

Alabama Baptist.

MONTGOMERY, ALA., JUNE 4, 1889.

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TERMS: \$2.00 per year in advance.

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Montgomery, Ala.

Office upstairs, 204 Dexter Avenue.

SOMETHING ought to be done to put an end to Sunday excursions.

THE Southern Building & Loan Association is doing a large work in helping to develop the South. Its business increases hundreds of thousands of dollars every month.

A GOOD rain fell throughout the state last week and crops are looking better and growing faster. With another good crop the Baptists of Alabama will do great things for the Master. We hope the dry May just passed is indicative of a large crop.

COL. W. W. QUARLES, of the Third Regiment Alabama State Troops, has been elected to the office of city attorney of Selma. This is a position of honor conferred upon one of the rising young lawyers of the state. With a host of others we extend the hand of congratulation to a friend tried and true.

THE senior ran down last Saturday to Furman, to be present one or two days during the closing exercises of Prof. Caffey's school. He is now in Marion attending the commencement of the Judson Female Institute and Marion Military Institute. Next week he will visit East Lake and report proceedings of the Howard's close.

THOSE desiring a copy of the minutes of the Southern Baptist Convention, recently held in Memphis, will forward five cents with which to pay postage to Secretary W. B. Crumpton, Marion, Ala. Every Baptist in the state should be interested in the work of Southern Baptists. Send for a copy and read it. It will do you good.

IN many of our prohibition towns the keepers of drugstores are the men who work so actively to defeat the ends of the law. The grand juries in some counties are demanding that druggists submit to them their record of whisky sold on prescription. If these bodies would faithfully discharge their duties they would bring to punishment many of the men who sell whisky according to prescription.

THAT was quite a bit recently made by a Baptist sister to a Catholic who was speaking of Cuba. The ardent student of Rome said there were none but Catholics on the island, and seemed happy in the thought that this was so, when he was reminded with—"O no, you're mistaken; the Baptists have a large church in Havana; and they have a missionary among the people."

BROTHER, you have been owing us for subscription for some time. You have not thought how we might be inconvenienced by your delay in paying. Many others have deferred their payments just as you have. "Many mickles make a muckle." Our expenses are very heavy, being in the neighborhood of three hundred dollars a week. So far we have been able to meet every financial obligation we have made. The dull season is now upon us, and if our patrons will only be prompt to send their renewals we will be saved a vast deal of worry that for the past two summers has been our lot.

A DISPATCH from Ottawa, Ont., May 28, says that an immense Protestant mass meeting was held there that night to consider the Jesuits' estate act. Resolutions were adopted which advocated the taking of measures to insure united political action, to secure and maintain perfect religious equality throughout the entire dominion, and to assist in testing the constitutionality of the incorporation endowment acts of the Quebec legislature. A large and enthusiastic pub-

lic meeting was also held at Montreal. A resolution commending the action of the committee was passed. A petition asking the government to annul the Jesuits' estate act was signed by all present.

THE Catholics of New York have been circulating a "protectory bill" for the "appropriation of public funds" to their schools. "At present," says the *Congregationalist*, "sixteen private institutions, some distinctly religious, are stated to share the school fund of that state. * * * We would no more oppose aid to Roman Catholics in this matter than to anybody else. We should be equally hostile to any attempt to obtain aid for Episcopal, Baptist or Congregational schools from the same source. At once, and once for all, wherever the question is up, let it be settled that the public money is not to be used for private ends, even the noblest."

THE destruction of life and property, at Johnston, Pa., caused by the breaking of a dam, is very great. A lake three miles long and one mile wide, which averaged about eighty-five feet deep, broke through a dam of the height of one hundred feet and flooded the city. It is now estimated that between eight and twelve thousand persons were drowned. There are hundreds of bodies in the city that cannot be identified and the scene is heartrending. Millions of dollars worth of property has been destroyed. The population was estimated at about 35,000, and some think one-third have been drowned. The water rose forty feet high in the town and it is said fifteen hundred houses were swept away. The mud is packed with dead bodies of rich and poor, high and low. Since the water has receded, hundreds of buildings have fallen, some of them being of immense proportions. The town is a wreck.

