

THE ALABAMA BAPTIST.

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DR. BOYCE'S DECISION.

The Southern Baptist Record says: "President Boyce ruled out of order all temperance resolutions." It also says "the body did not sit down on prohibition," as a liquor organ reported. It was too nice a body to do so foolish and sinful a thing. Well, it may appear to our Brother, Gambrell, that it does not do us. We think Dr. Boyce and the 130 who voted to sustain his ruling did "sit down" on prohibition and temperance, by this action, and has placed the Southern Baptist Convention in a very awkward position.

In 1886, at Montgomery, the Southern Baptist Convention passed the following resolution reported by a committee appointed on Temperance:

"Resolved, that we, as members of the Southern Baptist Convention, do most solemnly protest against its (intoxicating liquors) manufacture and sale, and pledge our influence in the exercise of our rights as citizens of this free country, socially, morally, religiously and in all other proper ways, to work for its speedy overthrow, and to this end we invoke the aid and blessing of Almighty God."

There was no point of order raised when a motion was made to raise a committee on Temperance. Dr. Mell was presiding, and we presume that it did not occur to him that it was out of order. A resolution similar was submitted to the Convention at Louisville, and was not voted out of order. Why should such a ruling be made now? The reason given by Dr. Boyce for his ruling was that the Convention was a missionary body and could not consider questions of such a nature as Temperance or Prohibition. If this ruling is carried, then to follow it to its legitimate conclusion, the subject of education and the Theological Seminary at Louisville should not be considered by the Convention. The two or three hours given for its special consideration is all out of order.

In the constitution of the Convention nothing is said about education of any kind as being one of the objects of the Convention. Yet we believe that it is perfectly right and constitutional for the Convention to foster education and to help it on in every way possible, just as we think it right and constitutional for the Convention to consider any subject that tends to promote the progress of the Redeemer's cause, and to denounce any evil that hinders the progress of that cause. The second article of the constitution of the Southern Baptist Convention reads as follows:

"It shall be the design of this Convention to promote Foreign and Domestic Missions, and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination of the United States as may desire a general organization for Christian benevolence, which shall fully respect the independence and equal rights of the churches."

While Foreign and Domestic Missions are the main objects to be promoted and built up by the Convention, yet the clause "and other important objects connected with the Redeemer's Kingdom," gives the Convention the authority to consider any interest or question connected with the Redeemer's Kingdom and promotion of its growth. Is Ministerial Education important to the development of the Redeemer's Kingdom? Certainly it is and the Convention has so considered it. Is the liquor traffic an injury to the progress of the Redeemer's Kingdom? and is temperance and total abstinence a help to its progress? The great mass of Christians will answer in the affirmative. Then why should not this subject be considered by the Convention? It is perfectly legitimate for it to express its opinion and thus give its influence in favor of a great moral reform.

One of the great hindrances to the success of the Gospel, perhaps the greatest, is the liquor traffic. The liquor traffic and Sabbath desecration are the great moral evils that meet us on every hand. They do more to nullify the influence of the Gospel, at home and abroad, than any other two things, and yet a great convention of representative men of the great Baptist Denomination of the South under the plea of being "out of order," refuse to express its condemnation of one of the most gigantic evils that has ever afflicted human nature. We are sorry, and we are mystified. We did not expect it. It is the hand of a friend that hath struck this blow; hence it is harder to bear.

What amazes us is how 130 Baptists in the Convention could vote to sustain President Boyce in his rulings. However conscientious Dr. Boyce may have been, and we have no doubt on that point, we see no reason why the delegates should have voted to sustain him in an opinion which was contrary to the previous actions of the Convention. If it was out of order for the Southern Baptist Convention to express its condemnation of a great evil that afflicts our whole land, and is a hindrance to the spread and influence of the Gospel, then we call for an amendment to the constitution that will allow us to consider the subject.

We regret that Dr. Boyce called upon to make this decision. We are satisfied that the liquor men and opponents of prohibition will use it to the injury of the prohibition cause. It matters not what may be the reasons given for the decision, it will be considered as an evasion of the issue, and a partial surrender to the opponents of prohibition.

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

REVIEW OF THE CONVENTION.

When, twelve months ago, it was announced that the Baptists of the South would hold their next Convention at Richmond it was the signal for a larger attendance than usual.

With many an old Confederate, Richmond is associated with the most stirring scenes of his life, and the opportunity to connect a return to Richmond and its associations of nearly a quarter of a century ago, with a meeting of the Southern Baptist Convention, gave upon the minds of many a Confederate Baptist to the historic city and its battle fields lying around.

But an additional inducement was afforded by the Northern Anniversaries which were held immediately after our sessions closed. Here, too, an opportunity presented itself of visiting the national capital, look in upon the annual meeting of Northern Baptists, gaze upon the sights and scenes of Washington, visit Mr. Vernon, listen to Congressional debate, and perhaps see the President.

These combined inducements served to swell our numbers to nearly eight hundred.

At the appointed time the Convention was organized by the election of Dr. Boyce as president. This was a proper thing to do for several reasons: he had previously served with acceptance as the presiding officer of the body, he is one of its oldest and ablest members, and his zeal, interest and labor in behalf of the denomination in the South are simply proverbial. By universal consent he was regarded as the man for the place, and was accordingly honored with it, and by acclamation. Had Dr. Boyce not been named a number of candidates would have been urged upon the Convention, some of whom were brethren of signal ability with the gavel.

But upon the announcement of the name of Dr. Boyce there was universal deference to his claims. Dr. Boyce is a conscientious officer and faithful, but from some of his rulings at least half, if not more, of the Convention dissented. The most of those dissenting could never agree with the honored president, while some voted to sustain his decision merely in deference to him personally and as a presiding officer.

The reports of the Home and Foreign Boards showed a decided advance in some States, while in others there would seem to be a decline in interest in these great organizations. To this latter class, it would seem, that Alabama belongs. Of the amounts asked for in our State for these great interests, little more than an aggregation of one half was given. Fortunately for the Boards, however, other States gave their full quotas, and some even went beyond. It is but frank to say that the Baptists of Alabama are not doing their duty for missions. Instead of sustaining these great causes we are simply trifling with them. Certainly somebody has been sadly negligent of duty. No one perhaps will deny our obligation to sustain the two Boards. A duty shunned, or a duty delayed, is a duty still.

In the Convention we were again subjected to that against which it was thought by many the great body had pronounced. We allude to a public collection. Some members of the Convention feel that this is a mistake, and that that which seems for a moment a flushing success is only an agent of demoralization. It certainly is not fair to have a collection for only one Board. If in the meeting held in the interest of one of the Boards a collection is omitted it should certainly be in the other. If public collections on such occasions were the best we should advocate them. Experience has shown the contrary to be true, and we deprecate them. The report of the joint committee of the two Boards was a clear, candid document. In one respect only did it err, and that was in providing for increased delegations from the States. Already the body is unwieldy, and if even half of those attend for whom provisions are made, we shall have a remarkable gathering indeed. A casual calculation shows that more than five hundred more delegates may be admitted to the floor of the Convention. Should every State contribute its quota, and should there be a full attendance, we would have a Convention little short of fifteen hundred delegates. We shall see how this will operate in its practical results, and govern ourselves accordingly.

The sermon delivered before the Convention by Dr. F. M. Ellis was, in several respects, remarkable. It was strong, forceful and suggestive. Whether correct or not in all its details remains to be proved upon a thorough investigation of the subject. That great labor had been bestowed upon it was manifest. The Convention did a wise thing in referring the matter of the feasibility of its publication to the two Boards. We trust it will be published.

The invitation to the Convention to hold its next session in Chicago was as unexpected as it was gracious. There was nothing to prevent our going and much to encourage the acceptance of the invitation. Though defeated it is understood that Chicago will try again next year at Memphis.

The most unfortunate occurrence on the floor of the Convention was the discussion of the report on the Kind Words Series. Dr. Eaton, the chairman of the committee to which was referred this matter, was eminently correct when he said that it was support and sustain this series at all it should be done with heartiness. This did not warrant the ill-timed remarks made by the advocates of the rival publications at Atlanta and Philadelphia. Some of the utterances were exceedingly improper falling in

one instance even within the pale of coarseness. The report itself was admirable.

It was a matter of peculiar gratification to the members of the Convention to have present several of its most efficient missionaries. The presence of Drs. Graves and Powell, and Revs. J. H. Eager and A. J. Diaz was a decided inspiration to the Convention. Such consecrated talent and zeal is an honor and inspiration to any religious gathering.

Two days before the close of the Convention delegates were leaving to visit points of interest adjacent to Richmond, or else took their departure for Washington. Sometimes the bulk of committees appointed by the Convention took informal leave, and the chairman of such a committee would have to submit his report alone to the body. It is but fair to state that some who left were under appointment to speak at Washington; but the mere sight-seeer is without excuse.

We should be glad to have a restrictive clause inserted into the constitution of the Convention, making it obligatory on any delegate to get an excuse from the body before leaving; and if he shall fail to do so strike his name from the list of delegates. The Richmond Convention was in point of interest, not an average meeting.

It fell far below the average, both in intellectual and spiritual vigor. The speaking, for the most part, was common place. The addresses of Dr. Carroll, of Texas, and brethren Eager and Diaz were good. Indeed, Dr. Carroll has rarely been equaled before the body. It was the subject of much favorable comment. Still these annual gatherings are productive of much good, and the Richmond Convention will bear excellent fruit. Let us gird up our loins for a few start toward the grand possibilities of the future.

Howard College.

I am not one of those who take a gloomy view of the prospects of Howard College. Its success at East Lake has been phenomenal. Eight months ago the place was in the woods. Since then a town has been built, including buildings sufficient to accommodate 157 students, the largest number the college has had since the war. A finer body of men never assembled in Alabama. The whole cry per contra is that Birmingham has not fulfilled her promises to the Convention and erected the buildings. Birmingham doubtless means to do her best, and sooner or later will fulfill her contract to the letter. She, with all other cities in the State has suffered a most unparalleled depression in financial matters. People all over the State have been compelled to ask for extension of time when money was involved. While the East Lake Company had us bound to erect the buildings in eighteen months, that Company has generously extended the time, so that we are in no danger from that quarter. As to that meeting held in Birmingham last Sunday I see nothing specially discouraging in that. By its own showing the meeting was a failure before it commenced. Major Sterrett, the principal speaker, on whom most reliance was placed, was sick, and Dr. Renfro, the noble Roman, who was to have taken his place, became sick on the occasion. The pessimist ideas advanced on the occasion did the rest. But because that meeting failed is the cause going to fail? By no means. Dr. J. P. Boyce, at Richmond, with the aid of the entire brotherhood undertook to raise a collection for the Broadus chair in the Seminary, and utterly failed. Only two men gave subscriptions. But will that Broadus chair fail? Certainly not.

