

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 22.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALA., APRIL 25, 1895.

TERMS CASH: \$1.50 A YEAR.

NUMBER 17

ALABAMA BAPTIST.

Published Every Thursday by the ALABAMA BAPTIST COMPANY.

OFFICE:—23 Dexter Avenue, up stairs, over Stocker's Jewelry Store.

TERMS:—\$1.50 per Annum, \$1.75 if not paid in 3 months. \$2.00 if not paid in 6 months. \$5.00 to Ministers in regular work.

THE LABEL.—The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

RULES.

THE ALABAMA BAPTIST is sent to subscribers until an explicit order is received by the publishers for its discontinuance, and payment for arrearages are made.

OBITUARIES.—Over 100 words in length are charged for at the rate of 1 cent a word. Remember this when you send one for publication. Count the words and send the money with the notice.

ANONYMOUS COMMUNICATIONS.—Will always find their way to the waste basket. The name of the author should be sent for the editor's eye.

TO CORRESPONDENTS.—Do not use abbreviations; be extra careful in writing proper names; write with ink on one side of the paper; do not write copy intended for the editor and business items on the same sheet. Leave off personalities; condense.

CHANGE IN POST OFFICE.—When writing to have your paper changed, please state the post office at which you receive the paper, as well as the one to which you wish it changed.

STATEMENTS.—Will be sent to each subscriber when in arrears. This is business, and reasonable people will not object to it.

REMITTANCES.—Should be made by Post or Express Money Order, Registered Letter, Express or Bank Check, payable to The Alabama Baptist Company.

ADVERTISERS.—Will find it to their interest to write for terms. This paper has a wide circulation in Alabama among the colored people.

Published at the Post Office at Montgomery, Ala., as second class mail matter.

Man grows spiritually in proportion to the sunshine and dew of grace which he enjoys.

The religion of sacrifice and offering makes life more happy, because it is in the line of duty and privilege.

The spiritual life of man is very easily crippled by the inroads which sin makes. It requires watchfulness.

What is the proper demeanor for the observance of the Lord's Supper? Not gloom, neither mirth; but a kind of glad solemnity or solemn joy.

He who is not willing to stoop will never rescue the perishing, and never find it among God's faithful.

There are all sorts of people in a congregation, and the sermon that utterly failed to help you may have been as the bread of life to the man by your side.

So live that death may never surprise thee unprepared. Happy the man who constantly keeps the hour of his death in view, and every day prepares himself for it.

Every duty, even the least duty, involves the whole principle of obedience, and little duties make the will dutiful—that is supple and prompt to obey.—H. E. Manning.

If the forty million Protestant church members were to give only a penny a day for missions, it would amount every year to \$146,000,000. As it is, only \$10,000,000 annually are given.

Do nothing that you would not like God to see.—Titus 3:7. Write nothing you would not like God to read.—Heb. 4:13. Go to no place where you would not like God to find you.—Job 34:21. Never spend your time in such a way that you would not like God to ask, "What art thou doing?"—1 Thess. 5:15.

Rev. Joseph Walker passed away the 7th inst., at his home in Scottsville, Virginia, within three days of his ninety-first birthday. At one time he was secretary of the Home Mission Board of the Southern Baptist Convention, and was widely known as editor, writer and preacher—a man of ability, industry and high character.

Bear Christ to the heathen, and you will be borne by Christ, uplifted, strengthened, and divinely impelled in your work. Hence, observe the divine order: not, "Ye shall be witnesses unto me," as our common version has it, but "We are not to stand in the world, and testify to Christ, but stand in Christ, and testify to the world."—Not philosophy, the love of man, but philosophy, the love of Christ constitutes the greatest missionary motives.—A. J. Gordon, D. D.

The call of Abraham was a call to the work of a missionary. "I will bless thee and in thee shall all families of the earth be blessed." It was not for Abraham's sake but for the world's sake that God made of him a great nation. When God bestows great gifts on a man, physical vigor, money, social advantages, great learning, etc., it is not that he loves this man more than others, but that this favored one may render special service to his fellows. That man is a moral defaulter who does not use all his gifts and talents to elevate his fellow men.—Norman Fox.

For the Alabama Baptist. Dr. Hawthorne's Resolutions—A Suggestion.

