

THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

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To the Baptists of Alabama.

Geo. E. Brewer vs. The Home Mission Board.

Recent issues of the ALABAMA BAPTIST have contained articles from the pen of Bro. Geo. E. Brewer, making the gravest charges against the Home Mission Board; charges which involve the personal character and official integrity of those to whom its affairs are intrusted. It is unpleasant to turn aside from other duties, and be compelled to say such things as the gravity of these accusations demands. But justice to the Southern Baptist Convention, and to the Board they have appointed, requires that this reply be made.

If you recur to Bro. Brewer's two articles you will see that he charges the Board with "paying State conventions a small sum for the privilege of reporting their work." We are thus accused of inaugurating a system of bargain and sale under the guise of the sacred work of preaching the gospel to the destitute, and we are told that this most disreputable conduct proceeds from a most despicable motive—the desire to report as our own work done by others. The brethren of these States are declared to have sold as the privilege for a small sum. To substantiate these charges, which involve the good name, not only of your Home Mission Board, but of the 200,000 Baptists of these States who, he alleges, have thus been bought, Bro. Brewer does not even attempt to give a single fact. These grievous accusations rest alone upon his unsupported assertion. He bases them solely and exclusively upon the ground that a relation of co-operation exists between their State Boards and the Home Mission Board. The very same system of co-operation exists between the Alabama State Board and the associations which it aids. One of the great efforts of your State Board has been to bring all the associations of the State into co-operation with it, and the State Convention has approved the effort and applauded the Board's success in this work.

What would be thought of the charge against your State Board that in co-operating with the weak associations of your State it was paying them for the privilege of reporting their work? Would such a charge have found a place in the columns of the ALABAMA BAPTIST? I do not hesitate to say, it ought not, and if it had, with what religious indignation would the honored brethren who compose that Board have repelled the unholiness upon their good names and their fidelity to their trusts?

The system of co-operation between mission boards and the bodies they assist, whether churches, associations, or other boards, has always been the plan upon which they have all proceeded. There is no other practicable plan upon which such work can be done—State boards, North and South, the Home Mission Society of New York, boards of other denominations, as well as the Home Mission Board of the Southern Baptist Convention, adopted it long years ago, and have maintained it ever since.

Bro. Brewer probably did not know that such was the policy and practice of the Home Board many years before it was removed to Atlanta. If he did, then he has deliberately involved the character and conduct of some of the best men Alabama ever knew in this sweeping charge; men like Holman, and Gen. King, and L. B. Lane, and W. N. Wyatt, and Talbird, and Sumner, and Winkler, stand before us accused of deliberately buying up Baptist bodies, churches and associations, and State conventions, for the pitiful purpose of reporting their work. If they were guilty, then so are we; if we were clean handed, then so are we, for we have made no change in their methods, either in working or reporting our work.

Bro. Brewer further charges that in order to provide a field for ourselves we have taken the mission work in New Orleans out of the hands of the State Board of Mississippi; Key West from the Florida Board, and in violation of the instructions of the Southern Baptist Convention "we jumped into Cuba," thus possessing ourselves of the rightful territory of the Foreign Mission Board.

These charges, like the others, are unsupported by a single fact, and are made solely upon the *ipse dixit* of Bro. Brewer.

Now I have to say in reply, that there is not one shadow of truth in either of these charges.

As to New Orleans there are certain facts which every Baptist preacher in the South, of Bro. Brewer's intelligence and information, must be supposed to know. Does he not know that New Orleans was occupied

