderson, and failing to secure other conveyance, we gladly accepted the offer from Bro. Coleman to ride out on his wagon loaded with bolts of bagging.

The four mules, driven by a cheerful and polite darkey, went along nicely for three miles, when the driver, who had got down to unlock the wagon, and who attempted to mount his mule, touched him most too familiarly, and quick as thought up came the hind foot of the mule and down came the negro with a broken leg. With the aid of other inexperienced surgeons the poor fellow's limb was bound up and as soft a bed as possible spread for him in the wagon, and slowly he was driven to his home. But near night we reached Mt. Willing and was taken in charge by Capt. Hinson, a big hearted brother. Brethren Plaster, Anderson, McQueen, Quarles and Pruitt, with other brethren, had for two days been discussing questions much to the profit of the community. Sunday morning Bro. McQueen delivered a splendid speech on associational missions. He emphasized the fact that we are not prospering because we are robbing God. Here we will say that a resident of Mt. Willing told us that at one time the membership of that church was worth two million dollars, and yet then the church only gave about \$200 a year for all benevolent purposes. The membership are now poor, but more liberal.

Bro. Anderson gave us at 11 a. m. a strong sermon full of meat, and at 2 p. m., Bro. McQueen was to preach. We left before he began his services.

Mt. Willing is fortunate in securing the services of Prof. Quarles as their teacher. He graduated at Howard College in 1884, taking the second honors.

The brethren of this church hope to combine with Hayneville, Lowndesboro and one other church and secure a pastor for all his time. They ought to do this and we trust they will.

SLOW LEADERS.

Why really good men sometimes exercise so little judgment is a great wonder. Some able preachers bore their churches to death. They let the conference drag until the ordinary member gets to loathe a "church conference" as a thing intolerable. They lengthen out their sermons until the people grow nervous and lose interest in the services. Then there are members who lead prayer meetings and seem to take special care in reading long chapters, singing long songs and praying long prayers. They lose sight of the fact that each prayer meeting should have some definite object of its own for which special petition should be made. Superintendents of Sunday-schools often wonder why the children are seemingly so indifferent about their lessons and about coming regularly. But they appear not to realize that their own slowness and lack of enterprise is killing the school. The same course that kills a prayer meeting will dry up a Sunday-school. Children will learn their lessons and then will love to come to the exercises if they are interested. They naturally tire of the same long dry prayer each morning and even the sweetest songs grow stale when forever sung. Superintendents ought to work every possible way to add variety to their exercises. A minute talk to the school on assembling, outlining the chief lessons to be learned from the selection, and urging the entire school to pray, and then letting the opening prayer be plain and such as will express even the needs and desires of the children, will greatly help matters. And, lastly, do learn a new song every week or two, of course the children can't sing right away, but practice will soon bring them all in harmony.

ELASTICITY OF CONSCIENCE.

In our younger days (only a few years since), we were conversing with two Methodist ministers, regarding a meeting one of them had just held. He said there were about fifteen conversions and twelve of these had demanded immersion. Preacher No. 2 said that some years previous to this date he had held a meeting at the same place and there were a large number of additions to the church, and that some of these demanded immersion, others sprinkling, others pouring, and still others would not be satisfied unless they were led into the water and allowed to kneel and have the water poured upon them. (This latter idea was derived, no doubt, from seeing in a M. E. Sunday-school paper the picture of Christ kneeling and John, with a conch shell, pouring water on his head.) We modestly ventured to ask if the preacher yielded to all these requests.

"Of course I did," was the more than calm reply.

At once our boyish impulse led us to say:

"Well, it must take a wonderfully elastic conscience in a minister to allow him to do all that."

Excitedly the man of "many modes" replied:

"It is no elasticity of conscience with me; it was the candidates who had elastic consciences."

Seeing we were into it, the reverend gentleman was reminded that he had just told of the demand of the applicants, hence it was evident that their opinion was fixed into a conviction, and would not bend to his arguments to show that it mattered not how a man was baptized, nor to his ridicule of immersion. He had no answer to this, only to abuse the Baptists for believing in immersion being essential to salvation.

But when we think of a man who says he does not believe the Bible to teach immersion, who heaps all manner of contempt upon the ordinance, yielding to the demand of a candidate and going down into the water, does it not indeed suggest an accommodation conscience? or does it speak of a seared conscience?

WHISKY'S DOINGS.

The ravages of this tiger are terrible to contemplate in whatsoever quarter we may gaze. Anniston, the fair city of the mountains, has had a constant stream of outrages from this demon since the past week. Mr. Edmonds, the editor of the Hot Blast, is a man who has nerve and heart enough to denounce lawless men wherever found. Anniston is a prohibition town, but by the slackness of her police whisky has been sold in many places. Mr. Edmonds was brave enough to tell the people where the blame rested. Public opinion demanded the dismissal of the chief of police and with him the dismissal of all the old police force. In a most cowardly manner these men, or four of them, headed by the ex-chief, fell upon the editor of the Hot Blast while he was alone and unarmed, and but for the intervention of others would have killed him. Public sentiment was so aroused at this outrage that the ruffians were awed into seeming silence. The Anniston Watchman, edited by those noble men, the Nunnakes, strongly denounced such outrages, and the ire of the whisky element was raised against them, but their manhood and known bravery kept the men at bay. Last Friday night two brothers-in-law, while in a drunken condition, visited a low negro den, and while there one of them was shot and killed, leaving a widow who must feel disgraced. Would God the details of Anniston outrages could stop here; but, no, the whisky element, maddened by the very success of law and order, thirsted for blood, so on Monday a Mr. Lawrence and Will Lacy sought out Mr. Edmonds and called him from his office and began firing on him. Luckily he was only wounded in the arm, but they shot two young men in the office who were running to get to a place of safety. The man who did the shooting, Lacy, escaped from the citizens, who would have mobbed him, and was lodged in jail at Jacksonville. Where all this will end we know not, but surely it will arouse the sober and upright element to such a pitch that lawlessness in Anniston will be suppressed. The whisky traffic is an outlaw and until our people shall put the law against this death-dealing evil we may expect a repetition of such scenes. All honor to the good men of the model city, and may God crown their work with great success.