THE *Western Recorder* gives its readers the following piece of information. We pass the item around and ask our readers to consider the heathen at our doors: "The Roman Catholics in New York are selling medals with St. Joseph's cards for twenty-five cents each with the promise that the possessor of the medal and card will be protected against 'sorcery and other diabolical works,' against the temptations of the devil, against poison, plague, lightning, storms, 'hemorrhages, pleurisy and other diseases.' It also professes to secure 'repentance in case of sudden death.' It also claims to free cattle from disease, by being dipped in water given them to drink. All this humbuggery has the endorsement of three popes and of Archbishop Corrigan, of New York. A lively trade is carried on in these medals, and the whole besecment of a large building is taken up by offices for clerks engaged in filling orders. It is estimated that the cost of making these medals is two cents apiece. They are sold at twenty-five cents each. It is astonishing that in New York, the metropolis of America, and in the last quarter of the nineteenth century, such a business can be successfully carried on. There is still plenty of work for Baptists to do."

AT A LOW EBB.

Our readers know the character of newspaper the *Montgomery Dispatch* is. Its reputation savors of nothing that is good. It has seldom advocated a cause for the public good, and it is a stranger to religion and morality. It is backed by Romanism so strong that it fights measures looking to appropriations of money to our public schools, the pride of the American people. It panders to the wishes of gamblers, has an agnostic for its editor, claims to be living in the nineteenth century and yet its teachings are those of the sixteenth, and advocates bull fights, etc., etc. It has now been brought face to face with the fact that it is violating the laws of the state in running a lottery in its office. The *Advertiser* gives to the public the facts in the case, and says:

The array of facts elsewhere in this issue (Sunday) showing the *Dispatch* to be the headquarter of the Mexican Lottery, cannot be disputed. To all intents and purposes, it is the lottery's right arm in the United States. It is a very awkward arm, it is true, but doubtless the best that could be secured. Such a prostitution of a newspaper office to bold violation of the organic and statute laws of a great Commonwealth, of which it should be a public guardian, is well-nigh unprecedented in journalism. Surely the south has never witnessed such a spectacle. * * * That cash is daily received over the blind tiger's counter for lottery tickets; that letters ordering tickets are received and answered behind the same counter; that prizes are paid out; that the lottery's general advertising business is conducted there—all are left unchallenged, undenied, passed by in eloquent silence. They are virtually admitted.

The *Advertiser* has given the facts as they exist, it seems. The law should take the matter in hand. Let all law-abiding citizens sign the law and punish the guilty ones. A newspaper that claims to labor for the best interests of the people has a weak way of showing it when it engages in the lottery gambling business. Let the law take its course.

A CORRESPONDENT of the *Christian Index* would like to reply to some lines, which were taken from the *Constitution*, through the same paper, but thinks it useless, "as our secular press is greatly dominated by the Roman Catholic church." He asks "if secret conclaves of Romish priests, with closed doors, and the proceedings in an unknown tongue, are not a menace to our civil and religious institutions. And what shall we say of a Roman cardinal being the master of ceremonies at the late reception of the president in the centennial celebration in New York? And what of a Romish priest being announced in our papers, in flaming headlines, as 'the guest of the city of Atlanta?' And what may we look for next?" The lines alluded to speak of the meeting of the fifth provincial council of Catholics, which includes the states of Tennessee, Kentucky, Ohio, Indiana and Michigan, "called to consider the moral educational questions

pertaining to the church, but has no jurisdiction over doctrine, and its decrees are void until approved by the pope. The sessions are held in secret, and the proceedings are in the Latin tongue." When one man sits himself up to be worshiped, and the secular press of this country becomes afraid of him, it is high time that religious papers and all Protestants be on the alert to resist the encroachments of Rome. In Europe the pope is looked upon as any other man, he feels his power decreasing, and a desperate effort is being made to control America. Let us watch.