by the Home Mission Board the very first year of its existence, and that Dr. F. T. Hinton died there in 1847, a missionary of the Home Board? Does he not know that in 1853 the Southern Baptist Convention began co-operating with the brethren of New Orleans to build the Coliseum Place house of worship, and that the Home Mission Board was its agent for this purpose? Does he not know that at the Convention in Russellville, Ky., in 1866, the Home Mission Board was charged with the duty of securing the release of that property from Federal authority? Does he not know that at the meeting of the Southern Baptist Convention at Columbus, Miss., that the brethren of that State, through Hon. W. H. Hardy, president of that State Convention, made a strong appeal to the Southern Baptist Convention to send missionaries to New Orleans? Does he not know that as a result of action taken then and there that the Home Mission Board sent Dr. Landrum to that city? Does he not know that the Southern Baptist Convention, at Greenville, S. C., instructed the Home Board to pay off the \$10,000 debt on the Coliseum Place church? Does he not know that at Waco the Home Board was instructed to buy a house of worship for the first church in New Orleans? Does he not know that the Convention at Augusta, Ga., approved the action of the Home Board in building a house of worship on Valence street, and raised about \$1,500 for that purpose?

But there are some other facts that, in the judgment of charity, Bro. Brewer may not be supposed to know. He may not know that the Mississippi Board, which was also doing mission work in New Orleans, requested the Home Board to unite with them in that work, and that the two boards co-operated in the support of Bro. Cole as pastor of the First church, and of Mrs. Nelson, until the Mississippi Board became embarrassed, and against the earnest protest of the Home Board, discontinued Mrs. Nelson's appointment, and withdrew its appropriation to Bro. Cole; that at the meeting of the Mississippi Convention in July 1885 that body passed resolutions requesting the Home Mission Board to appoint Mrs. Nelson; as one of its missionaries in New Orleans, and pledged themselves to pay her salary in full, and that under this arrangement she is now in New Orleans.

As to Key West, the assertion that we have taken it out of their hands will be news to the Florida brethren. There is positively not the slightest ground for such an assertion. The mission work is done now, both among the English speaking people and the Cuban population, by co-operation of the Home Board and the Florida Board, on precisely the same terms, and in the same way it has been done from the beginning.

If Bro. Brewer doubts my word, as he seems to do in all matters which pertain to the Home Board, he can write to Bro. Chaudoin, as he has done to other secretaries of State boards with which we co-operate and ascertain the truth of the matter.

Now, as to Cuba, I have this to say. About July, 1885, I received a letter from Bro. Chaudoin, Corresponding Secretary of the Florida Board, stating that Cuban converts at Key West had gone back to Havana and had written to Bro. Wood, our joint missionary at Key West, that there was a most remarkable religious interest in Havana, and that they were urging Bro. Wood to visit that point. Bro. Chaudoin said he thought Bro. Wood ought to go, and asked that the Home Board would consent to his going. That consent was given. While Bro. Wood was in Havana I received a letter from Bro. Chaudoin, giving an account of a remarkable religious awakening Bro. Wood had found there.

I immediately forwarded Bro. Chaudoin's letter to Dr. Tupper, Corresponding Secretary of the Foreign Mission Board, and suggested that the Foreign Mission Board occupy Cuba as speedily as possible. Dr. Tupper's letter in reply stated that it was impossible for the Foreign Mission Board to do it, as they could not without increased funds send the missionaries already under appointment to the foreign field, and that the Southern Baptist Convention had a few years ago advised against establishing a mission in Cuba.

About the first of September I received from Bro. Wood his official report of his visit to Havana. It filled me with gratitude and surprise. It stated that several hundred people in and around Havana, had been converted, and had organized themselves into societies for Christian worship. That they were Baptists in their be-

lief, but had no one to baptize them, or to constitute them into churches. This report of Bro. Wood I read to the Home Board, and nearly every eye was wet with tears. I informed the Board of my correspondence with Dr. Tupper, and of the probability that the Foreign Board might not be able to occupy this field, and suggested to them to send to the Foreign Mission Board Bro. Wood's report, with the request that the Foreign Board would take charge of this remarkable work, and in the event they could not do it, to sanction our taking and holding it until such time as they should be ready to take it.

To this request the Foreign Mission Board made no reply. In November Dr. Tupper attended the Florida Convention. That body urged him to occupy Cuba. He replied that he could not. Then the Florida Convention resolved that it would itself organize a mission in Havana, and sustain it until the next meeting of the Southern Baptist Convention. Bro. Chaudoin advised me of this action, and as we were co-operating with the Florida Convention in all its other work seemed to expect us to unite with them in this work in Cuba.