Now that the Baptists of Birmingham, from one cause or another, seem discouraged the writer has strong faith that the business men of the place, irrespective of creed, will take the matter up and push those buildings on to completion. Birmingham cannot afford to do otherwise. We need optimism, and not pessimists in this enterprise.

For one, I am a firm believer in the wisdom of the removal, and the glorious outcome of the undertaking. We should at once put a good president at the head of the institution. If it has done as well as it has without a head, and almost without a hand to help it, what can it not do with a suitable head to direct its movements, and sixty thousand loving hands to support it?

I believe that the Baptists and citizens of Birmingham will go to work at once to complete their part of the work, and then from the mountains to the sea let the cry go forth for Howard, the Baptists, and for God!

M. B. WHARTON.

South Alabama Institute.

PROGRAMME FOR COMMENCEMENT WEEK.

Sunday June 10.—Annual Sermon by Rev. W. G. Curry, Verbeia, Ala. Monday, June 11th, 9 a. m.—Public Examinations.

8 p. m., Exhibition by pupils of the Collegiate Department.

Tuesday June 12th, 9 a. m.—Public Examinations.

8 p. m., Annual Concert.

Wednesday, June 13th, 10 a. m.—Exhibition of the Primary Department.

8 p. m., Graduating Exercises.

Annual Address by Hon. G. R. Farnham, of Evergreen, Ala.

To secure a contented spirit, measure your desires by your fortunes, not your fortunes by your desires.

On to Washington.

The Convention being over at Richmond, the bulk of the delegates of the Southern Baptist Convention hid away to Washington to "take in the Northern Anniversaries."

Indeed for more than a day in advance of adjournment at Richmond, the delegates were dropping out, one by one, or in groups, and leaving for the national capital. This may be an assertion of Baptist independence, but I think it is an undue assertion, and one that is hurtful to our annual meetings whether associational or conventional.

Washington is one of the most attractive cities on the continent. Though this humble scribe has had the privilege several times of visiting it, he has found each time new subjects of interest. Ample arrangements were made for securing board and lodging at the lowest prices for the thousands of pilgrim Baptists who for days inundated the churches and the capitol building at Washington. Under the leadership of Rev. C. C. Meador the accommodation committee did its work well. The writer was pleasantly domiciled with Rev. J. S. Dill in a delightful room, which cost us just fifty cents each per day, and in convenient reach of Temple Cafe, where excellent meals were procured at twenty-five cents.

The Northern Anniversaries, as they are styled, were in full blast when we reached Washington on Wednesday. The Woman's Meeting had been held on Monday. On Tuesday came the consideration of the claims of the Home Mission Society. In connection with this was considered the matter of establishing an Educational Society.

While this new branch of the work encountered some opposition it was finally established. The northern brethren very sensibly take time and devote a day to each of their varied interests. The speakers in these northern meetings, while excellent, for the most part, lack the snap and energy and animation to which we are accustomed in the South. In their meetings the brethren North are sufficiently gauged in their statements and expressions to discuss other matters than those strictly religious. For instance in the educational meeting reference was had to the importance of denominational schools. This suggested a comparison of evangelical with Catholic institutions. This led to a denunciation of the latter, and on to a denunciation too, of President Cleveland for having sent a copy of the Constitution of the United States to the Pope. Politics are not eschewed if it comes in the way. Northern Baptists have many stormy men, several of whom were imported from the South.

One cannot help being struck with the difference between the expressions of enthusiasm in the meetings North and South.

There is so much to be seen, and during a session in Congress, so much to be heard in Washington, that one with limited time is at a loss to decide upon a systematic arrangement of visitation.

Our party decided, however, at noon on Wednesday to go to the Hall of Representatives and listen to some of the closing speeches on the tariff. When we reached the galleries Mr. Dalzell of Pennsylvania had just taken the floor to reply to Mr. Scott (Dem.) from the same State. On the Republican side the seats were well filled, while the Democrats were conspicuously absent. This is the case always unless some distinguished speaker is about to address the House. While the Pennsylvania man was speaking he was greeted with round after round of hand clapping and loud laughter from the Republicans.

And yet he said nothing particularly funny! It was a fellow-feeling which made his associates wondrous kind in their sentiments and in their applause as well. Mr. Scott took the floor immediately afterwards, and this was the signal for empty Republican seats and a filling of Democratic seats. The epithets "dog" and "liar" and "devil" were freely used, much to the amusement of the Democrats. From the galleries the whole thing seems boyish, childish.

Thursday our party went to MOUNT VERNON.

We pass the arsenal, the insane asylum, forts Foote and Washington on the way down the river to Mt. Vernon. There was a party of nearly six hundred on the little steamer, and it was well crowded. The wharf at Mt. Vernon was reached, and we follow a widening gravelly roadway up a grassy slant to the grave of Washington. In a slight depression to the right we go upward are weeping willows said to have been transplanted from near the grave of Napoleon, on St. Helena.

THE TOMB.

Through an iron-grated doorway one is enabled to gaze upon the sarcophagi containing the ashes of Geo. Vernon. There was a party of nearly six hundred on the little steamer, and it was well crowded. The wharf at Mt. Vernon was reached, and we follow a widening gravelly roadway up a grassy slant to the grave of Washington. In a slight depression to the right we go upward are weeping willows said to have been transplanted from near the grave of Napoleon, on St. Helena.

On the face of the rear wall of the sepulchre, and confronting the iron-barred door, are words taken from John XI: 25, wrought in the marble on the top of the sarcophagus of Washington are his name and date of death, inscribed beneath his coat of arms.

Beyond the tomb one follows the winding walks over spacious grassy grounds to the summit of the hill, to the home of the Father of his country. Here is an old fashioned house, with a broad piazza running the full length of the front, and overlooking

the flashing waters of the Potomac many miles north and south. A more attractive view one rarely obtains. An occasional white-winged schooner is seen moving gracefully upon the placid waters of the historic Potomac. Everything about the house is quaint enough; suggestive of the highest form of colonial architecture. The rooms are small and rather grotesquely arranged. The house is three stories high, and the rooms are reached by stairways steep and winding. The parlor with Washington's guitar and flute and Miss Custis' harpsichord, the room occupied by Lafayette, the death chamber of the first president and of his wife, the compass, sword, garb and wine chest of Washington, were all objects of great attraction to the visitor.

Returning to Washington we were invited to devote the evening to listening to the oratory of Drs. Ellis and Henson.

With the opening of the following day we were again in the galleries of the Hall of Representatives. Saturday was to witness the closing speeches of the much-agitated tariff question. The announcement in the morning papers that Messrs. Reed and Carlisle would close the great national debate, drew to the galleries thousands of auditors.

We had gone at an early hour to visit Corcoran's Art Gallery, and when at 10 o'clock we reached the capitol, the corridors and hallways were thronged. About the doors leading to the galleries of the House hundreds stood unable to get in. Congressmen were kept busy running here and there to get places for their friends. Senators and Representatives could not find space for their wives and daughters. The writer went for Col. Herbert, of the Montgomery district. He came promptly, but could succeed only in getting a seat for Miss Tarr, who was with the writer, in the diplomatic gallery. The most unavailing efforts were made by Col. Herbert to procure seats or even standing place for his friends. Capt. Bankhead, our own Congressman, was next applied to.

He came to the writer and in response to the question, "Can't you possibly get me a place to hear the debate?" whispered, "Wait here a moment." In a little while he returned and said, "Follow me." I passively obeyed. He gave my papers and umbrella to a gentleman, took me through an out-of-way place, opened a small glass door and we were in a barber shop. Two or three strides more, and we were on the floor of the House, where only members and attaches were allowed. He showed me to a seat among the members and showed me to it. Though late, I was quite highly favored. It was an inspiring scene to gaze upon the amphitheatrical galleries thronged with thousands of interested auditors. As soon as Messrs. Baker of Illinois, and Breckinridge of Kentucky, had settled a personal dispute, Mr. Reed, of Maine, the acknowledged leader of the Republicans, took the floor and for nearly two hours discussed the protective side of the tariff issue.

He was followed by speaker Carlisle, whose speech I missed, as I wanted to go with the Baptist delegates to attend a reception given by the President.

THE RECEPTION.

The delegations and visitors upon the Anniversaries formed in procession at Calvary church and started on a slow processional walk to the White House. It is estimated that there were from five to six thousand in the procession. It required nearly two hours hand shaking before Mr. Cleveland could gratify six thousand Northern and Southern Baptists. The writer was in the last thousand and the corpulent President was still vigorously shaking when I passed him.

On Sunday the pulpits throughout the city were filled. I attended a mass meeting at Calvary church on Sunday morning. At night I went to hear Dr. Henson at the Metropolitan Methodist church. This is the church of which the famous Dr. Newman is pastor. The church is, in every respect, a magnificent structure. After listening to a most remarkable sermon I examined some handsome tablets on the wall to the left of the pulpit. One, of brass, enclosed in black marble bore the following inscription:

"In memory of the virtues and valor of Ulysses S. Grant, General of the Army and President of the United States. Born 27, April, 1822. Died 23, July, 1885. His friend, George W. Childs erected this tablet as a token of affection, while the whole country does honor to his career and character."

To the right of this is a tablet of mottled marble and with letters inlaid with gold was this inscription: "To the deathless memory of John Alexander Logan, six years in the House of Representatives; three times elected to the Senate of the United States, forty years in official life. Great statesman of the mighty West. Commander of the army of the Tennessee and foremost volunteer General of the Republic he loved so well. Victorious in arms, illustrious in council, and esteemed worthy the highest honor of his country. Noblest type of American manhood. Generous, frank, brave. Incorruptible patriot, honorable citizen. Faithful friend, devoted husband, beloved parent, sincere Christian."

"I humbly trust in God, if this be the end I am ready."

This last was evidently a specimen of the extravagance of Dr. Newman. On the arm of the second pew of the middle tier just in front of the pulpit was inscribed on a metal plate "The President," it having been

Grant's pew. Just to the rear in a metal plate on the arm of the pew was the name "Logan."

On Monday we bade adieu to "the city of magnificent distances." Its broad and beautiful streets, its comely shade trees and architectural beauty, its attractive parks and flashing fountains, its great governmental buildings, its works of art in marble and bronze, its museums and galleries, who can move amidst grandeur like this and can afterward be able, even if he should desire, to banish the beautiful vision from his dreams! B. F. RILEY.