FROM ROMANISM TO PROTESTANTISM.

Marie Sullivan, of Boston, thus writes to the *Converted Catholic*: "I was a Roman Catholic and always prayed to God for his blessing, but I had a fear of purgatory that seemed to make my prayers useless. When I lost my father some years ago we were not able to have any masses said for him, and though very young I remember saying to my mother that as he was a good man, surely he did not need many masses to bring him out of purgatory, for I was sure he was with God. This thought comforted us, and simple as it was I think it was the first impulse that led me out of the Roman Catholic Church. Now I have learned to trust Christ as my Savior, and am very happy in my Christian life." No wonder, then, that Rome hates to see her subjects go from darkness into the marvelous light of Christ and his gospel. The Romish system is full of corruption and dead men's bones. Who would be saved, in the Catholic Church, must buy his way out of purgatory. Possibly there's good cause for their emphasizing this point.

WHERE IS THE DIFFERENCE?

When the *Montgomery Dispatch* and the *Birmingham Age-Herald* attacked our editorial on Catholicism and the mayoralty, they were especially careful to charge us with bringing against the Catholic church of to-day its sins of the sixteenth century. It will be counted a favor if either of these papers will, in a calm and simple way, tell us in what respects that church has changed. Is not the pope as supreme a power among the Catholics as he ever was? Is he less desirous of mortal power than formerly? Do his utterances prove that he has discarded the motto that "the end justifies the means?"

In the sixteenth century the Roman Catholic Church burned a certain Italian philosopher. And why was he burned? Because that heartless hierarchy deemed him a heretic. He opposed Roman Catholicism, and as he was a man of influence they must rid the land of him, and burning at the stake was the method adopted. Now, in the nineteenth century, Italy, no longer controlled by the pope's power, erects a monument to the memory of that great man. Three hundred years ago, by the edict of the pope, he was burned. How does the pope of to-day regard the honors given by a grateful country? Does he sit quietly in the Vatican and allow the monument unveiled to the gaze of a multitude who sing psalms to his memory? No! though he be but the "prisoner of the Vatican," he sends forth his protest. He demands of Catholics everywhere that they desist from participation in the exercises. The spirit that burned heretics in the sixteenth century is alive to-day, and it is possible would blot from the pages of history, and tear from the mind of man, all that reminds the world of her deeds of darkness. But so long as freedom of conscience, individual responsibility to God and an open Bible be prominent features in the constitution of governments, so long will the history of the past be preserved. Catholic hate may burn or break her opposers and at the time justify, in the sight of men, her iniquity, but her ever present argument—"the good of the church demands it"—but after years will find people of sufficient breadth to build monuments to those who had conviction enough to die rather than deny their principles, and these monuments will not only sing of the virtues of the martyred, but forever condemn the wickedness of Roman Catholicism.

ON THE GO.

During our recent trip of eight days we visited Selma, Marion Junction, Marion, Uniontown, Faunsdale, Gallion, Demopolis, Linden, York Station, and other points.

Dr. Frost was just home from the Baptist anniversary held in Boston. He cheered our heart by telling us how warmly he sympathized with our efforts to give the Baptists of Alabama a live paper. Master Howard Frost is our agent in Selma, and he has our thanks for the work he is doing. All our readers who are in arrears will please pay their subscriptions to him. The merchants of Selma appreciate our paper as an advertising medium, and from time to time tell us what they have to sell.

MARION JUNCTION

is in the very best portion of the prairie lands. The farmers are awake to the necessity of living at home. They plant largely of small grain and

grasses. Their horses, mules, hogs and cows are a standing example to our Southern people, showing how independently we can live when we determine so to do. The Baptist church at this point is rather weak in membership. Bro. O. M. Sutton has recently accepted the care of this church. While in the community we heard many expressions concerning our brother, J. W. McCollum, lately appointed missionary to Japan. One gentleman remarked that as a boy he was noted for his uprightness and industry. "When he worked on the farm no negro could beat him plowing or hoeing." This is a good recommendation and assures us that he will be very earnest in maintaining the Redeemer's cause.