To this I replied, that while we deeply sympathized with their purpose to hold Cuba our Board could not appropriate one dollar contributed for Home Missions to that field, as it would be a use of the money never contemplated by the donors, and that we could not appeal to the Baptists of the South for funds specially for Cuba without violating the courtesy due to the Foreign Mission Board. Up to the time when the Southern Baptist Convention at Montgomery assigned Cuba to the Home Mission Board it never appropriated a dollar for that work. This is how we "jumped in and possessed Cuba."

The Home Mission Board did not ask the Southern Baptist Convention for Cuba nor intimate a desire to have it. The question never came before the Board at any one of its meetings. At the meeting of the Convention in Montgomery, the Florida brethren came to me and told me they wanted Cuba to go to the Home Board, and I frankly replied, in that case, brethren, I would be glad to have it. If this be treason Bro. Brewer is welcome to make the most of it.

One other thing. Bro. Riley says that in his speech before the Liberty Association Bro. Brewer charged that the secretaries of the boards manipulated the committees of the Southern Baptist Convention so as to carry out their purposes. This Bro. Brewer has not denied. This charge against the personal honor and official integrity of both the secretaries, like the others, rests solely upon Bro. Brewer's allegation. Will my brethren of Alabama condemn me for saying that I am indignant in no ordinary degree at such a groundless attack upon the personal character, not only of the secretaries but the brethren who compose the Southern Baptist Convention? For myself I shall claim nothing at the hands of my brethren of Alabama but what they will voluntarily accord to me. I came to Alabama thirty-five years ago when little more than a boy. For long years I lived among you. You honored me with positions both in church and State, of which any man might be proud, and I am willing to let my brethren of Alabama say whether my character is not a sufficient defense of this charge that I have manipulated committees of the Southern Baptist Convention to accomplish my purposes. But of my Bro. Tupper, Corresponding Secretary of the Foreign Mission Board, I may be allowed to speak.

For twenty years he has successfully conducted the Foreign Mission work of the Southern Baptist Convention. In all these long years, what ever may have been his mistakes in judgment, no man ever dared to say one word impeaching his honor or reflecting upon his personal or official character until Geo. E. Brewer arises to say, without one word of proof to sustain his assertion, that Dr. H. A. Tupper manipulates the committees of the Southern Baptist Convention to suit his purposes. How, let me ask, could such manipulation be done? There are two possible ways of doing it. The President of the Convention, who is invested with the power to appoint committees, might be weak enough, or corrupt enough, to allow the secretaries to control him in these appointments. The man that can be believed of by Dr. Mell has a credibility equal to any demand that may be made upon it. The other way for the secretaries to manipulate these committees after their appointment. Who are these committees? They are composed of the best men of the Baptist

brotherhood of the South. Look over the lists, and see that from Maryland to Texas the men of heart and brain, conspicuous in church and State, are found upon them. These are the men whom the secretaries of the two boards are charged with manipulating in their own interest. What opinion can any Baptist have of one of his own denomination that accuses its leading men of such weakness or corruption? It may be said that Bro. Brewer did not weigh these words, or consider the breadth of this assertion. This can easily be believed. But if a crazy fanatic, deeming that he does God service fires his neighbor's house and a city he involved in the conflagration, is he not to be held accountable for all the ruin he has wrought? And if in his anxiety to strike the Home Mission Board Bro. Brewer has struck the whole denomination, what excuse shall be offered for him?

To make plain the force of what Bro. Brewer has said let us suppose that the editor of some widely circulated political paper who hates the Baptists (and there are such) should put into his columns the following article:

"BAPTIST CORRUPTION. The Home Mission Board of the Southern Baptist Convention has, in the name of religion, inaugurated a system of bargain and sale by which it purchases the brethren in a half dozen States, in order to make a big show of work which other people have done, and we are informed that this system has, to the knowledge of the Southern Baptist Convention, been in vogue for years, and the Convention has, not only not condemned it, but has actually approved and encouraged it."

