

THE ALABAMA BAPTIST.

HARE & POPE, Publishers.

VOLUME 16.

CHEKOE ASSOCIATION.

Our first visit was paid to this association Sept. 10th. Collinsville was reached at 1 o'clock a. m. Bro. J. B. Marsh entertained us over night at the hotel, kept by Mr. Ward. Next morning, after seeing the merchants, we entered a hack driven by Bro. Whitwood, and drove five miles down "Little Will's Valley," one of the prettiest and most fertile sections of our beautiful state; then up Lookout mountain we clambered until far upon the height we swept our gaze over the land of beauty and of plenty.

Black Creek church was reached in time for the introductory sermon, which was preached by Eld. J. G. Denton. His subject was, "The Unity of Christians." The bishop of this church is Rev. J. B. Appleton, of Collinsville, as genial a brother as one would wish to see. Under his leadership a new house has been built and painted.

Brethren J. B. Appleton and C. C. Davis were unanimously re-elected moderator and clerk. Bro. Davis is a noble layman, whose membership is at Fort Payne. He realizes the responsibility of the changed condition of affairs in his town, and is anxious that Baptists be at work.

Special prayer was offered for Bro. Hodgins, who was lying quite ill. Bro. Span preached at night at Black Creek church, and Bro. Hannah, at Pleasant Valley.

Rev. J. R. Ramsey offered a report on missions. Bro. Crumpton both preached and talked on that great subject. Rev. A. J. Noblett gave us a good speech, on "foreign missions." He often thought that if Christ were to come now that there is hardly a person in Alabama, or in the United States, who have not had opportunity to hear the gospel; yet there are so many in heathen lands who have never heard one word of him who died to redeem the world from sin. He can't read the *Foreign Mission Journal* because it runs him wild. Only those devoted ministers who have lived among a people who fail to sympathize with them in mission causes can fully appreciate what Bro. Noblett meant. He has determined hereafter, when he has preached faithfully for one year to a people, and they fail to give to missions, that he will resign the care of them. He was raised a Hardshell and under stands all about them. Sometime ago he ordained a deacon, and afterward he found that this deacon refused to carry around the contribution hat. In the future he will be sure that his man is a missionary before he lays hands upon him. There are too many nickle Christians among us. We give nickles when we should give dollars.

Bro. Hammett thinks the preachers are largely to blame when their people fail to give. That is often the case, but we have seen laymen lack interest in the work even when their pastors were faithful.

Bro. J. A. Glenn told the brethren that what we needed above every thing else was to make an effort. This done, and it is easy to do great things for the Master.

Bro. Ramsey, the writer, and others, spoke on mission fields, their needs and their prospects. This scribe urged the great need of religious reading as a help towards enlightening the Baptists in behalf of all our interests. The report on religious literature came up just before we left, and we made a hurried speech on that topic. Other brethren followed us. The Baptist has never had a large circulation in north Alabama, but so far this fall we have met with great success. The preachers are nearly all now reading it, and are determined to get their people to join them.

In order to attend other meetings we left Black Creek a day before the close of the association. We have since learned that that was the best day of all, as Bro. Averett would say; the visitors were all gone and the home talent came to the front. Education and ministerial education were ably presented. Bro. Glenn worked hard to get the people interested in Howard College. About five hundred dollars were secured for the main building. Another year we expect to get a number of young men for the Howard and young ladies for the Judson from this section.

With sincere regret we bade the brethren adieu. This keeping up with associations is hard work, but some of the sweetest friendships of our life are being constantly formed. What a privilege to mingle with God's children! To touch hearts that are in the same glorious warfare is strengthening to our soul. The "God speed" that everywhere meets the ALABAMA BAPTIST makes us the more earnest in our determination to spend our life

for the Baptists of Alabama.

Rock City was only three or five miles from Black Creek church, but we had no time to go there. Bro. R. M. Hunter, of Camden, who was in our party, visited the city, and describes it as a most wonderful sight. Twenty-five hundred feet above the sea level are great rocks fifty and one hundred feet high, which lie about in almost as much system as are the houses in our cities, and between these rocks are streets of sand. By and bye we will go there, and hope then to give a better description of the place.

COLLINSVILLE

is growing, both in population and Christian activity. Since we were there last spring the Baptist church has organized a Sabbath-school, a ladies' missionary society and a class of sunbeams. A nicely painted church, new benches and carpeted aisles, etc., are other improvements. Some of the good sisters and brethren do us the honor to say that the visit from Bro. Adams and myself helped on the work. It did us good to shake hands with that modest little daughter of brother Appleton, who insisted on our name being placed on a square in their album quilt. When all these children we are now meeting grow up, what a host of subscribers we will have!

Good-bye to Collinsville at dark and we are off via Attalla and Birmingham for the Liberty association, which meets in Madison county. Arriving at Birmingham we had three hours to sleep, but the only bed we could get was minus a mosquito bar, and we had music there for a time until Bro. Jenkins, who occupied a bed in the same room, learned our name and took us under his banner. Our appreciation was shown by not snoring any.

TEMPERANCE WORK.

The sixteenth convention of the National Woman's Christian Temperance Union meets in Battery D, Chicago, November 8th, and continues through the 12th. The society represents over 200,000 earnest-hearted women who are devoted to works of philanthropy along lines that build up the temperance reform.

Through their influence, scientific temperance instruction has been secured by law in all the territories in all schools supported in whole or in part from the United States Treasury (namely: West Point, Annapolis, the Indian schools, army post schools, etc.), and in twenty-seven states the same laws are now in operation. They have special lines of work for soldiers, sailors, miners, and all classes who are in circumstances of especial temptation so far as pure and wholesome habits of life is concerned. They have a network of juvenile societies extending from Tampa Bay to Puget Sound. They have a systematic course of reading for mothers, and mothers' meetings are a feature of the local auxiliaries. In these heredit and hygiene are subjects especially considered. They have a publishing house in Chicago which sends out about sixty millions of pages annually, and prints *The Union Signal*, which has sixty thousand subscribers, and is the chief paper ever edited and published by women. Their gospel work has permeated the nation, and was never more earnestly pursued than now. In the social realm they seek especially to enlist the influence of young women, and to hold up the standard of total abstinence for others' sake. The Department of the White Cross and the White Shield, which is one of the largest, has called especial attention to the securing of laws or the protection of women, and to the equalizing of the standard of an upright life, making the same for men that it has always been for women. This society has about ten thousand local auxiliaries, and representatives from every state and territory will be in attendance at the coming convention.

THE AMERICAN POPE.

A telegram of September 12th announces that "Cardinal Gibbons has issued a pastoral letter, calling attention to the allocation of Pope Leo on the unveiling recently of the monument in Rome to the memory of Bruno." The letter was read in the Catholic churches on the following Sunday. It is tainted with fire and brimstone and breathes out hatred towards those who considered Bruno a great man. Cardinal Gibbons' letter will hardly meet with the same consideration in America that it would had it been written in another country and at another period of that country's history. Rome is in a rage, and the American pope(?) comes to the rescue of the pope of Rome.

Read the letter; it's very interesting:

"A mingled feeling of righteous wrath and deep sympathy was bred in every Catholic heart when the news came that upon a public square in Rome impious men dared to unveil a statue of an apostate monk, dragging the memory of a wild theorizer, a shameless writer and a denier of the divinity of Christ, from the obscurity of the grave that had for three centuries closed upon its disgrace. These men, backed by mere brute force, have set upon a pedestal in the holy city a statue of the infamous Bruno. Such a proceeding is a palpable and flagrant outrage, not alone upon Catholics, but upon the whole Christian world. Its animus is clear in the unchristian and defiant language employed in the unveiling of the statue to the memory of one whose whole life breathed cowardice, pride and defiance of the lawfully constituted authority. This is not the action of a decent and honorable but misguided man, calmly and with due regard to the feelings of others, regarding a new belief or introducing a new cult. Their attempt is not so much to honor Bruno as to insult and vilify the vicar of Jesus Christ and his devoted children throughout Christendom. Indeed, their aim is higher still; they defy and insult not alone his vicar, but our divine Lord himself. From every land they have chosen as a committee to further the movement the champions of theism, the would be destroyers of the very foundations of Christianity. It is proper that the Christian world, and especially this portion, where the term 'religious freedom' is understood in a sober, Christian sense, should brand with their indignant scorn an action such as this. We are not yet ready for the processions in which the red and black flags of revolutionists and an archbishop are defiantly flaunted."

ADVICE TO YOUNG MINISTERS.

Dr. Cuyler offers the following advice to young ministers, which will prove helpful and of great spiritual benefit to those who follow it. These paragraphs will be of great service to you, young brother, if you will let them serve as your text:

1. Let me say to every young brother, if you expect to have an active church, you must be a wide-awake, industrious man yourself. An idle pastor makes an idle church.
2. It is vitally important for you, in the next place, to develop the activity of your members and to direct them into fields of usefulness. There is a vast amount of latent power in most of our congregations; and in large churches there is a tendency to say, "O you have enough to do the work without me." As small farms are usually the best tilled, so small churches are often the best worked.
3. Keep your eye on all the operations of the church, not to do the elder's work, or the Sunday school superintendent's work, but to see that they do it. A meddling minister may be as mischievous as an idle one; yet oversight and wise counsel are your prerogative.
4. Drive every wheel in your machinery to its utmost power. Widen your activities as fast as you have men and money to propel them.
5. Finally, keep Christ in the foreground. Come to your flock every Sabbath with Jesus in your heart and Jesus on your tongue. The only permanent power that can propel any church is the power from on high; and the church which is mighty in prayer is the one that is always mighty in work.

NOT THE CHURCH OF CHRIST.

The following lines from the *Converted Priest* are strong; yet coming as they do from one who knows and has experienced the evils of Romanism, they throw light on the inside workings of the hierarchy:

Bishops are especially advised by the Apostle to be sober; but the editor of this paper was once rebuked by a bishop, who at present presides over one of the most important sees in the United States, because he would not drink champagne with him. He said that he who could not take a glass of liquor was not fit to be a priest.

An other cause of the drink habit among bishops and priests is the wine used at "mass." This wine is two or three years old; and over a gill of it is consumed by the priest. Priests are bound to "say mass" fasting. Let a priest take an empty stomach, and he will inevitably contract the alcohol habit. It sounds strange to the ear to hear a man say that one could become a drunkard on the "blood of Christ." Nevertheless, it is a fact; for we have heard Roman Catholic doctors say that that is the cause of so much inebriety among the clergy.

Moreover, priests lead lonely, ungodly lives, and rush to the use of stimulants to destroy the ennui of their existence. A life of celibacy leads to wine drinking; and we will not say here what the latter leads to. To imagine it is fully sufficient. If priests would marry, and be as abstinent in their lives as our evangelical ministers are, with the discipline and organization of the Church of Rome, their conquest would astonish the world.

But the Church of Rome is not the Church of Christ, and never can be what she should be.

It is reported that in Louisville, Ky., it is impossible to keep dipsers on the public wells because the saloon men have taken off or destroyed, so as to force the thirsty public into their dives.

Mulberry Association.

The sixty-second annual session of this body was held with New Salem church, Chilton county, 21st to 23rd inst. It is composed of fifteen churches, in the northern part of Chilton and eastern part of Bibb county.

The introductory sermon was preached by the writer; theme, Christian Development. The former officers were re-elected, namely: Rev. J. M. Langston, moderator, and Rev. R. M. Honecutt, clerk. Calling the roll of the churches, all responded by letter and delegation, except two. One church was received by letter. A few of the churches reported revivals. The tone of the letters indicated that the churches were aspiring to a higher plane of activity and usefulness.

The moderator and clerk preached Sunday; the former at 11 o'clock. Subject, Missions; at the conclusion of which a collection amounting to about twenty-six dollars was taken; the latter, at 2 o'clock p. m.; theme, Consecration. They were both good sermons and well received by a very large congregation.

Monday morning a September gale was upon us, but the delegates came and brought their reports with them. The subjects of temperance, religious literature, Sunday-schools, state, home and foreign missions, all received attention. Reports on these subjects were evidently carefully and thoughtfully prepared, and the discussion of several of them quite spirited, especially those on missions.

The ALABAMA BAPTIST was not forgotten. The committee on religious literature gave it an unqualified endorsement, and the writer and others talked for it. Several promised to read it next year that have not done so hitherto.

On the whole, the session was a success. The moderator stated in his closing remarks, that of the thirty-three sessions he had attended, he believed the sixty-second was the most pleasant and profitable. We rejoice in the hope that our churches will be more zealous in their support of Sunday-school and pastor, more liberal in their contributions to missions, and more consecrated in their lives, than ever before. Our preachers are pledged to be more faithful in preaching the pure Word than ever before. So mote it be. Amen.

A. E. BURNS.

Jemison, Sept. 26.

To Sunday-School Superintendents.

Possibly no superintendent is now without information concerning the beautiful programme prepared for "Bible Day" on the second Sunday in November next, which is furnished free, to any schools that will send their collection for Bible work on application to Dr. C. C. Bittling, Bible Secretary, 1420 Chestnut street, Philadelphia. No one ought to be in ignorance of the great need of the Bible that still prevails in many portions of our own and foreign lands. And no one who has seen the admirable reflex benefits to the schools and churches in the observance of "Children's Day," will want to let out of line on this even greater "Bible Day." Let no time be lost. If programmes have not yet been ordered, send for them at once, merely stating the member ship of your school, and that your contribution will be made for Bible Work. Then work up an interest that shall culminate on the second Sunday in November with a hand some offering for the Lord's treasury.

Second Sundays in October.

Recently I read "With Christ in the School of Prayer," by Rev. Andrew Murray. Just before that I heard an impressive sermon on Elijah's prayers, as recorded by the Apostle James. A little subsequently, I was requested to prepare, for a periodical, a paper on the "Duty and Privilege of Prayer."

During the whole while, I was in daily conversation with a sainted soul, who was much in love with George Muller's life of trust, and mentioned, occasionally, most gracious answers to prayer, avouched by own personal experience, with no more expression of surprise than a child would make at receiving a needed gift asked of a parent. Previous to all this, my heart had been cast down because the foreign mission board, in executing the apparent will of God and the expressed wish of the Southern Baptist Convention, had been forced to borrow and borrow, until they owed the bank some \$26,000. This was depressing, so early in the conventional year; and it was dangerous to proceed further in this course. Who was to furnish the credit? Suppose there should be a panic? The Convention has no invested funds; no available capital. Appeals have been made again and again, through our papers; every Baptist minister in the south had been individually addressed, with full information about our work and our needs; an official communication had been sent to each vice-president of the board; and special letters were written to parties who might give relief. Only some \$15,000 had come into the treasury since the Convention, while the necessary expenditures had been three times that sum. The cry, day and night, was, What shall we do? Further appeals, printed or autograph, general or particular, seemed unpromising; and the states were commonly opposed to personal agencies. "What shall be done?" The impression came—and came persuasively—that the above coincidences, with regard to prayer, appeared providential, and might suggest the solution of the query.

After days of additional thought, and anxious inquiry, as to whether the prime motive is to give praise to the Lord, I believe confidently that the cry should be made, now, directly unto God. This is no experiment. The history of foreign missions is a history of faith, and a series of divine mercies and deliverances. The experiment—the careful experiment—is our trying, as is too often the case, to conduct this work without ceasing "looking unto Jesus." Humbly and fervently, therefore, the request is made, in the name of the Board, that on the SECOND SUNDAY in OCTOBER every pastor and church and Sunday-school, and missionary society, and every child of God in our southern states, put up at least one earnest prayer that God would give, in such way as he pleases, the needed means to disembarass his great work and to carry it forward, according to his own will. Many will not confine their prayer to a single day. But, let the day be observed by all. The united prayer, offered sincerely and understandingly "in his name," and for his sake, "will, undoubtedly, be answered to the glory of the Lord."

H. A. TUPPER, Cor. Sec'y.

Richmond, Va.

N. B.—The need of the Board is \$12,500 a month. The Convention recommended \$150,000 for the year. What is that for the missionary Baptists of the south, when baptized into the spirit of consecration—the missionary spirit of Jesus? These words are appended, as the money is not expected to be raised down from heaven.

Thanks to Our Sisters.

While the canvass for students was being vigorously pushed during the summer months by the faculty of Howard College, there was another work which was being effectively, but silently executed. I allude to the labor of love by the Baptist women of Alabama, in supplying the college with necessary bedding facilities.

Early in the summer I wrote to Mrs. S. B. Ethridge, a member of the Avondale church, and one of the most zealous Christian workers I ever knew, if she would not undertake to secure the co-operation of the Baptist sisterhood of the churches within and about Birmingham, in the work of providing the college with necessary mattresses, if the Baptist women of other parts of the state would provide the necessary covering. Her reply was characteristically prompt, that the mattresses should be furnished.

Miss Hermione Brown, of East Lake, consented to write, in my name, to the sisterhood throughout the state, for the bedding. Mrs. Ethridge was earnestly sustained by Miss Alice Hale, of the first church, Birmingham, and soon the large new mattresses were ready, and are now a source of great comfort to our young men. Almost without exception generous responses were made to our application for covering. It is now arriving almost every day. It is a matter of unspeakable gratification to us, to have come with these packages and bundles and boxes, letters which indicate a deep affection for Howard College. In some instances, where it was more convenient, money has been forwarded with which to purchase outfits for our beds.

Thus has been bestowed quietly and without the slightest ostentation, a benefit at once practical, permanent and valuable.

We are assured by those who have been away for the summer, that later on an additional supply would be forwarded. I have never known a great service so quietly and effectively done. It has saved the college a large and necessary outlay of money.

In behalf of the college, I beg leave to thank the noble contributors for the help thus rendered, as well as those who have kindly and generously proposed still to help us.

It would be a personal gratification to me to record the names of the contributors, right here, in the columns of the ALABAMA BAPTIST, but they are so numerous that I cannot with safety undertake such a work.

The help thus rendered has come from every portion of the state. Again and again do I most cordially thank the noble Christian women who responded so generously to our appeal.