AT MARION

We found Secretary Crumpton very busy with his work. He is ever planning how best to promote interest in the mission cause. He has just arranged to have printed a book specially arranged for mission collections. His plan is to have each church take one of the books, and then secure a member who will go to each member of the church and, if possible, get a pledge to give something each week, or month, for missions. Some churches have already agreed to take a book. In company with brethren Fitzgerald and Crumpton, we visited the new Judson. It is surprising to see how rapidly the work has progressed. The chapel would have been ready for commencement this week, but for the fight between our railroads and the conductors. The friends of the Judson can rest assured that splendid work is being done. Brethren Fitzgerald and Wilkerson of the members of the building committee residing in Marion, and they, with the men, women and children of the town inspect nearly every brick that goes into the wall. This house is to stand for many years as a monument of the love of Alabama Baptists to the cause of female education. And it should be a pleasure to each of our readers to contribute to its erection. You may not be able to give much, but do something for this interest.

TEN YEARS AGO,

after a residence of several months in Uniontown, we left for north Alabama, since which time we have never had an opportunity to visit the place. Many changes greeted our entrance into the town. Where once were vacant lots, now nice residences or stores are seen. We walked into the store of Mr. J. C. Welch and found him busy, very much as he was nearly eleven years ago, when we stepped in to see him about work. It took only a few minutes then for us to trade, and during our entire stay we found him a careful, economical business man, and a Christian gentleman. Failing somewhat in health and feeling that our work lay along a different line, we severed a connection which was pleasant to us then, and has proven helpful to us since.

KIND DEEDS AND PLEASANT FACES.

As we passed from store to store on our late visit we found many familiar faces. There was in the town one man that we met with more than usual pleasure. Ten years ago, as we were preparing to leave Uniontown, Mr. Anderson, an Irishman, clerk in an adjoining store, came to us with ten dollars, and remarked, "You are going among strange lands, and I know that you cannot have much money, as your wages have been small. Take this, and if you get able to spare it at any time, send it back." Two of his fellow clerks afterwards, in very much the same manner, tendered us five dollars each. We knew that Mr. Anderson had inspired these other loans. Such unexpected and sincere acts of friendliness we had never before met, and it has encouraged us at every recollection of it.

APPRECIATED GENEROSITY.

As matters turned out we would have been pressed for money had not these kind friends come to our rescue. Our readers can understand now what our feelings must have been, as we pressed the hand of that big-hearted Irishman. Like most truly generous people he had forgotten the occurrence, but we related the incident in the presence of a few friends, he was evidently

ly made happy and said, "Well, I am glad to know that some of my money has accomplished good in the world." That man's kindness has made us more thoughtful of the needs of young men. We shall always be thankful to God that he enabled us to align ourselves with the Christian people of Uniontown. There were then no services at the Baptist church; the house was used for a court room. So few Baptists lived in town that it was deemed impracticable to hold even Sabbath-school.

WORSHIPING WITH OTHER DENOMINATIONS.

We joined the Methodist Sunday-school, and attended preaching and prayer meeting at the Methodist and Presbyterian churches. The personal influence of the Presbyterian preacher, Rev. R. B. McAlpine, was greatly helpful to us. He was a young man of consecrated life. Being of a social nature we spent many of our evenings in company with the

young people. They all danced, and as we did not it often placed us in embarrassment. A dancing master made up a class in the community, and most of our friends joined it. He argued that, as a Baptist D. D., in whom we had much confidence, thought all young people should attend dancing school and thereby learn to be graceful, it could certainly do us no harm to join. We were "almost gone, our feet had

WELL NIGH SLIPPED."