This same board, to make a place for itself, has been playing the filibuster, and has robbed two of the States of part of their territory. Moreover, it jumped into Cuba, the territory of its sister board, and possessed itself of that, and the Southern Baptist Convention actually, by a vote of 134 to 83, sanctioned the robbery.

The secretaries of these boards manipulate the committees of the Convention to suit their purposes, and the committees vote either the members of the gospel, carefully and prayerfully. They should put forth their best efforts to lead their students to Christ, that they may be saved. They should be men and women of piety and faith; and they should expect that their blessed Lord and Master will sanctify their labors to the good of those whom they teach. All the children of God, in the school, should continually pray for the conversion of the unconverted students.

The second thought of the gospel is the development of the Christian character. The school therefore should address itself to this work, with all its might.

The very worst of our church troubles comes of the want of Christian development. Developed men and women, in Christ, and only such, may be expected to act the part of heroes and heroines in the great battle against Satan and sin.

A Christian may not be said to be developed unless he is benevolent, and very benevolent. He must be unselfish—Christlike.

Christianity proposes to eliminate selfishness from our character; and we are fit for nothing, in the Master's cause, until this is done. "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24.

Benevolence, is a result from unselfishness; and cannot be taught by mere theory: we must act it, not merely accept the doctrine.

More words and resolutions are a cheap sort of benevolence. The school must give; must put into practice what it teaches.

A school may give little or nothing, for any other cause, beyond itself, and some schools are of this sort. This is not good training. Some schools, if they collect any money, manage in some way to spend it upon themselves. This amounts to training the school to be selfish; no more, no less.

Such schools, if they conclude to send a few dollars for missions, gather the money by sending some of their irrepressible little girls out on the field to get it beyond their schools. All honor to the dear girls who go out to work for the Master; but the funds thus obtained, are not given by the schools, and the facts in the case are misrepresented by their reports.

There is no development of the students by this sort of work. It is well enough to gather funds from others, in order to their development, but if we would develop ourselves, we must give. "God loveth a cheerful giver." 2 Cor. 9:7. "It is more blessed to give than to receive."—Acts 20:35. But we need not extend this paper by

Sunday School Report.

Published by request of Liberty (East) Association.

The time for offering an apology for Sunday-schools in this association has past.

To urge the importance of Sunday-school work is equally a waste of words, since it is universally accepted within our bounds, and almost all of our churches have schools.

What shall we say then? If our brethren will exercise a little patience and hear us, we beg leave to call their attention to some views, we entertain in regard to Sunday-schools, and Sunday-school work generally.

First: The school should be a Theological Seminary in the doctrine of God's word. Great care should be taken to secure the very best teachers for our command. Teachers should appreciate the responsibility and dignity of the chairs which they occupy, and should prepare for their work according to its importance and sacredness. If they will not do this, they should be relieved by others who will.

No school has been known to succeed with a Faculty indifferent to its work; and a Sunday-school does not constitute an exception to this rule.

Utmost prudence and wisdom should be exercised in the selection of a superintendent for the school. In making the appointment the church should not forget that he is to the Sunday-school, what a president is to a seminary of learning. Mere scholastic ability does not make men fit for College Presidents; they must have other abilities, indicated by the character of work to be done.

The very greatest mistake that can be made by the church in the organization of a Sunday-school, is to appoint the wrong man for superintending. Can we expect that a college will succeed with a dead president to direct it? No more will a Sunday-school succeed with a dead superintendent to direct it; and this is what some churches do not seem to know.

Second: Teachers should bear in mind that the salvation of sinners is the first and central thought of the school of Christ; and that it is their duty to present this great doctrine of the gospel, carefully and prayerfully.

They should put forth their best efforts to lead their students to Christ, that they may be saved. They should be men and women of piety and faith; and they should expect that their blessed Lord and Master will sanctify their labors to the good of those whom they teach. All the children of God, in the school, should continually pray for the conversion of the unconverted students.