B. F. RILEY.

Resolutions.

Whereas, It has pleased our Heavenly Father to remove from our midst, by death, our beloved brother, N. C. Johnson, who departed this life the 21st day of July, 1889; therefore, be it—

Resolved, 1. That in the death of Bro. Johnson our church has lost one of its best and most faithful members, society a good citizen, his wife a kind husband, and his children a fond and indulgent parent.

2. That the deepest sorrow and warmest sympathy is felt by us, as a band of brothers and sisters, for the sad bereavement of his relatives and many friends who now mourn their loss, and especially for his sorrowing and disconsolate widow.

Done in church conference, July 23rd and adopted Aug 25th, 1889.

F. J. DEALS, Clk.

An eminent commentator expounds those words in the forty-fifth Psalm, "Whereby they have made thee glad," as meaning that Christians can make the Savior glad by their love and praise and gifts. What a wonderful thought it is that Christians can carry joy to the heart of the Savior!

One of the means for securing growth in grace is meditation.

FIELD NOTES.

The following notice is taken from the *Lewiston, (Pa.) Gazette*: Lewis G. Peters, a machinist by trade, a son of Henry Peters, deceased, last heard from about nine months ago at Pine Hill, Wilcox county, Alabama, is wanted to claim an estate. If not found before July 20, 1890, his estate must go to another. Any information concerning Mr. Peters will be gladly received. Address, Wm. S. Settle, Executor, Lewiston, Mifflin county, Pa.

Yes, brother, the newspaper man has a pretty hard time, doesn't he? He doesn't sleep on flowery beds of ease and tread the earth 'mid roses. The Dallas Baptist News, out of sympathy, may be, for some of his fellow laborers, has the following to say: There is hardly a day that we are not in receipt of a complaint from somewhere. Having done all we could to help the matter along, we are now prodding up the servants of Uncle Sam. We want every one who is having any trouble about getting the paper to send us a card. We have on the war paint and are going to find out the whiffores of some things.

A great majority of men go far beyond what may be called the temperate use of tobacco, and evidences of injury are easily found. It is only necessary to have some record of what the general health was previous to the taking up of the habit, and to have observations cover a long enough time. The history of the tobacco in the island of New Zealand furnishes quite a suggestive illustration of our purpose, and one on a large scale.

When Europeans first visited New Zealand they found in the native Maori the most finely developed powerful men of any of the tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maoris developed a passionate liking, they have from this cause alone, it is said, become decimated in numbers, and at the same time reduced in stature and in physical well being, so as to be altogether an inferior type of men.—*Central Baptist*.

Riches Without Wings. By Mattie Dyer Britts. 12mo, 288 pp. Price, \$1.25. American Baptist Publication Society, 1420 Chestnut St., Philadelphia. Mrs. Britts is always a well come writer for our young people, and this book is not unworthy of its predecessors. It is the story of three young women, upon whom a triple misfortune falls at once. Their riches vanish with the business failure of their father. Prostrated by the shock, the father dies; and the brother, Richard, who should have been their support, goes away, on what he feels to be a sacred mission, to vindicate his father from the reproach brought upon him by a dishonest partner. They went to work for Christ, too. From indifferent dawdlers in the Master's kingdom, they were transformed by their change of circumstances into earnest servants. It is a story of sturdy faith and "brave endeavor," and loyalty to principle.

I have closed my year's work with my churches. I held a meeting of days with the Cain Creek church, which resulted in five accessions to the membership. This makes twenty-one accessions to the church during the past year. At Little Bear Creek I held a meeting of nine days, and twenty-two souls gave evidence of being happily converted—nine of whom were men. My six-year-old boy was among the converts, for which I bless God. I have five now who are members of the Baptist church. We had twenty accessions to this church, making in all, in two years, sixty-six. Others are expected to join. At Newson's Springs a meeting was held, which resulted in twenty-six conversions, one of whom was a man seven-to-five years of age. Eleven more are to join at the next meeting. A man and wife over sixty years of age are to be baptized at the same time. There have been forty accessions to this church in twelve months. Bro. A. W. Gilbrat assisted me in this meeting. The cause is progressing in our section, and we hope to do great things for the Master the coming year. My churches have called me for an indefinite time. I am working hard for the ALABAMA BAPTIST and the State Mission Board. Will send you some subscribers soon. Please thank Bro. Crumpton for his article on "Standing by the Bible." I have read it to all my churches, and think it will do good.—J. M. Douthett, Tusculum.

On Sunday, the 29th of September, a Baptist church was constituted at Ensley City, with five members. The sermon was delivered by the writer, from the text, "Ye are God's building."—1 Cor. 3:9. The presbytery composed of Elds. R. D. Faggard, J. M. Huey and G. D. Staton, Eld. Faggard acting as moderator, and Eld. Huey as secretary. The church was constituted upon the Articles of Faith and Church Covenant, found in Pendleton's Church Manual. After a brief charge by the moderator and the hand of fellowship given by the members, they were declared a regularly constituted Baptist church, and ready for business. An opportunity for membership was then given, and one was received for baptism and five came under the "watchcare" of the church, promising to get their letters very soon. At night two others came under the "watchcare" of the church. They adopted the name of "The First Baptist church of Ensley." Bro. D. J. Faggard was chosen clerk, and the writer, pastor of the church. A meeting had been held there during the preceding week, conducted by Eld. Faggard, assisted by the writer, and we hope much good was accomplished. This little church, though small in the

beginning, has a bright future, and is an important field. Four of the largest furnaces in America are located there, and the prospects are fine for a large town very soon. We "thank the Lord and take courage."—G. D. Staton, Woodlawn, Sept. 30th.

At the close of the Cahaba Valley association, which was held with Gum Spring church, a meeting was protracted for the remainder of the week with good results. Each service was well attended; nearly every member of the church seemed to be deeply interested, and the gospel proved to be the "power of God unto salvation." Eight were added to the church by baptism and one by restoration. The church now numbers about 180 members. On taking charge of this church six years ago, it being my first pastorate, the number was about 80. The church house had been previously burned—a little flock that was truly in need of a shepherd. She now has a good house for a country church, and at the last meeting nearly enough money was raised to ceil the house and put a good stove in it. The church seems to be in a more prosperous condition now than ever before. I have, for six years, preached missions to this people, but it seemed to be with little effect, until since the meeting of the association. The seed that had previously been sown seemed to germinate, take quick growth, and now nearly every one is a missionary. They only need to be taught their duty, and what the denomination is doing. Let them know that their money is being judiciously and profitably used, and they will respond when called upon. Permit me to say here to our pastors, take courage and sow the seed, and don't sow sparingly; and if your congregation is anti-missionary, sow the oftener. God will water it, for the spirit of missions is the spirit of the true religion of Christ. Some pastors may feel to press it subject of missions, for fear of their salaries, but I am sure that the church which pays the most for missions pays the most to her pastor. "Like priest, like people." Then preach missions, and "if at first you don't succeed, try again."—N. A. Hood, Hood, Ala., Sept. 24th.

Our town, community, and country at large, was deeply and sorely saddened, the 1st ult., by the death of our much loved and highly esteemed sister, Mrs. Catherine E. Cumbe, wife of our brother and pastor, Rev. R. A. J. Cumbe. She was born March 15th, 1857, joined the church in 1864, married Aug. 20th, 1872, and died Aug. 31st, 1889. None knew her but to love her, and while she lingered on the bed of her last illness, numerous were the expressions of condolence to her, by letter and otherwise, testifying to the near and dear relations she bore to so many. The sky of her life was bright and clear from childhood to the grave, and when the sun of her earthly existence went down, its rays reflected back in richest splendor the Christian graces which knew nothing but to smile, and love, and banish the darkness and the gloom from the pathway of those by whom she was surrounded. How beautifully strewn were all her walks and ways with flowers of richest and most delightful hue, full of fragrance rich and rare. But—

"The stream is calmest when it nears the sea, and flowers are sweetest at the eve, and birds most musical at the close of day, and saints divinest when they pass away."

Bro. C. S. Johnson, her former teacher, who married her, preached her funeral to a crowded house of mourning relatives and friends, after which all repaired to the city cemetery, where she was tenderly and quietly laid away, and we all, as did Ruth, Naomi and Ophah, lifted up our voices and wept again.

"So fades the summer clouds away, So sinks the gale when storms are o'er, So gently shuts the eye of day, So dies a wave along the shore."

Our hearts go out in deepest and tenderest sympathy to our brother and pastor, the father and mother, brother and sisters of the deceased, and her little daughter Annie, so young and tender in years, but happily under the benign and lasting influence of such a mother's love.

W. R. WHITLEY.

Resolutions of Salem Church.

Whereas, It has pleased our Heavenly Father to remove from our midst, by death, May 6th, 1889, our beloved brother, Rev. J. H. Norton, who was born in Troupp county, Ga., July 31, 1832; united with the Baptist church at Auburn, Ala., in his sixteenth year; baptized by Rev. Willis P. Jones; was ordained to the ministry at Good Hope Baptist church, Elmore county, Ala., Nov. 11th, 1859. (Presbytery: Joel Nichols, J. H. Collier, Robert Stewart, Y. D. Herington, B. H. Timmerman); therefore, be it

Resolved by Salem church, of which he was a member at his death, and had served as pastor eighteen years during his ministry,

1. That in the death of Bro. Norton, Salem church has lost one of its brightest lights, the ministry a faithful servant, and the community a true friend.
2. That we as a church sympathize with the bereaved ones, and would point them to comfort to one who is too wise to err, too good to be unkind, and that we extend to them the condolence that love and sympathizing hearts can give.
3. That these resolutions be spread upon our church record and a copy be sent to the ALABAMA BAPTIST

publication.

Servant of God, well done, Rest from thy loved employ, The battle is fought, the victory won, Enter thy Master's joy.

M. E. PARKER, J. H. WILLIAMS, J. M. WILKERSON.

LIST OF BOOKS FOR SALE.

Any of the following named books can be gotten by addressing ALABAMA BAPTIST. Cash must always accompany orders.

Ann Judson, Story of Baptist Missions,	\$1.00
Street Araby,	2.50
Old Theology,	2.50
Complimentary on The Epistles to The Romans, By Rev. A. N. Arnold, D. D., and D. B. Ford. 8vo. 22 pp. Price	2.00
Riches Without Wings, By Mattie Dyer Britts. 12mo, 288 pp. Price	1.25
The Atonement, by Pendleton, 90	
Story of the Bible, 1.00	
Story of the Gospel, 50	
Behind the Scenes, 90	
Church Manual, by Pendleton, 50	
Three Reasons Why I am a Baptist, 50	
Representative Men, 1.00	
Representative Women, 1.25	
William Carey, 1.00	
The Pastor, 1.00	
Aids to Devotion, 1.00	
The Church, 1.00	
Deeds Done by Howells, 40	
Howell on Communion, 30	
Alice Maitland, 30	
Modern Infidelity, 30	
Life of Rev. J. Newton, 45	
Position of Baptism, 1.00	
Christianity's Challenge, 1.00	
Church Manuals, 50	
Baptist Catechisms, 50	
Scripture Lessons, 50	
Kindergarten Religion, 50	
Ecclesiastical Commentary, 50	
Story of a Great Nation, 2.50	
Life of Jeter, 2.00	
Hero and Martyr, 1.75	
Light in Darkness, 3.00	
Poem, "Joshua Allen's Wife," 3.00	
Smith's History of the Bible, 3.00	
Bible Doc. of Inspiration, "Manly," 1.25	
Aschen and Arnold, 75	
Day in Capernaum, 75	
Brother's Sermons, 2.00	
Grace Truman, 1.00	
What Baptists Believe, 1.00	
Pelobation, by J. M. Frost, 1.00	
Turning Point, 1.50	
Kindergarten Religion, 1.50	
King of Glory, 1.50	
Anointed Seraph, 2.25	
Christ in Field and Camp, 2.25	
Baptist Layman's Book, 75	
Unknown Paths, 1.25	
Wilbert Eldred, 1.25	
Allen's Manifesto, 1.25	
Origin Disciples of Christ, 1.25	
Natural Law (Drummond) 1.00	
Chastity, 1.00	
Bible Studies 1888, 1.25	
Genealogy, 1.25	
Harold's Life, 1.25	
Modern Church History, 1.50	
Environments, 1.00	
Dean, 1.00	
For Boys, 2.00	
Still Hours, 2.00	
His Choice, 1.00	
Malvern Workers, 1.00	
By J. A. Broadus, D.D., 1.00	
The Black Forge, Mills, 1.00	
Harvest Bless, Song Book, 75	
Struggles and triumphs of Virginia Baptists, by J. L. M. Curry, D.D., 1.00	
Scripture Baptism; or, The Immersion of Believers, 1.00	
Consistency of Restricted Communion, 1.00	
By James M. Frost, D.D., 1.00	
The Baptist of the Bible, 1.00	
Denominational Teaching, Tract. 15	
Principles and Practices of Baptists, 1.00	
Our Mission as Baptists, 1.00	
The Lord's Supper; or, What is Close Communion? by T. T. Eaton, D. D. Tract. Price, 6 copies for 10	
Immersion Essential to Christian Baptism, by J. A. Broadus, D.D., 1.00	
Duty of Baptists to Teach their Distinctive Views, by J. A. Broadus, D.D., 1.00	
Paramount and Permanent Authority of the Bible, by J. A. Broadus, D.D., 1.00	
Tracts, free of postage, for 10	
Three Questions as to the Bible, by J. A. Broadus, D.D., 1.00	
Tract. Price, 6 copies for 10	
Early Conversion of Sunday-school Scholars, Tract. 15 copies for 10	
Power of the Cross, John 12:32. A Tract. Price	

Alabama Baptist

MONTGOMERY, ALA., OCT. 10, 1889.

EDITORS:
Rev. C. W. HARRIS, -- JAS. C. POPE.

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. Remits with order. Subscriptions should be made in money or 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. Remits with order for publication. Count the words and see just what the bill will be; also, include money for extra copies at five cents each if more than ten are wanted, otherwise six cents each. If money is not enclosed, we reserve the right to condense to one hundred words.

Advertising rates quoted on application. You will confer a favor by mentioning this paper in your advertising. Write on one side of the paper. Always give your post office. Anonymous communications go to the waste basket.

We are not responsible for the return of rejected manuscript nor for the opinions expressed by correspondents.

All communications on business or for publication should be addressed, and all checks and money orders made payable to THE ALABAMA BAPTIST, Montgomery, Ala.

Corner Dexter Avenue & Court Sq.

FOUR new subscribers and \$8.00, will get Sermons and Addresses by Dr. Jno. A. Broadus.

\$8.00 and four new subscribers, will get a handsomely bound volume of Sermons and Addresses by Dr. H. M. Wharton.

Out of the Peabody fund there was expended in Alabama last year in scholarships \$3,375.

Read the announcement of Bro. Colgate in another column of this paper and send him some Baptist history.

The steamer Corona was wrecked on the Mississippi river by the bursting of her boiler Oct. 3rd. About fifty lives were lost.

The Mormons have just held their sixtieth semi-annual session. The elders exhorted the people to render unquestioned obedience to the priesthood.

The Georgia legislature has passed a law prohibiting the sale of cigarettes to boys. This a good law, but won't the enemies of prohibition say that this new law is unconstitutional?

The Iowa supreme court has affirmed the constitutionality of the Iowa prohibition laws. Maybe, after awhile the public will come to believe that prohibition laws, so far as whisky is concerned, are lawful.

We are glad to know that the subscription list of *Our Home Field* is rapidly increasing. It is a good paper, full of missionary intelligence, and our people should read it and secure for it a still larger circulation.

Now, let us have the good news that Dr. J. C. Hiden, of New Bedford, Mass., will accept the call to Eufaula. Dr. Hiden is a Virginian and we will all welcome him to Alabama. He is a brilliant scholar and a chaste writer.

The senior was called to Dixie recently to see his invalid sister, Mrs. Crum. It gave him special pleasure to note the neighborly spirit exercised by the good people of Dixie and Stanton. Every day some of the ladies bring a tempting dish to the invalid. Surely the Master will say to these, "I was sick and ye visited me."

Bro. Simmons is calling earnestly for laborers for North China. In another column we publish his interesting letter, written to the *Western Recorder*. Alabama ought to have more representatives in the foreign mission field, and it would be our delight to chronicle the fact that the publication of this letter impressed somebody to say, "Here am I, send me."

MANY Democrats of Birmingham and other points of Alabama were very active in securing the appointment of Robert Houston as postmaster of Birmingham. They believed his self-respect and his respect for the whites of Alabama would lead him to give his constituents a satisfactory service. But he is scarcely settled before he places negro carriers in the places of competent white men. Of course, the people are angry.

THANKS to the Montgomery *Advertiser* for the following complimentary words: "The *Advertiser* congratulates the ALABAMA BAPTIST on recent improvements and new evidences of prosperity. The proprietors have purchased the plant formerly owned by the Montgomery *Dispatch*, and the BAPTIST headquarters have been removed to the offices formerly occupied by the *Dispatch* in the Winter building, corner Dexter avenue and Court Square. The BAPTIST is already one of the very best religious newspapers in the South, and the proprietors purpose to continually increase and extend its worth and usefulness."

Dr. M. B. Wharton has received a flattering call to the Central Baptist church of Memphis, and the First church of Montgomery are again happy that he will not leave them. The doctor wired his decision to the Tennessee brethren last week, and is now busy at work among his large flock. We condole with the Memphis saints and congratulate the brethren of the First church.

WHEN our readers and friends come to Montgomery, of course they will want to see the prettiest machine of the city, as well as the best man who sells the best machines. Bro. J. B. Gerald has moved his office within a few steps of the ALABAMA BAPTIST's quarters, and since this is a good crop year every married man in Alabama ought to present his wife with a "New Home" sewing machine. Call and see him at No. 15 South Court street.