When in an evening stroll we came up with Bro. McAlpine. Frankly we told him of our half-formed decision, and then asked him what he thought of it. He stopped and fixed his earnest gaze full in our eyes, and said: "My young brother, I beg you not to do that. Since you came among us you have shown yourself firmly on the side of Christ, now, don't do that which will make you wound his cause and grieve his people." Those few words, kindly spoken, did the work. "Words fitly spoken are like apples of gold in pictures of silver." Would to God that every young Christian who reads this article would lay to heart the words of that man of God.

A CHRISTIAN LIGHT.

There was an aged Methodist brother, whose example has often recurred to us. Old Bro. Kennedy was greatly afflicted, but seemed all the time to grow more Christlike. Hearing a young man make some light remark about Providence, rather laying our successes to our ingenuity, this good man said, in substance, "I've seen too much of this world to lose confidence in the flesh; God alone is my refuge and strength." Several years ago he went home to his eternal refuge.

Our pencil must be restrained, or the reader will weary ere we have half finished telling of even a few of the incidents of those months. Our purpose was to speak of our visit, but we have lived more in the things of ten years ago. Mr. and Mrs. Welch gave us entertainment at their home. There we met dear old mother Stewart, as faithful a Christian as we ever knew. We took tea one night with Bro. Carr and family. Brother and sister Jackson, of Rembert Hills, were visiting that family. Their little girl, by mistake, drank some concentrated lie over a year ago and has suffered ever since, not being able to eat anything solid. She is now improving some. Thursday night we aided pastor Hart in the prayer meeting exercises. The church is beautifully papered and neatly carpeted. Bro. T. H. Craighead is superintendent of the Sunday-school. Several of the merchants of Uniontown gave us orders for job printing.

A couple of hours were spent in Faunsdale. There are only a few Baptists in and about that place. Bro. Glass was the only one we met. Our friend, Mr. Blount, lives there. He kindly introduced us to the business men, several of whom gave orders for job printing.

A restful night was spent at

GALLION,

in the home of Mr. Steele. How delightful, when weary with labor, to find entertainment in such a pleasant home. We learned that Bro. Hart and the church are working in harmony. There are so many hospitable homes in Gallion that it is tantalizing to be able to visit only one. We trust to be able to spend a few days in that community sometime during this year.

AT DEMOPOLIS

We found our friend, Mr. Cornish, hard at work in his newspaper office. Like most of our Alabama editors, he is not afraid of work. Success is sure to come to such men. Together with him we did the town, at least a few of the prominent points. Progress is stamped on many things about the place. The lot given for a Baptist pastory by Mrs. Enners is beautifully located, and Bro. Hart expects to get up, as soon as possible, money for the building. Our stay in Demopolis was too short to allow us to know much of Baptist affairs, though Bro. Crumpton says a nobler band of Christians cannot be found. At six o'clock Saturday evening, with Bro. W. B. Crumpton, we started for

LINDEN, eighteen miles distant. A sick mule made the trip last until 11 o'clock. Sunday we found that the night air and the trip had made us quite unwell. A presbytery, consisting of brethren J. E. White, I. A. White and W. B. Crumpton, ordained Bro. P. B. Glass as deacon of the Linden church. He is a devoted Christian and a successful business man, and we think will make a capital deacon. Sunday evening Bro. Crumpton preached to the children. The writer gave them a short talk. At night Bro. J. E. White preached. Bro. I. A. White is pastor of this and the McKinley church. He is greatly beloved, and is doing good work. He is a hard student and a good pastor, and we make no mistake in saying that he is a growing preacher.

We were well entertained by the families of Bro. P. B. Glass, Jno. E. Hecker, S. G. Wolfe, and sister Walston.

The citizens of Linden are sober, industrious, intelligent, hospitable and prosperous. A night was spent at YORK STATION.

Bro. J. D. Cook is pastor of the church at this place. His home is at Cuba, hence we failed to see him. His members, many of them, read this paper, and are in harmony with our enterprises. They all spoke kindly of him. It was our pleasure to have Bro. W. G. Curry as a room mate. His work is progressing nicely at Orrville, Providence and Livingston.