Elder N. D. Crutcher has our thanks for aiding the paper in his county. He writes that, assisted by Bro. Hilliard, he has held a meeting in Giles county, Tenn. There were six professions and additions to Poplar Hill church resulting from their efforts. He also writes that he, Bro. Smith, of Huntsville, and Bro. Yeager aided Bro. Hilliard in a glorious meeting at Mt. Zion church, in Madison county, Ala. There were twenty-four received for baptism, five approved for baptism and others joined the church by letter. Mt. Zion church has received thirty-nine new members since last association.

The Religious Herald is already a splendid paper, but the proprietors are not content with it at present and propose to greet their readers at an early day with a new dress. We wish the Herald a full realization of its desire to increase its circulation five thousand right soon.

Married, at Pratt Mines, Ala., 4 p. m., Oct. 3rd, 1888, Mr. Frank P. Bennett and Mrs. Laura B. McCallister, Rev. S. R. C. Adams officiating. May the blessings of God attend the happy couple through life. They leave next Wednesday for Texarkana, Texas.—S. R. C. A.

FIELD NOTES.

Three physicians have died in Decatur with yellow fever.

As far as we have heard our schools opened with a large number of pupils. The Baptist Union gives splendid reports of the work done in the churches of Mobile.

Brethren will remember that we do not publish articles unless the name of the writer is given.

Captain J. B. Stanley, of the Greenville Advocate, called in to see us a few minutes last week.

Bro. Threadgill, who last year was principal of Bethel Academy, now teaches a select school in Ft. Deposit.

The Palmetto Street church, Mobile, withdrew the hand of fellowship from three members at its last meeting.

The Baptist general association of Virginia has been postponed until the 15th of November, when it will meet at Bristol.

Brethren, say a word for the ALABAMA BAPTIST at your meetings, and help the people to renew their subscriptions.

We congratulate Ft. Deposit on securing the services of Miss Vallie Lavender as music teacher in Bethel Academy.

There will be conveyances at Greenville Friday morning, 12th, for those desiring to attend the Alabama association.

There were about seventeen additions to the church at Eclectic recently. Among the number were several Methodists.

The Baptist Union thinks that Rev. Fred. D. Hale should be called "home," and says he is needed here in Alabama.

Remember that the second Sunday in November is Bible day for collections for the American Baptist Publication Society.

Bro. John Purifoy, of Snow Hill, sends us the minutes of the Pine Barren association, and we are going to send them to him soon.

We are sorry to learn of the illness of Bro. J. H. Norton, pastor of the church at Eclectic. Hope he will soon be restored to health.

Do not fail to read the news from the field of the true board. It is very interesting reading indeed, and is calculated to do great good.

Prof. W. B. Saffold, of Selma, a most excellent young man, will occupy the chair of mathematics at the Marion Military Institute this session.

Married, in Calhoun, Ala., at the residence of the bride's father, on the 5th of October, 1888, Mr. Vincent Bell and Miss M. E. Norris, by Rev. G. S. Anderson.

We are glad to know that the prospects for the Judson are very bright, though the yellow fever scare prevented quite a number of pupils from attending the first of the session.

All matters pertaining to business should be addressed to the ALABAMA BAPTIST, and not to either of the members of the firm. This rule will remedy a great deal of unnecessary delay.

We acknowledge the receipt of an invitation from Prof. Averett, of the Judson Female Institute, to be present at the organ recital by Prof. A. A. Hadley, Friday evening, October 12th, 7:30 o'clock.

Richmond College opened with one hundred and forty-five matriculates, an increase over the figures of last year. The Herald says that fifty-five of them, including two Presbyterians, enter as candidates for the ministry.

The printing case of W. D. Brown & Co. against Commissioner Kolb was tried last week and the commissioner won. Judge Arrington, of the city court, on motion of attorney-general McClellan, dismissed the bill for want of equity.

This is the way a good brother writes: "I think the paper is as good as any in the south. Wish you had enough subscribers to double its size." And he sends with his kind words that goodly part that newspaper men like to receive.

A brother writes us from Troy that Bro. Purser has been doing some very fine preaching to the church at that place. He is gaining a strong hold on the affections of that people, and we are glad to know that the outlook for the future is very encouraging.

Bro. Skipper, aided by Rev. W. G. Curry, has held a very successful meeting with the Wetumpka church. Great good was done the church and about seven or eight outsiders professed Christ. Bro. Skipper says his people were delighted with Bro. Curry.

The Religious Herald is already a splendid paper, but the proprietors are not content with it at present and propose to greet their readers at an early day with a new dress. We wish the Herald a full realization of its desire to increase its circulation five thousand right soon.

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Some of the best business houses of Montgomery are patronizing our Job Printing office. Last year we were compelled to have a cheap office here in town to get up the minutes, and there were many miserable botches. Now we guarantee correct work. All we ask is one more trial.

A brother writes: "Please bear with me a few days longer, and you shall have your money in full, and more besides, as some have promised to subscribe for your paper from this place." Now, that's the way to write, brethren, and not go into spasms when a statement is received.

There is this distinction between the letters of subscription received from the sexes: The sisters write plainly and are, seemingly, as calm as a May morning, while the brethren come at us with a vengeance, pour troubled waters on the oil, kick around generally, and die hard.

We are in receipt of a letter from little Millard Ford, the afflicted boy. He writes from his home at Floy, Ala., and returns thanks to the "unknown friend" who sent him two dollars, through us, some little time ago, and also returns thanks to Miss Nannie Granberry, of Brewton, Ala., for one dollar.

We congratulate our brethren and sisters of Stanton on their continued prosperity as a church. Every year has witnessed some improvement of the church, some addition to the pastor's salary and some enlargement of gifts to mission interests, and now they are completing a neat home for their pastor, Bro. McCord.

A sister writes that our "gentle and kind reminder" had been received, and further states that she will renew in a few days; a brother writes that our "dun had just reached him, and he would be obliged to us if we would stop the paper." (He owes for a year and a half.) Now, this is what makes us doubt seriously the old saying, that "all the world's a kin."