In the wild rush for money, the constant strain to make a living, our people are in danger of forgetting to cultivate the grace of hospitality. We make narrow the circle of those whom we call "our neighbors." In every community there are poor and sick ones to whom we can minister, if we but look them up, and our experience is that the sweetest pleasures of our life have been found when inquiring into and aiding the necessities of the strangers and others in need.

It has been our lot to know Baptists who, because they had been appointed to some petty office, or had accumulated a business, became too busy, too full of responsibility, to attend Sabbath-school or to take interest in the prayer meeting or church business. We would commend the example of Jno. D. Rockefeller, whose income is \$45 a minute and whose responsibilities and cares are many, yet he finds time to superintend a Sabbath-school and take interest in denominational matters. Also observe the life of Postmaster-General Wainwright, where political and financial standing but make him the more active in the Master's cause. To whomsoever much is given of him will much be required.

OUR Methodist friends are beginning to be more pronounced in their opinions about the relationships which church membership brings about. If we mistake not, their discipline makes it obligatory upon them, other things being equal, to give their patronage to merchants who are Methodists, to patronize Methodist physicians, carpenters, etc. The discipline is not always obeyed, and that is why their advocates and preachers are having something just now to say about it. We have always agreed with them in this idea, and when we could vote for a Baptist, buy goods of a Baptist, or in any way aid a Baptist, (one who is as worthy and competent, and sells his goods as reasonable as others), he has always had the preference. If we are brethren, let us stand by each other in all the relations of life.

SELDOM has the death of a young man been so universally mourned in Montgomery as that of Mr. W. J. Minderhout, which occurred on the morning of October 5th. He was a member of the firm of Minderhout & Nichols and had been in business here for a good many years. He was a pious young Christian man, and his influence was largely felt in the Presbyterian church of this city, of which he was an active member. The funeral sermon was preached on last Sabbath afternoon by Dr. Burkhead. The relatives of a large circle of friends and acquaintances who knew him as an humble servant of the Master, and who went about doing good and casting a ray of sunshine across the pathway of many a weary traveler to the new Jerusalem. The Father of Mercies keep the afflicted ones beneath the shadow of his wing.

PREACHERS do not know the amount of ignorance there is concerning our denominational affairs on the part of our church members. The great bulk of them know nothing about our general enterprises. Sometimes a preacher does very faithful work in making a special effort to raise mission money, and in a sermon he gives the church some facts and figures; but it is impossible for that alone to give the people what they need. Let them read regularly a good Baptist paper, and their education goes on all the time. They are better prepared to receive what their pastor preaches, and facts are abundant to show that their contributions are more regular and freely given. A little effort on the part of each pastor in this state, once a year, would put the ALABAMA BAPTIST and *Foreign Mission Journal* in every home where there is a Baptist. Who will try at once? Don't wait until the first of January.

Pocket Lessons for Sunday-schools is a useful publication. The lessons are in three popular styles, 64 pages, 2 1/2 x 4 1/2 inches. Tough card cover, 5 cents; cloth cover, 10 cents; cloth interleaved, 15 cents. Sold by all dealers in Sunday-school supplies. A neat and attractive little book that can be carried in the vest pocket, and yet it contains all the Sunday-school lessons of the year 1890.

WHERE THE MONEY GOES.

THE circus in this city this week brought hundreds of poor white people and thousands of the ignorant descendants of Ham to witness the antics of the clown, the capers of the monkey, and the demoralizing influence of a set of men, monkeys and wild beasts. There were men in the parade, in cages with wild beasts, and the animals seemed ashamed of the company they were keeping. It was "a mixed rabble"—a combination of monkeys, apes, gorillas, horses, elephants, lions, panthers, hyenas and men and women belonging to the circus. Of course, the parade captured all those who wanted to "go and carry the children," and among the number could have been seen some church members. And among those who were so easily duped were the colored people, who have toiled hard during the past year to make a living and relieve themselves of their indebtedness to the merchants who have advanced them goods. The present is considered the best average year for the South in two decades, and the colored people evidently are in better financial condition than for a number of years, having more money as the result of a good crop season. And now comes the circus to rob them of what "change" they have; and anything that runs on wheels, with glittering colors, a brass band and monkey, readily appeals to the tastes of the average colored man, and they fall in line, march to the circus grounds and are robbed at the rate of from fifty cents to one dollar per head. There ought to be a law against circuses. The little that a city gains where a circus is held sinks into insignificance when placed in the balance and compared to the amount of harm done in the country surrounding it, which tends to the impoverishment of the citizens and the demoralization of the poor laborers of the country. The circus is a foreign institution and comes to rob and carry off with it the laborer's dollar, and we are sorry to state that it does this very successfully.

Resolved, That while, as citizens, we are proud of and ready to patronize every enterprise calculated to promote the mental, moral and material welfare of our city and our state, our Christian principles demand that we should enter our solemn protest against the introduction of such features as those given in the foregoing circular, among the attractions of this or any other exposition. If they are introduced it will make it impossible for Christian people to encourage the useful and the necessary, without giving aid to evils they are pledged to exterminate.

Resolved, That we invite all Christians of every communion in this city and in the state to unite with us in discouraging this attempt to popularize vice, and that we respectfully request our brethren of the ministry throughout the state to aid in this work by preaching on the subject of these demoralizing features on the third Sunday of the month, or as soon thereafter as practicable.

Resolved, That the secretary of this meeting be instructed to publish these resolutions in our city papers and in the church papers of the state.

Signed:

J. D. BURKHEAD, H. D. MOORE, M. B. WHARTON, J. L. THOMPSON, G. M. SELLERS, J. BARKER, J. S. HOWELL, W. R. IVEY.

LIBERTY ASSOCIATION (NORTH).

Until our recent visit to this body, we have been accustomed to speak of it as North Liberty, but while there Dr. Harris, who is one of the oldest members of that section, protested against having any handle to Liberty, "for," said he, "it was for liberty of conscience that brought us from the anti element and made us form an association of Missionary Baptists." The Doctor was for many years the efficient clerk of the Liberty and he held in high esteem by his brethren.

AN ALL NIGHT RIDE

put us in Huntsville just in time to miss the train, which ran immediately to Deposit. After an elegant dinner at the Huntsville hotel with Bro. Crumpton, we hired a hack and drove out to Deposit. And what a ride that was! Thirteen miles through what the Madison county people call the "garden spot of the world." To our right Monte Sano, with her sister peaks, looked down like sentinels upon the thousands of acres of farms. Everywhere there is an air of thrift. Huntsville herself is rapidly assuming the proportions of a large city, and the surrounding country has caught her spirit and together they are building turnpikes, improving homes, etc.

LOCUST GROVE CHURCH

is reached a few minutes before eleven. The only familiar faces seen on our arrival were those of Elds. W. H. Smith, F. M. Yeager, Bro. R. E. Pettus, and Drs. Hampton and Rice; but before our departure we knew nearly every one.

THE INTRODUCTORY SERMON

was one of the finest missionary discourses we ever heard. Bro. Smith preached it. We were shown how God's purposes could not fail. He has promised the heathen to Christ as an inheritance and they will be his. We may not send the gospel, but God will raise up other men and other means to do the work, and we will fail of honor and joy in Christ's service by our negligence. There were three things to be accomplished by this meeting: (1.) Our own spiritual growth. We need a revival of religion, a revival of interest in the Savior's work. (2.) To do more for our Master, to stir up the churches, so that they can send forth men as living fire brands to light the world with a knowledge of the Redeemer. (3.) That we may be instrumental in doing good beyond the seas. How grand to think that our little association has it in its power to mightily influence the cause of foreign missions.

The world is more alive to missions to-day than ever before. The progress of mission work is one of the wonders of this century, and in the twilight of the nineteenth century God is quickening the pace of his servants. Among other practical things the speaker told us of the comforts to be derived from knowing that God's purposes will not fail. In telling how we give, he said: "We give God our scraps and the circus gets our dollars." "A man's life never begins to rise up in beauty until he begins to make sacrifices for others." "God makes it our duty to give, but it is also to our advantage."

RESOLUTIONS BY THE MINISTERS

The following resolutions were passed, on Tuesday last, at a conference of the pastors of the Montgomery churches. They speak for themselves. We take great pleasure in publishing them in these columns, and ask for them a careful reading. These pastors, in their resolutions, speak the sentiments of every true and loyal Christian in Montgomery, and of thousands elsewhere in Alabama. The Exposition is doomed to serious disappointment when it panders to the tastes of gamblers, and drunkards, and champions of the cocking main, and disregards the petitions of the Christian people of Alabama against such institutions as the Exposition company are commending. Read them, pray over them, and stand by them:

WHEREAS, It is proposed by the managers of the Southern Exposition, to be held in this city Nov. 5th to 15th, to introduce features, the influence of which can only be to demoralize and debase our people; and, Whereas, These features are being

made especially prominent in invitations now being circulated among the people of this and adjoining states, in which the recipient is informed that there will be "the most attractive racing and the fastest horses ever seen in the South," "the best conducted cocking main ever held on the civilized globe," "that the most prominent cockers in the United States will enter for the fight," and that "all the attractions that the SPORTING world desires to see," will be here; (among these we suppose are included the three bar rooms, the beer garden, pool selling and other attractions calculated to manufacture gamblers and debauchees) therefore

Resolved, That while, as citizens, we are proud of and ready to patronize every enterprise calculated to promote the mental, moral and material welfare of our city and our state, our Christian principles demand that we should enter our solemn protest against the introduction of such features as those given in the foregoing circular, among the attractions of this or any other exposition. If they are introduced it will make it impossible for Christian people to encourage the useful and the necessary, without giving aid to evils they are pledged to exterminate.

Resolved, That we invite all Christians of every communion in this city and in the state to unite with us in discouraging this attempt to popularize vice, and that we respectfully request our brethren of the ministry throughout the state to aid in this work by preaching on the subject of these demoralizing features on the third Sunday of the month, or as soon thereafter as practicable.

Resolved, That the secretary of this meeting be instructed to publish these resolutions in our city papers and in the church papers of the state.

Signed:

J. D. BURKHEAD, H. D. MOORE, M. B. WHARTON, J. L. THOMPSON, G. M. SELLERS, J. BARKER, J. S. HOWELL, W. R. IVEY.

LIBERTY ASSOCIATION (NORTH).

Until our recent visit to this body, we have been accustomed to speak of it as North Liberty, but while there Dr. Harris, who is one of the oldest members of that section, protested against having any handle to Liberty, "for," said he, "it was for liberty of conscience that brought us from the anti element and made us form an association of Missionary Baptists." The Doctor was for many years the efficient clerk of the Liberty and he held in high esteem by his brethren.

AN ALL NIGHT RIDE

put us in Huntsville just in time to miss the train, which ran immediately to Deposit. After an elegant dinner at the Huntsville hotel with Bro. Crumpton, we hired a hack and drove out to Deposit. And what a ride that was! Thirteen miles through what the Madison county people call the "garden spot of the world." To our right Monte Sano, with her sister peaks, looked down like sentinels upon the thousands of acres of farms. Everywhere there is an air of thrift. Huntsville herself is rapidly assuming the proportions of a large city, and the surrounding country has caught her spirit and together they are building turnpikes, improving homes, etc.

LOCUST GROVE CHURCH

is reached a few minutes before eleven. The only familiar faces seen on our arrival were those of Elds. W. H. Smith, F. M. Yeager, Bro. R. E. Pettus, and Drs. Hampton and Rice; but before our departure we knew nearly every one.

THE INTRODUCTORY SERMON

was one of the finest missionary discourses we ever heard. Bro. Smith preached it. We were shown how God's purposes could not fail. He has promised the heathen to Christ as an inheritance and they will be his. We may not send the gospel, but God will raise up other men and other means to do the work, and we will fail of honor and joy in Christ's service by our negligence. There were three things to be accomplished by this meeting: (1.) Our own spiritual growth. We need a revival of religion, a revival of interest in the Savior's work. (2.) To do more for our Master, to stir up the churches, so that they can send forth men as living fire brands to light the world with a knowledge of the Redeemer. (3.) That we may be instrumental in doing good beyond the seas. How grand to think that our little association has it in its power to mightily influence the cause of foreign missions.

The world is more alive to missions to-day than ever before. The progress of mission work is one of the wonders of this century, and in the twilight of the nineteenth century God is quickening the pace of his servants. Among other practical things the speaker told us of the comforts to be derived from knowing that God's purposes will not fail. In telling how we give, he said: "We give God our scraps and the circus gets our dollars." "A man's life never begins to rise up in beauty until he begins to make sacrifices for others." "God makes it our duty to give, but it is also to our advantage."

RESOLUTIONS BY THE MINISTERS

The following resolutions were passed, on Tuesday last, at a conference of the pastors of the Montgomery churches. They speak for themselves. We take great pleasure in publishing them in these columns, and ask for them a careful reading. These pastors, in their resolutions, speak the sentiments of every true and loyal Christian in Montgomery, and of thousands elsewhere in Alabama. The Exposition is doomed to serious disappointment when it panders to the tastes of gamblers, and drunkards, and champions of the cocking main, and disregards the petitions of the Christian people of Alabama against such institutions as the Exposition company are commending. Read them, pray over them, and stand by them:

WHEREAS, It is proposed by the managers of the Southern Exposition, to be held in this city Nov. 5th to 15th, to introduce features, the influence of which can only be to demoralize and debase our people; and, Whereas, These features are being

us of the glorious meeting through which they had just passed.

Brethren J. H. Hampton and Perry Henderson were re-elected officers of the body.

The report of the executive committee was read by Eld. W. H. Smith. It was an able setting forth of the needs of the association.

MINISTERIAL AND GENERAL EDUCATION

were reported on by Bro. Lewter and urged by brethren Crumpton, Smith, Huff, Yeager, and others. Discussing an educated ministry led to the subject of pastors and the need for them. Through Bro. Smith's influence Kelley's Creek and three other churches are going to move Bro. Yeager among them and give him a support, so he can give himself wholly to the ministry. By the way, we were glad to note the general improvement in Bro. Yeager. He looks better and he preaches better. Many other preachers would improve, too, if their churches did not starve them out. Oh, when will God's people realize the importance and the profit of uniting the hands of the preacher? Bro. Smith claims that any ten families who are themselves making a living, can support a pastor. If they will each give him a tenth it will aggregate as much as either of the ten families have.

PLEDGES TO MINISTERIAL EDUCATION

to the amount of \$187 were given. Young Bro. Roden, a most worthy brother, is now in the high school at New Market. He ought, if possible, come next fall to Howard College. Bro. Savell, another preacher, has been working in Liberty association, and the brethren wanted to help him, but he said, "No; I am going to Howard College, but I can work my way through." He is there now, and we hope some church about Birmingham will give him work.

A good portion of Saturday was devoted to talking about

RELIGIOUS LITERATURE.

Bro. Smith said we had made a good speech about the ALABAMA BAPTIST and he did not see how they could get around taking it; but he wanted to warn his brethren about the paper. If they took it in their homes the yellow-backed novels they loved so well would have to go. Then, if there were whisky shops in the neighborhood, they would soon have to close up business, and Christians might have to throw away their private joys. Then, reading the paper will make a man give his money away. A Baptist can't read this paper and see the world's need and withhold his help.

How we wish every Baptist of this state could have heard that talk!

Brethren Huff, Pettus and Hilliard said good words about the paper. Bro. Huff is a Tennessean, and has seen many a paper rise and fall in that state, and most of them tried to live on a \$1.50 a year subscription price. Bro. Hilliard is a capital man. He preaches first-class, dresses neatly and has a treasure of a wife; and he asserted that his companion had been a better wife since they began reading the BAPTIST. After all that was said, you need not wonder that we secured about forty-five new subscribers.

CROWDED SPACE

cries enough, but we can't stop until we say that Bro. R. E. Pettus, one of bishop Smith's Aarons, read the report on missions, and then followed it with a helpful speech. He paid a tender tribute to Mrs. Hart, now of Mexico, but who, as a Sunday-school teacher in Tuscaloosa, won his love when he was a college boy.

The report on indigent ministers told of the need of Rev. A. L. Bates and the children of another deceased preacher. Instantly a purse was made up for their immediate relief.

THE TEMPERANCE REPORT,

as read by Bro. Wester, was amended so as to give liquor a square blow. Some amusing as well as profitable talks were made. A Tennessee brother convulsed us all by saying that whisky was a mighty good thing in its place. It was a good medicine. He had smothering spells—pains across his misery, you know—when nothing but whisky would do him any good. He capped the climax by saying, "A fellow is a fool who won't drink whisky when bit by a rattlesnake." He had never been bitten by a rattlesnake, but a copper-head had caught him. Dr. Francisco Rice, who is a most successful physician, said he had treated five patients who had been snake bitten, and never used any whisky at all on two, and it took his best skill to save the other three from the liquor they had taken. He did not say so, but we see it stated on good medical authority that our

COAL OIL

taken internally and externally, will counteract the poison of serpents.

AFTER a while more of these temperance speeches will be sketched.

THE LAST DAY OF THE FEAST

was Sunday. Eld. C. T. Whitman and Dr. Petty gave us food for reflection on the Sunday-school interests. Bro. Crumpton preached missions to a large audience and collected about \$72.

While in Deposit our home was with

Bro. Bayless, a faithful veteran in the Lord's army. He and his family did much for our comfort. Learning that we had lost nearly two nights' sleep in succession they let us sleep from 5 o'clock in the evening until 7 the next morning. Now our watch points toward midnight and we are sleepy again. Good night.

FIELD NOTES.

The Marion Military Institute opened with a full attendance.

The Southern Baptist Theological Seminary opened with 120 students.

Bro. G. S. Anderson has done good work in the Alabama association. Thanks to Bro. C. A. Davidson, of Dick's Creek, for a good list of subscribers.

Rev. Otis M. Sutton has accepted the presidency of the Union Springs Male College.

Bro. W. D. Gay is attending the Southern Baptist Theological Seminary at Louisville.

Send your renewal at once, brother. We have waited patiently and must hear from you now.