FIELD NOTES.

There were three additions to the Adams Street church on last Sabbath.

The First church, of this city, has lost several members by death recently.

Rev. M. B. Burr, of Columbia, has our thanks for a good list of renewals.

There have been twenty-four additions to the First Baptist church since the meetings began.

Rev. J. A. Howard is assisting in a protracted meeting in Carrollton, Ga.—*Opinion Democrat*, May 30th.

Major Harris delivered two lectures in the Union Springs Baptist church last Sabbath, in the absence of the pastor.

A nice contribution was made to the Judson last Sunday, by the Moulton Baptist school.—*Moulton Advertiser*, May 30th.

About sixty persons joined the church at Brownville during the meeting conducted by Rev. W. B. Carter and J. Gunn.

In another column will be found the program of the closing exercises of the Alabama Central Female College, at Tuscaloosa.

Rev. J. L. Thompson will deliver his first anniversary sermon as pastor of Adams Street church on next Sabbath. A report of all church work will be given.

Rev. W. L. Pickard, of Eufula, stopped in this city the night of the 31st ult. He was on his way to preach the commencement sermon for the Judson Institute.

We have just had an entertainment and supper from which we cleared one hundred dollars. This will be expended in re-seating the church.—*R. M. Hunter, Camden*.

Dr. Chambliss brought us the sad news of the death of Bro. John Robinson, of Furman. He was a noble Christian, and will be greatly missed. His bereaved have our sympathies.

Dr. Chambliss, of Furman, will preach the commencement sermon for the Union Springs Female College on June 9th. He will also preach the commencement sermon for the Buena Vista High School, on June 23rd.

I have just closed a ten days' meeting at the Second church, which resulted in five accessions by baptism and two by letter. The congregations were small, but deeply interested. A very profitable meeting.—*M. M. Wood, June 3d*.

Our pastors over the state have generally given their people accounts of the Southern Baptist Convention. This is well, and tends to keep our churches more in sympathy with the great enterprises fostered by the denomination.

Ordained Bro. J. R. S. Woodbridge a deacon in Enon church May 19th. I was assisted by Bro. M. G. Lofton, who delivered the charge in such a manner as will not be forgotten by Bro. Woodbridge or the church.—*J. H. Curry, Carrollton*.

We have paid the quota assessed to old Shiloh for the various objects fostered by the Selma association, and have two months to go on. The Selma association meets at Orrville the last of August. Come and be with us there.—*D. B. Edwards, Soapstone*.

Prof. John M. Webb, of Moore Academy, Pine Apple; F. G. Caffey, of Furman Academy; Wm. M. Webb, of Perdue Hill High School, and Col. W. T. Hendon, of Midway, have favored us with orders for a nice line of printing for their schools. Many thanks, brethren.

Johnstown, Pa., was destroyed by the breaking of a dam on Wednesday the 29th of May. More than 8,000 people were drowned, and millions of dollars of property washed away. The detailed accounts of the flood, with its many incidents, are sickening in the extreme.

Judge Haralson, the newly elected president of the Southern Baptist Convention, is a master of assemblies, and fully equal to all emergencies as a presiding officer of a large deliberative body. He rules with fine precision, rapid dispatch, with glowing good humor, and with fairness so manifest as to leave no room for doubt. He is a first-class parliamentarian.—*Texas Baptist Herald*.

Judge Haralson presided ably. The attempt to have the prohibition resolutions ruled out was a signal failure. Bro. Haralson, justly decided that it was a matter for the Convention to settle and not a matter to be disposed of arbitrarily.—*J. B. Cranfill, Waco, in Texas Baptist Herald*.

The annual meeting of the Board of Trustees of Howard College is called to meet in the college chapel, at East Lake, at 2 o'clock p. m., Monday, June 10, 1889. This is a very important meeting of the board, and every member is earnestly and urgently requested to be present. Brethren, don't be in a hurry when you come, but come prepared to spend several days.—*R. W. Beck, Secretary Board*.