Early Work in West Alabama.

About the year 1817 or 18 the foundation of Greensboro, then Greene county, now Hale, was laid. The settlers were few and widely scattered; but little order or discipline was known among them; all was a wilderness, and but little thought was given to church or religion at this early historic day. But as time passed on, and the country became more thickly settled, matters of religion assumed quite a different shape. The rich and fertile soil, together with other natural advantages, were viewed from a distance, and immigration flocked from other localities to this inviting field. Prosperity crowned their labors, and soon the wilderness was made to blossom as the rose. Large cotton plantations were soon opened, and an abundance of cotton, fruits and grain of all kinds were produced, and the little village soon grew to a town of considerable magnitude and strength.

Prominent among many others of the Baptists who thus early came to this section of North Alabama were to be found the names of Gresham, Edens, Head, Shivers, Johnson, Hillhouse, Barnes, Hutchens, Massey, Sims, Stewart, Witherspoon, and Huckabee. Other names of equal ability and merit could be added who came with church letters in their pockets, with a view to organization so soon as circumstances justified. During the year 1838 Eld. Joseph Ryan, (the father of the writer,) together with his father, John Ryan, and several other families, came from Georgia and settled near the little village of Greensboro, he being the only ordained Baptist minister then in Greene county. Soon those Baptists began to talk about a church, and their talk ripened into good and righteous action. Sometime during the year 1818 Salem church, one mile Greensboro, was organized with a membership of those whose names are given above, and others, with Eld. Joseph Ryan as pastor. "Work for the Master" was the order of the day with those early Christians. They kept their lamps trimmed and burning, and their camp fires all aglow with heat and light.

I would not detract from the labor of the pulpit, or pluck one laurel from the ministerial brow, for their labor is great, their work glorious. But to the few belongs a very important chapter in the history of a church, either for good or bad. We very frequently hear it said that such a minister deserves all the credit of the success of a certain church; that God has blessed his labors and the church has grown largely under his ministry. Such evidently is true in a large number of instances. But, while the pastor, or minister, is a grand agent in this great work, is not a part of the honor, at least, due to the pew? Are they not workers in the Lord's vineyard? And again, when a church begins to decline spiritually, her working machinery gets out of order. Is not the fact due to a want of spirituality among her members, as well as the pulpit? And should not each share equally in this state of declension? The church and pastor must all work, to be successful, and if they, or a part, fail to work, a spiritual drought will be the result. As ministers we should keep our lamps trimmed and burning; as laymen, we should watch, and keep our camp fires all aglow with heat.

The little church of Salem went to work. They held their weekly prayer meetings; their conference meetings. Added to these were their visits from house to house, their family talks, religious conversations, one with another, so much so that strangers coming in their midst could but realize that they were with men of God. The consequence was the church began to grow in grace, and increase in spirituality and in members under the spiritual direction and preaching of its pastor, assisted by a cohort of faithful men and women. Those early mothers in Israel, in their neat and homely costume, were not ashamed to talk for Jesus, and persuade sinners to become reconciled to God. This writer is indebted largely to three young ladies and one good old mother in Israel for the success that thus far has crowned his ministerial work. In those days they worked; they all worked; men, women and children, worked. They worked at home and abroad, at the church, on the highways; and the result was a triumphant display of the power and goodness of God, in the conviction and conversion of sinners, and the upbuilding of his kingdom in the world. A large and populous section of the country soon yielded to the inspiration of the spirit and became Baptist.

Ingleisle, Ala. [To be continued.]

P. S.—In a previous article the printer made me say anti-bellum instead of ante-bellum. But mistakes will occur with all of us.

Good temper is an essential factor in success in almost any department of life.

LITERARY NOTICES.

The June number of The Treasury for Pastor and People is promptly to hand. The brilliant young preacher, Rev. John Rhye Thompson, whose portrait is given, furnishes the first sermon on, The Rank of Preaching in the Plan of Jesus. A sketch of his life and a view of the church in which he ministers—that of the Washington Square Methodist Episcopal church, N. Y., is also furnished. There is a full sermon by Dr. J. H. Burrows and one by President Culross of Bristol, England. A summer sermon on, The Angels of the Cross, will attract attention. The Leading Thoughts of Sermons are by Revs. Dray Docking, Roger, Gower, Lawson, Daniels, Nash and Prof. Bruce. What Romanism is, by Dr. Kellogg, ought to be well considered by all, and Sermons—Written or Unwritten, by Dr. Leonard; Whole-Heartedness in the Ministry, by Rev. E. Roberts; Brother, be Careful, by Dr. J. E. Twitchell, deserve the earnest attention of every pastor. Every department full, the editorials deserve special mention: On Ethical Revival, The Ozone of Morality, Moral Flabbiness, Forging God's Signature, The American Pastor. Yearly, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

THE NEW PROHIBITION PAPER.

We have before us a copy of the new Prohibition paper published at Atlanta, Ga. It is a handsome, eight-page paper, beautifully printed, ably edited, and in every way a first-class family newspaper. It is filled with choice matter, excellent editorials, a great variety of miscellaneous reading, and is unquestionably the strongest anti-prohibition paper published in the South. It proposes to keep the rest of the country posted as to the record of high license in making in Atlanta. It is well worth the price of subscription, which is \$2 per annum, \$1 for six months, 50c for three months. Every one should subscribe for it. Agents are wanted, to whom liberal inducements are offered. Address, The Atlanta Commonwealth, Atlanta, Ga.

Trip Notes.

Too late now to write up my trip in April to Livingston, Birmingham, Decatur, Florence, and the Bigbee Association meeting. But I must drop a thought or two about my trip to—

RICHMOND AND THE CONVENTION.

I call it a gathering. There were near eight hundred delegates. Alabama was entitled to sixty-seven, and had only about twenty-five. Happy pastors who are privileged to be here! Churches never made a better investment than when they put funds in the pastor's hand and order him off to the Convention. Then when they return the churches should require them to do as the Marion Bishop did, tell all about it the first Sunday.

LAYMEN AT THE CONVENTION.

Alabama had only two, I believe. One of these said to me, "What a great thing it is for a man to be lifted out of himself as I was to-night while I listened to Carroll as he told about Texas. I could name a hundred of our Alabama laymen who would be greatly helped as Christians and as Baptists by a trip of this sort."

We must try to get more of our laymen to attend these Conventions. I met a great many from other States, and some of them were prominent in the Convention.

Our Judge Haralson is one of the vice presidents, and is sure to be the next president. He got hold of the gavel once, and waked up, or rather, hushed up, the Convention, for "order in the house was restored by his prompt and decided course."

DR. BOYCE IN THE CHAIR.

There never was a more beautiful act than putting this good brother in the chair. Every one was delighted to do him honor.

His ruling in one or two instances was not according to my thinking, but he was sustained by the body. I am heartily in sympathy with him and Dr. Mell in their opposition to cheering in a religious assemblage. What anybody wants to do it for is a strange thing to me; but Dr. Boyce's nervousness and readiness to suppress the least ripple of mischief was absolutely painful; the people would hardly begin to smile before the gavel would tap to suppress it.

THE NORTHERN VISITORS.

A number of our brethren from the North were there, but they were not noticed. In a sort of general way they were invited to seats with us, but it seems to me they were snubbed. Mr. Griffith, the distinguished Secretary of the Publication Society, was with us for the first time. Every Baptist who knows anything of the grand Society he represents would be glad to do him honor, but his name was not mentioned. Somebody said it was because Northern brethren took up so much time in the Convention last year; others suggested another reason; but whatever it was, they were not kindly treated.

THE SPEAKING.

was a long way behind anything I have ever witnessed in the Convention. Several of our Alabama brethren spoke well. Dr. Wharton's speech was the best of all. The mass meeting speeches were good, and some of them grand, but the speaking in the Convention proper was very poor. What glory is there in airing one's views before the Convention when the views are not worth the airing? On every occasion, no matter what the subject was under consideration, there were droves of

men clamoring for recognition. The night after the close of the Convention there was a "prayer and praise meeting." When the brother presiding called for "remarks" the struggle began, and continued so late that many of the people left the house before the brethren specially selected to talk had opportunity to say a word. One young brother far back in the congregation said something like this: "I feel like I would not be doing right to leave this meeting without giving expression to my feelings. This Convention has been an era, an epoch, a crisis, a period in my life," &c., &c. I know he felt better after that deliverance. Dr. Burrows cut them short after a time by saying, "We will now hear from brethren Holmes and Renfro, and then forty or fifty more may talk, if anybody will stay to hear you." Brethren sometimes complain of the "cut and dried programme," but it is far better than the "go as you please free to all" services of our average Baptist gatherings.

Now this is not intended to discourage any brother in our Convention who has something to say, and is sure the time has come to say it; but speech making just for the fun of it, or love of it, is not the proper thing in an assemblage where time is precious. With more to follow, W. B. C.

Meridian Meeting.

The meetings conducted by Bro. Martin in Meridian closed a week ago. Several things made against the meetings, but the feeling is that real good was accomplished.

Much has been said and written in Texas about Bro. Martin's doctrine, and we were concerned to know how the meeting and talking with him freely we have this to say: 1. In Meridian he preached but one thing—salvation entirely by grace, through faith in Christ. This was all he preached, and he preached it with great clearness and force. He preached it correctly if we understand the matter at all.

2. He did not preach repentance, and said very little about prayer or the work of the Spirit, though he said enough of the latter to show that he holds the orthodox faith on that subject.

3. Some of the terms used will mislead the people, as to what Bro. Martin does believe, and cause them to think that he differs with them when he does not.

4. His preaching is very dogmatic, and goes constantly on the idea that people do not agree with him, even Baptists. This appears to us to be a mistake.

5. He presses the idea of assurance further than we ever heard any one do before—to our mind he is extreme on that point.

6. His preaching will clear the minds of many, awaken the indifferent, strengthen the converted, and arouse the unconvinced profession, to whom more than any one else addresses himself. He is a sub-soiler, good for stony ground churches and communities, but not so good for a young and growing crop of converts.

Alabama Baptist.

MONTGOMERY, ALA., JUNE 7, 1888.

JOS. SHACKLEFORD, D.D., [Editors.
Rev. C. W. BAKER, Manager.

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THE BEST PREMIUM OF ALL.

For two new subscribers we will send a valuable book, written by Rev. J. M. Frost, D. D., of Selma. The title is "Pseudo-baptism, is it from Heaven or men?" Don't fail to put this book in your family.