Dr. D. I. Purser, of Birmingham, has our thanks for a large list of new subscribers and renewals.

One member was received into the membership of the Adams Street church on last Sabbath.

We are expecting our Alabama boys at the Seminary to keep us posted with the affairs of the school.

MANY of our readers have promised to pay their subscriptions by the first of October. Please don't forget it.

Send us your orders for all classes of books needed. We will sell a Sunday school library from \$5 up to \$40.

Bro. C. G. Anderson, of Warrior, favors the Baptist Printing Company with a nice order for printing. Thanks.

Bro. I. W. Martin writes from Louisville, under date of Oct. 3, that there were 116 students at the Seminary at that date.

Dr. Pierson, of Philadelphia, who wrote "The Crisis of Missions," has resigned his pastorate to work fully in the mission field.

Bro. Thompson preached a splendid sermon last Sabbath morning on the text, "Let this mind be in you which was in Christ Jesus."

The Columbus & Western railroad had two bad wrecks recently on their line between Opelika and Birmingham. Several lives were lost.

The friends of Bro. Shackelford will rejoice to know that his school at Leighton is a success. There are about eighty pupils in attendance.

Bro. J. J. Cloud called at our office while on his way to Coosada last Friday. The brethren are hopeful of completing their new church before long.

Bro. Jesse Dickson, of Pine Level, called in to see us on Monday. He accompanied his daughter, who was on her way to the Judson, to this point.

Prof. F. G. Caffey writes that Messrs. Brown, Tyson, Marbury and himself are comfortably quartered in Cambridge, Mass. Harvard opened unusually large.

We welcome brethren E. R. Rush-ton and Th. S. Curry to Montgomery. The former will read law with Messrs. Jones & Falkner and the latter with ex-Gov. Watts & Son.

Rev. Jos. Wynne, of Gadsden, preached a special sermon to the Etowah Rifles two Sabbaths ago. He took Joshua as his subject. His sermon was highly spoken of.

William E. Gladstone, is a great man, but he is not above reading and praying with a poor street sweeper. "True religion and undefiled before God" consists in such exercises.

Rev. J. M. Poyner has resigned the pastorate of the Baptist church at Geneva. He has been a faithful laborer in the Master's cause and other good churches will secure his services.

The American Baptist Education Society has employed Rev. R. Mahan to travel as financial agent for Chil-ton College, Ky. His effort will be to raise an endowment for that college.

We regret to learn of the serious illness of sister Ely, of Montgomery. She has been a patient sufferer for several months. We pray that God may be near her and give her strength in her sickness.

The Judson Institute opened on the 6th with a large number of girls, and more are expected each week for some time yet to come. No better facilities for the education of young ladies can be found than this college furnishes.

Last Sabbath morning was communion service at the Adams Street Baptist church, and a large number of the membership were present. Bro. W. R. Ivey assisted the pastor in the service. At night one was received by letter.

Major T. J. Key, who has, for the past three years, edited the *Southern Agriculturist*, in Montgomery, will soon remove to Sheffield and publish a manufacturing and agricultural magazine. He is a Christian gentleman and a wide awake business man.

Bro. W. B. Carter reports a delightful service with the Girard church on last Sabbath. It was the occasion of his first anniversary with that church and a large audience were present. He is now assisting Dr. Harris in a meeting at Crawford, Ala.

Bro. G. D. Benton writes from Ladonia, that the work in his field is moving onward. They will begin to contribute to missions and other interests as soon as the association meets. Bro. B. says that he loves Georgia, because that state furnished him with a good Baptist wife.

Dr. Wharton's subject on last Sabbath morning was "A Command to Sleep." The sermon was delivered to a large congregation, and the Doctor paid his respects to those Christians who are connected with the exposition who, by their silence, are commending the course taken by the management. The "cocking main" and other institutions will, in a short time, be condemned from hundreds of pulpits over the state.

Bro. Purser has had a big time lately marrying people up about Birmingham. Last week he united in the holy bonds Mr. R. E. Bolling and Miss Roberta Kennon, and Mr. W. B. Baker and Miss Jennie Hogan, daughter of Rev. Jas. Hogan. They all have our congratulations.

Patrons to our job office can be found in almost every county of the state. Our work is neat and cheap; and our patrons recognize that the ALABAMA BAPTIST helps all their interests and deserves all the patronage they can give it. We appreciate their kindness and invite others to do likewise.

The time of the State Temperance Convention has been changed from Oct. 29th to Oct. 24th and 25th, to meet the convenience of members of the C. P. synod, which body will be in session at Birmingham at that time. I hope the Baptists of Alabama will not be behind other churches in the work of temperance reform in the state.—John T. Tanner, V. P.

The Baptist Printing Co. return thanks to Messrs. Haralson & Murray, of Florence, for valued orders during the past month. They are dealers in machinery and supplies, and conduct their business on thorough business principles. The character and quantity of stationery ordered indicate an increased business, with prospect for a still larger increase in the future. We hope so.

Of late our expenses have been very heavy. The removal of our office, increased rents and other expenditures incident to our efforts to give the Baptists a better paper, have called forth this extra cost. If those indebted to us will be prompt in settling, we will not be inconvenienced greatly by this outlay. Our readers, who have printing of any kind, will help by sending us their orders.

The Greensboro Beacon speaks of the *Alabama Teachers' Journal* as being published in Montgomery by Prof. Jas. B. Lovett. There is an error here. The *Journal* is edited by Prof. J. M. Dewberry, formerly of Montgomery but now of Troy, and is published by Hare & Pope. Prof. Lovett has no connection with the *Alabama Teachers' Journal* whatever. At one time he did, but now he has not.

Bro. G. T. Lee, our pastor, and Bro. Douglas, of Avondale, have just closed a good meeting at our church at Dolomite, Alabama, which resulted in sixty-four additions to our church—forty-eight by baptism and sixteen by letter and restoration. They gave us most earnest preaching. The Lord is good and has blessed us beyond our expectations. I am now on my way to Blue Creek mines.—R. Y. R., Dolomite, Oct. 6th.

Rev. Dr. Harvey, the wide awake business manager of the *Western Recorder*, passed through our state last week enroute to Houston, Texas, to attend the Texas state convention. He reports his paper on the rising tide. The Baptists of the South appreciate such a paper as he and his associates are making. Bro. Harvey works everywhere for subscribers, but always advises Baptists first to take their own state paper.

Prof. S. B. Foster, President of the Central Female College, Tuscaloosa, writes, in a private note, under date of October 2nd: The college has opened with a larger number than we have had in some time. I have had to increase my faculty since the opening of school, and to order fifty new desks for the accommodation of the pupils. New pupils are entering every day. We have prospect of the most prosperous session in the history

Alabama Baptist

MONTGOMERY, ALA., OCT. 16, 1899.

Every third person you meet is troubled more or less with biliousness, and doesn't know how to get rid of it. The causes are many, but a lack of sufficient exercise, eating too much of persons of sedentary habits, indigestion in two rich food, sluggish liver where the blood does not circulate freely, and bile is allowed to accumulate; these cause the whites of the eyes to turn yellow, the skin to look thick and coarse, and the complexion yellow or dark. There are good indications of biliousness. Brown's Iron Bitters is the remedy you want. It acts directly upon the blood, cleanses and purifies it, and sends it on its journey through the channels of the liver, giving it the activity and clearing out the bile. It removes the yellow tinge from the eyes and the complexion leaving the latter fresh and clear.

Some pieces of wood will burn much more easily than others; some pieces are green, and do not readily catch the blaze, but a piece of wood is easily kindled. Try a piece of wood in dry pieces of wood—they are ready for the burning.

Dyspepsia. Makes the lives of many people miserable, and can lead to self-destruction. We know of no remedy for dyspepsia more successful than Hood's Sarsaparilla. It acts gently, yet surely and sufficiently, tones the stomach and other organs, regulates the faint feelings, creates a good appetite, cures headache, and relieves the burdened mind. Give Hood's Sarsaparilla a fair trial. It will do you good.

A firm faith is the best divinity; a good life is the best philosophy; a clear conscience is the best law; honesty is the best policy, and temperance the best policy.

Our local politicians are making active arrangements for the next campaign. They ordered a box of Bull's Cough Syrup, and feel confident and happy.

If we seek for a supreme instance of fertility, we find it in the religion of Nazareth, which seems to enjoy perpetual seed time and perpetual harvest.—F. P. Colburn.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine to purify your blood and give you strength.

Words are like leaves, and where they most abound, Much fruit of sense beneath is rarely found.—Pope.

Frosted feet may be cured in one or two days by the use of Salivation Oil, the great pain destroyer. For sale at all druggists at 25 cents.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

Beecham's Pills cure bilious and nervous ills.

Heaven will be the sweet surprise of a perfect explanation.—Dr. Robt. Price.

For the Triennial Conclave of Knights Templar to be held in Washington City, D. C., Oct. 8th to 14th, the Queen and Crescent will sell excursion tickets with the privilege of going or returning via New York City. Tickets on sale Oct. 5th, 6th and 7th, good for return until Oct. 31st, by all coupon agents of the Queen and Crescent Route, and agents of connecting lines.

If you would not cease to love mankind, you must not cease to do them good.—Marie Eichenbach.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

As long as you hold Christ you can see your way to the judgment seat. "Thou shalt guide me with counsel, and afterward receive me to glory."

ETERNAL. All fits stopped free by Dr. King's Great Nerve Restorer. No fits after first day's use. Marvelous cures. Treatise and \$2.00 trial bottle free to fit cases. Send to Dr. King, 931 Arch St., Philadelphia, Pa.

"I wonder how the iron-jawed man acquired his marvelous power of lifting weights with his teeth?" "He probably boarded at a restaurant for a while."—Lincoln Journal.

Children Enjoy

The pleasant flavor, gentle action and soothing effects of Syrup of Figs, when in need of a laxative, and if the father or mother be constipated or bilious the most gratifying results follow its use, so that it is the best family remedy known and every family should have a bottle.

Obituary.

Mrs. Gillie Morgan, wife of Deacon G. A. Morgan, of Demopolis, died Wednesday, August 7, at New Bern, where she had lived, and where, after a bright conversion, she was united with the Baptist church. In accordance with her wishes she was taken there to die. She left four children, as she said, "to their husband and her God." She continued in broken tones to those around her: "I know you all are here, but I cannot see you. The room is dark, but all is bright hereafter. I wholly trust my Savior, and I feel that he is with me."

REV. JOHN A. BROADUS, D.D., LL.D., president Southern Baptist Theological Seminary, will enrich "The Baptist Teacher" for 1899 by furnishing four articles of great value by Sunday school teachers. No school can be properly equipped for effective service without a full supply of the Baptist Teacher. Price, only five cents a year, in packages of five to one ad dress. American Baptist Publication Society, Philadelphia.

In Memoriam.

It is with feelings of sadness that we pause to record the death of sister Permelia Clements. She was a devoted Christian, and faithful in the discharge of her duties as wife, mother, and neighbor. She was born in 1850, in Tuscaloosa county, Ala.; was converted and joined Liberty Baptist church in October, 1865; was married to J. R. Clements on October 28, 1866, and died after a short illness on the 18th day of July, 1899. She "fell asleep" in the triumphs of a living faith, requesting her husband and seven children to meet her in heaven. M. T. JENKINS, Carthage, Ala.

For Headache

Use Horford's Acid Phosphate. Dr. I. R. SANFORD, Sheffield, Mass., says: "Most excellent in derangements of the nervous system, such as headache and sleeplessness."

I can understand people's losing by trusting too little to God, but I cannot understand one's losing by trusting too much to him.—Charles Kings-

Baptist State Convention of Alabama FOR 1899.

To be held with the Baptist Church at Selma, Ala., beginning Thursday, the 17th day of November.

PROGRAM FOR MINISTERS' MEETING. THURSDAY, NOV. 7, 1899. 9-10 A. M.—Prayer meeting conducted by Rev. J. J. Taylor. 10-11 A. M.—"The Doctrine of Grace." Opening address by Rev. W. C. Cleveland. 11-12 A. M.—Sermon, by Rev. J. E. Chambliss. 12-1 P. M.—"The Evangelist." Opening address by Rev. B. H. Crumpton. 3-30 P. M.—"Development of the Latent Grace in the Churches." (1) "The Things that Hinders." Address by Rev. W. E. Lloyd. (2) "The Attainment." Address by Rev. M. H. Lane. 7-9 P. M.—"The Unity and Solidity of the Baptists of Alabama." (1) "By what Means?" Address by Rev. D. M. Ramsey. (2) "With what Results?" Address by Rev. W. L. Pickard.

CONVENTION PROGRAM.

FRIDAY, NOV. 8TH.

MORNING SESSION—8:30 to 12:30. 1. Opening exercises. Thirty minutes. 2. Enrollment of delegates. 3. Election of officers. 4. Address of welcome. H. S. D. Mallory. 5. Response. By President of Convention or his appointee. 6. Appointment of Correspondence. 7. Reports. (a) State Mission Board. (b) Board of Ministerial Education. 8. Appointment of Committees. (a) On Devotional Exercises. (b) On Finances. (c) On nominations. AFTERNOON SESSION—3 to 5:30. 1. Devotional Exercises. Thirty minutes. 2. Reports. (a) From Trustees of Howard College. (b) From Trustees of Judson Institute. (c) From Directors of Convention. (d) From Treasurer of Convention. 3. Miscellaneous business. EVENING SESSION—7:30. 1. Introductory sermon, by Rev. Geo. B. Brewer. Alternate: D. M. Ramsey.

SATURDAY, NOV. 9TH.

MORNING SESSION—8:30 to 12:30. 1. Devotional Exercises. Fifteen minutes. 2. Report on State Missions. Opening address by T. G. Bush. Fifteen minutes. 3. Report on Education. Twenty minutes. Address by Rev. B. F. Riley. (1) The Education of Southern Girls. Prof. S. W. Averett. (2) Educating Young Preachers. Rev. M. D. Early. 4. General discussion. AFTERNOON SESSION—2:30 to 5. 1. Report on Sunday schools. 2:30 to 3:30. Opening address by Rev. A. W. McGaha. 2. General discussion. 3. Report on Foreign Missions. 3:30 to 5. Opening address by Rev. P. T. Hale. 4. General discussion. EVENING SESSION—7:30. 1. Miscellaneous business. Thirty minutes. 2. Report on Home Missions. Opening address by Rev. John Purser. 3. General discussion.

SUNDAY, NOV. 10TH.

11 A. M.—Missionary sermon, by Rev. Geo. B. Egger. MONDAY, NOV. 11TH.

MORNING SESSION—8:30 to 12:30.

1. Devotional Exercises. Fifteen minutes. 2. Miscellaneous business. Thirty minutes. 3. Report on Education. Twenty minutes. Address by Rev. B. F. Riley. (1) The Education of Southern Girls. Prof. S. W. Averett. (2) Educating Young Preachers. Rev. M. D. Early. 4. General discussion. AFTERNOON SESSION—2:30 to 5. 1. Report on Temperance. 2:30 to 3:30. Opening address by John W. Bishop. General discussion. 2. Report on Woman's work. 3:30 to 4:30. Opening address by Rev. H. H. D. Stratton. General discussion. 3. Miscellaneous business. 4:30 to 5. EVENING SESSION—7 to 9. Sermon, by Rev. M. B. Whitson. Closing exercises.

Opening addresses limited to 30 minutes.

Chairmen of Committees from last Convention will prepare their reports and bring or send them to the Secretary of the Convention.

Miscellaneous business will be in order at any time when the Convention is not engaged on regular order.

Accommodations for All.

To the Friends of Education and Patrons of Howard College:—

Having learned that students desiring to attend Howard College were prevented from coming because informed that there was no room, we desire to say that although the attendance is larger than ever before, we will yet furnish accommodation and instruction for all who will come. Send one hundred more young men to Howard College.

WM. C. WARD, Pres't Board of Trustees.

Birmingham Churches.

AYONDALE.—Framing morning and night by pastor Douglas to his usual congregations. Preached at Dolomite on Monday to Friday.

RUHAM.—Pastor McGaha preached his first anniversary sermon at 11 a. m. The church has paid out during the year \$5,000; baptized, 12; total during the year, 96.

SOUTH SIDE.—Rev. Montgomery preached at 11 a. m. No services at night. Pastor Hale will return from his vacation this week.

WOODLAWN.—Pastor Adams was absent at Trussville. Prof. Giles preached at 11 a. m. No services at night.

FIRST CHURCH.—The new pastor, Dr. Pickard, preached a fine sermon yesterday at 11 a. m. to a large congregation. A reception was given Dr. Pickard at night, and scores of people were turned away for want of room. He begins his work under flattering prospects.

ELTON.—Pastor Harris closed his series of meetings yesterday at 11 a. m. Ten were received during the meeting.

SECOND CHURCH.—Pastor Wood conducted the usual services. One received under watchcare.

Pastor Lee baptized two and received four by letter at Bessemer. He closed his meeting at Dolomite Tuesday night. Forty-six baptized, fifteen received by letter and two wait baptism. Total, sixty-three.

Dr. Purser was at the Muscle Shoals association last week, where he received \$1,040 for Howard College.

Pastor Adams closed a meeting at Trussville yesterday, where he was assisted by pastor McGaha. Six were baptized and one converted.

Several others were converted.

M. M. WOOD.

No activity in providing for future generations can atone for our inactivity in providing for our own generation, which first of all we are to serve, by the will of God, with the gospel.

—Dr. Pearson.

Obituary.

Died, at Powderly, Aug. 8, 1889, at the home of his daughter, Mrs. Buchanan, Albert Hood, a faithful servant of God. Bro. Hood was born Nov. 28, 1814, in Greenup county, Ky.; moved to Ohio in 1862; thence to Alabama in 1875; now he goes to meet his dear companion, who crossed the river seven years ago. What a sweet thought—they meet but never to part. Bro. Hood suffered for a long time with consumption, but it is all over now, and while his body rests in the tomb, his immortal spirit is with the angels.