Bro. G. L. Bell was ordained to the ministry at Lebanon Baptist church on the 27th of April, 1889. Sermon by Bro. Shaffer. The presbytery was composed of Eld. J. P. Shaffer, T. B. Fargason, J. A. McCarty and C. J. Burden. Bro. Bell is a step-son of Bro. Shaffer, and a young man of high culture. We wish him great success in his new work.—*C. J. Burden*.

From all I can hear among the Baptist people of this community, no pastor was ever loved and appreciated more than was J. J. Taylor, now of Mobile, Ala., who was once pastor of the Upper Street Baptist church, of Lexington, Ky. I had the pleasure of hearing him twice when he was here last. Please say to the young men of Howard College that they may anticipate one of the best sermons they have heard for a long time.—*P. E. Cheek, Lexington, Ky., May 31st*.

We are profoundly gratified at the decision of Dr. Wharton. We have waited impatiently for his decision. When we saw it in the ALABAMA BAPTIST, we "thanked God and took courage." We would be glad for the First church at Birmingham to have as good a pastor; but we cannot spare him. The Master's cause here needs him. His place cannot be filled. We hope that the pleasant existing union between him and church and the Montgomery association may be permanent.—*B. A. Jackson, Ramo, May 31*.

Rev. J. J. Taylor preached for the Montgomery brethren and sisters last week, closing with Friday night. His sermons (or talks, as he styled them) were enjoyed by all, and were helpful to all Christians whose privilege was to hear them. He is one of our ablest ministers, and his exposition of scriptural truths was clear and forcible. He preaches the old, old gospel, and his sermons were listened to with earnest attention. The meetings will continue at the First church this week, conducted by the pastor, Dr. Wharton.

The Catholic congress has been holding a session in Madrid. Before the government of Spain consented to the assembling of the congress in that city, it required a promise from the men in control that nothing should be said which would be offensive to the king of Italy. They pledged their word, but kept it by devoting the principal part of their session to speaking and voting in favor of a restoration of the Pope's temporal power in Rome. Honor and veracity are not as general in this world as they ought to be.—*Western Recorder*.

Bert Lloyd's Boyhood. By J. Macdonald Oxley, 15mo, 347 pp. Price, \$1.50. Philadelphia: American Baptist Publication Society. The book presents an excellent ideal to our boys. It is suggestive, and has lessons of value for those who have them to manage. It cannot fail to be of interest to all who may read it. It is one of the best books for boys the Society has published for a long time. It should find a place in every Sunday-school library, and in every home where boys play their pranks, and are preparing for their part in life.

Most encouraging and solid work is going on at Deatville and Loachapoka churches—large congregations, good prayer meetings, fine Sunday-schools, and delightful Sunbeam Societies. We have about fifty Sunbeams at Deatville, and eighteen or twenty at Loachapoka. Miss Lottie Moon has been selected for our contributions. These Sunbeams are going to help this Moon to shine, that she may be able to reflect the light of the Sun of Righteousness on the darkened souls of the poor heathen in China.—*J. F. Cloud, Shorter's Station*.

Life and Scenes in Congo. By Rev. Herbert Probert. With six full-page engravings and two finely colored maps. 12mo, 192 pp. Price, 90 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia. Victor Hugo has called Africa "the Continent of the Twentieth Century." It will be. With all its vast territory and its wonderful possibilities, it will be open to modern Christian civilization.

This book will have its place then in the literature being created by the opening of Ethiopia. It ought to be very widely circulated and read. As it is, it will help to make known that continent which, in the not distant future, will focalize in itself the civilizing and Christianizing forces of the world.

Children for Christ, because Christ is for the children. He is for the children because the children need Christ. Infancy needs him. Childhood needs him. In the harbor of childhood the child needs to cast his anchor. "Come in and take a drink," said one boy to another. "I have a friend with me who doesn't drink."