I have read with much interest Dr. Hawthorne's resolutions relative to the B. Y. P. U. conference in Washington, on May 8th. It struck me that Dr. Hawthorne puts his finger on the seat of the trouble. For any organization that will have the sympathy and co-operation of the denomination, the local churches must direct and be the source of authority. But to postpone the organization of our young people until October, as the Dr. suggests, would delay the work, entail upon us the cost of this extra meeting in Nashville, and give great advantage to those opposed to an organization under the auspices of our own convention.

Therefore, will it not be wise for every one who attends the Washington Conference, to be sure to get the endorsement of his church and come as its authorized representative to favor or oppose the organization of the young people, as he may think best for the glory of God?

I am more and more profoundly convinced that if we fail to organize our young people's societies in connection with our Convention, we lose an opportunity that means very much to the interests of the Southern Baptists.

Will not the committee calling the Washington Conference request all who attend, to come as regularly elected delegates from their individual churches, and state that unless those attending the conference thus come, as the authorized representatives of their churches, they will not be allowed to vote in the matter?

In conversation with Dr. Hawthorne, he says, if those who attend the conference will come as the appointees of their churches, it will obviate the postponement of the organization to a later date.

Fraternally yours,
P. T. HALE.

Birmingham.

For the Alabama Baptist.

Sociality in Churches.

I am now a "drummer," but when at home I am a Sunday-school superintendent and a deacon in the church.

In bidding my Sunday-school good-bye to "take the road," I begged them to continue their devotion to the school, and promised to tell them that they could rest assured that when I was away from our school I would be with some other. For a time I was fortunate in being able to return home every Saturday night, but have now been away three Sundays.

March 31 found me at Gunter'sville, an old and prosperous town in Marshall county, on the banks of the Tennessee river. Here the Methodists, Presbyterians and Campbellites all have comfortable houses of worship, but the Baptists have none. They meet every Sunday, however, in the academy. It is a weak church, and has no pastor, but they carry on their Sunday-school.

I met two brethren, one a young man who is superintendent of the school, the other past middle age, and two young ladies; the other members of the school were children. They seemed surprised that a stranger should visit their uninviting quarters, nevertheless I was cordially received, and took part in the study and worship of the hour with as much pleasure and ease as I would have done at home. Brethren, this is an important point, and the state board could do some good work by coming to the rescue of the faithful few.

April 7 found me in Opelika, and at 9 o'clock I was at the door of the Baptist church. Bro. Brewer, the superintendent, was there before me, and as I entered the door he arose and met me, and invited me into a small side room, which I suppose was the pastor's study. Soon others arrived, to each of whom I received an introduction. After a half hour teachers' meeting, which was spent in discussing the lesson, I was invited into the Sunday-school room for the opening exercises; then I received more than one invitation to join a class. I accepted a seat in the class taught by Dr. Roby, the pastor. I know some pastors who don't have time to study their Sunday-school lesson, and sermon, too, but Dr. Roby had sufficient time to prepare his lesson, and was on time to teach it, and was still able to preach. I will always remember the manner in which I was received by the Opelika Sunday-school.

On the 14th of April I was in a Southeast Alabama town of 2,000 or 2,500 inhabitants, and as usual found my way to the Baptist church. I was there at 9 o'clock, and the superintendent preceded me. He was the only one in the church when I entered, and viewed me with a curiosity as much as to say, "Who are you, and what are you here for?" but didn't come to me to see. I remained in my seat 30 minutes without being noticed, except with an eye of curiosity by those entering the church. Finally the pastor, who had entered the church with the rest and taken his seat, after shaking hands with a few whom he knew, arose and came

back to meet me. After the preliminary exercises, when the school, which numbers about 75, was forming classes, the pastor brought the superintendent and introduced him. He inquired into my health and about my business and turned away. Without being invited to do so, I took my seat until the classes were formed, and were reciting, when, feeling an embarrassment of my situation, I walked out in town to get out of the way till Sunday-school was over. I afterwards returned and heard the pastor preach, but had no opportunity of a brotherly handshake. I could not help feeling "cut" at being taken for a "traveling salesman" instead of a Christian coming to the house of God to worship and study his Word.

I have written this in the interest of the stranger, hoping it may cause some churches to welcome them more cordially to their worship. We can't imagine how a stranger feels until we are strangers ourselves. DRUMMER.

For the Alabama Baptist.

A Church Building Board.