Sorrowing ones, weep not, for you can go to him. W. W. HARRIS.

At first a little, hacking cough, "Tis nothing but a cold," They say, "Twill very soon wear off." Alas, the story told! The hectic cheek, the failing strength, The grief that cannot save, And life's warm flame goes out, at length.

In a consumptive's grave.

If person's would use Dr. Pierce's Golden Medical Discovery, when irritation of the lungs is induced by a cough, it would be an easy matter to avert consumption. Be wise in time. The "Discovery" is guaranteed to cure in all cases of diseases for which it is recommended, or money paid for it will be promptly refunded.

Marion Milton Smith.

The cheerful home of our dear brother and sister Walter T. Smith, of east Perry county, was visited on the 27th of April, 1899, by the angel reaper, who took from them the spirit of their darling Milton.

For six months and twenty-two days little Milton had been the hope and smiles of that unbroken family. But the flower was too fair for earth, and God took that which he had only sent to bud on earth that it might bloom in heaven. Weep not, fond parents, but remember that while you have one tie less to bind your affections to earth you have in little Milton another chord to draw you up to heaven. The separation will not always continue. While you cannot bring your jewel back, take comfort in the fact that you can go to him. L. M. B. Perryville, Ala.

I am convinced the world will get tired, at least I hope so, of this eternal guffaw about all things. After all, life has something serious in it. It cannot be all comic history of humanity.—Douglas Jerrold.

Take Hood's Sarsaparilla

100 Doses One Dollar

The Chief Reason for the great success of Hood's Sarsaparilla is found in the article itself. It is merit that wins, and the fact that Hood's Sarsaparilla actually accomplishes what is claimed for it, is what has given to this medicine a popularity and sale greater than that of any other sarsaparilla or blood purifier before the public.

Hood's Sarsaparilla cures Scrofula, Salt Rheum and all Humors, Dyspepsia, Sick Headache, Biliousness, overcomes That Nervous, builds up the Whole System. Hood's Sarsaparilla is sold by all druggists. \$1; six for \$5. Prepared by C. L. Hood & Co., Apothecaries, Lowell, Mass.

EVERY LADY WANTS A SILK DRESS

This is your opportunity. A new departure. Silks direct from the manufacturers to you. Our routine prices bring the best goods with reach of all. We are the only manufacturers in the U. S. selling direct to consumers. You take no risk. We warrant every piece of goods as represented, or money refunded. See our references. We are the oldest silk manufacturers in the U. S. Established in 1888, with over 50 years' experience. We guarantee the CHAFFEE DRESS SILKS, for richness of color, superior finish and wearing qualities, to be unequalled by any make of Black Silks in the world.

Order these Dress Silks in Gros Graine, Satine, Surah, Faille Francaise and Aida Cloth, in Blacks only.

Send us a 2c-stamp (to pay postage) and we will forward you samples of all our styles free with prices, and you can see for yourselves.

O. S. CHAFFEE & SON, Manufacturers, Cincinnati, Ohio.

Refer by permission to First National Bank, Western Union National Bank, and Mercantile Bank of New York, all of which banks have accounts with O. S. Chaffee & Son.

We send to all parts of the U. S. with each Dress Pattern we present the buyer with \$1000 worth of Dress Silks and enough to send to him bottom of dress.

Our dresses are delivered to you PREPAID all carrying charges.

THE GOODS

For a DISORDERED LIVER Try BEECHAM'S PILLS. 25cts. a Box. OF ALL DRUGGISTS.

MT. AUBURN INSTITUTE, Cincinnati.

FRENCH AND ENGLISH HOME SCHOOL for Young Ladies. B. THANE MILLER, President.

A MONTH AND BOARD PAID or highest commission and 30 DAYS CREDIT to Agents who will send \$500 to J. J. ZIEGLER & CO., 523 Market Street, St. Louis, Mo.

PISO'S CURE FOR CONSUMPTION

CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Do not stop. Use in time. Cures by Dr. J. P. Piso.

MAGIC LANTERNS AND STEREOPICTURES

offered the best and cheapest means of object teaching for Colleges, Schools and Sunday Schools. Our assortment of Views, Illustrations, lanterns, Public Explanatory, and Popular Educational, and for MARKING MONEY, sent to your name and address in a postal card. Write for Catalogue and full information. M. J. McALLISTER, Mfg. Optician, 49 Nassau St., N. Y. City. 152 PAGE BOOK FREE.

BRYANT & STRATTON BUSINESS COLLEGE, LOUISVILLE, KY.

Book Keeping, Short Hand, Telegraphy, &c. Write for Catalogue and full information.

AGENTS WANTED! BIBLE BRILLIANTS: BIBLE STORIES.

to whom unusually LIBERAL TERMS will be given to introduce our new book. 1.—"MOTHER'S HOME." The greatest success of the year, and something entirely new in the book line. Royal quarto size, 2 1/4 x 3 1/4, 24 plates of paper, large type, 220 illustrations, 64 full pages, 2 of them printed in blue color, retail price only \$2.50. These made will be sold for holiday presents. These find in the field will reap a harvest. Ask quick, or you will miss it. C. A. NEWTON & SONS, 210 N. W. CORNER, CINCINNATI, O.

WHEN ELECTRICITY FAILS.

You have suffered all you think you ought, Doctors say you can't get well, You are in despair—a burden to yourself and all around you—REMEMBER THAT THE

ELECTROPOISE CURES ALL DISEASE,

No matter what its name or nature. With it you can do as hundreds are now doing, you can cure yourself at your home, without the use of drugs or medicines of any kind. Address

DuBois & Webb, Agents for Alabama, Box 72, Birmingham, Alabama.

M. CANNING. TURNER CANNING. M. CANNING & SON, (SUCCESSORS TO CANNING & GILL.) Nos. 917 and 919 Water St., Selma, Alabama, MANUFACTURERS OF

Wagons, -- Carriages, -- Buggies, -- Etc. Keep on Hand Full Line of Finest Eastern Manufactured PHAETONS, BUGGIES, Etc.

We are Prepared to do all Kinds of Repairing. Agts. for Milburn Wagons.

Engines, - Boilers - and - Machinery! WROUGHT IRON PIPE, Brass Valves and Fittings. Emery, Plumbago, Lubricating Oils and Belting.

Manufacturers of the Boss Cotton Press. Gen'l Agents for the Korting Injectors.

Forbes Liddell & Co. 117 Commerce Street. - Montgomery, Alabama.

Van Winkle Gin and Machinery COMPANY, -MANUFACTURERS OF-

Cotton Gins, Feeders & Condensers, Cotton Presses, Seed Cotton Cleaners, COTTON SEED OIL MILLS and FERTILIZER MACHINERY.

Awarded Four Gold Medals at the Texas State Fair for the best Ginning Machinery. Gold Medal at International Cotton Exposition, at Atlanta, and Charleston, S. C. First Prize at Tarboro, N. C., Fair. Write for Prices and Discounts.

VAN WINKLE GIN and MACHINERY CO., ATLANTA, GEORGIA.

JOSEPHINE CRAVEN, By next Friend. IN THE CITY COURT OF MONTGOMERY, In Equity. W. R. CRAVEN. In this cause it is made to appear to the Register, by the affidavit of S. M. Morgan, solicitor for complainant, that the defendant, W. R. Craven, is a non-resident of the State of Alabama, and resident in the city of Atlanta, in the State of Georgia; and further, that is the belief of said affiant, the defendant is of the age of twenty-one years. IT IS THEREFORE made in the ALABAMA BAPTIST, a newspaper published in the City of Montgomery, once a week for four consecutive weeks, requiring him, said W. R. Craven, to answer or demur to the bill of complaint in this cause by the 15th day of October, 1899, or in thirty days thereafter a decree pro confesso may be taken against him.

Done at office, in the City of Montgomery, this 14th day of September, 1899. V. M. ELMORE, Register.

HAPPY THOUGHTS ON HOME TOPICS.

A book that every one will want and buy at sight, has just come from the press. First choice of territory can be had by applying at once. The most appropriate book in the market for the Holiday trade. Don't lose time, but send \$1.00 at once for prospectus, which amount will be refunded when the book is ordered. CASSELL & CO. Limited, D. E. Luther, Southern Manager, 68 1/2 Whitehall St., Atlanta, Ga. Mention this paper.

CHILDREN'S SCHOOL SONGS, A very popular collection. 40 cents. 4.30 doz. PRAISE IN SONG. Emerson. 40 cents. \$4.20 doz. SONGS OF PROMISE. Tenney & Hoffman 35c; \$3.60 doz. 7,000 PIECES OCTAVO MUSIC. Sacred, Secular, Anthems, Glees, Part-Songs, &c. 5 to 10 cts. each. Order by List, which please send for. Mailed for Retail Price.

Oliver Ditson Company, Boston. C. H. DITSON & CO., 867 Broadway, N. Y.

SPECIAL OFFER FREE.

Absolutely life size. Crayon Portrait taken from any small picture you may send us. Buy your frame where you choose. The Webash Portrait Company. 241 Wabash Ave., Chicago, Illinois.

Johnson Grass! Rye! Barley! We have a good supply of fresh, well-milled, extra cleaned Johnson Grass Seed, also Southern raised Rye and Barley. C. YOUNG & BRO., Selma, Ala.

CANCER

and Tumors CURED: no matter how long they have existed. Write for free book. 160 Main St., Cincinnati, O.

The EVERETT PIANO.

UNEXCELLED IN Power and Singing Quality of Tone, Precision and Delicacy of Touch, and Every Quality Requisite in a FIRST CLASS PIANO. SOLD ON INSTALLMENTS. If not for sale by your local dealer, address The John Church Co., Cincinnati, O.

PIANOS UNIVERSITY ORGANS \$10 to \$120. Guaranteed 6 years. We lead the World. We will direct to families and send trial in your own home before you buy. Catalogue Free. MARCHAL & SMITH PIANO CO., 235 East 81st Street, N. Y.

THE -- WORLD -- OF -- MUSIC

has a prominent centre at the publishing house of Oliver Ditson Company. For SINGING CLASSES they offer Song Harmony, a thoroughly good book by L. O. Emerson. 192 pages, 125 tunes and Songs, and the Elements, 60c; \$6. dozen. For CUTOFF and Singing Classes, Jehovah's Praise, by L. O. Emerson. A grand good book with 320 pages, 145 Hymn Tunes, 70 Anthems, Motets, and Chants, and 70 Songs and Glees. \$1; \$9. dozen.

For PIANO TEACHERS we print and sell yearly many thousands of Richardson's New Method, \$3; of N. E. Conservatory Method, \$3; and of Mason & Hoadley's System for Beginners, \$3; and also commend very highly Mason's Technical Exercises, \$2.50.

SCHOOLS cannot do better than to use Song Manual, by L. O. Emerson, Book 1, 30c; \$3. doz. Book 2, 40c; \$4.20 doz. and Book 3, 50c; \$5.40 doz.

SEMINARIES and High Schools use largely such books as Song Greeting or Song Harmony, each 60c; \$6. dozen.

KINDERGARTEN TEACHERS use more and more our beautiful Kindergarten Chimes, \$1.25, or our Songs and Games for Little Ones, \$2.

WANTED at once, everywhere, a representative Man or Woman. Profitable business. Liberal Pay. All time not necessary. Special inducement offered until Dec. 31st. Give references. R. H. WOODWARD & Co., Baltimore, Md.

UNsurpassed Location, Buildings, Grounds and appointments. Full corps of Teachers. Unrivalled advantages in Music, Languages, Elocution, Art, Book-keeping, Physical Culture, Stenography and Type Writing.

Board, Kc., with full English Course \$350 for the entire Session of 9 months. Music, Art and Languages extra. For full particulars apply to the Principal for Catalogue.

Augusta, Female -- SEMINAR Y, STAUNTON, VIRGINIA. MISS MARY J. BALDWIN, PRINCIPAL. Opens Sept. 4th, 1899. Closes June, 1899.

Farmers, Ginners!

Buy the Alabama Cotton Seed Crusher. A \$50 Machine That Beats 'Em All!

GRINDS 100 Bushels An Hour. Price \$50!

MANUFACTURERS OF— ENGINES, SAW MILLS, CANE MILLS, CASTINGS, ETC. DEALERS IN MACHINERY SUPPLIES.

Send for Circulars. Montgomery Iron Works, Montgomery, Alabama.

Harness! -- Harness!

In connection with our machinery business we are handling a fine line of HARNESS. We purchase from the most reliable manufacturers in the United States and carry a well assorted stock, and think we are prepared to please almost any one needing

Goods of This Kind. Curry Combs, Horse Brushes, Flow Lines, Wagon Harness, Trace Chains, Back Bands, Shuck Collars, Buck Collars, Duck Collars, Wagon Collars, Blind Bridles, Buggy Collars, Buggy Traces, Sweat Pads, Yankee Breaching, Common Breaching, Buggy Lines, Wagon Lines, Dutch Collars, Dutch Collar Pads, Buggy Saddles, Hame Straps, Bridle Bits, Hold Back Straps, Riding Bridles, Buggy Whips and Wagon Whips.

Single Wagon Harness, \$9.00 to \$15.00 Double Wagon Harness, \$17.00 to 25.00 Single Buggy Harness, \$8.00 to 25.00 Double Buggy Harness, 30.00 to 35.00 Double Carriage Harness, 50.00 to 55.00 Single Carriage Harness, 35.00

Give us a call and we will guarantee good goods at Low Prices. Correspondence will receive prompt attention.

C. YOUNG & BRO., No. 815 Water Street, - - Selma, Alabama.

A Long Felt Want Supplied!

Analysis of Water. FIKER INGREDIENTS. Silicic Acid and Silicates, (Troy Grs.) 1.138 Bi-Carb. of Iron, " 0.204 Bi-Carb. of Magnesia, " 2.300 Bi-Carb. of Lime, " 7.140 Perchloride of Iron, " 0.190 Chloride of Magnesium, " 1.839 Chloride of Calcium, " 2.493 Chloride of Potassium, " 0.355 Chloride of Sodium, " 295.435 Bromide of Sodium, " 0.980 312.554

(Only 100 yards from the well and fronting the prettiest park in the state in which is located the well). New and elegantly furnished. Specially arranged for the comfort of health-seekers. The famous water that flows from this artesian well is a positive cure for all forms of Dyspepsia and Indigestion, when given a thorough test. Hundreds throughout the state, who have been permanently cured, after abandoning all hope, can testify to its virtues. Read the analysis carefully and call your physician's attention to it. Write to the proprietor for descriptive pamphlet, also for rates for board.

N. F. RANDALL, Prop'r, Livingston, Ala.

BEST Machinery For LEAST MONEY!

Moore and Handley Hardware Company, Birmingham, - - - - - Alabama.

Can furnish you any kind of machine you need at the lowest price. There is the largest Machinery House in the Southern Country, and keep on hand a stock of

MOWERS, REAPERS, ENGINES, BOILERS, GINS, CANE MILLS, PRESSES, PULPERS, EVAPORATORS, SHAFING, BELTING, ETC.; ETC.

Their McCormick Mowers lead the world, and if you want a Mower or Reaper write them at once. If you need any kind of a Machine it will be money in your pocket to give them a trial. Buy your Mowers now.

No. 310P \$15 STEM-WIND IMPROVED SOLID SILVER \$15.00 WATCH

STEM-WIND and SET.


DOUBLE DAILY LINE OF PULMAN
Palace Sleepers from Montgomery to Louis-
ville and Cincinnati, Mobile and New Or-
leans, making direct connection for infor-
mation as to rates, routes, etc., see agent or
the company or write to C. F. Atmore, G.
P. & T., A., Louisville, Ky.

WE WANT
TO DO YOUR
PRINTING

We Will do It Quickly.
We Will do It Cheaply.
We Will do It Well.

100 For PROFIT and Samples FREE!
Cost most manufacturers for Dr. Scott's
Genuine Electric Belts, Brushes, etc. Lead
agents wanted for Electric Corsets. Quick
sales. Write at once for terms. Dr. Scott's
846 Broadway, N. Y.

The State Mission Quarterly.

APTIST.

TERMS CASH: \$2.00 A YEAR.

NUMBER 15.

"Many shall Run to and fro and Knowledge shall be Increased."

DIRECTORY FOR THE BAPTISTS OF ALABAMA.

OUR BOARDS.

State Mission Board—President, H. S. D. Mallory, Esq., Selma.
Corresponding Secretary and Treasurer—W. B. Crumpton, Marion.
Home Mission Board—Atlanta, Ga. Dr. I. T. Tichenor, Corresponding Secretary; Vice-President for Alabama, Rev. G. S. Anderson, Fort Deposit, Ala.
Foreign Mission Board—Richmond, Va. Dr. H. A. Tupper, Corresponding Secretary; Vice-President for Alabama, Rev. W. C. Bledsoe, Lafayette.

Colportage Board—President, W. E. Hudman; Secretary, J. Ellis, Montgomery, Ala.

Board of Ministerial Education—President, M. B. Wharton; Secretary, Ellis, Montgomery, Ala.

Arch-Building Board—President, M. H. Lane, Jacksonville, Ala.

OUR SCHOOLS.

Howard College—East Lake, Ala. Dr. R. F. Riley, President.

Johnson Female Institute—Marion, Ala. Dr. S. W. Averett, President.

OUR PAPERS.

Alabama Baptist—Montgomery, Ala. C. W. Hare and Jas. C. Pope, Editors and Publishers.

The State Mission Quarterly—Marion, Ala. W. B. Crumpton, Editor. Subscription price, 15 cents per annum.

MARCHING ORDERS.

Our great Captain's command to his churches:

GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU, AND, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. AMEN. Matt. 28:19, 20.

NOTES ON THE TEXT.

"Go ye"—Judaism in general was not a missionary religion. It was willing for Gentiles to come, but it had no thought of going.

"Teaching them"—Christianity is essentially a missionary religion. It must be spread by law of its nature; it must be active at the extremities, or it becomes chilled at the heart.