Our pastor, Rev. A. J. Preston, has gone to the Seminary, Louisville, Ky. We have asked Rev. R. A. J. Cumbie to serve us next year. He has agreed. He lives at Alexander City. Will preach here on the first Sundays, remain here a few days, preach at Ashland on the 2nd Sunday, seven miles from here, and then go home.—Geo. W. Stevens, Lincolnville, Oct. 3rd.

The sad news of the extreme illness of our dear old Bro. Ray, of Decatur, reached us last week. He had been sick for several days and was not expected to live. This man in early life gave his heart to God and over fifty long years he has fought among the ministerial hosts to batter down the ramparts of sin. May he realize fully the presence of God amid the dark billows.

The Baltimore Baptist thinks every church ought to provide a comfortable home for the pastor. The Baptist Union is of the same opinion (and so are we), and says: "Sometimes ministers hesitate to urge this work, lest they should be suspected of unallowable self-seeking. But a good home for the pastor is a great advantage to the church; and this advantage may be secured by a proper effort."

The Sunday-school of the First Baptist church, Montgomery, have begun the publication of a quarterly, known as the "Mirror" of the Sunday-school. It is a neat little paper of twelve columns, divided into equal departments for directory or editorial, scholars' department, teachers' department, and parents' department. It reflects credit alike on the school and those who have it in charge. The Baptist Printing Company does the printing for them.

The Baptist Union (Mobile) thus alludes to the article by J. D. M., in this paper of a few weeks since: "Some gentleman, not a church member, who was entreated to join the Episcopal church, gives in the ALABAMA BAPTIST his reasons for not doing so. He shows an extensive knowledge of history as well as Scripture, and argues with zeal and cogency. And taking the country over, about fifty-nine persons in every hundred practically agree with him."

I assisted Bro. J. M. Joiner in a meeting, last week, at Pleasant Hill church, eleven miles above Eutawla. The church had nearly gone down. The neighborhood is sparsely settled, mainly the land is owned in large bodies. This made the congregations small, but Christians were much built up, new life infused in the members, and ten added to their number, eight of them by experience. The meeting was growing in interest, but necessity demanded it to close after five days.—Geo. E. Brewer.

Delegates and visiting ministers, coming to the Montgomery association, by rail, will please send their names to T. C. Cook, Pine Level, Ala., so we may know how many to make preparation to meet. Come to Pike Road Thursday morning, Oct. 18th. The distance is sixteen miles, and there will be only conveyance for those sending in, if you will attend to have ample time. Conveyance will be there to meet the morning trains from Union Springs and Montgomery; will meet no other trains.—Jesse H. Dickson, Oct. 7th.

Notwithstanding the quarantine regulations which have seriously operated against us, we have quite as many students present as we had this time last session. They are still coming in on almost every train. We now number more than one hundred, and a finer body of young men I have never seen together. They have taken hold in real earnest and seem bent upon solid work. It is believed that but for the yellow fever at Decatur we should have had present at this time at least fifty more students. There is no danger here nor has there been.—B. F. Riley.

I held a meeting with Post Oak church the fifth Sunday in July, assisted by brethren T. P. Gwin and H. L. Johnston. The church was greatly revived. Received nine by baptism. At Mt. Zion church the 3rd Sunday in August we had a good meeting. Baptized two; received three by letter. Bro. F. G. Mullen spent several days with them. The ladies' aid society have spent fifty dollars on the church. Bro. L. G. Skipper was with us at Winterboro, Talladega county, the fourth Sunday in August and did most of the preaching, and did it well. Eleven additions.—W. S. Griffin, Alexandria, Oct. 2nd.

In your last issue you say, "Dr. Roby is making preparation to move to Nashville." This is a mistake. I know not who your informant was, but I do know that I am not preparing to move to Nashville; have no idea of any such thing. Hope my correspondents will continue to address me at Opelika, Ala., and that they will not say "good bye" until I am ready to go. I shall preach to the Gentile sinners at Camp Hill next Sunday; and I may preach somewhere else the following Sunday.—Z. D. Roby, Opelika, Oct. 5th.

We gladly make the above correction. We made our note last week from the Advertiser correspondent's report from Opelika.—Ed.

On Friday, the 14th day of September, Elds. Catt Smith, W. W. Kidd, J. H. R. Carden, J. M. Wood, J. A. Butts, and C. W. O'Hara, with deacons Fiquet, Oden, Coleman and Fluker, met at Bate's school house, Shelby county, in compliance with a request of certain brethren and sisters who wished to be organized into a church. W. W. Kidd was appointed chairman and D. B. Oden, secretary. Certificates of membership from seventy-five brethren and sisters were received and approved by the presbytery. A church covenant and a declaration of faith of the Coosa River association were adopted, after which the presbytery recognized the brethren and sisters thus covenanted together as a gospel church, whose name is Providence. After the organization of the church the ministers present ordained Bro. J. A. Butts to the gospel ministry. Bro. Catt Smith then read from the Scriptures as to qualifications. The ordination prayer was offered by Bro. W. W. Kidd. The Bible was presented by Bro. J. M. Wood, after which he delivered the charge to Bro. Butts. Bro. J. H. R. Carden then delivered a charge to the new church, who had called Bro. Butts as pastor, impressively setting forth their duty towards him.—C. W. O'Hara.