The second thought of the gospel is the development of the Christian character. The school therefore should address itself to this work, with all its might.

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Such schools, if they conclude to send a few dollars for missions, gather the money by sending some of their irrepressible little girls out on the field to get it beyond their schools. All honor to the dear girls who go out to work for the Master; but the funds thus obtained, are not given by the schools, and the facts in the case are misrepresented by their reports.

There is no development of the students by this sort of work. It is well enough to gather funds from others, in order to their development, but if we would develop ourselves, we must give. "God loveth a cheerful giver." 2 Cor. 9:7. "It is more blessed to give than to receive."—Acts 20:35. But we need not extend this paper by

quoting from the word of God to prove that children should be benevolent, that they should give; for, the whole Christian system is a system of giving; a system of grace; from beginning to end.

It has been said that the boy is father to the man; and if so, schools which do not train our boys and girls with reverence to future usefulness, in both church and State, are not worthy of the name, whether they are called Sunday-schools or Universities.

Third: In all that we have said, we have taken for granted that the Sunday-school is understood to be under the control of the church. That we may not be misunderstood, we will now say, that we regard the Sunday-school as the "church at work." It should not be regarded by the church as a separate and independent institution; nor should it be educated to so regard itself.

Untold troubles between church and school, might be the result; indeed, we do not see how it could be otherwise. To avoid all this, the school should be fully under the control of the church. The church should appoint the officers of the school, select its literature, and be responsible for its conduct in every respect.

As nearly as possible, the entire membership of the church should be connected with the school. Not to be so is hardly pardonable. To encourage others to attend the school, and refuse to do so ourselves, places us where it will be very difficult for us to explain our conduct; indeed, it cannot be done, satisfactorily, to thinking Christians. Respectfully submitted.

JNO. P. SHAFFER, Chm'n.

The Carey Association.

The last session of the Carey was held with the Baptist church of Mount Pleasant, four miles north of Lineville, in Clay county, beginning on the 10th ult. On account of inclement weather, two or three of the churches were not represented. The body was in session three days, and gave attention to all the reports read before the association. The reports were discussed at some length by the brethren. Correspondents from other associations.

The writer had received more than one letter from the Secretary of the State Board, stating that he would attend our meeting, but when he reached Montgomery he wrote me a postal asking to be excused. We were exceedingly anxious for Bro. Crumpton to visit the Carey, for from some things quoted on him in the BAPTIST, I have concluded that what he believes he says with a vim. That is, I think he has at least established a character for telling Baptists their duty, and mainly for this reason I was anxious for him to strike some hard blows on the brethren of this association. We have exhausted the patience of Bro. Shaffer, Fargason, Purser, and, with propriety, may we not add your name to the roll, Bro. Renfroe? I do not wish to create a wrong impression in the minds of the Baptists of Alabama by speaking disparagingly of ourselves, but I am very far from saying that the Carey does its duty.

It was thought by several churches on the northern boundaries of the association that several churches on the south and east would call for letters of dismission, with a view of forming a new association. Bro. J. C. Motley may be considered the leader of those churches, and he notified the body at its session in 1885, those churches would call for letters of dismission at the meeting of 1886. They did not do so, however, but told the brethren they would do so, if the association did not quit saying so much about money. But truly there was nothing done to give offense on that line, for the members in the bounds of the association did not contribute 7½ cents per capita this year. I do not wish to misconstrue anything. If I could believe that those churches were offended because much talking and little doing was the consequence, I would state it, but it cannot be so, for several of those "threatening to cut loose" churches never gave one cent for missions. They weaken the per member requirement considerably, and many brethren who desire that the association take a stand among other associations for the Master said they regretted very much that the offended churches did not call for letters of dismission. The churches that do pay anything for missions carry the members of the entire churches.

Bro. Moss, from (East) Liberty association was present, preached the missionary sermon, and made a speech on the missionary report, all of which were good. Bro. Garnett, and others, were present from the Boiling Springs. The churches gave \$150 for missions this year, and pledged about \$200 for next year. Some churches refused to

contribute for one reason and some for another. One good brother remarked that it was not because they were anti-missionary, but because they were o-missionary.