Believing that the time has come for a forward movement in a work which has been so signally successful and beneficial as prosecuted by other denominations, I will offer the following preambles and resolution for the consideration and, I trust, for adoption by the Southern Baptist Convention. I give this notice for publication, so that delegates may deliberate on the subject before the convention meets, and thus reach a decision without prolonged discussion.

G. A. NUNNALLY.

Memphis, Tenn.

Whereas, there are more than one thousand organized Baptist churches within the bounds of this convention which have no house in which to worship; and

Whereas, there are hundreds of promising missionary stations without shelter; and

Whereas, the provision of a suitable meeting house is necessary to the greatest efficiency and permanency of the work; and

Whereas, many of these homeless organizations, in their efforts to secure funds with which to build, often resort to devices and send forth appeals that embarrass and perplex the brethren who receive them, and confuse the plans of benevolence which have been adopted by the churches; and

Whereas, the State and Home and Foreign boards are often embarrassed and embarrassed by their efforts to assist these young and feeble churches in building; and

Whereas, our observation, and the experience of other denominations, teach us that such help can be successfully obtained and wisely applied without injury to other departments of denominational work; therefore be it

Resolved, That this Convention appoint a Church Building Board, similar in its organization and privileges to the Home and Foreign Mission board, and that the work of raising [and distributing funds, by gift or loan, be committed to this board, for the purpose of aiding churches in their efforts to build, as in the judgment of the board may seem wise and expedient.

Notes and Comments.

I cannot print all the names and amounts sent in by contributors, but think it well from time to time to give some of them. The monthly statements in the paper will soon be resumed, and all will get credit for what has been done. Here are some of the amounts I find on my return from a trip:

Union Springs, \$17.85; Mt. Pisgah church, Jackson county, 3.50; Pleasant Hill, 4.27; Rembert Hill, 4; Woman's Missionary society, St. Francis Street church, 10; Pratt City, 12; York, 3.15; Selma, 30; Birmingham, 6.30; Gunter'sville, 5.30; Sister Springs, 1.65; Elyton, 4.50; Carlowville, 3; Headland, 3.35; Citronelle, 1.88; Hanterville, 1st church, 16.12; Dallas Avenue, 2; St. Francis Street, Mobile, 557.25; Pine Level, 5.50; Ramah, 1.25; Friendship, 8c. 1; Orion, 5c. 1; Mt. Pleasant Sunday-school, 2.20; East Lake, 10.97; Ladies Aid and Missionary society, 1.17; Demopolis, 2.85; Hanterville, Harmony association, 2.50; New Hope (Eden) 3.30; Pine Hill, 1.60; Jasper, 19.43; T. Jones, Turpin P. O., 2.35; Prattville, 21.55; Bethel, Cahaba association, 5; Georgiana, church and Woman's Missionary society, 25.57; Ladies Aid society, Pine Apple, 10; Cartersville, 1.97; Mt. Moriah, 1; New Prospect, 4; Ramah church and Sunday-school, 4.62; Providence church and Sunday-school, 9; Davidson, 2.15; Cuddebury, 3.65; Greenville Sunday-school, 4.90; Allenton, 13; Enon, Pine Barton association, 4.40; Lincoln, 4; Warrior church and Sunday-school, 28; Mrs. Lila Hayes, 1.45; Shiloh, Coosa county, 1.40; Olive Branch, 55c. 1; Bethel, Cahaba association, 2.35; Mt. Pleasant, 55c. 1; Wilcoxville church,

Sunday-school and Earnest Workers, 10.82; Sunday-school, South Side, Birmingham, 11.18, of this 10.18 was "self-denial;" Mrs. L. J. Franklin, 1.10 and 5c. 1; "self-denial;" Sunbeams, South Side, Sylacauga, 4; Rembert Hills, "self-denial;" 10; Demopolis, 5.35, and 5 from Ladies Missionary society "self-denial."

It would be profitable to study this list. Look at the largest amount and the smallest. The large, rich church is represented along with the small country church in the mountains and in the wire-grass. This is as it should be. Is your church, Sunday-school or society represented in the list? Some churches are represented which were never in the books before.

WITHOUT FAITH.