The Harris Association met with the church at Owichee on Tuesday after the first Sunday in September. Rev. Geo. E. Brewer was elected moderator, and A. N. White, of Brownsville, clerk. Our visitors were: Rev. J. P. Shaffer, financial secretary of the Howard; Rev. W. C. Bledsoe, vice-president of the foreign mission board; Rev. W. F. Plaster, of the state board; J. G. Harris, of the board of ministerial education, also representing any unrepresented interest, and especially the ALABAMA BAPTIST; Rev. R. H. Harris, of Columbus, and L. P. Cheney, of Hamilton, Ga.; Prof. S. W. Averett represented the Judson. All these brethren contributed much to the interest of the meeting. The introductory sermon was preached by Dr. I. P. Cheney. It was good. The session was pleasant and harmonious, and the reports from committees good. The contributions showed growth in the spirit of benevolence. Mt. Lebanon, which, four or five years ago, sent up \$450, sent this year about \$1600. The association is asked for 63 cents per capita, but sends about 80 cents, or a little over six hundred members contribute \$500.00. But few associations equal her in liberality. The hospitality of the neighborhood was unbounded. This association sends three students to the Judson who have already gone—Misses Annie Brewer, Bettie Stratford, and Annie O'Neal, and would have sent two more, Miss Lilla May and Miss Maples, but for a sad providence which has befallen them. I think they will yet go in a few weeks. We also gave to Col. Murfrees school at Marion one, Jas. Nuckols, Jr., and one to the Howard, Bradley Nuckols.—Geo. E. Brewer.

Neglect kills injuries; revenge increases them. A neglected cold increases its injurious effects on the system till consumption finally kills, unless cured by Warner's Log Cabin Cough and Consumption Remedy. It is a reliable remedy of yesteryear.

Rev. C. S. Johnson Declines to be Recalled.

Last Saturday Rev. C. S. Johnson, who has been pastor of the Baptist church at this place during this year, announced to the church that he could not accept a call for another year, and earnestly requested the church not to vote for him in making a selection of a pastor for the next year.

Rev. Mr. Johnson has given general satisfaction as pastor of the church here, and it is certainly to be regretted that he declined to serve longer. Mr. Johnson is one of the ablest ministers in the East Liberty association, and we hope he will not leave this association. Any church in need of a pastor can certainly do no better than call Mr. Johnson, and if they can secure the services of this noble-hearted Christian gentleman, they may rest assured that the pastoral department of their church will be in the hands of a worthy and competent minister.

His association with the church at this place for the short space of one year has greatly endeared him to the members of this church here, and their best wishes will certainly follow him wherever he may go.—From the Tallapoosa New Era, Dadeville, Ala.

Items of Interest.

"Blind tigers" are being raided in Anniston.

Cross Plains has changed its name to Piedmont.

Hon. J. N. Malone, of Athens, died on the 3rd inst.

The state fair has been postponed until November 12th.

Dr. J. H. Purifoy, of Furman, has moved his family to Selma.

Speculators have run the price of flour up two dollars a barrel.

The Montgomery Advertiser has loaded its gun for the fall poet.

Judge Thurman has been on a visit to the president at Washington.

The Judson Institute gets four young ladies from Furman, Ala.

Capt. Jno. B. White, of Selma, died in that city on the 4th inst.

There were paid into the Selma banks on Oct. 4th, \$331,512.66.

Dr. W. B. Black, of Decatur, died on the 3rd inst. with yellow fever.

Mayor Hewitt, of New York, has been nominated for another term.

Jackson, Miss., has had no new case of yellow fever in two weeks.

Levi P. Morton has accepted the republican nomination for vice-president.

Thirteen horses were poisoned by some unknown party in Troy last week.

Mr. J. W. Simms, an old and worthy citizen, died near Opelika on the 4th.

J. A. Woolf, of Cross Plains, was shot and killed in Anniston on the 6th inst.

A bill appropriating \$100,000 to the yellow fever sufferers has passed both houses.

The Anniston & Cincinnati railroad will build a bridge across the Coosa river at Gadsden.

Andrew Rowland, colored, was suffocated in Anniston last week while painting a cistern.

The Alabama High School, Talladega, opened with the largest number ever known before.

Mr. W. Y. Davenport and Miss Roberta Fleming were married in Montgomery last week.

Mr. Edwin Martin, editor of the Times-Union, Jacksonville, Fla., died of yellow fever on the 6th inst.

Dr. W. E. Boggs, of Memphis, Tenn., has been elected chancellor of the State University of Georgia.

A car load of silver passed through Montgomery last week from the mint at New Orleans to Washington.

Judge Thurman will issue his letter of acceptance to the democratic national committee in a short time.

The decomposed body of an old colored fisherman was found near Montgomery, on the river, on the 6th.

It is rumored that the Birmingham Age and the Herald have been consolidated and will appear under the name of the Age-Herald.

The republicans of Kentucky have nominated Robert Hamilton to oppose speaker Carlisle in the next election in his district.

John Holmes, the negro who murdered a colored girl because she would not marry him, will be hanged in Marion on Nov. 23rd.

The unveiling of the monument to the memory of General Pickett and his division took place in Richmond, Va., on the 5th of this month.

Through a mistake a drug clerk in Birmingham sold morphine for quinine, which resulted in the death of the nine year old son of Mrs. E. L. Watts.

The Richmond and Danville railroad has leased the East Tennessee, Virginia & Georgia railroad for a period of twenty years on a percentage of earnings.

An explosion of four hundred kegs of powder and two hundred pounds of dynamite occurred at Roanoke, Va., on the 6th, injuring property a great deal in the town.

A Hundred Years a Hero!

How Seth Warner Won a Wife and Became Famous.

Colonel Seth Warner, of Vermont, the famous hero of the Revolutionary war, was a leading fighter for the Hampshire grantees.

These titles were disputed by the state of New York, and its authorities obtained an edict of the King of England in their favor. The settlers were stung by the supposed injustice. This state of things brought Colonel Seth Warner to the front. With Ethan Allen and others he actively opposed every effort of the New York state authorities to enforce possession, and finally he, with Allen and others, were outlawed and a price put on their heads!

To circumvent New York, it was necessary that some one should go into that state and gain required information. Col. Warner, assuming for safety the name of "Dr. Howard," undertook this perilous and romantic journey.

While on his way home he stopped at a country inn, where

Alabama Baptist.

MONTGOMERY, ALA., OCT. 11, 1888.

LOG CABINS are not recommended as model habitations for modern people. But Warner's Log Cabin-Sarsaparilla and Warner's "Tippecanoe" are the simple but effective compounds which enabled the rugged pioneers to maintain health, and can be safely recommended to all.