The claims of the BAPTIST was presented by Bro. Moss and the writer. Rev. W. T. Davis was elected moderator, and presided well. The writer was elected clerk and treasurer.

But this communication is much longer than I expected, and if for no other, probably for this reason, will find its way to the waste basket.

W. J. L. HOOD.

Hearsay—A Mistake.

It appears that I was somewhat in error in reference to evangelists Porter and Thomason and the Tuscaloosa revival. Now, when I make a mistake I am willing to be corrected, even by a city preacher, who is not afraid to sign his name. And I confess that it takes a vast deal of "moral courage" to sign some things, and some men ought always to use a *nom de plume*, whether they do or not. However, it is a fine thing for a man to put his name in print, as if to say, "Know all men by these presents, that these are my sentiments." But seriously, it is nonsense to rebuke a brother for writing over a *nom de plume*, when the practice is so common, and especially when he writes about things of common report, and only in the spirit of inquiry.

I had formed the opinion from the many reports in the newspapers from Northport and Tuscaloosa, that the revival in the two cities was but one revival, and that it received its start and character first from the work of evangelist Thomason, re-enforced more recently by evangelist Porter.

If this was a mistake I am glad to stand corrected. Tuscaloosa was mentioned by name, because the revival had recently occurred, following close upon the labors of evangelist Porter, just across the river, in Northport; and, further, because the figures there showed the same curious disproportion against the Baptist church that I had noticed in the reports from other communities in which the evangelists mentioned had conducted meetings.

Brother Dill, from hearsay, and that was my mistake. Even now I have to take hearsay, not having been an eye-witness to the work of the evangelists. What Bro. Dill has written is the result of personal observation on his part, but to me it is still hearsay; and I beg permission to inform my brave critic that what he says is not all that is said about the preaching, the methods, and the results of the work of the said evangelists. Of course, some brethren will agree with Bro. Dill, and their right to do so is not denied. I have not heard the evangelists, but Bro. D. is not the only competent judge who has heard them.

I ask Bro. Dill's pardon for having so aroused his nervous energy, and promise not to disturb him again on the subject before us until I find him in a more generous and courteous mood. But if he thinks there is but one opinion in Alabama as to the work of his favorites, I can tell him, from personal conversation with some of our best brethren, and from hearsay as to others, that he is mistaken. Meanwhile, I rejoice with him that the gospel is preached by whomever it may be, and while I may not be in the best position to act as critic upon their work, yet when I talk with brethren who are more favorably situated, and also read the papers, I do sometimes feel like raising the question, Whither are we tending?

COUNTRY PREACHER.

P. S.—Since writing the above I have seen Bro. Bell's reply, and all I have to say in reply to him is, to request him to read the above and take it as if written for him. These brethren are very sensitive, as if to show that they have been doing something which they want forgotten. C. P.

Rev. I. M. Hicks.

The messenger of death called Bro. Hicks from labor to rest July 20th, 1886. He was born Aug. 15th, 1815. Bro. Hicks was licensed to preach July, 1836, and was ordained December, 1860. He was a man of great energy, laboring on his farm, and for many years teaching school in the summer months. He was elected tax collector, and served a term acceptable to the people of Bibb county in years gone by. But his work on earth is done, and I would say to his companion, children, and friends, weep not, for

In that pure home of fearless joy,
Earth's parted friends shall meet,
With smiles of love that never fade,
And blessedness complete.

S. M. ADAMS.

Humanity is never so beautiful as when praying for forgiveness, or else forgiving another.

Literary Notes.

The Story of Chaldea is a history of that country from the earliest times to the rise of Assyria, and it is treated as a general introduction to the study of Ancient History. The author is Zénais Ragozin, and it makes a book of 381 pp., with a full index and illustrations. It is a volume of a series to be known as the Story of the Nations, and is published in neat style by G. P. Putnam's Sons, New York.