"I give you the names of some of the leading members of our church to whom you may write, but I have no idea you will hear a word from any of them." Thus a pastor writes. What have they done to make him so doubtful of them? "Reckon you will get the postage back for the circular letters you are sending out?" Another pastor asked that question. I want to say to these brethren, I have more faith in the membership of our churches than they have, and I have been working at this for a long time. Of course some will pay no attention to personal letters or circulars, but will feel annoyed when they get them. Some of the pastors have so little sympathy for me or my work that they treat them that way; but from a very large number I will get a kind response, and some will contain money for the cause. Some of my circular letters have brought in forty times more than the postage immediately, and the educational advantages cannot be computed.

"Our monthly collection, much or little, will be sent regularly to you." That is the doctrine. "We keep everlastingly at it," is the motto of some business firm; and that is a good rule for our preachers and church workers. There is no other way to succeed. "Final perseverance of the saints" is one of the doctrines of the Baptist creed. Let us practice it in our efforts to develop our members in the grace of giving. "I don't like your plan," says one. Well, brother, I am not wedded to plans; all I am trying to do is to get our people to try some plan and stick to it. We

which have fallen as churches and pastors unless we have a plan for gathering up the offerings of our people and press it. The monthly collection in church and Sunday-school is the plan I urge, but of course all are free to use whatever plan they think best.

THE CHAIN LETTERS.

Nothing shows the power of little like the "chain letters." Sit down and make the calculation for fifty letters! My! what a sum! We smile with incredulity as the figures grow. It looks so simple and easy to give ten cents and write three letters. I get hundreds of letters from pastors who say "the amount is so small I am ashamed to send it." None of these amounts are so small as ten cents. These little collections taken every month by the churches and Sunday-schools and societies, would in twelve months be equal to a chain letter. Bro. Wood, of Jemison, writes: "I have witnessed with a great deal of pleasure the success of the Judson chain in my own and other towns." And so he starts a chain for State missions. I wrote him, "Go ahead, and God bless you." This leads me to say a word about that "soap business," of which Bro. Whately wrote. The Southern Baptist Convention, nor any of its boards, secretaries or agents, have anything to do with it. A brother proposed to try it to help the cause along. It is his own invention. It's like a merchant saying, "All the profits in my sales for this week I will give to the Home and Foreign boards." Would anybody think of getting up an "indignation meeting" about that?

A "chain letter" suits one best, another works the "Birthday party," another the "soap business," and doubtless these, when the regular collection comes around in the church, are among the most liberal givers. "Let every man be fully persuaded in his own mind." If in our hearts we are striving to glorify God in our giving by all these methods, it is all right. I would not be understood as favoring just any method so it gets the money. There are many methods I would not endorse, but I would allow large liberty towards those who want to help with their means.

Bro. Hale writes, "At the deacons' meeting of the Southside church, the decision was reached to recommend to the church the monthly plan of collection for missions, and I have no doubt it will be approved by the church." Bro. T. C. Kelley, of Demopolis, writes, "We have joined the regulars," and sister K., sending something from the Ladies Missionary society says, "It came from a willing heart—no ones." It is delightful to see in the hard times with what pleasure,

and even joy, some are giving to the cause. The Lord loveth a cheerful giver. Bro. White, of Cowarts church, promises that I shall hear from him before April is out. "We take monthly collections at Mount Joy." How could it be otherwise in a church with that name?

A sister writes, "Find ten dollars for the Home board. The ladies decided to have a Birthday party. We gave a penny for every year. This is from the Hills church. Ours is a poor, weak church, with only three male members, and two of those out of the neighborhood."

"Will you up monthly collections at my churches." So Brother Mullen writes, and so we go on. The good news from the churches is cheering. Let it go on, and all our efforts will be crowned with success.

THE DEBTS.

Debtors of the church are more than half the church. It may be that we are pelted to accept such from the missionaries, but I don't believe that our churches will be willing for us to pay men who get small salaries in churches will be appealed for State missions and I believe we will not appeal in vain.

DR. J. CRUMPTON,

A cousin of mine, whose death was recently reported, was like a father to me in my childhood. He was a most perfect gentleman. His gentle nature led him to make the best of his own. Beyond acquaintance he helped the deserving, and often helped him riches. He had helped the struggling ones with his own hands. He loved his home, his family, his church, his community. Out of his heart I write these lines to his memory.

W. B. C.

Deacons.

A paper from the Union meeting of a paper from the association, by N. B. Williams, published by his request.