We all know that honesty is the best policy. But I want you to know that a man who has a deeper foundation than a firm conviction of the truth of the proverb, "you would count your silver spoons before you left him alone with them."—Dr. F. Coley.

Lung Troubles and Wasting
Diseases can be cured, if properly treated in time, as shown by the following statement from Dr. C. FREEMAN, Sydney, "Having been a great sufferer from pulmonary attacks, and gradually wasting away for the past two years, it affords me pleasure to testify that **Scot's Emulsion of Cod Liver Oil** and **Lime and Soda** has given me great relief, and I cheerfully recommend it to all suffering in a similar way to myself. In addition, I would say that it is very pleasant to take."

Human sympathy tends to diminish the sharpness of human griefs, and, therefore, so long as sorrow is a condition of human life, it will be obligatory upon the disciples of Christ to "weep with them that weep."

JUAN A. PIZZINI, Editor and Publisher of the *Catholic Visitor*, Richmond, Va., says: "Having tried Shallenberger's Antidote for Malaria, we do not hesitate to say, from personal experience, that in our case it acted like a charm, and did all the doctor claims for it, and we would assuredly have recourse to it again if exposed to Malaria. Sold by Druggists."

There are three things which the true Christian desires with respect to sin: justification that it may not condemn; sanctification that it may not reign; and glorification that it may not be recalled.

Now that the rush of the summer work is somewhat over, we desire to call attention to some matters looking forward to profitable work for the fall months, and through the winter. Write to B. F. Johnson & Co., 1009 Main St., Richmond, Va., and they will show you how to do a great work, which can be made a permanent thing.

The rest of Christ is that of torpor, but that of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in it.—F. W. Roberts.

Professor Gautier, of Paris, states that certain vital processes of the body develop purifying substances in the tissues, which, if not speedily eliminated, produce disease. Auer's Sarsaparilla effect, the removal of these substances, and thereby preserves health.

"Let not him who prays," says South, "suffer his tongue to outstrip his heart; nor presume to carry a message to the throne of grace, while that stays behind."

John B. Gough, the far-famed lecturer, caused himself to be associated because of a bad cold, then started for Egypt in the hope of getting rid of it. Egypt contains no remedy more certain in its result than Dr. Bull's Cough Syrup.

Much of the glory and sublimity of the truth is connected with its mystery. To understand everything we must be God.—Thyron Edwards.

When you need a good safe, ask your druggist for a box of Auer's Pills, and you will find that they give perfect satisfaction. For indigestion, torpid liver, and sick headache there is nothing superior. Leading physicians recommend them.

I have been benefited by praying for others, for making an errand to God for them; I have got something for myself. Rutherford.

"Dissipated nature offends breaks forth in strange eruptions, and the result of it all is pain. Now Salvation Oil will send this very pain to the right about as the trifling cost of only 25 cents."

Knowledge is proud that he knows so much; wisdom is humble that he knows no more.—Cowper.

Hill's Chill Killer, the best remedy known for chills and fever; cures the most obstinate cases, and thoroughly cleanses the system of every variety of malaria. Retail price, 50 cents per bottle. (One bottle generally effects a permanent cure.) For sale by all dealers.

J. D. BURKE, Proprietor, Montgomery, Ala.
Sample package of Hill's Liver Pills free with each bottle of Chill Killer.

Do nothing you would not like God to see.—Titus 2:7.

A PREVENTIVE as well as a cure Hill's Chill Killer.

Going gently about a thing won't hinder its being done.

HILL'S CHILL KILLER will drive out Malaria.

Patient waiting is often the highest way of doing God's will.

ADVICE TO MOTHERS.
MRS. WINSLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and the best remedy for diarrhoea. 25 cents a bottle.

Write nothing you would not like God to hear.—Heb. 4:13.

FITTS: All Fitts stopped free by Dr. Kline's Great Nerve Restorer. No Fitts after first day's use. Marvellous cures. Treatise and \$2.00 trial bottle free to Fitts cases. Send to Dr. Kline, 531 Arch St., Philadelphia, Pa.

Say nothing you would not like God to hear.—Eccles. 5:2.

For the Cough
Use Horford's Acid Phosphate.
Dr. L. R. SANFORD, Seaside, Mass., says: "Most excellent in derangement of the nervous system, such as headache and sleeplessness."

Harpers' Bazar and Harper's Monthly (New York) have been received, and, as usual, are full of the very best reading. Money invested in these splendid papers is never lost, but returns ten fold in useful knowledge.

Christmas Books! Live Men and Women written in every town and country in the South, to sell our elegant Christmas Books, (selling from 50 cents to \$3.50). One lady last year made an average profit of \$7 a day from September until Christmas. A young man cleared over \$200 in five weeks. All time not necessary. Terms liberal. Apply early for territory.

D. E. LUTHER, Southern Manager Cassell & Co., 68½ Whitehall St., Atlanta, Ga.

A grave, wherever found, preaches a short, pithy sermon to the soul.

Receipts of the State Mission Board for August, 1888.

State Missions.
Hopewell church, J. L. Tucker, \$ 2 05
Pine Grove ch, H. W. Garrison, 1 20
Orion church, L. H. Bowler, 4 23
Gigal church, T. J. Ryan, 4 74
S. S., Third church, Birmingham, James Hogan, 5 00
Dadeville church, G. J. Sorrell, 3 75
S. S., Dadeville ch, 2 25
Mrs. Graham's boys, Pleasant Hill, Sister Springs ch, Daniel Sacke, 5 00
Benton church, R. E. Bosick, 4 00
Selma association, J. F. Ellis, 30 20
Pleasant Hill ch, J. E. Chambers, 1 00
Mrs. R. A. Petty, New Market, 1 00
Cusseta church, G. W. Shealy, 2 49
S. S., Cusseta ch, G. W. Shealy, 1 35
L. M. S., Newberne ch, Mrs. Croom, 1 05
Gate City mission, S. P. Lindsey, 1 05
Adams Street ch, Wm. N. Frank, 3 35
Ruhama church, W. E. Wood, 5 85
Midway church, W. J. Jordan, 1 00
J. J. S. Willis, 1 55
Irontide mission, S. P. Lindsey, 6 00
Mt. Pleasant S. S. Miss, J. I. Lipscomb, 3 00
New Hope ch, N. E. Stockton, 3 00
S. S., New Hope ch, 3 00
Pine Apple ch, W. J. Elliott, 3 00
Conecuh association, 15 84
Arkadelphia ch, W. J. Dunklin, 1 80
Evergreen church, 3 55
Salem church, Yalla. association, 2 25
W. J. D. Upshaw, 2 25