"And, lo, I am with you"—"Because of power (authority) is given unto me in heaven and in earth I command you to go." Take the two elements of the commission, "all power," etc., and "lo, I am with you," etc., and you can doubt the final result of anything the gospel.

"Teach"—It means, "disciple, or teach." His authority, accompanied by His Spirit, disciples would be made in all nations.

"The idea of one religion to all the world, then, seemed very strange. No existing religion could claim it, since the existing religions were believed to be the product of a national industry and aspirations; each religion was part of the furniture of a nation, not at most, of a race. Celso, looking out on Christianity the second century of our era," said:

"Did a man must be out of his mind to think that Greeks and Barbarians, Romans and Scythians, bondmen and freemen, could ever have one religion. Nevertheless this was the purpose of our Lord."—*Brotherhood*.

"Baptizing them in the name"—After they are made "disciples," then baptize them. There is no sense in baptizing them before they are disciples.

"In the name," can mean nothing. Baptism is the church and may make the baptized unbeliever a skeptic. Baptism is the body in the church, his part is with the world.

"As to the action of baptism, the question there, can be no question with persons, who, with loving hearts, desire to do their Master's will, and live on through the investigation."

"The union meeting in Louisville it was understood that the preachers were not to discuss the question of baptism with the inquirers." The preachers felt out it; it was reported that one of the Baptist preachers had refused the agreement. The Baptist leader replied: "When the convert asked me about baptism, I told

her to read the New Testament." Said one of the Presbyterian preachers: "You could just as well have told her to join the Baptist church." A Presbyterian lady was once asked, "Suppose you felt certain that your soul's salvation depended on your being baptized as Christ and his apostles taught, what mode would you choose?" "Immersion, of course," was the prompt reply. A Congregational preacher, seeking light on the question of baptism, said to a preacher of his faith: "I am determined to go to the bottom of this question." "Well," said the brother, "then you had just as well go and join the Baptists, for there is where you will land."

"Teaching them to observe all things whatsoever I have commanded you, after they are 'disciples,' baptize them; after they are baptized, then begin their training in a life of Christian obedience. Don't do as Moody and some other modern evangelists, 'teach' or make disciples, and say nothing about baptism, as if it was of no consequence at all, or speak of it as a mere ceremony. Don't do as many of our young converts are treated. It is amazing that so many of them turn out so well, in spite of our neglect and cold-hearted indifference. They are to be taught the commands of Christ. They are to be taught all his commands. They are to be taught to observe all his commands. They should be not merely 'hearers of the word, but doers' as well. The Master seems not to think that the world would outgrow any of his commands; that some would be suited for one climate and not for another; but he speaks as if it were to be a universal law for all times and every age.

"And, lo, I am with you always, even to the end of the world." Jesus gives assurance of his perpetual presence with all engaged in discipling others and in observing his commandments. * * * True Christian workers may be despised by skeptical philosophers and some pretentious men of science or men of letters; but history has shown that they are a power in the world, and that power is explained by the perpetual presence of their Lord and Redeemer.—*Brotherhood*. This promise, in all its fullness, cannot be claimed by any one who preaches a half gospel, no matter which part of the commission he leaves off. He may leave off the making of disciples and go to baptizing; he may make disciples and ignore or belittle baptism; he may teach men with unrenewed hearts to observe (do) the commands of Christ, or he may be faithful to teach and baptize, and fail to carry out the last part of the commission, "teaching them to observe." Failing in any of these he cannot plead the promise: "Lo, I am with you," etc.; for that promise is made only to those who faithfully carry out the whole commission. The Lord may be with him in some sense, but the fullness of the promise belongs only to the faithful. Brother preachers, don't neglect the last part of the commission, if you would have your members well-rounded Christians.

"CARRYING OUT THE COMMISSION." God gave the commission to men, not to angels. These were made disciples, then baptized and then trained to do Christ's commands. Living hearts only can obey him.

"We can't all preach, but all can help. All cannot go to the heathen world, but all can pray for those who do, and all can give to sustain them there. All who go need not be men. We have some noble, consecrated women in the foreign field now who are doing much to carry the light of the gospel into the dark homes of the heathen women. Men are not allowed to go into the homes of the heathen; only women can do that."

Mrs. Crawford, who has been a long while in China, writes: "At present I am going out every Tuesday and coming home every Saturday, spending each week at a different town. The people are unusually friendly, and many scores of laborers could find in this region more work than they could do. A few are inquiring the way of life, but the great work for us now is seed-sowing."

Sister Crawford and her husband have grown old in the mission field; the latter has resigned owing to failing health, and any day we may hear that his wife has had to quit work, too. Two questions: Where is the couple who will take their place? Christian sisters, what are you doing to help these noble women in the far away heathen fields in their efforts to rescue woman from the darkness and cruelty of heathenism? If we can save the women, God will make them mighty factors in saving the children.

THE BEST MONUMENT.—In a pretty church on Anconite is a tablet erected by grateful natives to their missionary, John Giddie. On this tablet is written, in their language, the following:

"When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathen."

A more honorable epitaph was never written.—*Protestant*.

LIGHT IN A DARK PLACE.—A mission school is to be established by Rev. E. W. Kelly, of Mandalay, Burma, on the very spot where Dr. Adoniram Judson, the first missionary from America, suffered the cruel imprisonment at Oung-pen-la. After being tortured in prison at Ava for eleven months, Mr. Judson and his fellow-prisoners were driven on foot through the burning sun to Oung-pen-la, one of his companions dying on the trip. While in prison at Ava, for nine months he was confined with three pairs of fetters; for two months with five; during the six months at Oung-pen-la he wore only one pair of fetters. How long must have been those weary months of confinement in that loathsome place, and his noble wife suffering from fatigue and disease on the outside! All this from love for the Master and the perishing souls of men! How dark were those days! Could Judson and his queenly Ann Haseltine look down from their spirit home upon Burmah to-day, what would their eyes behold! One thing which would delight their eyes would be this mission school on the spot where he suffered at Oung-pen-la. His groans and tears and prayers were not in vain.

1813-1888.

What Will the Anti-Missionary Do With This?

"Judson preached to the Buddhists in Burmah for six years without a convert. Every first Sunday he and his devoted wife would celebrate the Lord's Supper, and would say at the conclusion, 'We are the church of Jesus in Burmah.' Sublime patience! 'If we hope for that we see not, then do we with patience wait for it.' And 'patience hath her perfect work.'"

Here are the figures for Burmah in 1888:

Number of out-stations..... 537
Missionaries—Men..... 41
Missionaries—Women..... 79
Missionaries—Physicians..... 3
Native preachers—ordained..... 121
Native preachers—unordained..... 430
Native Bible women..... 19
Other native helpers..... 94
Churches—self-supporting..... 377
Baptized in 1888..... 4,912
Members..... 29,952
Sundays-school pupils..... 329
Contributed for churches..... \$16,562.99
Contributed for schools..... \$22,867.64
For general benevolence..... \$3,929.66
Total contributions..... \$46,667.65

Was Judson's work a failure?

Is it a Church at All?

"We hear of a certain church in New York which, though active in other church work, does nothing for Foreign Missions. They say the heathen in the next world will have an opportunity of hearing the gospel under much more favorable circumstances, and our sending it to them now will only diminish the probability of their being saved. This is the logical out-

come of the second probation theory which in the attempt to exhibit very great liberality, does, in our opinion, cut off the heathen from the hope of salvation. We believe that every man's destiny is eternally fixed at the time of his death, and in view of this fact, the command of our Savior re-echoes additional emphasis, 'Go ye into all the world and preach the gospel to every creature.'"

This is something on the order of the objection we sometimes hear to Foreign Missions: "If you let them alone, they will all be saved through ignorance." If that be so, it is cruel to send the gospel to them, for some will be lost as rejectors of the gospel. Furthermore, in our country, we had better burn down the churches, murder the preachers and destroy the Bible, and let our people become heathen as quickly as possible, so that all may be saved on the ground of ignorance. They will not all be saved as it is. Some will be lost in spite of all that you can do for them; but, if the objection is correct, the best way to save souls is to let them grow up in utter ignorance of the gospel. No; the easy way is God's way. He saved us that we might save others.

THEY NEED SAVING.—The moral degradation of the heathen shows itself in many ways. People who talk about good moral heathen who "do the best they can," etc., do not know what they are talking about. Imagine, for example, the baseness of the people in the Dahomey and Ashanti country in Africa, who have no word for virtue.

"THE REGIONS BEYOND."—There are still over 10,000,000 square miles of unoccupied districts in various heathen lands, where missionaries thus far have never entered.

A GREAT LUMP TO BE LEAVENED.—Recent very trustworthy calculations of the population of the Chinese Empire by Russian authorities reckon it at \$2,000,000, and the annual increase at 4,000,000.

The Leaven is Working.

"In 1843 there were only six Christian converts in the vast empire of China; now there are 30,000 communicants, 320 organized churches, 140 ordained and 1,300 unordained native evangelists and teachers. We will give a few illustrations of the progress in different parts of this great field: 'Forty years ago there were ten converts in the province of Canton; now there are 4,000. In the province of Shantung there were not a professing Christian twenty-five years ago; now Christians meet regularly for worship in 300 places. Dr. Ashmore says that twenty-four years ago there were only two Christians in Swatow; while now there are 1,001. In connection with the English Baptist Mission, in Shantung province, there are 55 churches, all self-supporting, being ministered to by native pastors and teachers. During the last twelve months 300 converts have been baptized. Formosa is getting ready to send missionaries to its heathen neighbors. . . . There are now thirty-eight churches, with 1247 members in Formosa.'"

WE MUST DO THE SAME FOR ALL FOREIGNERS, PAGAN OR PAID.—The Chinese Evangelist of New York gives a list of 123 Chinese schools and missions in this country. The average attendance, so far as given, is about 1,600. This total does not include the missions of the Pacific coast, in connection with which there are 217 Christians. In New York City and Brooklyn there are thirty-five schools, with an average attendance of 700, of whom 64 are Christians.

This is home mission work. Alabama is filling up with foreigners. Will we Christianize them or will they foreignize us?

CONVERTED POCKET-BOOKS.—The Chinese Baptist Church of Portland, Oregon, has eighty-two members, of whom only forty-five are resident. Yet they contributed \$600 for Foreign Missions last year.

BUT LITTLE BETTER THAN HEATHEN.—In the city of Rome are 30 cardinals, 35 bishops, 1,469 priests, 2,832 monks, and 2,215 nuns; and yet, with all this teaching power, 100,000 of the inhabitants can neither read nor write.

may yield his heart to the King of kings, and become a member of the royal family in heaven?

A great bereavement, perhaps the greatest of his life, has just befallen the king in the sudden death of his brother, Prince Amedeo, once king of Spain. He was wise, unselfish and courageous, and King Humbert naturally turned to him for advice and sympathy in times of peculiar difficulty and trial. The king was constantly at his brother's side during his last illness, anxiously anticipating every wish, and when the light of life had fled he closed his eyes for the long sleep, and with his own hands placed the dead body in the coffin. All Italy wept with the noble king in that death-chamber, and thousands of Christians are praying that this sad experience may be God's way of opening the king's heart that he may receive the truth and be eternally consoled.

ROME, Italy.

A man at his wit's end, is not at his faith's end.

Never mind your infirmities. You have nothing to do with them. Your business is to trust and go forward.—Payson.

Encouragements.

"It is time for thee, Lord, to work; for they have made void thy law."

The demand for the Arabic Bible is so great that although the printing presses at Beirut are working day and night, pace can not be kept with the orders.

The British and Foreign Bible Society have circulated in Italy, during the past year, 137,045 portions. New Testaments and whole Bibles, and, more often than not, in districts into which no evangelist has penetrated.

The Scriptures are now accessible, as to languages, to nine-tenths of the world's inhabitants, while in the early part of this century they could be studied only by about one-fifth.

God be praised for Bedford jail and its prisoner. The London Religious Tract Society is bringing out an edition of "Pilgrim's Progress" in the Arabic tongue for the Abyssinians, making the eighty-fourth language into which Bunyan's book has been translated.

A CONVERTED HEATHEN QUEEN; HOW SHE DEALS WITH LIQUOR SELLERS.—When the queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon keepers asked her for compensation, she replied: "Compensate those you have wronged, and I will pay the difference."

WHAT THE WORLD'S GREATEST MAN THINKS OF IT.—Mr. Gladstone has very recently said: "All men at the head of great movements are Christian men. During the years I was in the cabinet I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with Divine revelation."

FOR THE BOYS.

If a boy is a lover of the Lord Jesus Christ, though he cannot lead a prayer-meeting, or be a church officer or a preacher, he can be a godly boy in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb and talk like a real boy. But in all he ought to show the Spirit of Christ. He ought to be free from vulgarity and profanity. He ought to eschew tobacco in any form and have a horror of intoxicating drinks. He ought to be peaceful, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And above all things he ought now and then show his colors. He need not be always interrupting a game to say that he is a Christian, but ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence. Such a boy's religion will be marked by growth and continual usefulness.

A Bad Mark.

"I've got a boy for you, sir."

"Glad of it; who is he?" asked the master-workman of a large establishment. The man told the boy's name and where he lived.

"I don't want him," said the master-workman; "he has got a bad mark."

"A bad mark, sir? What?"

"I have met him every day with a cigar in his mouth. I don't want smoking boys."

Decided at Last.

A brother writes:

"DEAR BROTHER—I have been endeavoring for years to arrive at some systematic plan of giving; have earnestly prayed that God would aid me in devising the plan. Now, after so long a while, I think the matter is settled, and I propose to give one-tenth of all, as the Lord will prosper me. As a beginning, I enclose you five dollars."

May the Lord incline many to join you.

of the Past

The mention of the beloved man of God, rson, by the law of as- gested to Dr. J. L. M. r beloved name of a co- gospel, H. E. Taliaferro. r the mention of Bro. y mind the life and les and tools of another the gospel and co-labor- ev. J. A. Collins, who ith the fathers in the hville Baptist church. fending and consecra- cause of Christ I never rong preacher and able e faith, he stood in the ministry, as brethren ry, A. J. Waldrop, E. d others, who were ac- his labors, could testify or more of them say regard to one who labor- of whom so little has e his death?

views on Christian benevolence and e- vance ahead of the day in isterial labors began and or more years ago, when and minister, he barred the storm of the anti- spirit, covetousness and which was threatening stance of our churches rous with his spiritual ed heard the lion in his ion voice and tall and rance were heard and r associations and com- often preached the mon at these gatherings and reasoning were ir- work on Christian Be- Systematic Giving to 1888, was published much good it scattered ical agent for and financial secre- State Convention, and t for East Alabama Bap- an organization form- year 1887 and lost its war. Bro Collins was erator of Coosa River d afterwards moderator ley association.

of this self denying ser- vice not in vain, for the esprung up and brought fruit. What a debt of t this generation owe to of those dear brethren the pioneer preach- untary! They laid the Baptist cause and, it so beautifully upon it, image of S. Henderson, rce, J. A. Collins, H. B. Maulsby, W. M. Jordan Williams, S. m McCain, P. Archer, Colley Scott, J. Byers, W. Inzer, G. D. John- ndricks and others who r their reward on high, a noble record here, rise

There are a few still to labored with this no- dy: Rev. A. J. Waldron, ague, W. Wilkes, Rev. ev. L. Law, Rev. R. W. rs, who stand to day as s of a past generation that the rising ministry be their equals and rise P. S. MONTGOMERY.

st's Resolutions.

esented to be consid- ed, that we may reach usions. These resolu- e addition of another Southern Baptist con- known as the publica- at the Kind Words series be transferred from Mission Board to the leation. And the fifth "that it shall not be vidence of said board to literature than that com- are by these resolutions, is may be necessary to ficiency of the series, or tion itself may hereafter let us look at this mat- erent and see if there is in attempting to steer difficulty, to glide into reater. Let a few facts

object of the Southern ention is the spread of our own country and the nations of the earth mization formed by the elation of state conven- tions, churches and indi- strength is graduated by ceives.

The Baptists of the south are a unit in the support of our home and foreign boards. It is not regarded in its work of missions the rival of any other organization.

Some Baptists would favor some publications that others would condemn. We need a Southern Baptist literature. We need a Southern Sunday school literature. The Kind Words series is excellent. This should be continued. But it cannot be de- nied that the Kind Words series has caused some discussion and is likely to produce still more. Owing to this the transfer has been proposed. Can this be avoided by simply transferring it from the Home Mission Board to a new board and thus placing the whole matter as fully, and, perhaps, to a more extended degree under the con- trol of the Southern Baptist conven- tion? We should carefully guard against any thing that would cripple the work, proper, of the convention. We need the united and hearty sup- port of all Southern Baptists in carry-

ing forward the work of home and foreign missions.

But, is there any danger in these resolutions? And, if so, in what respect? Is there not a danger in the convention, as such, assuming to decide what literature is orthodox and what is not, what is necessary and what would be inappropriate? And this, according to the fifth resolution, it may be called upon to do. "It shall not be within the province of this board (new board) to publish other literature than that committed to its care, except such as may be necessary to the greater efficiency of the series, or as the convention itself may hereafter direct." Here is open- ed an unlimited field, if the conven- tion chooses to enter in and to occupy it. This, it seems to me, author- izes the convention, if it so chooses, to become a vast publication society. The clause, "Or as the convention itself may hereafter direct," gives to the convention a broad license. On this line, it seems to me, there is much danger. A choice between different Baptist publications must be made. The convention enters the field of business and becomes the rival of other Southern Baptist publishing interests.

What then? Must Kind Words series cease to exist? Not so. It need not. But would it not be a thousand times better to form a Southern Baptist Publication Society entirely separate from the Southern Baptist Convention, and let Kind Words be published by this, or if that is not deemed advisable, by some other Baptist publishing interest?