We are ready to publish the Convention programme, who are authorized to prepare it? And be sure you don't omit "The Alabama Baptist Hour."

ONE of the worst needs Alabama Baptists now feel is a pastor for some of our strongest churches, not merely an eloquent preacher, who draws great congregations, but a man with heart and mind enough in him to prove a leader for his people. A man with interest enough in this State to teach his people of our enterprises and lead them to the support of the same.

SEVERAL brethren think a change should be made in the time for holding our State Conventions—put it either earlier or later. We are asked to note the fact and endorse it, if we can. It is a move we cannot yet endorse. No good reason now appears for the change. Make it earlier and many of our best workers could not leave their schools, and if later the same objection would meet us with others that could be mentioned.

WORTHY OF IMITATION.

The Butler Herald tells its readers how the members of a negro Baptist church are working to build a new church house. Our white brethren can find here a sensible, yet easy plan, to raise money for many church enterprises. When Christians do as these negroes are doing it looks as if they were serving God in earnest.

"The male members have rented sixteen acres of land near town and have planted the same in cotton. They met on Friday, sixty in number, and gave it a first class working. It is to be worked jointly, free of cost, and the proceeds thereof sold for the purpose of aiding them in building a new church. Where there is union there is strength. We wish the colored brethren success in their laudable undertaking."

"OFF WITH THE OLD AND ON WITH THE NEW."

That appears to be the sentiment of our folks now and then in the management of denominational affairs. They have turned a ready ear to the suggestions of men comparatively unknown to them, insinuations are made that everything has not been managed with honesty of purpose, with good judgment as wise Christian men think best, and surely some change ought to be made. All these suggestions and insinuations are made with such an air of interest "for the good of the cause" that the ear of the listener is attracted, and he becomes a champion for a new regime. A few mistakes by men whose loyalty and efficiency through long years have been proven, by these would-be reformers, are magnified into crimes unforgivable, and suddenly the memory of a church or denomination is clouded into forgetfulness of the good service done, and they clamor for leaders from the untried. Everything that is old is not necessarily the best, and the same is often true of the new, especially when it applies to leaders, who more than any one else see their efficiency.

Judge H. G. Bond, of the Decatur Land Company, against whom the serious charges of embezzlement have been made, has been thoroughly sifted, and found to be utterly false, and the Judge has been fully exonerated of all charges made against him.

WHO OUGHT TO DO MOST SPEECH MAKING AT OUR CONVENTION.

Certainly not some of the men who usually occupy most of the Convention's time. Why should men who never have succeeded in any undertaking thrust themselves upon the floor to tell us how to do it, thus hindering men from speaking whose known ability and success would give weight to their words? There is indication sufficient to justify us in saying that the denomination is tired of such things. Let us have the right men, even if we must call them out.

There is another class of men whose constant speaking is disgusting to right thinking men, and that is the advertising brother. He has no charge, or he wants to change his work, and his desire is to impress the delegates with his ability, and thus pave the way for a good call, so he tries to speak on every subject. The last two sessions of the Convention were plagued by the above mentioned brother, at least two of a kind, and we presume the next will not be exempt. These men are often good speakers, have pretty clear ideas, but they are generally new men, and know very little of our people and ought to wait until their worth is recognized, for which only a little time is needed. Our people are not fools. If a man comes into the State and does good work as a pastor and preacher the leading brethren at the Convention are not slow to call for his help. For our part we are for putting a veto upon the advertising brother. The Convention is a place for business, and not for the purpose of exhibiting candidates for vacant pastorates. Let us give all honor to whom honor is due, but to our Master's sake don't let our time and opportunities be wasted by men who have only selfish ends to subserve.

"Whitewashing."

This is a practice in which Christian men cannot afford to engage. Many preachers put so heavy a coat of it on sinners that they conclude themselves righteous enough without the atonement of the Lord Jesus Christ, and thus die, leaving their blood to be required of the faithless watchman. Sometimes church committees and denominational boards use this brush very freely in their work. No doubt they think they are doing the best for the cause, but if they would acquaint themselves more with God's word they would see that he never authorized anybody to call error truth, nor to do evil that good may result. God requires church committees and school boards to speak the truth, to do right, let the consequences be what they may. Their business is to obey the Lord, and his business to manage the results. But sometimes "policy," which in truth frequently is cowardice, leads them to "whitewash" some man or circumstance, and put him or it before the people a little different from what he or it really is. Now as to the finale of such actions. One day we saw a freshly whitened fence, the work seemed perfect; a few days later a rain fell, and lo! a streaked and unseemly fence was that. Time unveils all things. Assine ears protrude from many a keening covering when security is supposed. For the sake of peace and harmony it is our duty to sacrifice much, but neither truth nor principle. Peace gained at such a sacrifice is not peace, the fire is not extinguished, only covered up, to break forth we know not when. Let us all deal honestly with God and our fellow men, remembering that a fraud perpetrated will some day be exposed, and that for each of our acts a reckoning time comes.

THE AMERICAN BAPTIST EDUCATIONAL SOCIETY.

The American Baptist Educational Society was organized at Washington City, during the meeting of the Northern Baptist Anniversaries. The object of this society as expressed in the art and title of its constitution is "the promotion of Christian Education, under Baptist auspices, in North America." The membership of the society shall consist of members of Baptist churches under the following regulations: Annual members by virtue of their individual or church contribution of \$10 to the society, and continuous members by payment of \$100. Annual delegates appointed by Baptist Educational Societies, or Boards of Trustees of Baptist institutions of learning, each of which shall be entitled to one delegate, and an additional delegate for every ten thousand members of Baptist churches represented in such convention or association.

There was some opposition to the organizations of the society at this time, but the opposition was a very small minority.

The following are the officers elected: President, Hon. Francis Wayland, L.L.D., Connecticut; Vice Presidents, Hon. L. B. Ely, Missouri; and Hon. G. A. Pillsbury, Minnesota; Recording Secretary, Lansing Burrows, D.D., Georgia; Treasurer, Joshua Levering, Esq., Maryland; Corresponding Secretary, Rev. F. T. Gates, Minnesota; Auditor, Colgate Hoyt, New York. A Board of Managers consisting of 36 members was also appointed. Judge Jonathan Haralson, of Alabama, was appointed as one of the Board.

We are not prepared, now, to say whether we approve of the organization of such a society. We must learn more of its objects and plans.

MOBILE ASSOCIATION.

This is the first Baptist association on the roll to hold its annual convocation. The junior has just returned from the meeting, and has brought with him something worse than he ever before brought from such a gathering. Nothing less than a burning fever, which has so far lasted just twenty-four hours, and shows no signs of abatement. Of course the association nor the people were to blame for my foolish "take-away." A day or two's doctoring will bring us through, no doubt. A word of explanation right here we drop. The senior writes a letter that he, too, is sick, at his Mountain home, has been for some weeks, then Bro. Besson, our most able assistant manager, is also quite unwell, so if the paper this week or the next is not to your liking remember we are all sick.

Spending a pleasant night at Mrs. McCarty's Hotel last Friday night we joined Judge Maupin and Bro. Stockhouse for a twenty five mile ride through pine forests and bare woods to Shady Grove church where already the clans had gathered. The surroundings of the route were very monotonous, or would have been but for the excellent conversation of our brethren.

Coming suddenly upon the little church, with its painted exterior and interior, and its nicely kept grove yard, was an inexpressible treat. Then the people at the church bore a different appearance to those we had met by the way. The men were a solid, intelligent set, and among the ladies quite an amount of grace and beauty was seen. The invitation from the spirit and the bride met us as we entered the door, "Come to Jesus." Then faces as well as walls and words said "welcome." Bro. J. B. Hamberlin was in the chair as moderator, and Bro. Charlie Coleman, of Citronelle, wielded the scribe's pen. During the day several good speeches on missions, and colportage, and religious papers were made. The preachers whose names we recall were Elds. Taylor, Hamberlin, Crumpton, Cooper, Miles, Lombard, Bro. Hanson, and a good brother who made a stirring mission speech, but for the life of us we can't recall his name. Then there were several licentiates. Can't begin to say who all the live laymen were, but Judge Maupin, Bro. Turner, Bro. West, Bro. Alexander and the superintendent of the school—there now, his name has gone glimmering—but he was there and took great interest in all the exercises.

Saturday night we heard a good discourse from Bro. Cooper. Sunday brethren Alexander, Maupin, and writer, spoke on the Sabbath-school work. Bro. Crumpton preached a missionary sermon that was quite instructing, and the people gave him \$30 for missions. This is only the third session of this body, and we feel that they are coming out, and will be felt in the denominational work of Alabama. Bro. Schramm will begin July 1st to work as colporteur and missionary in this association, and everybody is ready to give him a hearty welcome.

The citizens entertained the visitors and delegates in a most admirable manner. It was our good fortune to have our stay at the comfortable and happy residence of brother and sister Noel Turner. It will be a constant pleasure to think of their kindness.

This visit allowed us to place the paper into fourteen homes, that hitherto have not seen it. Bro. Dawson, of Spring Hill, will aid us in working up a larger patronage among the members of the Mobile Association.

Bro. Maupin landed us in Mobile in time to take the fast L. & N. train north. Had we not been sick this ride would have been greatly enjoyed. It is thought that Citronelle will get the next meeting.

A GREAT MAN HAS FALLEN.

No less sudden than sad, was the announcement that Rev. J. J. D. Renfro, D. D., of Birmingham, was dead. No man was better known in our bounds, indeed, in the South, than this esteemed brother. From the Birmingham papers we see that he was born in Montgomery county Ala., the 30th day of August, 1830, and was ordained to the ministry in 1852. Since then he has been a busy life. He has always been a man of convictions, and while at times his convictions were contrary to those of his friends, yet they all respected him for his honest manhood and the courage and fidelity ever displayed. He died at the home of Bro. Felix Wood, of Woodlawn, June 2nd, at a m. Trusting that some of his "comrades in arms," will give a fuller sketch of his life, we append the following words from the Birmingham Chronicle:

"This morning at 9 o'clock Dr. John J. D. Renfro died at the residence of his brother-in-law, Felix M. Wood, of Woodlawn. This will be sad news to thousands of his friends in this and other States.

Dr. Renfro was a self-made man and a self-made scholar. Nature endowed him with an acute and very strong mind, and he enriched it by hard study. His studies were directed immediately to his needs, and scholars have sat under his preaching and wondered how he could have accumulated such a stock of knowledge, working hard as a pastor all the while.