Total, \$ 140 81

Home Missions.
Hopewell church, 2 05
Pine Grove church, 1 20
Orion church, 4 23
Gigal church, 4 74
Selma association, 30 20
Pleasant Hill church, 1 00
Mrs. R. A. Petty, 1 00
Central Ass'n, T. J. Pennington, 83
Cusseta church, 2 49
Sunday-school, Cusseta church, 1 35
Ruhama church, 5 85
Midway church, 1 00
J. J. S. Willis, 1 55
Mt. Pleasant Sunday-school Miss, 3 00
New Hope ch, N. E. Stockton, 3 00
S. S., New Hope ch, 3 00
Pine Apple ch, W. J. Elliott, 3 00
Conecuh association, 15 84
Adams Street church, 3 35
Dadeville ch, Cuban Mission, 1 25
S. S., Dadeville ch, Cuban Mission, 1 75
Newberne ch, R. E. Bosick, 4 00
Spring Bank church, 5 00
Central Ass'n, Indian Mission, 6 00

Total, \$ 70 90

Foreign Missions.
Tallahassee ch, Mrs. F. A. Fariss, \$ 5 00
Pine Grove church, 1 41
Orion church, 4 23
Gigal church, 4 74
Dadeville church, 1 25
Sunday-school, Dadeville church, 1 75
Selma association, 10 15
Pleasant Hill church, 1 60
Mrs. R. A. Petty, 1 00
Central association, 13 40
Cusseta church, 2 49
Sunday-school, Cusseta church, 1 35
Little Gardens McCullough Bank, 1 00
Ruhama church, 5 85
Midway church, 1 00
J. J. S. Willis, 1 55
Mt. Pleasant Sunday-school Miss, 3 00
New Hope church, 3 00
Pine Apple church, 3 00
Evergreen church, 3 55
A sister of Providence church, 10 00

Total, \$ 65 90

Ministerial Education.
Central association, \$ 28 00
Deep Creek ch, G. F. Nichols, 1 00
Ruhama church, 5 85
J. J. S. Willis, 1 55

Total, \$ 40 30

Indigent Ministers Fund.
Central association, \$ 10 00

Total Receipts for August, \$ 327 91

Total Receipts for All Purposes for the Year 1888-89, \$ 711 89

State Missions, 263 51
Home Missions, 109 01
Foreign Missions, 189 01
Ministerial Education, 52 85
Indigent Ministers, 10 00
Bible and Colporteur Work, 4 00
Bible Work, Am. Bapt. Pub. Soc., 1 00
Permanent Colporteur Funds, 1 00

Grand total, \$1243 28

W. B. CRUMPTON, Cor. Secretary and Treasurer, Per W. B. CRUMPTON.

News From the Field of the Home Board.

We propose, under this head, to give every month the latest tidings of interest from the great field which our board is seeking to cultivate, in the form of letters or reports from our missionaries, condensed items gathered from other sources. We beg that our missionaries will send us items of interest from their fields.

We do not want lengthy essays, but fresh, newsy, interesting items about men and things which our readers will be glad to get. Our crowded columns for this issue will compel us to condense this department more than is desirable, but we hope to be able hereafter to make it much fuller and more interesting and valuable.

INDIAN TERRITORY.
Our veteran missionary, Rev. J. S. Morrow, writes from Atoka, under date of July 25th, that he had just returned from a trip of eleven days to High Hill, Choctaw Nation, and Wio-gookee, Muskogee Nation, holding at both places very interesting and profitable ministers' and deacons' meetings, which were well attended by native preachers and deacons who were very enthusiastic in the study of God's word as bearing on doctrine and practice.

He speaks highly of Bro. Wm. McComb, one of our most efficient missionaries, and of Bro. J. O. Wright, of the Levering school, and says that "the Levering" is considered by the Creek authorities, "the most reliable school in the Creek Nation." But Bro. Morrow is "crowded with appointments," and there is need of more men and larger appropriations for the Indians.

We give the following from our missionary, Rev. Wm. McComb:
Rev. I. T. Tichenor, Cor. Sec. H. M. B.—Dear Brother: I simply write you a few items to let you know that the Lord is abundantly blessing our work in this nation. Baptism is being administered every Lord's Day throughout the country at different places. The Southern Baptists ought to be encouraged to know that their

prayers and efforts for the salvation of the Indians are not in vain. Since we have been without an educated white missionary the podo-Baptists have been trying to make some of the full blood Baptist churches believe that sprinkling and pouring is Christian baptism, and that, as the white Baptists had dropped them, they ought to come over to them. But the persuasions of the podo-Baptists have not moved a single Baptist. Last Sunday two weeks we baptized an intelligent Methodist young lady. One native preacher remarked a few weeks ago that the podo-Baptists send out more men to preach the gospel, but the Baptists come along after wards and immerse about two-thirds of the converts by simply teaching the whole truth respecting the ordinances of the Lord's house. The help we most need now is on the line of the railroad through these nations. Some of our people living at these stations get mixed up with white people of all classes. We need white ministers (Baptists) to keep them organized. Two weeks ago I made a visit out as far as Seminole. On my way home I called at Levering mission, and looked into the school and all other departments of the institution, and everything was so promising and encouraging that I wrote an account of both the school and agricultural departments and sent it to the *Central Baptist* at St. Louis. I think it will be very interesting to the Baptists of the south, and more especially the friends of Levering school. Those whom I found strong enemies to the school at first, I now find among its warmest friends, and they speak in glowing terms of its progress. Your brother, Wm. McComb, Missionary.