But we would lose one thousand dollars! One thousand dollars is nothing compared to the union, har- mony and co-operation of our people in the great work of home and foreign missions. The Southern Baptist Convention might secure a thousand dollars by adopting, as its organ, one of our state Baptist papers, but would it be wise policy to do so? Could it afford to do so, in the face of strong opposition, for even five thousand dollars?

It does not seem to me that brethren can logically conclude that the Southern Baptist Convention is in the slightest degree endangered by the transfer of Kind Words from under its control. And this seems to be the issue. As the case now stands the Home Mission Board is not furnishing a Sunday school literature for its own missionaries and those of the Foreign Mission Board, but for the churches rather. Is this the legitimate work of a mission board, or is it the legitimate work of a missionary or agitation? This is business, to all intents and purposes, and properly belongs to a business organization, and, owing to the present state of the Southern Baptist mind, it will evidently give greater strength and efficiency to both Kind Words series and to the Home Mission Board for them to be separated.

Three wheels, and one of them wholly unlike the other two cannot run without more or less jostling. Take away one wheel, disconnect it from the propelling power, and the two wheels of the same kind will run more smoothly. There is, as we suppose, almost entire unanimity of sentiment in favor of the third wheel (continuing the figure), but the diversity of sentiment and the jostling is caused by its connection with the power designed to move forward the work of missions. There may be some friction about our Sunday school literature, which may not result in much injury, but when you strike the Home and Foreign Boards, it is like striking the ark of God. Strike these and you draw the life's blood of the Southern Baptist Convention.

WM. HUFF.

I feel like I am a lifetime subscriber, whether I pay up in advance or not. We will be connected directly with you by rail and mail in a few days, and will get the BAPTIST fresh from the press. We are trying to build a new house here, but progress rather slowly, owing to the difficulty in obtaining lumber. Newton is quite a moral town, indeed hardly surpassed in the state, and in a quiet way does an immense amount of business. Myself and assistant have an interesting school of more than one hundred pupils. Elder Underwood is one of the strongest pastors in the state (and I do not mean it in a physical sense, simply). Bro. Plaster has been among us and the colored brethren, giving needed instruction and exhortation to godliness which I think will aid in elevating the Christian status of the Ethiopian Baptists.—J. O. Puckard, Newton, March 7th

From the N. Y. Evangelist.

"Preventing Good."

It is said of Lord Eldon that he "prevented more good than he ever did." Lazy Christians prevent good. Cranky Christians prevent good. Critical Christians prevent good. Inconsistent Christians prevent good. The best way not to hinder good is to do good. Take hold and help. Do the next thing. Why stand ye here all the day idle? Dr. Pierson says that "the bulk of professing disciples practically do nothing whatever in discipling others." Canon Wilberforce says that a Christian's duty is to admit, submit, and transmit. You admit the truth of Christ, you submit your will to Christ, you commit your soul to Christ, but what do you transmit to others? Begin now; do some personal work for Christ and souls. The Lord is watching to see you work. "Let every hearer become a herald."

Clinton church has secured the services of Rev. A. S. Smith.

Obituary.

Died, on the 4th of February, 1890, Bro. Ed Franklin, in his 79th year. He had been a deacon of Pleasant Hill church for many years, and by his consistent and orderly walk he proved himself a Christian. He left a wife and several children to mourn his loss, but their loss is his eternal gain. Though our loss is great, we bow in humble submission to God's will, and extend our sincere sympathy to the bereaved family.

"Asleep in Jesus, blessed sleep."

SISTER.

Work within the lines of your strength. Do not imagine that you are nothing because you are not everything. Abide in the station appointed of God, and though it be not on the highest hill which first catches the morning light, yet God will not leave you without visitation and succor and comfort.—Parker.

Central Committee

On Woman's Work for Missions and in the Churches.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.

MRS. I. Y. SAGE, Treas., Birmingham, Ala.

MRS. L. C. BROWN, Cor. Sec., East Lake, Ala.

APRIL—PRAYER CARD.

Italy.—"Return unto me and I will return unto you, saith the Lord of hosts." Missionaries and native assistants Southern Baptist Convention, 15; stations, 14; membership, 350. Great need of church buildings.

Study Topics.—Does Italy need the gospel? Has the sword of man prepared the way for the sword of the Spirit, in Rome? History of Baptist missions in Italy. What are the hindrances to gospel work? Is the pope a prisoner? Is there any chance of his return to temporal power?

The attention of the presidents of the mission and aid societies is especially called to the topics for study and prayer, presented month by month in the prayer cards. If these subjects be thought of, read about, discussed, and, above all, prayed for month by month, as in turn they are suggested, all the mission fields will come under consideration in turn, and intelligence regarding all of them be gained. If, in the missionary meetings, different divisions of the subject should be given to individual members to prepare a paper upon, or speak on, the interest in the meetings would be greatly increased. One great advantage in the societies taking the annual supply of literature, secured by thirty cents being sent to the Maryland Mission Rooms, is that then the societies are supplied every month with a program, a leaflet and some new intelligence for the meeting. One of our vice-presidents has been so impressed with the importance of the subject, that she has ordered a sample package sent each society in her association, and hopes that, seeing the advantage of having this monthly supply, they will all send for it. It is impossible to carry on any work without utensils for that work, and how can mission societies be interesting without a knowledge of our mission fields and respective missionaries?

The leaflet on Italy, by our missionary, Bro. J. H. Eager, will be found to be most helpful in the study of this month's subject.

We have urged the importance of the societies sending in their quarterly report, to which request several have responded. Among others, Northport, Fort Deposit and Myrtlewood.

For the ALABAMA BAPTIST.

Bright, Brighter, Brightest.

After the lapse of two years, it has been my happy privilege again to visit the sunbeam society of Verbena, which was organized by Bro. Skipper six years ago, who faithfully worked for it during his pastorate in the Baptist church here. How comforting now, in his affliction, it must be to him, to know that his work with the children, who dearly love him, is still flourishing. They have added rather a novel method for increasing missionary funds. Thank offerings are paid by each and all whose birthday comes within the present month of each meeting. One cent for each year that he or she has lived. This creates much amusement, as some of the young ladies and gentlemen feel embarrassment. When the silver-haired member answered the call, you sorry for the Dr.? When he placed fifty-five cents on the table, the little ones were called on to tell his age.

This newly developed feature seems to have rendered the sunbeam face brighter.

Mrs. Brooks, whose zeal in this department of church work never abates, continues to be their chosen president.

At the last meeting Dr. Tichenor's interesting report about his recent visit to Cuba, was read and commented on; also Mr. Powell's, of Mexico, was enjoyed. O, the power of the gospel, to change the purposes of the proud and cruel priest, who is now riding on a donkey with the missionary whom he recently hated. The situation of the foreign missionary board was also explained. Thus, these young people are instructed, hence, they freely give for the spread of the gospel.

Oh! may the sunbeam of love divine ever illumine their own souls, and they experience that heart-felt charity shines brightest. MIDA.

stions in Texas was relieved by inviting the Home Mission Society out, I believe, and there was probably a good deal that was personal in the conflict. Then, the people who had the help of the Mission Society were largely dependent, and could make only a feeble protest. Who will invite the Publication Society out? If she is our friend, why shall she be invited out? If not our friend, why shall she heed our invitation? Who will pay the damages to the Atlanta branch? What about the protest of the Religious Herald and the Baltimore Baptist and Baptist Courier? and the Christian Index? and the ALABAMA BAPTIST?

to say nothing of many of our strong- est churches and ablest men who will always act upon their own judgment about their Sunday school literature? Even Texas is not yet ready to ask the Publication Society out, as a strong communication in a recent number of the Baptist and Herald clearly shows.

And what of Missouri? Well, there had friction about missions. A few Missouri Baptists go to the conven-

tion and grow. This utter

Alabama Baptist

MONTGOMERY, ALA., APRIL 3, 1890.

To Young Men.

A Good Lesson Drawn from a Sad, Sad Case.

I do not believe in heaven or hell, on account of my mother being a good Christian I have never

the above extract is from a letter ten by a young man in this city to brother, less than two hours before

consumption had already seized her weary frame and she was being down to the grave. Soon

was something new. It had for the poor boy that were true

men, be warned by this sad of the dangers of city life.

many a Christian who feels the duties of life, and spirit revolting from them.

Why Not An In

15 Days Test Trial

SCOTT'S EMULSION

SCOTT'S EMULSION

SCOTT'S EMULSION

Edison as a N

The following is one with Edison, which G Lathrop reports in 17a for February.

the above extract is from a letter ten by a young man in this city to brother, less than two hours before

consumption had already seized her weary frame and she was being down to the grave. Soon

was something new. It had for the poor boy that were true

men, be warned by this sad of the dangers of city life.

many a Christian who feels the duties of life, and spirit revolting from them.

Why Not An In

15 Days Test Trial

SCOTT'S EMULSION

SCOTT'S EMULSION

SCOTT'S EMULSION

SCOTT'S EMULSION

BADLY "BIT."—The great folly of this age is the attempt to get something for nothing.

Money barrels at 2 1/2 cents. Send to W. B. Crumpton, Marion, Ala.

Advice from Burdette.

Remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, rigging an auction bell or writing

Will not the churches supply every family with the State Mission Quarterly?

Taking the Children.

Printed envelopes for pastor's salary and incidentals, sent post-paid, for \$1.50 per thousand.

THE HOME MISSION BOARD.

The Work Among the Colored People.

What's the sense in saying that Catarrh cannot be cured when Dr. Sage's Catarrh Remedy is so sure and positively certain that the proprietors offer \$500 reward for a case of Catarrh

What's the sense in saying that Catarrh cannot be cured when Dr. Sage's Catarrh Remedy is so sure and positively certain that the proprietors offer \$500 reward for a case of Catarrh

What's the sense in saying that Catarrh cannot be cured when Dr. Sage's Catarrh Remedy is so sure and positively certain that the proprietors offer \$500 reward for a case of Catarrh

Carolina State Convention, as published by Our Home Field.

The Home Board and Cuba.

The Home Mission Board.

Alabama Baptists are asked to give to Home Missions \$5,000 this year.

The Foreign Board asks for the same amount, and we are behind with it.

GOD'S TENTH.

In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the church.

Colgate's Soap! Did You Ever Use It?

Here is a leaf from the history of its maker:

Many years ago a lad of sixteen years left home to seek his fortune.

They both knelt down upon the tow-path (the path along which the horses which drew the canal-boat

They both knelt down upon the tow-path (the path along which the horses which drew the canal-boat

from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

Unfortunately Rich.

"I knew a widow of limited means who was remarkable for her liberality to benevolent objects.

Now the only way to avoid this peril is to cultivate two habits, and let them grow side by side—the habit of economy and the habit of charity.

A Boy With a Noble Purpose.

A parishioner, who was a dear friend, read his pastor a page from his history to this effect:

Colgate's Soap! Did You Ever Use It?

Here is a leaf from the history of its maker:

Many years ago a lad of sixteen years left home to seek his fortune.

They both knelt down upon the tow-path (the path along which the horses which drew the canal-boat

They both knelt down upon the tow-path (the path along which the horses which drew the canal-boat

They both knelt down upon the tow-path (the path along which the horses which drew the canal-boat

your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound; and I am certain you will yet be a prosperous and rich man.

"When the boy arrived in the city he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal-boat captain.

"Having regular employment, he soon became a partner; and after a few years his partner died, and William became the sole owner of the business.

"He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one-tenth of all his income to that account.

"This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die."

BIBLE RULES FOR GIVING.

Teach It in the Sunday-Schools.

Q. What did the Lord Jesus say about giving?

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

Q. What kind of giver does God love?

A. God loveth a cheerful giver.—2 Cor. 9:7.

Q. How have we received, and how should we give?

A. The liberal deviseth liberal things; and by liberal things shall he stand.—Isaiah 32:8.

Q. What command does God give about the poor?

A. Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in thy land.—Deut. 15:11.

Don't fail to send for a church raising book. The price is only 35 cents.

The Mission Envelopes and How to Use Them.

These are furnished by the State Mission Board, already printed and postage paid on them.

The people are delighted with them wherever they are tried. It is not hard to make collections in this way.

HOW IT IS DONE.

The pastor selects the brother or sister who will be sure to look after the work.

Write the name of the member in the envelope before sending it out, and be sure to write the day of the month when the collection will be taken.

Divide the envelopes out among the committee, giving to each the names of those who live in his neighborhood.

When the collection is taken, let the chairman call the donors to assist in its proper division.

liberal shall be
od. give
d wide
and to
15:11.
ch can-
only 35
How
State
d and
that is
postal
t you
ch or
er you
ent in
them
is no
hard
er or
after
as it
sure
dure
busi-
f this
who
er on
out,
of the
ll be
out
each
a his-
tion
unda-
und,
es of
e call
the pre-
one
After
and
pass
they
egis-
e in
aper
put
page
en-
uations
pes,
—J.
re-
my
uch
me,
to of
re-
ing
ith-
out,
par-
ing
to go-
ost-
g
ide
to
ther-
At.
n-
on-
to
to in
and
as
ke
p-
us.
ne
ng
ne
e
n
e
e
f

Start the Children Right.

A brother sends the following:
MR. CRUMPTON—Dear Sir: En-
closed you will find a P. O. order for
five dollars (\$5.00), half of it to be
used for home and half for foreign
missions. It is the tenth of a crop
made by two boys, aged 10 and 12
years. This is the second crop they
have made. Last year their tenth
was only \$2.00, and they gave it to
foreign missions, but this year I think
it is enough to be divided. I want
them to make it a rule of their lives,
and the only way is for them to begin
with their first fruits of labor.
"I wish you could know how, not
only cheerfully, but gladly they gave
it."
"Train up a child in the way he
should go and when he is old he will
not depart from it." The thousands
of children who are being trained now
to liberal giving will make a great
change in the figures of our benevo-
lence in a few years.

"STANDING BY THE BIBLE."

What brethren say of the tract:
Dr. W. A. Whitely: "Your tract
is ingenious, and I have no question
will prove effective and wholesome."
"Dear Brother C.: I have read and
re-read 'Standing by the Bible.' It is
the jewel of a tract, shedding a search-
ing light from every point. Please
send me 100 copies."

Geo. B. Eager.

"That tract of yours is a number
one. I was sorry the Society did not
put it in better shape. But it is just
the thing. I trust it will be scattered
far and wide over the dear old State."

A. C. Davidson.

"That tract is excellent, and I am
going to order a hundred or two for
use."

C. E. W. Doherty.

Columbus, Miss.

CUTS BOTH WAYS.

One of our missionaries writes: "I
am accused of writing 'How the
Tables Were Turned.' It hurts so
many sore-headed Baptists, and it
nearly kills the Methodists. I feel
that it will do them all good. We have
so many old houses it describes, and
it described our association two years
ago exactly."

"Your tract is a happy hit and will
do good."

T. T. Eaton.

Send one cent and get four tracts.

The Canvassing Book. A page for
every number. Indexed. Only 35
cents, post-paid.

Our Methodist people are about
one-third the strength of our Baptist
people. At their last meeting they
took up a collection for all benevo-
lent objects of their church during
the year, and raised about ninety dol-
lars, getting about twenty dollars from
our Baptist people, often more than
all our church gives for benevolent
objects for the year. I endorse their
energy. Why is this the case with
our Baptist people? Can you give the
remedy? for this plainly demonstrates
the truth of our willingness.—*A Baptist*
Tract, Pine Level, Jan. 26.

Any Baptist church which will
purchase one of our canvassing
books can do better than this Metho-
dist church and not go out of its
membership. We have some pastors
who have practically carried out the
plan for years, and they have less
trouble and get up more money from
more of the members, than by any
other method. "Is it not trouble-
some?" Well, yes; it troubles some-
body, you may be sure. The brother
or sister who makes the canvass will
have some trouble, but once it is done
they feel all the better for their trouble.
And it is so convenient at the end of
the year to see just what each mem-
ber gave, when he gave it, and what
for.

Try it, brethren; it will cost you
only 35 cents. Send at once.

"Standing by the Bible," one cent
for four tracts.

"Princely Cranks."

"One or two princely cranks shall
not retard the work and keep me as
pastor."

Did you ever see a princely crank—
one that out-cranks the crankiest?
How I have seen the work of churches
retarded by them. The church is
afraid of them, the deacons dread
them, and the pastor "doesn't want
to hurt their feeling," dear good soul.

One of the mysteries which will be
cleared up in the world to come will
be, the Lord's purpose in allowing
them to live. They do no good, so
far as we can see; they seem to be in
the way of progress, and it does look
to poor, finite creatures that the cause
would be helped along if the dear
Master would take them to heaven.
We hope they are Christians, and will
make the landing after awhile, but
why not now, blessed Master?

Until that good time comes the
church and pastor must learn that the

only way to manage him is to sit
down on him.
The Lord deliver us from cranks
and crankism.

Howard College Pointers.

"What is Howard College?"
"It is the Baptist college of Ala-
bama."
"Where is it located?"
"At East Lake, about six miles
from Birmingham."

"How can it be reached?"
"Well, Birmingham can be easily
reached from any portion of the
state by the Louisville & Nashville,
the Alabama Great Southern, the
Georgia Pacific, the Kansas City, or
by the Central Railroad of Georgia.
All these roads meet at Birmingham.
From the city one takes the East
Lake dummy on First Avenue, and
the conductor will tell him where to
get off to go to Howard College."

"What are the advantages of the
college?"
"There are many. For instance,
there are many advantages arising
from being near a large city, provided
the proper safeguards are thrown
about students. At Howard College
such safeguards are thrown about
them, and they are not allowed to go
to the city without proper precaution.
Howard College is near enough to
enjoy all the advantages without being
subjected to the disadvantages of a
large place. Then, the locality is
healthy. There is not the slightest
local cause for sickness. The water
is pure and quite cool; the atmos-
phere is that of a mountain district;
and the buildings are comfortable."