"Never mind, bring him along." "But he doesn't drink." "I don't see him." "My Sunday-school teacher tells me that Jesus goes with me wherever I go, and Jesus doesn't drink." That boy was anchored. And Jesus needs the children. What we need is to save, not only the soul, but the life from childhood to old age.—*Rev. A. C. Dixon, of Baltimore, at the Boston Anniversary*.

The Cahaba Baptist Sunday-school convention will meet with Pine Flat church, Friday before the second Sunday in July, 1889. Friday, 10 a. m. Devotional exercises. 11 a. m. Introductory sermon. Rev. T. W. Hart. 1:30 p. m. Old Testament Sun-

day-school. H. D. D. Straton. 2:30 p. m. The duty of parents toward their children in regard to attending Sunday-school. Judge Porter King. 3:30 p. m. The qualifications and duties of Sunday-school officers. Rev. D. C. Culbreth and J. W. Haggard. Saturday, 9:30 a. m. Meet for song and prayer. 10 a. m. The relation of church and Sunday school. Elds. O. M. Sutton and A. M. Perry. 11 a. m. The importance of cultivating benevolence in the Sunday-school. Rev. W. B. Crumpton and J. C. Suttle. 1:30 p. m. What part should pastors take in the exercises of the Sunday-school? Rev. W. A. Bishop and W. O. Perry. 3 p. m. The influence of Sunday-school training in forming character. Rev. S. M. Adams and Joe Ivie. Sunday, 9:30 a. m. Sunday school mass meeting. 11 a. m. Missionary sermon, by Rev. W. B. Crumpton.—*W. W. Smith, J. M. W. Watson, W. B. Alexander, L. M. Bradley, Committee*.

A fifth Sunday meeting will be held with the Ebenezer church at Stanton, on the E. T. V. & G. R. R., beginning Friday before the fifth Sunday in June, 1889. 11 a. m. Introductory sermon by W. N. Huckabee. 2 p. m. Church prayer meeting. S. M. Adams and I. G. White. 3:30 p. m. Christian giving. J. W. Mitchell and J. L. Williams. Saturday, 9 a. m. Devotional exercises. 10 a. m. Woman's work. J. M. McCord and H. McCord. 11 a. m. Who ought to fill the office of deacon in a Baptist church? W. J. Raddick and J. L. Caffey. 2 p. m. Missions: State, Home and Foreign. W. N. Huckabee and G. W. Mills. Sunday, 9:30 a. m. Sabbath-school addresses. 10:15 a. m. Recitations. 11 a. m. Preaching. There will be preaching at night during the meeting. Appointments will be made after the meeting opens, by the pastor and deacons of Ebenezer. We want to see a good representation from the churches. Brethren, come in the spirit of the Lord, and let us have a profitable meeting. A general invitation is extended to brethren to attend this meeting. We would be glad to have the editors of the ALABAMA BAPTIST and Bro. W. B. Crumpton with us.—*J. M. McCord, W. J. Raddick, Committee*.

We publish two circulars which the secretary of the State Mission Board is sending out. They are important documents and should be read with care, and be promptly acted on. Only thirty days remain before the year's work of the board will close. Send money forward promptly, so that the secretary may make as good showing on this year as possible. The circular to the sisters is just the thing. Bro. Crumpton can furnish constitutions and blanks for reports, on application. Alabama has been slow to move in this matter, because our brethren were opposed to the independent organizations of the women, outside of the churches. This plan of the secretary puts them to work in and through their churches. They can designate where their money shall go, just as every member has a right to do, but the church treasurer sends it forward. Then, according to this plan, societies may be either "Aid" or "Mission" societies, or both. This brings all the societies together, and reports all their work. Now, let the sisters organize and raise all they can outside of the regular church collections to help on the cause of our Master. The secretary confidently looks for \$2,000 for missions alone this year. I am the sisters, besides what they give in the usual way

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