The same modification of duties may be observed now as we go from church to church. According to the location, the intelligence, the piety, the general surroundings of a church, a deacon's duties are onerous or light, as to the support of the preacher, the care of the poor, the oversight of local or the denominational missions, or whatever of actual business management falls to his lot.

In closing, I would remark: 1. The absence of the name deacon in Acts 6 is not in the way in identifying the office of the seven with 1 Tim. 3. When the seven were appointed, the saints were too busy to stop to give names. Later on, when the office, established at first out of sheer necessity, had been shaped into permanent form, a name would be necessary for its proper designation.

2. The evangelistic work of Stephen and Philip was no part of their duties as deacons. We do not even know but they had left the deacon's office and been ordained as preachers before they undertook their higher mission. Be that as it may, there was nothing inconsistent with the deaconship that they worked as evangelists. Moody is neither a deacon nor an ordained preacher, and yet the Holy Spirit and he are evidently well acquainted.

3. The word deacon, (an Anglicized word like baptism), meaning as it does, "servant," is, in a measure, self-defining when applied to the office it designates. Evidently it came to be applied to those engaged in the functions of that office because of their all-aroundness, and would be felt in the churches at Antioch, at Rome, at Birmingham, at Elyton, at every point, as well as at Jerusalem—until these members of the body of Christ had served their purpose, and "faith had been swallowed up in victory."

Secondly: The conditions of its origin, in essential particulars, would ever repeat themselves in the history of each and every church. "The poor ye have with you always," would ever be a call to beneficent labor. "They who preach the gospel shall live of the gospel," an ever present fact at the end of time, addressing itself to the enlightened consciousness of the redeemed. "Come over and help us," a Macedonian cry, sounding the alarm of a ceaseless distress for the rope to be let down into the well.

Thirdly: Paul's quiet assumption of existing knowledge of the office of the deacon in his letter to Timothy presupposes a previous record. If this record is not in Acts 6, where is it? If it is not there, then somebody has made a mistake. It is not Luke. It is not Paul. It

must then be the Holy Spirit. That thought is blasphemy.

Not Paul, under inspiration, with the churches in permanent organization about him, giving directions about the personnel of men who are to fill the office of deacon in the churches, would not have stultified himself and the cause of truth by failing to speak of the duties of the office itself when there was no record of the office, and at least the vital feature of its duties somewhere given in Divine revelation.

Fourth: Paul's description of the ideal deacon is in harmony with the character required of the seven.

They "must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience."

The "honest report" the wis-

Holy Ghost" of Acts 6, fit well into the grave dignity, the truthfulness, the sobriety, the lack of covetousness and the holding the mystery of the faith in a pure conscience of Paul to Timothy. All of these last are required by the first. All of the first demand all of the last.

Then, again, Paul requires that the deacon be "first proven." The apostles in Acts demand that the seven be of good report. They could not be proven in the sense of Paul, because the church at Jerusalem was on its first legs, and had no opportunity to test its membership. But a good record among men at large was required. Their reputation for integrity and wisdom must be unimpaired.

Fifth: The office of bishop, whose functions are clearly defined as distinctively spiritual, leaves to the deacon of 1 Tim. 3 nothing to perform unless it be work similar to that of the seven in Acts. It is a "much ado about nothing" unless the solemn utterances of the apostle to his son in the gospel as to the deaconship define a responsible duty by a well tried, a faithful servant whom the church has selected with care and prayerful deliberation.

That duty cannot but be the management of the temporalities of the church.

Sixth: The work of the seven was doubtless, to some extent, modified by changing circumstances. But such modification was, probably, less absolute than relative—less of one thing than another, more of some other thing than of something else.

The same modification of duties may be observed now as we go from church to church. According to the location, the intelligence, the piety, the general surroundings of a church, a deacon's duties are onerous or light, as to the support of the preacher, the care of the poor, the oversight of local or the denominational missions, or whatever of actual business management falls to his lot.

In closing, I would remark: 1. The absence of the name deacon in Acts 6 is not in the way in identifying the office of the seven with 1 Tim. 3. When the seven were appointed, the saints were too busy to stop to give names. Later on, when the office, established at first out of sheer necessity, had been shaped into permanent form, a name would be necessary for its proper designation.