The enterprising Buffalo Magazine, Quieres, has been enlarged by the addition of sixteen pages of reading matter. The new features consist of miscellaneous reading matter, critical essays, special extracts, readings from new books, and a number of superior illustrations. The publishers now claim Quieres is the largest and best dollar magazine published. Although the question department gives the title to the magazine, it is now really subordinate to the literary features, which are varied and excellent. Buffalo, N. Y., C. L. Sherrill & Co.

Uncle Titus. From the German of Johann Spiri. By Lucy Wheelock. Boston: D. Lothrop & Co. Price \$1. The sub-title of this pleasant story well expresses its scope—a story for children and for those who love children. This is not a new field for Miss Wheelock. Many will remember her success before in translating some of Johann Spiri's stories. The present translation strikes us as smoother and truer than the preceding, though that was good. It is always a source of rejoicing to see increased facility and skill in young workers. For giving us the story so pure and elevating as "Uncle Titus" to redeem the darker juvenile literature, we are grateful.

HOUSEHOLD NOTES AND QUERIES. A Family Reference Book. By the Wise Blackbird. Boston: D. Lothrop & Co. Price 60 cents.

Here is a volume which will have special interest for boys and girls from the fact that it answers a large number of questions which are continually asked in every household and which are not always satisfactorily answered. They are upon almost every conceivable subject—the care of pets; out and indoor sports and amusements; the best way of doing innumerable things; directions for making useful and ornamental articles; the selection of holiday gifts; recipes for making perfumes, taking out stains, for the care of musquito bites, etc.; hints on etiquette, suggestions as to dress, and other things which the reader will find out for himself or herself.

HOW TO STRENGTHEN THE MEMORY. or, Natural and Scientific Methods of Never Forgetting. By M. L. Holbrook, M. D. Price \$1. New York: M. L. Holbrook & Co.

The author of this book believes that the memory can be strengthened so as to be many times stronger than it would be without culture, and he goes to work in a plain straightforward way to point out the most suitable methods. These we find to be perfectly simple and strictly in accordance with the nature of the mind. There is nothing but what every one can understand and adapt to his own requirements. The author makes free use of the suggestions and opinions of others, but is not without methods of his own. There are chapters on The Memory of the Age; The Memory of Names and Localities; The Musical Memory; The Culture of Memory in Schools; The Lawyers' and Clergymen's Memory; The Relation of the Health to the Memory; and a multitude of suggestions and hints of the greatest value.

CHRYSIE. By Mattie Dyer Britts. 13mo, 287 pp. Price, \$1.25. Philadelphia: American Baptist Publication Society.

Chryssie was one of a large class of girls in this country; a country girl desirous of making her own way in the world, and looking to the city as the place where success seemed most likely to be attained. At the time when the narrative opens she was an orphan in her sixteen year, living with her grandfather and grandmother on their farm. She goes with another young girl of her own age to the city of Philadelphia, to learn dress-making. They were very much favored in obtaining places in a large and well ordered establishment, and an exceptionally nice and comfortable boarding house. It was not, however, home, and they were without a mother's kind and judicious care. The comparative freedom of their life was by no means an advantage to one like Chryssie—with fixed Christian principles, and rather an aversion to religious restraints, and a love of what she, with many others, called "fun." Her progress, from dissatisfaction to disgust with phases of city life, and at length to faith in Christ and rest in him, is well told, and will prove instructive to others in similar circumstances.

A Kentucky Opinion.
Mr. A. P. Baker writes:

ous services every Sunday, with
ry good congregations. Our regu-
meeting for social prayer is on

...k, and was a grand success. Four
...ers offered for membership and
...it baptism. We expect soon to

churches. The First Church has membership nominally of 600, Dr. B. Wharton is pastor, and has

Mrs. O. J. PERKINS, State Agent,
Box 148, Montgomery, Ala.

we cannot live so as to be happy, let us
live so as to deserve happiness—
etc.

ants of mobile. dec-m.

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to the Quaterlies for the three
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