Dr. Renfro was with the Tenth Alabama regiment during the war, and in its rank noted for bravery, there was no braver man than the young preacher. He was at Petersburg when the "crazer" was exploded and was one of the first men to enter it after the terrible slaughter had been accomplished. On many a battlefield he walked and knelt in danger of his life to minister to the dying wants of men, not only under his charge as chaplain, but his personal friends.

Dr. Renfro spent nearly all his life at Talladega, and there will be mourning in every household there, for he was beloved by all without regard to denomination. He will be buried there beside his wife, two noble sons and two fair young daughters. He leaves one son and one daughter.

He had received honors from his church and no man stood higher in the Baptist church than this man who has been called before his time into eternity.

Pneumonia was the immediate cause of his death, but those who know him, know that a broken heart was the real cause. He had not been himself since the death of his wife, several months since. He had been really ill since last Sunday, when he took part in the meeting for the Howard College, but he has been unwell since his return from the Southern Baptist Convention at Richmond.

EDITORIAL CORRESPONDENCE.

A VISIT TO GADSDEN.

On the morning of the morning of the second Sabbath in May I arrived in the beautiful little city of Gadsden, and was met at the train by deacon Wynne, the father of Rev. J. A. Wynne, the pastor of the Gadsden church, and was taken the residence of Bro. J. C. Day. At 11 a. m. pastor Wynne preached a most excellent sermon on "Love." His congregation gave good attention, and seemed to be pleased. At night I preached to a very good congregation, but labored under the disadvantage of a very sore throat and hoarseness. After services Sabbath morning, Dr. Nowlin claimed myself and the pastor and his wife as his guests, and we had to submit to the claim. I was entertained most hospitably by Dr. Nowlin and his good wife during my stay in Gadsden; they know how to make a preacher feel "at home." I was also under many obligations to pastor Wynne. On Monday he went around with me to those members of his church who did not take the paper and joined me in urging them to take it. I succeeded in increasing our list of subscribers materially through the influence of Bro. Wynne. He is the kind of pastor I like to meet. The Gadsden church ought to be proud that they have such a pastor and they should take good care of him.

Our church at Gadsden seems to be doing well. They are pleased with their pastor and he with them. They have a nice comfortable parsonage. Their house of worship is situated in a central part of the city, and the lot which they own, and on which the church stands, is very valuable. They also have another lot in another very good location. They talk of selling the lot on which the church house now stands, and building on the other lot. They certainly need something done to their present house. It could be renovated very much and made to look very respectable. They will have to build in a few years anyhow, if Gadsden continues to grow as it has grown for the last two or three years, and perhaps the best thing they could do would be to build on their new lot and sell the old one.

I was much pleased with the brethren and sisters I met. Bro. Wynne has a good church and a fine field. May the Lord bless him most abundantly in his labors for the salvation of souls.

Gadsden is one of the growing cities of north Alabama. It now has about 5,000 inhabitants. It has two iron furnaces, one of which is in operation; one car factory, an ice factory, electric works, saw mills and planing mills, and other industries. It is on the Coosa river, with steamboat navigation to Rome, Ga. It has a railroad connecting it with the Alabama Great Southern at Attalla. This road, called the Tennessee & Coosa River railroad will soon be extended to Huntsville, Ala. The Anniston & Cincinnati railroad will soon be finished from Anniston to Attalla. The bridge across the river at Gadsden is nearly completed. The Rome & Decatur railroad will also soon be finished from Rome to Attalla. These roads will be of great advantage to Gadsden. There is coal and iron within easy reach of the city. Other industries will spring up, and we may safely look for Gadsden to become in a few years a city of twenty or twenty-five thousand people. I was told that most of the enterprises at Gadsden was the work of its own citizens, very little capital brought in from abroad. This speaks much for the pluck and energy of these people. Col. Kyle, who, perhaps, is the wealthiest man in Gadsden, and who has done much to develop the resources of the town and vicinity, is a member of the Baptist church. There is a good school in Gadsden, of which Bro. DuBois is principal, assisted by Prof. Goodhue, son of Prof. Goodhue, formerly of the Howard, and another gentleman, whose name I did not learn.

On Tuesday, Bro. Wynne took me out to visit the celebrated Black Creek Falls, which are about two and a half miles from Gadsden. This is a grand sight and well worth seeing.

The Gadsden Land Company has made an excellent wagon road up the mountain, which enables one to ride close up to the falls. The quantity of water that runs over the falls is not large, but the scenery around is so romantic and picturesque, and in some places sublime. The Land Company, we understood, are thinking of building a hotel near the falls, and where there is a beautiful view of Gadsden and the surrounding country.

try. It will be a lovely resort, and a beautiful one, too.

I left Gadsden on Tuesday. I was exceedingly pleased with this little city, its people and its surroundings, and can only wish for it the greatest prosperity, which it richly deserves. Here I met my old friend, Robt. Hutton, door keeper of the House of Representatives for a number of sessions. He "wants to go again, and I can but wish him success." J. S.

FIELD NOTES.

Rev. G. S. Anderson has returned, greatly improved by his stay at Healing Springs.

Dr. Wharton will deliver the bachelorette address before the La-Grange Female College.

"The quality of mercy is not strained; it blesses him who gives as well as him who receives."

General Sheridan, whose serious illness now attracts the attention of the nation, is only fifty-seven years of age.

Rev. B. H. Crumpton preached the commencement sermon, last Sabbath, of the Livingston Normal College.

There are two millions of people in the United States out of employment, that have to be fed, housed and clothed by somebody.

The temple of Buddha, at Kioto, Japan, cost \$3,000,000. A ton of ropes, made of women's hair, is used in and about the structure.

We congratulate our young brother, J. O. Gresham, on his election to the position of Superintendent of the public schools of Talladega.

We are proud to see that Bullock county has honored our brothers A. J. Slaughter with the nomination of tax collector, and M. N. Eley as commissioner.

The Baptist ladies of Ft. Deposit are a working set. They have secured a vacant store in town and will sell ice cream every Saturday. God bless their zeal.

Hon. G. L. Comer has for the fourth time been elected mayor of the city of Eufaula. Bro. Comer is a leading member of the First Baptist church of Eufaula.

A gentleman in Washington City gave \$100,000 to the Roman Catholic University to be erected in Washington, and a young lady of New York gave \$50,000 to the same cause.

Liquor is said to have been the cause of the recent death of Henry C. Spaulding, the inventor of Spaulding glue. At one time he was worth \$80,000, but he died in an almshouse.

The Queen of Sweden, is cooking by the advice of her physicians, for her health, and takes long walks and goes often into the peasant's houses and shows them how to make good dishes.

At the Eutaw Place quarterly meeting, Baltimore, it was reported that gifts for the past three months amounted to \$6,000. Forty seven baptisms took place in the city churches during the last month.

Dom Pedro, Emperor of Brazil, is in a dying condition. Only the great powers of endurance, and skill of physicians, keeps the German Emperor, Frederick, from succumbing to the inevitable end.

Elders Vane, of Meridian, Miss., and E. A. Taylor, of Knoxville, Tenn., are expected to hold a few days meeting in the Talladega Baptist church, one beginning June 10th, and the other June 17th.

The L. & N. R. R., have built a handsome shed over a portion of their platform at Montgomery. More room has also been prepared for the accommodation of passengers. The waiting rooms have all been beautifully painted.

Mr. Blaine, has written another letter in which he y t holds to his first statement, utterly refusing a nomination at the hands of his friends on the Republican presidential ticket, for 1888, which must be received, "cum grano salis."

From among the hills of Montevalelo the encouragement comes as follows: "Enclosed find a two dollar postal note to pay for my paper. Please excuse my seeming neglect. I wish you abundant success in your good and useful paper."

Last week, Monday the 28th of May, a terrible rain, wind and thunder storm occurred in eastern Ohio, West Virginia and western Pennsylvania, killing people, destroying buildings, and doing an immense amount of damage.

Dr. Woodrow's case before the Presbyterian General Assembly, has finally been closed, 109 voting against sustaining him in his vagaries, and only 24 for him. So he stands permanently removed from his professorship, but not from the ministry.

Died, on the 16th of May, at the home of his son, W. O. Perry, in the 72nd year of his age, Col. O. H. Perry, of Perry county Ala. A more extended notice will be given of the life and death of this dear friend and brother at an early date.—[J. A. W.]

Prof. Whitsett derives the Disciples from the Samaritanians sect of Scotland, and has published a very interesting volume on that subject, and so many fine upon theories about independence and such other excellent commodities, will be slightly modified.

Bro. J. M. Lofin, of Jernigan, says, "I send you one subscriber and will send you some more soon. I am trying to get everybody to take the paper." That is right; send along the names as fast as you get one. That one in circulation may attract another one.

From several sources we learn the following has been the attendance during the scholastic year, at these different institutions of learning: Tuscaloosa Female College, 220; The Judson Institute, 185; The State University, 234; A. & M. College, 157; Howard College, 157; Southern University, 183; and South Alabama Institute, 187; a total of 1,325.

A brother sends us a couple of names and says, "I expected to get some subscribers last Sunday, but it was a bad day and I was disappointed; but will be around again as soon as I can. Success to the ALABAMA BAPTIST." Thank you Bro. Glenn, and we know we shall hear from you again.

It is about time that Dr. Woodrow had stopped "monkeying" with the Presbyterian church. Defeated by the General Assembly, but still disowning the Garden of Eden as the home of his ancestors, he had better retire to the zoological gardens and enter the "house of his fathers."—[M. B. Wharton.]

"Pardon my seeming neglect, have been waiting to get a few subscribers before sending." Apology very cheerfully accepted, as it comes confirmed with a remittance; but we hope you will not cease your good intentions, and that you may ere long send us a goodly list from Grove Hill.

Sometimes we get a postal card that says, "Please discontinue my paper," and although from one to four or five months has passed since his time was out, and no notice had heretofore been sent us, yet we are expected to make them a gratuity. Is that right? We certainly should be paid our just dues when asked to discontinue.

Dr. McCoy, of the Methodist Christian Advocate, calls special attention to the fact that one, Mr. Merriam, who is travelling through this state as a sort of philanthropist, and represents himself working for the establishment of a "home for fallen women," has no connection in the least with the institution suggested by that paper.

The people of Troy give loud praise to their noble young bishop, Jno. F. Purser. They report his late sermon from the text, "Go forward," as equal to any effort he ever made. Our conviction is that Bro. John is a consecrated, broad minded preacher who is determined to know nothing among his people save, "Christ and him crucified."