"What about social advantages,
such as good society, churches, Sun-
day-schools, etc.?"
"We have excellent society, have
preaching and Sunday-schools every
Sabbath."
"But what about the course?"
"It is comprehensive and thorough,
and is equal to that of any other col-
lege in the south, and is fully up to
the standard of several of the univer-
sities."
"How many professors are there?"
"There are six professors and three
tutors."
"When does the session begin and
when end?"
"It begins on or about the 15th of
September and closes the middle of
June."
"When does it begin next year?"
"It will open on Tuesday, Septem-
ber 16th."

"What are the costs per term at
Howard College?"

"There are two terms. The first
begins September 16th and closes on
February 1st. The second begins
immediately after the close of the
first and continues to the close of the
session—about the middle of June."

"Now, what does it cost a student
at Howard?"

"That depends upon whether he is
in the collegiate or sub-collegiate de-
partment. If in the former, it costs
him just \$99.75 per term; if in the
latter, \$87.75 per term. Remember
there are two terms in one session."

"What does this include?"

"It includes board, tuition, room-
rent, furnished room, servant's hire,
fuel, and washing of sheets and pil-
low cases."

"What else will a student need?"

"He will need a uniform, his books,
oil and stationery."

"Then what would be the total
amount necessary for a student for
an entire session covering all ex-
penses?"

"A young man should not spend
more than \$240 or \$250 per year.
Many spend less."

"What is the cost to the sons of
ministers?"

"No deduction is made except for
the sons of ministers who are actively
engaged in the ministry. To such
there is a deduction of one-half of
the tuition."

"What does the tuition alone
amount to?"

"It amounts to \$60 per session for
collegiate students, and to \$48 per
session for sub-collegiate students."

"Suppose a student gets sick, is he
cared for?"

"He is particularly cared for,
having the special attention of the
president."

"To whom shall one write for in-
formation?"

"To the president, B. F. Riley,
whose address is East Lake, Ala.,
and who will take a great deal of
pleasure in answering all questions,
and besides will furnish all the cata-
logues that may be needed."

CENTRAL COMMITTEE On Woman's Work for Missions, and in the Churches.

At the last meeting of our state
convention at Selma, the State Mis-
sion Board, by its corresponding sec-
retary, Rev. W. B. Crumpton, re-
ported with regard to woman's work,
thus:

"Contributions have been made
from time to time by woman's aid
and mission societies for the different
objects of the board. These socie-
ties have no central organization in
Alabama as exists in most of the
other states. Their contributions
have come from individual societies,
and no separate account has been
kept of them. Without rendering
the suggestion of a plan of organiza-
tion, we desire to acknowledge the
valuable assistance derived from such
sources."

At the same meeting of the con-
vention the following recommenda-
tion was adopted:

We recommend for the general
good of the Redeemer's cause, and
for the encouragement of Baptist
women throughout our state, that a
woman's missionary society be formed
in every church—not to work inde-
pendently and apart from the church
—but to be under the auspices of the
churches in which they are organ-
ized, all their contributions passing
through the hands of the treasurer of
the church.

We recommend further that a state
central committee be appointed by
this convention to co-operate with
the executive committee on woman's
work, which is located in Baltimore,
the officers to be, Mrs. T. A. Hamil-
ton, president; Mrs. I. C. Brown, cor-
responding secretary; Mrs. I. Y. Sage,
treasurer; Mrs. Geo. B. Eager, vice-
president; Mrs. M. D. Early, of
Talladega, and Mrs. J. C. Bush, of
Mobile, were also appointed vice-
presidents, but have seen fit to de-
cline.

The action of the convention has
taken some, and perhaps all, the la-
dies appointed on the central com-
mittee by surprise, but confiding in
the wisdom of the body which has
made the appointment, and hoping to
have the sympathy and co-operation
of the pastors and churches, whose
handmaid the central committee is
commissioned to be, the committee
has accepted the trust, but not with-
out many misgivings as to their abil-
ity to accomplish their work with
such efficiency and prudence as to
commend it to the good and wise
throughout the state. In order to
effect a complete organization in the
state, the central committee has en-
deavored to secure competent and
consecrated Christian women as vice-
presidents of the several associations,
the societies reporting their work to
the vice-presidents and they in turn
to the central committee, whose re-
port is finally subjected to the Wo-
man's Missionary Society (auxiliary
Southern Baptist Convention), located
in Baltimore. The Alabama Central
Committee handles no money, only
the receipts of the treasurer of the
state board being sent the treasurer
of the central committee and the work
reported as done in the churches.
Of course but little has been accom-
plished in the three months of the
existence of the Alabama Central
Committee. It is largely pioneer
work, and calls for patience and
great wisdom. Thirteen vice-presi-
dents have been secured. Some fifty
woman's missionary societies have
been noted. Between three and four
hundred dollars have been reported so
far, of which one hundred and nine
dollars was for the Pingtu mission.

If there is not enough of good to
encourage, there is certainly sufficient
to keep the central committee from
despair. That the committee may
be borne upon the hearts and peti-
tions of Christian people, and that
God's signal blessings may rest upon
each member, is devoutly hoped.

"The Lord Hath Sent Me."

"I believe God sent me here, and
with convictions of right I shall speak
them plainly and unswervingly."

The church calls, but God must
send, if the preacher is anything to the
church. A conviction that God has
sent you into the calling or place he
has chosen for you, is necessary that
you may do your best. What sublime
courage this conviction imparts! Eli-
jah on Mt. Carmel and Peter on the
day of Pentecost could not be terri-
fied, for the Lord had sent them.
Even so, with the humblest worker in
pew or pulpit—if he feels that God
has sent him.

How is it with you, brother pastor?
Do you go to your pulpit just to fill
the appointment? Or are you sure
you have a message from God to his
people?

Sunday-school teacher, how about
your message and your class? Go
armed with the conviction that God
has sent you, and teaching will be a
delight and souls will be saved.

"It is impossible for that man to
despair who remembers that his
Helper is omnipotent."—*Jeremy Tay-
lor.*

ing cold weather, coming down from
their room one morning, one of them
spoke of having been too cold in the
night. On being asked why they had
not used more cover, from a chair full
folded up in their room, he replied
that he did not know that it would
have made them any warmer. In
their torrid region it seemed that the
people wore clothing only for decency,
or style, having no idea of getting
warmth from it, which in their cli-
mate would be oppressive. The Kar-
rens are contiguous to the Burmans,
the ruling race, who treat the former
as inferior and subordinate.

Dr. and Mrs. Wade were fine
representatives of cultivated society, and
bore up admirably under the ques-
tionings of us curious people, about
everything, including the little idol,
or god, they showed us. To all this
had to be added the labor of making
public addresses. Yet through all
they preserved a fresh, lively, inter-
esting appearance, and made a very
favorable impression for their great
mission work. Mrs. Wade addressed
a large congregation, composed of fe-

male and female, and that she
may yield his heart to the King of
kings, and become a member of the
royal family in heaven?

A great bereavement, perhaps the
greatest of his life, has just befallen
the king in the sudden death of his
brother, Prince Amedeo, once king
of Spain. He was wise, unselfish and
courageous, and King Humbert nat-
urally turned to him for advice and
sympathy in times of peculiar difficul-
ty and trial. The king was constant-
ly at his brother's side during his last
illness, anxiously anticipating every
wish, and when the light of life had
faded he closed his eyes for the long
sleep, and with his own hands placed
the dead body in the coffin. All Italy
wept with the noble king in that
death-chamber, and thousands of
Christians are praying that this sad
experience may be God's way of
opening the king's heart that he may
receive the truth and be eternally con-
soled.

JOHN H. EAGER.

Rome, Italy.

A man at his wit's end, is not at
his faith's end.

Money barrels sent by mail from
this office at 2½ cents each.

A Noble Pastor.

"You shall hear from us in a mat-
terial way as often as possible. I al-
ways work with and for the Boards."

This pastor is leading his people.
They are not marching in a little
squad by themselves, but in the fore-
front of the army. The Boards are
the creatures of the churches, and
succeed only as the pastors and
churches co-operate with them.

Oh, that all our pastors would take
the stand this brother has. What a
grand work we could do in Alabama
if the pastors would all stand by their
Boards.

Give or Die!

"They must give or die. All of
those known as Primitive or Anti's are
gone, except two little churches, and
they are dead while they live. No
increase, no influence."

So writes a missionary in our State.
And how many of our so-called mis-
sionary churches are dead from the
same cause?

Apportioning the Amount.

The State Mission Board each year
suggests an amount to the Associa-
tions, which they are asked to try to
raise.

Many of the Associations have
adopted the plan of apportioning this
out among the churches. There is all
the difference between the Associa-
tions which do this and those which
do not. Some Associations adopted
the plan very reluctantly, but since
they have tried it, they would not
abandon it.

Some call it "assessing," but it is
not. Assess implies the power to col-
lect, which of course no Association
claims. Here is a letter from a
brother in an Association where the
plan was introduced only last fall. It
is a poor church with an unfinished
house, but the amount will be raised,
and more too, no doubt.

"The committee at the Association
asked our church to give ten dollars.
You may rest assured that our church
will come up to the Association with
the amount."

A Sad Condition of Things.

Probably five hundred preachers in
Alabama have had an experience like
the following. The brother who
writes this is a good man:

"Dear Brother: The copies of the
report of the State Mission Board,
with a minute of the State Con-
vention, received. I will do the best I
can with them. I am not serving any
churches this year. You may think
strange of this. The four churches
that I served last year did not pay me
one hundred dollars. It forces me to
try to make a support for myself and
family on the farm."

What will become of such churches
and their deacons? The Lord cer-
tainly will remember it against them.
The brother will not quit the ministry;
but he certainly did right in quitting
such churches—that is, he did his
whole duty in instructing them as to
their duty.

MISCELLANEOUS.

Our Work for Christ, all that's
Worth Mentioning on Earth or
in Heaven.

We doubt if "Stonewall" Jackson,
as he walks the golden streets and
mingles with the hosts of the re-
deemed, has much, if anything, to say
of "Manassas," "Kernstown," "Mc-
Dowell," "Winchester," "Cross Keys,"
"Port Republic," "Seven days around
Richmond," "Cedar Run," "Second
Manassas," "Harper's Ferry," "Sharps-
burg," "Fredericksburg," or "Chan-
cellorsville," where he won a name
and fame that shall shine on brightest
pages of American history. But we
doubt not that he often speaks of his
colored Sunday-school in Lexington,
Virginia, where he toiled so faithfully
for the Master and won jewels that now
shine in his "crown of rejoicing."—
Our Home Field.

Mustering the Children.

WHO CAN BEAT IT?—A young lady,
a member of a country church in Ala-
bama, gathered together last October
a band of fourteen small boys and
girls. She told them about Diaz and
Cuba, and animated them with an
earnest desire to do something to help
him.

They resolved to work and make
money, which they might give for
this object. Each one selected his
own method. Some of them picked
cotton; one brought milk every morn-
ing for a neighbor, for which she re-
ceived a small remuneration; but all
worked, and saved the proceeds of

their labor. At the end of three
months they came together and their
total earnings were \$12.00. This
sum the young lady has forwarded
with these facts to the Home Mission
Board. Who can beat the Little
Lamp-lighters of the Alpine church,
Alabama?—*Our Home Field.*

Missionary envelopes free. Church
canvassing book only 35 cents.

SHE ARGUED WELL.

A Blind Girl's Offering.

A poor blind girl once brought to a
clergyman thirty shillings for a mis-
sionary society. He, surprised that
she should offer him so large a sum,
said: "You, a poor blind girl! you
cannot afford to give so much as
this."
"I am, indeed, sir, a blind girl, but
not so poor, perhaps, as you may
suppose me to be; and I can prove
to you that I can better afford to give
these thirty shillings than those girls
who have eyes."

The clergyman was deeply inter-
ested, and said: "I shall be glad to
know how you make it out."

"Sir, I am a basket-maker, and,
being blind, I can make them as
well in the dark as in the light. Now
I am sure that during last winter,
when it was so dark, it must have
cost those girls that have eyes more
than thirty shillings to buy candles;
and so I can well afford to give that
sum for the missionaries, and I hope
you will take it all."

A Happy Frame.

The pious Fenelon prayed: "If
thou wilt make use of me for thy
work, I deliver myself to thee. With-
out thinking of self, I will simply pour
forth on others what thou has poured
out on me. I will not stop timidly or
look back, however difficult may be
the duty. I will act simply as in thy
sight, knowing whom I serve."

We Don't Hear It Now.

The figures show that the Baptists
of the land have more money invested
in educational institutions than any
other denomination. Who was it said
that the Baptists were ignorant and
uneducated? It seems to us we have
heard of such a remark as made by
somebody, somewhere and at some-
time. Who was it? Who could have
said such a thing about the Baptists?
—*Western Record.*

The Country Way.

A preacher in Indianapolis has a
sort of nursery attached to his church.
Mothers bring their infants to the
Sabbath morning service and leave
them in an adjoining room where
they are properly cared for by a com-
petent person, while the tired mothers
rest soul and body, in the house of
God. We commend the arrangement
as wise and proper.

We have seen almost this in country
churches since we were children. God
bless the mothers with their babies.
They should be encouraged to go to
preaching.

Help Him to Bear the Cross.

The reason there are so few good
talkers in prayer meeting is because
there are so few good listeners. When
a brother gets up and makes a slip of
the tongue, don't snicker, or, what is
worse, look mortified. Let your
countenance say, "Try that again."
We have all been through the same
process. We must creep before we
walk. It is a heavy cross to carry.
One-half of the people who talk in
prayer meetings go home discouraged,
half sick, and cross about the remarks
they have made. They feel disgusted.
Seek them out and tell them they did
first rate (that is, if you can do so with-
out lying). The genuine Christian
man never does half so poorly as he
thinks he does.—*Dr. Talmage.*

The Enjoyment of Giving.

Our German friends have a queer
and forcible way of putting things.
We do not know that we have ever
seen the good of benevolent contribu-
tions more aptly expressed than in
the following:

A wise old German once said: "I
likes to give willingly. Ven I gives
villingly it enjoys me so much that I
gives again."

For Our Young Preachers.

The venerable Dr. Archibald Alex-
ander was once listened to by an old
colored woman with great interest.
His extreme plainness of speech
charmed her and after the sermon she
exclaimed, "How I would like to hear
that man explain the Bible always.
What a grand preacher he would have
made if he had only been educated."
Dr. Alexander felt greatly com-
mented. The best educated men are

the interest and co-operation it re-
ceives.

The Baptists of the south are a unit
in the support of our home and
foreign boards. It is not regarded in
its work of missions the rival of any
other organization.

Some Baptists would favor some
publications that others would con-
demn. We need a Southern Baptist
literature. We need a Southern Sun-
day-school literature. The *Kind Words*
series is excellent. This should
be continued. But it cannot be de-
nied that the *Kind Words* series has
caused some discussion and is likely
to produce still more. Owing to this
the transfer has been proposed. Can
this be avoided by simply transferring
it from the Home Mission Board to a
new board and thus placing the whole
matter as fairly, and, perhaps, to a
more extended degree under the con-
trol of the Southern Baptist conven-
tion? We should carefully guard
against anything that would cripple
the work, proper, of the convention.
We need the united and hearty sup-
port of all Southern Baptists in carry-

ing out the work of missions.

From the

It is a
"prevent
did" La
Cranky
Critical C
consisten
The best
do good
next thin
day idea
bulk of p
ly do not
others." I
a Christian
and trans
of Christ,
Christ, b
others? B
work for
is watchi
every hea
Clinton
services o

AP

MA BAPTIST.

an of the Past

Mr. The mention of the
beloved man of God,
rson, by the law of as-
gested to Dr. J. L. M.
er beloved name of a co-
gospel, H. E. Taliaferro.
er the mention of Bro.
my mind the life and
les and toils of another
the gospel and co-labor-
tev. J. A. Collins, who
with the fathers in the
Ashtville Baptist church.
f denying and consecra-
cause of Christ I never
rong preacher and able
faith, he stood in the
the ministry, as brethren
ry, A. J. Waldrop, E.
ad others, who were ac-
his labors, could testify
or more of them say
regard to one who labor-
nd of whom so little has
se his death?

n's views on Christian
beneficence and euan-
are ahead of the day in
isterial labors began and
or more years ago, when
and minister, he bared

the storm of the anti-
spirit, covetousness and
which was threatening
stence of our churches
rageous with Scriptural
ld heard the lion in his
ion voice and tall and
rance were heard and
ar associations and con-
e often preached the
mon at these gatherings
and reasoning were irre-
work on Christian Be-
Systematic Giving to
arises, was published
high-god it scattered
uple to dry.

re financial agent for
and financial secre-
tary Convention, and
for East Alabama Bap-
tist, an organization form-
year 1857 and lost its
war. Bro Collins was
erator of Coosa River
d afterwards moderator
ley association.

of this self-denying ser-
vice not in vain, for the
renewing and brought
fruit. What a debt of
this generation owe to
of those dear brethren
ing the pioneer preach-
ing! They laid the
the Baptist cause and
it so beautifully upon it.
image of S. Henderson,
too, J. A. Collins, H.

B. Manly, W. My-
att, Jordan Williams, S.
McCain, P. Archer,
Colley Scott, J. Byers,
W. Izarr, G. D. John-
ndricks and others who
their reward on high,
a noble record here, rise

There are a few still
no labored with this no-
bly: Rev. A. J. Waldrop,
ague, W. Wilkes, Rev.
ev. L. Law, Rev. R. W.
ers, who stand to day as
s of a past generation
that the rising ministry
be their equals and rise
P. S. MONTGOMERY.

at's Resolutions,

resented to be consider-
ed, that we may reach
ousness. These resolu-
te addition of another
Southern Baptist con-
known as the publica-
et be transferred from
Mission Board to the
lication. And the fifth

"that it shall not be
vince of said board to
literature than that com-
are by these resolutions,
is may be necessary to
ficiency of the series, or
tion itself may hereafter
let us look at this mat-
ent and see if there is
in attempting to steer
difficulty, to glide into
reater. Let a few facts

object of the Southern
ention is the spread of
our own country