CUBA.
Tidings from Cuba continue to be of deep interest, and the work of the Lord is still greatly prospering in that field of promise.

Bro. Diaz baptized V. R. deMolino, the converted priest, on August 23rd, along with nine other "new men and new women," and on the next Sunday, August 26th, he baptized Mr. Victorine del Corva, an Episcopal preacher, who is well educated and speaks fluently in English as well as in Spanish. Mr. Corva will be ordained, and made pastor of the church at Regla.

Bro. Porta has been appointed as missionary to the sailors, and will be supported by the liberal contribution of the church at Jamaica Plains, Mass.

The tent sent by the board has arrived, and will be very useful in the suburbs of Havana and in rural places, though the authorities will not allow its use in the heart of the city of Havana.

After a long and anxious search Bro. Diaz has found a lot in perhaps the most desirable location in the city, the one which he prefers above all others and which he could buy on good terms. The board at once authorized him to make the purchase, and it is presumed that it has been done ere this, though we have not yet heard definitely.

We are also diligently searching for the best plan for the house in Havana, and hope that the day is not far distant when we can put it under contract; meantime, let the money for this special object come forward.

There seems to be some lull in the persecutions which our brethren in Cuba have been suffering, and it is hoped that the strong representations which have been made to the State Department at Washington may result in better protection than they have had. Bro. Diaz writes confidently and cheerfully of his work and its prospects. He closes a recent letter to Dr. Tichenor by saying: "My brother, I do not know how I have head for so many and such distinct things. But God, our merciful Father, gives me light and brightness my head to understand all things pertaining to his kingdom in Cuba. Pray for us and comfort us with the words of God."

Your brother in Christ, A. J. DIAZ.

As showing the spirit in which Bro. Molino enters upon his work we give in full the following letter from him: [Translation.]

HAVANA, 2d Sept., 1888.
Rev. Dr. I. T. Tichenor—My beloved brother in Christ: After the lapse of time, which I believed necessary in order to carry out my purposes and desires, I deem it my duty to write you directly, notwithstanding you are doubtless already advised by the Rev. Mr. Diaz touching the subject matter of this letter.

I am not ignorant of the fact that notice of my baptism and of my preaching in our churches here has been given you by Mr. Diaz, who, like myself, was rejoiced thereat.

I should now formally make known to you, however, that having thus fulfilled all the duties and requirements, I already belong, body and soul, to the Baptist church, and that I am ready and willing to work in it here, should you consider that necessary or expedient. It matters not to me, however, whether I remain here or go elsewhere to evangelize or convert the inhabitants of regions more remote. If my apostolic labors may be instrumental in the salvation of souls,

and in the augmentation of the membership of our church, I shall be content. Dispose of me as you wish. If, in your opinion, I may be of more service in the republics of the Pacific or in those of the south, or even in Spain itself, I am willing to comply with your wishes.

In this city the Rev. A. J. Diaz is the efficient head of the church. He is a most zealous and active minister, appreciated by all the members and worthy of all acceptance. To him I owe a debt of gratitude for acts of personal consideration and kindness which I can never forget. He is fully acquainted with my desires and knows that I wish to work. Soon after my return from Mexico he spoke to me about establishing a seminary of learning here and of my becoming its director. Possibly he may have written to you concerning this project, and that your answer is still awaited; or, perchance, he may be expecting you here soon, when the matter can be discussed and decided. At any rate the scheme is still in abeyance.

Putting myself at your disposition as a brother and co-laborer, and with salutations to all the brethren, he pleased to accept for yourself and for all the assurances of my most affectionate consideration.

[Signed.] V. R. DE MOLINO, No. 53 Calle Sagunos, GEORGIA.

Rev. F. C. McConnell makes a very interesting report of the institute held at Hiawasse, in the summer, which we regret we cannot find room to publish in full. We make the following extract:
"Number of days, 35; in attendance, 115; white preachers, 50; colored preachers, 2; deacons, 14; Sunday-school workers, 25; other members and women, 24; sermons preached, 161. The average attendance of the preachers was much better than last year."

"These figures poorly express the good done in our studies and preaching."

"The number of days ought to have been 40, but I thought it better to lose the five days from the school and attend some of the associations. The number of pupils is put down at 115. This only includes those who came to learn; there were many more visitors and lookers on who were not counted. Of these you note there are 52 preachers, white and colored; these men fill the pulpits of all this mountain country. They are the ministry of 20,000 Baptists. They are now, as never before, in harmony in their belief of the doctrinal teaching of the Bible."

Our work among the colored people of Georgia is decidedly encouraging. Rev. Dr. W. H. McIntosh is crowning his long life of usefulness by very effective labors in holding institutes among them; and by an arrangement between the state board of Georgia, the home board and the colored Baptist convention, our boards are appropriating \$1,000 each on condition that the convention raises \$4,000 for work among their people, so that at least \$6,000 will be spent during the current year for missionary work among the negroes of Georgia. We may add that we are making similar arrangements in other states, and propose to vigorously push the work among the colored people in accordance with repeated instructions from the convention.

ALABAMA.
Rev. Samuel Henderson, D. D., is doing a noble work at Jasper and Eldridge, in the heart of the great coal region. He reports for June and July 26 sermons, about as many lectures and addresses, 1 Sunday-school organized, 15 prayer meetings attended, 800 miles traveled and 39 additions to the churches.

Since the above report he has had an interesting revival at Eldridge, in which twenty-five were added to the church.

The veteran soldier of the cross closes his report by saying:
"To sum up all, I never was more encouraged with the outlook of my field in my life, and yet advancing age admonishes me that I must soon step down and out. Christian life never appeared to me so sublime in its possibilities and responsibilities as now, at the age of a little over seventy. Pray for me, that I may finish my course with joy!"

"Yours in Christ, 'SAM'L HENDERSON.'"

WORK AMONG THE CHINESE IN BALTIMORE.
Miss Whilden sends the following report of a month's labor and of the progress and prospects of her work among "the heathen at our doors."