A brother writes us from one of the rapidly developing cities of Alabama: "We haven't much time for reading and never any time for paying out money!" but sends us nevertheless, five dollars, and adds: "Excuse me for neglecting this matter so long; with my best wishes." We thank the brother he did stop long enough to remember us, and hope he will find in us some good Sunday reading.

From a brother who is a member of Central church, at Nashville, Tenn., where Dr. Lofton has now located, says: "He is a tireless worker, does things on a grand scale, and we are very much pleased with him so far." We are not surprised to hear of Dr. Lofton's efficiency, and who could but be pleased with such a man; and we trust he will teach you Tennessee brethren to quit pilfering our best preachers.

How different people are in their conclusions; hear Bro. John J. Lee, of Coal Fire, who says, when renewing his subscription, "that when he quits the paper you may know he is dead; and if he does not pay up at the right time, send him as many duns as you please, but do not stop the paper." We hope the brother has yet many years of happiness before him in this life, and we highly appreciate his devotion.

Our good brother, W. J. Hodgers, missionary of the Cherokee Association, sends us a subscriber, and adds: "I think the paper has wonderfully improved, and will give satisfaction to any one who will read it. I lose no opportunity in advancing its subscription. Long live the ALABAMA BAPTIST and long may you live to witness for the truth, and may the Lord give you grace for every trial and wisdom for every duty."

Thank you for continuing the paper after my subscription had expired. I send you two dollars. I enjoy reading the paper very much, and don't see how any Baptist in the State can be content to be without it. With prayers and good wishes for the success of the paper, I am yours." Bro. Cooper, of Hatchchubbee, is the right sort of a Baptist, and thank the Lord we have many just such dear brethren, but we need more.

President Cleveland gave a reception to Baptist visitors, during the anniversary in Washington. A brief address of salutation was made by Dr. Murdock, of Boston. Horace Waters, of New York, who was distributing pictorial prohibition tracts, when presented to the President, said: "I wish to say, Mr. President, that I am the greatest prohibition crank in the country." "Just so Mr. Waters," responded Grover, "I think you look like it."

Bro. Plaster writes: "I am pressing my work with all my might, and the Lord is blessing us everywhere we go." The ALABAMA BAPTIST is gaining the confidence of the people, and is more and more worthy." It is a great pleasure to us to know our laborers are not altogether in vain. We are diligently doing all we can for the great interest of the Baptist cause in Alabama, and the glory of Christ's kingdom. Brethren give us your liberal support as well as your prayers.

The Woman's Christian temperance Union, held their annual session at Atlanta last week, which was enthusiastically attended. The First Baptist church was occupied by them, and it is said, was most beautifully and artistically decorated for the occasion. A deserving tribute to the noble ladies who are thus banded together in a crusade against intemperance and vice. May the author of all good crown their work with the grand success their just and holy cause merits!

That most excellent monthly, "Ford's Christian Repository, and Home Circle," for June 1888, is now before us. It is full of good Baptist reading. On the first page is a picture of Alberto J. Diaz, M. D., the apostle of Cuba. Says Rochester Ford, always has an interesting article in it. An article on Ecclesiastical History is splendid; and many other well written and highly instructive gems in this number. Every Baptist

who can, ought to subscribe for it. Only \$2.50 a year.

On account of bad health, Rev. J. L. West was unable to fill his appointment at Allenton church, on the 26th and 27th insts. Secretary Crumpton came and preached in Bro. West's stead. After preaching on Sunday, the secretary presented the claims of the State Mission Board, and took up a collection amounting to \$12.80. He procured some renewals and subscribers for the BAPTIST. We enjoyed his preaching and his talk to the Sabbath-school. He went from here to preach at Pine Apple, Sunday night. Come again Bro. Crumpton.—[J. F. L.]

Bro. Wm. G. Robertson of Carrollton Ala., proves himself a good worker for us as he is a business man. We gratefully acknowledge eleven renewals and twenty one dollars, and eighty-five cents; and adds: "Some people look upon their support of a religious paper as a kind of gratuity; take the paper just for the name of the thing, not so much for the benefit to themselves, but as for himself he regards the money well invested." Now if all who get the paper will read it systematically and carefully, interest will increase and good will result.

From the Daily Herald of Birmingham, of May 29, 1888, we take the following: "This evening the cadet corps of Howard College will be presented with a handsome banner, by the Women's Benevolent Union of the First Baptist church. The design is of beautiful blue silk and shows very elaborate and skillful workmanship. It is bordered by a deep fringe of golden cord lace. The State signet is embroidered in one corner and a cross and crown in another. On one side is stamped in letters of gold, 'Howard College Cadet Corps,' and on the reverse side 'E Pluribus Unum.' The presentation will be made on the campus, by Rev. D. I. Purser, and a large crowd from the city will be in attendance."

Change of Time.

I am glad to learn from different sources that there is considerable discussion in private circles of the propriety of changing the time of the meeting of our State Convention, and that the opinion in favor of it is growing very rapidly. Whether we change to May or November is immaterial to me, but I am very earnestly in favor of changing to one or the other. This will certainly be one of the questions—is one of the questions now. Give it some thought, brethren, and let the denomination hear what you think.

Selma, Ala. J. M. FROST.

Bro. Crumpton's Catechism.

The Secretary of our State Convention, who is constantly devising some new measure for the furtherance of the work, has just published a catechism in the State Mission Board. It is excellent. It is packed full of information and deserves a careful reading from all our members, even those best informed. For even they will learn something.

I wish to call special attention to pages nine and ten, in reference to ordering Sunday school literature. Whether you wish the Kind Word series, or the Publication Society series, Bro. Crumpton can order them for you, with no extra cost at all to you, and yet with a gain to our colportage fund. Think about this. You harm yourself in nothing, you make your money do double service, you open new channels for doing good. Be sure to read the catechism through, and as you read mark the points in which you gain information.

J. M. FROST.

Ocala, Florida.

Eids Ala Baptist: I have thought for some time of informing the many friends, and especially young ladies, what two noble Alabama, and Baptist ladies, too, are doing in Florida, not only for the future welfare of the bright young girls committed to their care, but rearing a monument for themselves that will outlive the fairest chiseled marble. Miss Nannie Clements of Tuscaloosa, and Miss Louise Manly, daughter of Dr. Manly, of Kentucky, came to Ocala two years ago to build up a young ladies' school. A noble woman here put in repair the old Baptist meeting house, ready for them when they came. Their school was from the beginning of a high and superior order, but already there were several schools, public and small private schools in progress, so they labored under many disadvantages. But they toiled on, and many were the prayers offered for their success. Last winter their roll of membership was more than double of the preceding year. Recently the same noble Christian woman has donated the handsome lot and house to the Baptists, and the school has been incorporated under the name of Glenn Mary College, in honor of her two deceased children, and we trust as greater publicity is given to the school it will increase proportionally in influence and numbers. While it is a thoroughly woman's institution, conceived, built up, and controlled by women, there is nothing that savors in the slightest degree to "woman's rights or woman's suffrage." Two thirds of the trustees are to be Baptists, the others are chosen from other denominations. The greater number of them reside in Ocala and vicinity, one in Virginia, Rev. O. F. Flippo, another in New Jersey, Rev. Mr. Allen. The president of the board, Dr. P. P. Bishop, in an appropriate speech at the closing exercises, said: "It was only made denominational that it might be fostered and cared for by that denomination particularly, but not sectarian, so that all could lend a helping hand, so that all could nourishing be, as yet, infant enterprise, thus making it an ornament and attraction, for it is here for all time and for lasting good to our rising city. Ocala, Fla. N. B. H.

Conscience, once unbalanced by the over-weight of wrong, tends to an under-estimate of wrong.—Professor Phelps.

"I shall Oppose all Laughter?"

Eids Ala Baptist: I have for a long time earnestly desired to write something in line with the above expression, but as I am not accustomed to writing for the public I have not gratified the desire, fearing that my motives might be misconstrued. But when I read the words of my caption coming from the lips of that grand character, Dr. J. P. Boyce, in his speech of acceptance upon being elected president of the Southern Baptist Convention, when I considered the full import, and probable outcome of these words, uttered at the time they were, my heart leaped for joy and my hope became buoyant over the prospect that I may yet live to see the services of our Master conducted every where with that degree of deep solemnity which should characterize every act of ours while in his service. I have always thought that practical common sense business methods should be utilized for the advancement of our Master's cause, and with this subject hoped to induce some of our ministers to seriously consider this subject.

Alabama Baptist.

MONTGOMERY, ALA., JUNE 7, 1888.

Weariness and Worn.

When the tired factory operative, the weary out-door laborer, the overworked bookkeeper or clerk, seeks a medical recompense for expenditure of bodily force, where shall he find it? Could the recorded experience of thousands of workers be voiced, the verdict would be that Hostetter's Stomach Bitters renews failing strength, stimulates the lapsed mental powers to fresh activity, and relaxes undue nervous tension as nothing else does. Digestion, a regular habit of body, appetite and sleep are promoted by it, and it is an admirable auxiliary in the recovery of health by convalescents. A fastidious stomach is not offended by it, and to persons of both sexes in delicate health who occasionally feel the great need of an efficient tonic, the whole range of the pharmacopoeia and the catalogue of proprietary medicines does not present a more useful, safer or decisive one. It is also inappreciable for fever and ague, rheumatism and kidney troubles.

Some Don't for the Pulpit.

It is a good thing that some of his own teachings, I can remember teaching twenty years ago to be done, than to be one of twenty to follow mine own teachings.—Shakespeare, in Merchant of Venice.

WEST BROOK, NORTH CAROLINA.

Sept. 6th, 1886.

Dr. A. T. SHALENBARGER.

DEAR SIR:—The two boxes of Pills you sent me did everything you said they would. My son was the victim of Malaria, deep-set, by living in Florida two years, and the Antidote has done more than five hundred dollars worth of other medicine could have done for him. I have had one of my neighbors try the medicine, and it cured him immediately. I now recommend it to every one suffering from Malaria.

Respectfully yours, W. W. MONROE.

Don't imitate others.

Better be a poor original than a fine copy.

Don't mumble your words. Chew your food but not your language.

An Imperative Necessity.

What pure air is to an unhealthy locality, what spring cleaning is to the neat housekeeper, so is Hood's Sarsaparilla to everybody at this season. The body needs to be thoroughly renewed, the blood purified and vitalized, the germs of disease destroyed. Scrofula, Salt Rheum, and all other blood disorders are cured by Hood's Sarsaparilla, the most popular and successful spring medicine.