2. The evangelistic work of Stephen and Philip was no part of their duties as deacons. We do not even know but they had left the deacon's office and been ordained as preachers before they undertook their higher mission. Be that as it may, there was nothing inconsistent with the deaconship that they worked as evangelists. Moody is neither a deacon nor an ordained preacher, and yet the Holy Spirit and he are evidently well acquainted.

3. The word deacon, (an Anglicized word like baptism), meaning as it does, "servant," is, in a measure, self-defining when applied to the office it designates. Evidently it came to be applied to those engaged in the functions of that office because of their all-aroundness, and would be felt in the churches at Antioch, at Rome, at Birmingham, at Elyton, at every point, as well as at Jerusalem—until these members of the body of Christ had served their purpose, and "faith had been swallowed up in victory."

Secondly: The conditions of its origin, in essential particulars, would ever repeat themselves in the history of each and every church. "The poor ye have with you always," would ever be a call to beneficent labor. "They who preach the gospel shall live of the gospel," an ever present fact at the end of time, addressing itself to the enlightened consciousness of the redeemed. "Come over and help us," a Macedonian cry, sounding the alarm of a ceaseless distress for the rope to be let down into the well.

Thirdly: Paul's quiet assumption of existing knowledge of the office of the deacon in his letter to Timothy presupposes a previous record. If this record is not in Acts 6, where is it? If it is not there, then somebody has made a mistake. It is not Luke. It is not Paul. It

must then be the Holy Spirit. That thought is blasphemy. Not Paul, under inspiration, with the churches in permanent organization about him, giving directions about the personnel of men who are to fill the office of deacon in the churches, would not have stultified himself and the cause of truth by failing to speak of the duties of the office itself when there was no record of the office, and at least the vital feature of its duties somewhere given in Divine revelation.

Fourth: Paul's description of the ideal deacon is in harmony with the character required of the seven. They "must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience."

The "honest report" the wis-

Holy Ghost" of Acts 6, fit well into the grave dignity, the truthfulness, the sobriety, the lack of covetousness and the holding the mystery of the faith in a pure conscience of Paul to Timothy. All of these last are required by the first. All of the first demand all of the last.

Then, again, Paul requires that the deacon be "first proven." The apostles in Acts demand that the seven be of good report. They could not be proven in the sense of Paul, because the church at Jerusalem was on its first legs, and had no opportunity to test its membership. But a good record among men at large was required. Their reputation for integrity and wisdom must be unimpaired.

Fifth: The office of bishop, whose functions are clearly defined as distinctively spiritual, leaves to the deacon of 1 Tim. 3 nothing to perform unless it be work similar to that of the seven in Acts. It is a "much ado about nothing" unless the solemn utterances of the apostle to his son in the gospel as to the deaconship define a responsible duty by a well tried, a faithful servant whom the church has selected with care and prayerful deliberation.

That duty cannot but be the management of the temporalities of the church.

Sixth: The work of the seven was doubtless, to some extent, modified by changing circumstances. But such modification was, probably, less absolute than relative—less of one thing than another, more of some other thing than of something else.

Fourth Quarterly Report of the Treasurer of the Central Committee, Ending Mar. 31, 1895.

Birmingham Association.

Phum 1st ch., W. B. U., Home Mis-

sion (self denial), \$ 65.00

Phum, W. B. U., Foreign Missions

Same, church aid, 105.00

Same, united charities, 7.50

Phum 1st church Sunbeams, Home

Mission (self denial), 15.00

Same, Foreign Missions, 11.00

Same, Orphanage, 17.00

Same, church aid, 5.00

Southside L. C. H. M., self m.,

16.95

Same, Foreign Mission, 6.25

Same, colored mission, 4.30

Same, Howard College, 2.50

Same, church aid, 53.00

Same, Home Mission (self denial),

(self denial), 16.50

Same, Foreign Missions, 6.50

Same, Orphanage, 5.00

Same, church aid, 24.00

Same, Foreign Mission (self denial),

11.18

Same, Home Mission (self denial),

and offering, 3.70

Same, Home Mission Pura Cova,

10.00

Same, L. M. S. Home Mission (self

denial), 5.90

Same, Orphanage, 6.00

Same, Boy's Brigade, 25.00

Same, church aid, 15.00

Second ch., L. A. & M. S., Home

Mission (self denial), 8.50

Same, Home Mission, 18.75

Same, church aid, 2.30