Number of laundries visited, 49; number in which I have read and talked, 43.

The attendance at Eutaw Place, Chinese Baptist Sunday school, has been about as large as usual.

The visits to the laundries on Mondays and Fridays have been continued. On Fridays the work of trying to impart to them a knowledge of gospel truths has been less satisfactory. Not, however, on account of any unwillingness on the part of the Chinese to listen, but on account of the pressure of work during the summer

weather. They now work until eleven and twelve o'clock at night, and even then there is a constant rush to accomplish all that is before them.

The Monday visits are more satisfactory. On this day they sit quietly in their laundries to receive the clothes which are to be washed during the week. There have been some encouraging circumstances connected with my visits to the laundries this month.

From time to time I have visited an old man whom I could never persuade to attend church or Sabbath school anywhere. At first he was indifferent, and next he showed some interest, and on my last visit listened earnestly.

He told me that he did not worship idols now, but prayed to Jesus, and when he had time read the little tract which I had given him. In answer to my inquiry whether he prayed to Jesus for pardon and salvation, he replied that he did. "Do you love Jesus," I asked. "If I did not love and reverence him," he replied, "why would I pray to him?"

On a visit to another laundry an old man listened long and earnestly. When I was leaving he said, "Truly, Jesus was compassionate, and it is kind in you to come and tell us about him."

Another said, "He was kind and good, but we Chinamen did not know about him. Thank you for coming to tell us."

This week we had a Sunday school picnic for the Chinese. After they had gathered around the food prepared for them, there was a pause. An old man who is a member of our school, though not yet a Christian, turned to the teachers and said, "Talk to God before we eat."

The work of the past nine months has been that of seed-sowing and preparation rather than that of reaping and in-gathering. It would have required less of faith and patience if the harvest time could have followed close upon the seed-sowing. It may be the Master has been saying, "Ye have need of patience; that, after ye have done the will of God, ye might receive the promise;" and the promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

An influence has been gained over these Chinese in favor of Christianity; a knowledge of Christian truth has been diffused among them, and hoary headed idolaters, who seemed to be standing upon the verge of Christless graves, are hearing of the sinner's Savior and are praying to him for pardon and salvation.

These monthly reports contain a record of work done and a few gathered into the fold of Christ. Perhaps the record in Heaven is brighter—perhaps oftener than we have recorded it upon earth. There has been joy in heaven among the angels over these poor heathen who have learned the way of salvation through God's messenger whom you have sent to them.

God grant that the first fruits may be but the beginning of an abundant harvest.

LULA F. WHILDEN.

Be discreet in all things and so render it unnecessary to be mysterious about any. There is nothing mysterious about the action of Warner's Log Cabin Bibles and Buchu Kennedy. It puts the stomach in healthy action. Good digestion and health naturally follow. Be discreet and use this, the best remedy.

Bettie Day.

This was the name of a pretty girl I baptized a number of years ago. Not long after I baptized John Avery, then a small boy. They were both members of Providence church. In a few years I officiated at their marriage. It was my pleasure to be their pastor for a long time. Side by side they walked, happy in each other's love. They had dedicated their young lives to God. They were faithful to their church. But disease placed its hand on Bettie; her place in the church was often vacant, and now the sad news comes that this happy couple are separated. She bore her afflictions through months of suffering without a murmur. Her bereaved mother writes me: "A few weeks before she died she was talking about dreading death. I told her the Lord would give her dying grace. While she was dying she looked at me and said: 'Mama, you told me so.' " [This brief sentence with the life she lived is a precious legacy to leave behind.]

Born Dec. 26th, 1859; baptized August, 1873; married Jan. 3, 1883; died Sept. 1, 1888. She leaves a husband and three children and a host of friends to mourn her loss. May the Comforter be with them.

W. B. CRUMPTON.

The Baptist Superintendent is hereafter to correspond in size of page with *The Baptist Teacher*. It has had a phenomenal success, first as a quarterly, then as a bi-monthly, and now it is to be issued every month. Who that knows its value will consent to be without its help? The Baptist Publication Society, Philadelphia, will send it to any address for a year on receipt of twenty-five cents. Pastors or superintendents who are not familiar with it may obtain the January issue free, as a sample.

ALABAMA ASSOCIATIONS, '88.
Time and Place of Meeting.
North Alabama, (UNKNOWN).
Columbia, Rehoboth ch, Henry co., 11th.
Alabama, Union ch, Crenshaw co., 12th.
Antioch, Union ch, Choctaw county, 12th.
Cullman, Flint Creek ch, Cullman co., 12th.
Etowah, Bethany ch, Etowah county, 12th.
Newton, Pilgrim's Rest ch, Dale co., 12th.
Bentley, Ebenezer church, Colbert county, 13th.
Carey, Rock Spring ch, Clay county 13th.
Harmony, west, Pleasant Grove church, Tuscaloosa county, 13th.
New River, Concord ch, Fayette co., 13th.
Cahaba, Mason church, Hale co., 17th.
Clear Creek, Sardis ch, Winston co., 17th.
Liberty, north, Kelly's Creek church, Lincoln county, Tenn., 19th.
Montgomery, Pine Level church, Montgomery county, 19th.
Tuskegee, Salem church, Lee county, 19th.
Warrior River, Harmony church, Blount county, 19th.
Zion, Hopewell ch, Covington co., 19th.
Arkadelphia, Bethel ch, Randolph co., 20th.
Multry, Carey, Hopewell church, Jefferson county, 20th.
Southeastern, Mt. Moriah church, Mobile county, 20th.
Weogufka, Holly Springs church, Shelby county, 20th.
Tallapoosa River, Mt. Pleasant church, Tallapoosa county, 24th.
Eufaula, entire Ridge ch, Barbour co., 25th.
Mt. Carmel, Gurley's ch, Madison co., 26th.
Geneva, Geneva ch, Geneva county, 27th.

NOVEMBER.
Muscle Shoals, Russellville church, Franklin county, 2d.
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Tuskegee, Helton ch, Coffee county, 3d.

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