Don't preach too long. Better to leave the people longing than loathing.

Don't preach old sermons without revision.

Grown men look awkward in boys' clothes.

I have been a sufferer from catarrh for the past eight years. Having tried a number of remedies advertised as "sure cures" without obtaining any relief, I had resolved never to take any other patent medicine, when a friend advised me to try Ely's Cream Balm. I did so with great reluctance, but can now testify with pleasure that after using it for six weeks I believe myself cured. It is a most agreeable remedy—an invaluable balm.—J. S. Stewart, 622 Grand Ave., Brooklyn.

Don't indulge in mannerisms. Simplicity is desirable in high places—the pulpit especially.

The Family Physician.

Old Dr. Biggers, in the shape of his Huckleberry Cordial, has been the family physician of many a home all over this country, where he has cured so many of bowel troubles and children teething.

Don't speak in a monotone. The voice has numerous keys, play on as many as possible.

"My daughter was greatly troubled with scrofula, and, at one time, it was feared she would lose her sight. Her Sarsaparilla has completely restored her health, and her eyes are as well as ever, with not a trace of scrofula in her system."—G. King, Killybeg, Co. Wick, Ireland.

Don't catch the pulpit tongue. Talk to men in as natural tone as you talk with them.

You Must Eat or Die.

But be very careful what you eat, or you may die from eating stale fruit and vegetables affecting the bowels, with dysentery, cramp colic, or cholera morbus. Dr. Biggers' Huckleberry Cordial should be had.

Don't indulge in long pulpit prayers. Protracted sessions should be held. Always remember the stranger.

The vocal organs are strengthened by the use of Ayer's Cherry Pectoral. Clergymen, lawyers, singers, actors, and public speakers find this preparation the most effective remedy for irritation and weakness of the throat and lungs, and for all affections of the vocal organs.

Don't hesitate to speak on public questions, but do not introduce party politics into the pulpit.

Apple Feelings on the Pavement.

disturbs many, and often upsets the people, but how much oftener does the green apple disturb the stomach and upset the bowels. This can be set right by Dr. Biggers' Huckleberry Cordial.

Don't neglect closet prayer. The finest pipes can give forth no music till filled with the divine breath.

School Girls.

Why do school girls like northeast wind? It brings chills to their lips. Should it bring chills to their heads, let them take Taylor's Cherry Remedy of Sweet Gum and Mullein.

Don't scold your congregation. Attack measures, and hit persons only when they stand between you and the devil.

The Watermelon.

If not perfectly fresh when eaten, fermentation takes place, which will of course affect the bowels often with serious results. Take in time Dr. Biggers' Huckleberry Cordial, the great bowel specific.

Don't harp too much on one string. Variety is pleasing, and God's Word has given ample choice of themes.

Boils, pimples, hives, ringworm, tetten, and all other manifestations of impure blood are cured by Hood's Sarsaparilla.

Don't drop your voice at the close of a sentence. Men have much need to hear the end as the beginning.

Delicate Children, Nursing.

Mothers, Overworked Men, and for all diseases where the tissues are wasting away from the inability to digest ordinary food, or from overwork of the brain or body, all such should take **Stewart's Emulsion of Pure Cod Liver Oil with Hypophosphites.** "I used the Emulsion on a lady who was delicate, and threatened with bronchitis. It put her in such good health and flesh, that I must say it is the best Emulsion I ever used."—L. E. WADSWORTH, M. D., Hugh's Mills, S. C.

Don't be satisfied without fruit. The hand should pluck a few ears, though the sheaves have to await the harvest.

FITS: All Fits stopped free by Dr. Kline'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. Kline, 931 Arch St., Philadelphia, Pa.

Don't forget the boys and girls. Their attention is worth gaining, and you may often reach old hearts through young ears.—Rev. S. A. Northrup.

WANTED: A respectable white woman to go to Verbena and cook, milk and keep house for a small family. Address, stating age, references, and terms. C. W. HARR, Montgomery, Ala.

"Words fitly spoken, are like apples of gold in pictures of silver."

A Classical Teacher of 20 years' experience, wants a position as Principal of an Academy. Good references. Address ALABAMA BAPTIST.

News Items.

To the Baptists of Alabama.

All delegates to the Alabama State Baptist Convention, which will meet in Talladega, Ala., on the 13th of July, 1888, are requested to send their names to Jno. C. Williams, Talladega, Ala., chairman entertainment committee, as early as possible, and not later than July 1st. Church clerks will please bear this in mind and in that the delegates names are forwarded at the proper time. [Newspapers in the State will please copy the above a few times.]

Receipts of the State Mission Board for April, 1888.

Foreign Missions.

Wm. Miss. Soc. Union Springs ch., \$ 2 08
Woman's Missionary Society, Union Springs church, for China, 2 50
Fine Flat Sunday-school, 1 50
Baptist ch., Allenton church, 7 50
Allenton church, 8 31
Antioch church, 4 27
Union Springs church, 2 02
LaFayette church, 1 88
LaFayette Sunday-school, 2 05
Beulah church, 1 00
Elston Mission, 4 00
Auburn church, 2 00
Shiloh church, 2 00
Pilgrims Rest church, 2 25
Monterey Sunbeams, 2 25
Mt. Carmel church, 1 00
Fort Harpore church, 1 00
Cusseta Sunday-school, 1 11
Deatsville church, 4 00
Wilsonville Sunday-school, 1 50
Wilsonville church, 6 00
Ladies Aid Society, for ch., 10 00
Ashland Sunday-school, 33 60
South Side church, Birmingham, 8 75
Oswiechee church, 1 27
Selma church, 25 00
Hatchersburg church, 1 50
Georgiana church, 5 00
Bethesda church, 1 60
Scottsboro ch., for M. T. Yates Fund, 1 50
Centre Point ch., 1 30
Lad. Miss. Soc. Bethesda church, 1 50
Ann Hasseltine Soc. Judson Inst., 9 08
Mission Society, Liberty church, 5 00
Midway church, 5 20
Savannah church, 1 05
Brownsville church, 7 00
Evergreen Ladies Missionary Society, for China, 6 00
Arkadelphia church, 3 30
Cross Plains church, 3 50
Lad. Miss. Soc. County Line ch., 10 00
County Line church, 8 85
Ladies Aid Society, Oxford church, 10 00
Little Sandy church, 4 45
Lad. Miss. Soc. Little Sandy ch., 15 00
McKinley church, 2 51
Fellowship church, 2 51
Dadeville church, 2 73
Dadeville Sunday-school, 2 73
Mrs. J. H. Johnson, 1 40
Monterey Sunbeams, 3 35
C. N. Mallett, 3 35
Ackerville church, 3 35
Providence church, 7 50
Linden church, 1 50
Horeb church, 1 50
Amity church, 1 00
Sand Creek church, 1 40
Evergreen church, 15 00
First Baptist Sunday-school, Troy, 4 00
Lad. Aid Society Clinton church, 1 02
Providence church, 3 60
Elim church, 3 60
Lad. Aid Soc. Talladega church, 3 50
William Workers, Talladega church, 3 25
Mexico, 2 88
Opelika church, 3 08
Opelika Sunday-school, 41 41
Talladega Sunday-school, 41 41
Mrs. M. D. Dwyer, 1 60
Hopewell church, 20 00
Ladies Miss. Soc., Cowhee ch., 20 00
Cowhee church, 20 00
Autaugauna church, 76 76
Northport church, 1 02
Allenton church, 57 07
Silas church, Marion, 5 00
York church, 5 00
F. M. Grider, 40 40
Silas church, Marion, 20 20
Hopewell church, 3 10
Bethel church, 50 50
Salem church, 50 50
Jackson's Gap church and S. S., 1 00
Kenfow Upshaw, 1 00
Mrs. Annie Tarr, 1 00
Ruhamah church, 2 30
Big Bear Creek Association, 15 00

Total, \$ 405 17

Domestic Education.

Busby Beas, a tenton church, \$ 7 50
Beulah church, 1 25
Tombula church, 10 10
South Side church, Birmingham, 20 00
Selma church, 50 50
Arkadelphia church, 65 65
County Line church, 40 40
Linden church, 3 00
Sandy Creek church, 1 70
First Baptist Sunday-school, Troy, 1 90
Salon church, 1 00
W. J. D. Upshaw, 1 00
Ruhamah church, 1 30

Total, \$ 160 30

Colportage Work.

Mrs. Annie Tarr, \$ 1 00
Bible Work Am. Bapt. Pub. Soc., 50 50
York church, 50 50
Tract Fund, 1 00
Mrs. Annie Tarr, 1 00
Indigent Ministers, 1 00
York church, 1 00
Church Buildings in Alabama, 5 00
Livingston S. S., for Bessemer, 5 00
Education Colored Preachers, 10 50
Opelika church, 50 50
York church, 50 50

Total, \$ 11 00

Permanent Colportage Funds.

J. B. Appleton, for B. Bruce Fund, \$ 2 50
Total Receipts for All Purposes for the Year 1887-88, 2 50

State Missions, \$5380 98
Home Missions, 2008 17
Foreign Missions, 2756 05
Ministerial Education, 518 75
Indigent Ministers, 118 52
Education Colored Preachers, 47 05
Bible Work Am. Bapt. Pub. Soc., 83 83
Permanent Colportage Funds, 25 75
Bible and Colportage Work, 115 81
Church Buildings in Alabama, 1254 35
Endowment Howard College, 90 15
Tract Fund, 10 00
Bible and Colportage Work, 10 00
Associational Missions, 3 00

Grand total, \$12424 16

W. B. CRUTCHEN, Cor. Secretary and Treasurer.

Closing Exercises of Marion Military Institute.

The closing exercises of Marion Military Institute takes place Friday June 8th. Sophomore prize declaration in the morning; and at night original productions consisting of orations, dramatic descriptions, imitations of classic models, critical essays and magazine stories. The public are invited to attend. Board of Trustees meet on Tuesday morning June 12th.

A good book is a good friend.

Baptists are not the only ones who sometimes get caught by wolves in sheep's clothing. Now a Roman Catholic priest, who calls himself Father McCarty, fleeces a Washington City jeweler out of \$700 worth of diamonds. He had arrayed himself in the priestly robes to better play his nefarious game; in cassock and beret.

Read the Next

Column Article.

Resolutions.

At a meeting of the Baptist and Methodist Sunday-schools of Randolph on Sunday, the 13th inst., on the occasion of the resignation of Mr. Samuel A. Latham as superintendent of the former, a committee of three from each school was appointed to prepare suitable resolutions.

Whereas, Bro. Samuel A. Latham, so long the loved and efficient superintendent of the Baptist school has tendered his resignation, thereby severing his connection with the school, therefore,

Resolved, That by the resignation of Bro. Latham, and his removal to another locality, the school has sustained an almost irreparable loss, the community one of its most law abiding and enterprising citizens, and the Baptist church one of its most useful and liberal supporters.

Resolved, That we highly commend Bro. Latham to the confidence and respect of the good people of any community that may be so fortunate as to secure him as a citizen, that our prayers and best wishes accompany him and his excellent family to their new home.

C. C. SELLERS,
M. C. SMITH,
BETTY TUCKER,
J. W. BRAND,
GENIA DOUGHERTY,
MINNIE BROWN

Randolph, Ala.

District Meeting.

District meeting held with Union Grove Baptist church Saturday and Sunday, April 28th and 29th, was called to order by Bro. G. W. Barkley, moderator. Sermon at night by Eld. W. V. Vice.

1st. Are our religious journals a help to the church of Christ. Discussed by J. A. Hucklebee, C. L. Hucklebee, W. V. Vice, and others.

2nd. Shall a church receive an excluded member from another church without acknowledgement to the church of his or her original membership. Discussed by G. J. Newton, C. L. Hucklebee, and others.

Next district meeting of Brethel Baptist Association will be held with Amwell Baptist church, commencing Saturday before the fifth Sabbath in July next at 10 o'clock a. m. Introductory sermon by Rev. J. A. Hucklebee.

1st. Duty of pastors to churches and duty of churches to pastors. Speakers, W. C. Thomas, J. B. Perkins, C. L. Hucklebee, and others.

2nd. What are the obligations of Christian profession. Speakers, G. W. Barkley, E. T. Walton, A. Autny, and others.

3rd. What is the power and influence of discipline in churches? W. V. Vice, J. C. Kelly, J. B. Perkins, S. S. Eldridge, and others.

Sabbath, 10 o'clock, Sabbath school meeting. GEO. D. COOK, Sec'y.

Octagon, Ala.

Ministers' and Deacons' Meeting of Liberty Association.

Dear Baptist: In recent issue of your paper a call was made by Rev. J. Speer, of Madison church, for a meeting of the ministers and deacons of Liberty association, to be held there the fifth Sabbath and Saturday preceding in July, and suggests that we formulate a programme for the occasion.

We heartily endorse the views of Bro. Speer in regard to these meetings, and feel that a full attendance and a free discussion of the different topics will prove highly beneficial to our cause there. We trust that every minister and deacon in the association will be present and as many lay members as can make it convenient.

PROGRAMME.

1. The Christian's responsibility to bear personal testimony. Discussion opened by Rev. J. Speer and Rev. J. R. Pennington.

2. Systematic benevolence. Opened by Rev. J. Gunn and Rev. J. W. Hilliard.

3. The duty of every church member to partake of the Lord's Supper. Opened by Rev. W. N. Smith and Rev. W. B. Carter.

R. E. PETTUS,
J. W. WALL,
J. P. HAMPTON, Committee.

Huntsville, Ala.

Decoration at Zion.

Our "decoration" service at Zion church, Sumter county, Ala., which came off Saturday, 12th ult., was quite a success. Essays and addresses were delivered or read by F. N. K. Bailey, J. A. Davidson, and J. H. Martin; all of which were appropriate and impressive. A beautiful essay was prepared and read by Miss Mary Woodall, subject, "Shall we meet again." The essay was well gotten up, and read with dignity and grace. The graves in the cemetery were then decorated, and services closed, leaving a good impression upon the entire audience.

I think it right and proper to keep up annual "decoration" services at all our churches. PASTOR.

Your heart is only a tiny room after all, and if you cram it full of the world, you relegate your Master to the stable outside.—MacLaren.

If you have really given up your heart to God in private, your life will show forth the praise of God in public, if God has the heart he is sure of the life.

SURGEON GEN'L. W. A. HAMMOND says we can each prolong our life if we learn the secret thereof. **WHAT IS THIS SECRET?** If you soak a sponge in oil, the sponge will have in it all the peculiarities of the oil. So every organ in the body contains all the peculiarities of the blood. If the kidneys, the only blood purifiers, do not clean the blood of the waste of the system, then the various organs will give out and you will have RHEUMATISM, MALARIA, HEADACHES, AGUE, CHILLS AND FEVER, IMPOTENCY, BLADDER DISEASES, LAMENESS, NEURALGIA, NERVOUSNESS, BAD EYES, STOMACH TROUBLES, BOILS, CARBUNCLES, ABSCESSSES, APOPLEXY, PARALYSIS and in women FEMALE TROUBLES. The secret of good health then lies in keeping the kidneys well. If you don't, they can't cure any of the above diseases. They may not suspect it, but eight persons out of every ten have some form of kidney derangement. The only scientific blood purifier is the famous **WARNER'S SAFE CURE**, which not only cures kidney diseases, but the majority of ailments which really come from unclean kidneys disease.

Mrs. W. C. Mynatt.

The wife of the late Wm. C. Mynatt, died on the 25th of April 1888, at the residence of Wm. K. Mynatt, near Alexandria, Ala., and was buried the side of her husband who died at the same place on the 17th of April 1881.

They were married near Knoxville, Tenn., in 1832, and moved to St. Clair, county Ala., and then commenced their life work together, through a period of 49 years in north-east Alabama. During all this time she was a Missionary-Baptist preacher, and she was in all truth his self-sacrificing, untiring and faithful helper and companion, in the work of the ministry. And many live today, who hold them in sacred remembrance for their much and earnest work for the sick and suffering, the weak and erring. His chief pleasure was to preach the gospel, through all these years and her chief joy to render him every aid and comfort in her power to make his great work effective. She was always as much enlisted in his preaching and as much inspired with a love for the salvation of sinners as he was. Nothing she could do was left undone to leave him free from family cares, that he might more fully give himself to the chief work of his life.

God has been gracious to them both and blessed them. He often, in the latter part of life, expressed a desire to wear out, not to rust out in the ministry. "To die with the harness on," as he put it. And it was almost literally so; and it seems that the good Lord ordered that he might not be known himself, that his desire was granted in that he might testify to it to the living. His last sermon was preached with much feeling and earnestness only about three months before his death, from the text, "I have finished the work thou gavest me to do." He was buried in the place of his own choosing, which was about thirty steps from where he preached his last sermon. Soon after the delivery of this sermon he was stricken with paralysis and soon passed away, fully in his right mind and in great peace. Bro. Billie Griffin was his succeeding pastor and preached from the same text he last used, at the interment.

Seven years later the same brother preached at her interment from the text, "She hath done what she could." How appropriate all who knew her, believe these words were.

And be it here recorded that the God in whom they trusted and whom they so long and faithfully served, blessed them not in the way through, and forever took them not in the end.

So, one by one they were laid away side by side, to await the time of the resurrection, when their mortal shall put on immortality, and thus ever be with the Lord. JNO. B. MYNATT.

J. J. White.

This community was much saddened on the 29th inst., by the death of Bro. Joseph J. White. He was born near Society Hill, Ala., Oct. 11th, 1850. His father, an esteemed Baptist preacher, who died while pastor of Mt. Lebanon, moved with him to this neighborhood during his childhood. His genial ways and upright life won the friendship of all. Health began to fail at about fifteen, but he manfully pressed the active duties of life, struggling against disease, until about three years ago he had to surrender work, and has patiently borne his sufferings. About ten years ago he was baptized by Elder Wm. Joiner, and united with Mt. Lebanon church, living a consistent Christian life. Perfect consciousness and much strength remained to the very end, and it was beautiful to see his implicit trust in Jesus, his fearlessness in meeting death, and hear his assurances that "It was well. Quietly he fell asleep as he had just uttered words of comfort to his mother. Such a death is worth the toil of a Christian. GEO. E. BREWER, Jennings, Ala., May 31st, 1888.

HOOD'S SARSAPARILLA.

Were all wise enough to heed this advice in season, a world of suffering would be avoided. The best months in which to take Hood's Sarsaparilla, the great blood purifier, are

March April May

At no other season is the body so much in need of, or so susceptible to the benefit to be derived from Hood's Sarsaparilla, as now. The impoverished condition of the blood, the weakening effects of the long, cold winter, the lost appetite, and that tired feeling, all make a good spring medicine absolutely necessary. Try Hood's Sarsaparilla, and you will be convinced that it is the ideal spring medicine.

Hood's Sarsaparilla Sold by all druggists. \$1.00 per bottle. Prepared only by C. H. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

BAPTIST PERIODICALS SEALS :: BROTHERS.

AND GRADED LESSON HELPS FOR THIRD QUARTER, 1888, NOW READY.

Terms: - - Cash in Advance.

PRIMARY GRADE.

Picture Lessons.—Beautifully printed in colors. Published quarterly. No subscription taken for less than five copies, and are only furnished in packages of five, ten, and 25 cents per copy for one quarter, 15 cents; or 60 cents for one year.

Primary Quarterly.—TERMS: Single copy, 5 cents. In packages of five and upwards, 25 cents per copy for one quarter, or 10 cents a year.

Our Little Ones.—Published Weekly. TERMS: Single copy, 50 cents per year. Four copies and upwards to one address, 25 cents per copy for one year.

INTERMEDIATE GRADE.

Intermediate Quarterly.—TERMS: Single copy, 5 cents. In packages of five and upwards, 25 cents per copy for one quarter, or 10 cents a year.

The Sunlight.—Published monthly and semi-monthly. TERMS: Single copy, 50 cents per year. Five copies and upwards to one address, monthly, 10 cents per copy for one year. Semi-monthly, 20 cents per copy for one year.

ADVANCED GRADE.

Advanced Quarterly.—TERMS: Single copy, 5 cents. In packages of five and upwards, 25 cents per copy for one quarter, or 12 cents a year.

Bible Lessons.—TERMS: 100 copies for one month, \$5.00; for three months, \$15.00; for six months, \$30.00; for one year, \$60.00.

The Young Reader.—Published monthly and semi-monthly. TERMS: Single copy, semi-monthly, 50 cents per year. Five copies or more to one address, monthly, 10 cents per copy for one year. Semi-monthly, 20 cents per copy for one year.

Samples of our papers will be cheerfully sent on application, with list of prices, "How to Use Our Helps."

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May they never love each other less. We pray their battles through life may be fought shoulder to shoulder; so that their life shall be vicarious and their eternity a glorious triumph. A. J. HEARN.

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