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Convent Life and Convent Education.

Some of Its Practical Results.

BY M. F. CUSACK—"THE NUN OF KENMARE."

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All Protestants know that the pope claims to be personally infallible. But to all practical purposes every priest is infallible, and so is the superior of every convent or monastery. Every sister is taught that the voice, or order, of her superior is the voice of God. What more claim of infallibility could there be? Every man, woman and child in the whole world, according to the teaching of the Roman Church, is bound to obey "the Church" or be eternally damned. So the poor sister is in a sad case indeed. She must obey, or die a spiritual death. Ah, in God's dear name, pity her, pity her, and help her all you can, and more than you can, if it were possible, for her is indeed a terrible fate!

She has been taught from infancy to obey the church, on pain of eternal death for disobedience. Remember that she made a very real sacrifice in entering the convent, and a very hard sacrifice, and that she has done it from the best of motives, being ignorant of better. She has been taught that this sacrifice will please God. If, then, she resists in the least the commands of her superior, above all of so high a superior as her bishop, she goes against her most sacred convictions and against principles which have been instilled into her from her childhood. Indeed, in dealing with Romanists, Protestants have yet to learn the tremendous power which early education has in their case. The child has been taught from the cradle that the Church cannot err, and that to disobey is to peril his immortal salvation. He must first be fully convinced that the Church has deceived him as to the true way of salvation, and that this cannot be done in a day, nor can early impressions be removed in a week.

I can understand the daughters of Mr. Burns resisting an injustice, being women of education, and having the advantage of English independence of character, but I confess myself puzzled by the independent action of the French sisters. Yet it must be remembered that the French of the middle class are lovers of money and that very saving in their habits, and that not unnaturally were anxious to keep what they considered (collectively) their own money. For, according to the teaching of the Church of Rome, the property of a convent belongs to all, though it does not belong to the individual. However this may be, the French sisters refused to resign their rights. It was, of course, difficult to obtain full particulars, but what I here say I heard both from Miss Burns and from the French Mere Depose. The bishop did not wait long to enforce ecclesiastical penalties. The recalcitrant nuns were very speedily excommunicated. There were a few sisters who were terrified, as it was hoped and expected they would be, by these fulminations of eternal damnation. They had the highwayman's choice. They demurred to the money or the life of his victims, and the bishop did the same. They were to abandon (legally, of course), all claim to their common property, or to die that eternal death which the Roman church has in control for all who disobey her. Some of the sisters were prepared to take chances for the other world, and to keep their money in this world. Others believed in the power of the Church, as good Catholics ought to do, and submitted. But all the same the money could not be got with any appearance of justice without the united signatures of the sisters, so the bishop was still baffled.

We can see from this circumstance how necessary it is for the church of Rome to hold possession of her followers by the damnation policy. Nothing will control human nature so successfully as self interest, and self interest in spiritual matters is the firmest leverage and the most powerful with which man can control man. Once convince a man that you can control his destinies in the next world, and you have him at your mercy in this world. But there was yet another source of appeal. Every Protestant and all Roman Catholics, excepting always those who have tried the experiment, are sure that the pope rules the Church. Is he not infallible? Are not his highest utterances to be revered as the very word of God? In fact, even more so, for we may doubt the word of God without sin, but to doubt the word of the pope is quite another matter. Elsewhere I hope to enlighten Protestants, and especially do I desire to enlighten those who are looking to Rome fondly as a centre of unity on the delusive idea of the unity of the Church of Rome.

The sisters sent two of their number to Rome to lay their case before the pope. The bishop, no doubt, must have been grimly amused at their ignorance. God help and pity those who lean on an arm of flesh. After the usual delays, which I suppose, from experience, were made short by money or influence, they actually gained their cause, as I gained mine. Poor souls! they returned to America, as I returned to England, supposing that, as Rome had spoken in their favor, all was right, and that the bishop who had clamored so loudly about the duty of submission to himself, would now submit to the pope. But they were soon wiser and sadder women. The bishop would have none of the pope's decrees when they went against his own interests, and the sisters found, to their bitter

cost, that the worst way to mend an injustice or remedy an evil in the Church of Rome is to appeal to the head of the Church about it. And this is the Church to which Protestants entrust the teaching of their children, and this is the Church to which some Protestants look with admiring eyes, as the home of charity and unity of faith and fellowship. Some one has said, "Where ignorance is bliss, it is folly to be wise." I say that where ignorance is willful, the ignorant deserve their sufferings. There are ample opportunities now for Protestants to know what Rome really is, and the sooner they use the resources available to them the better.

From the very lips of the sisters, from the very lips of Miss Burns, I heard the miserable details of episcopal persecution, and the inflictions of petty jealousy by the other sisters. We saw (I and myself) the poor clothing which they wore. It was with difficulty they could walk, to old and worn were their shoes. They assured me that their food was such they could scarcely take it, and it was almost thrown to them, as if they were so many dogs. No doubt the other sisters were taught to consider them little better than dogs, as they were practically excommunicated, and for an excommunicated person there is no law and no mercy. Death alone can relieve them from the penalty of their "crimes." It was even an act of merit on the part of the other sisters to treat these sisters in the most contemptuous way as outcasts. Notwithstanding the gravity of the case, I could not but laugh when the French mother showed us, in her French manner, the way in which the other sisters passed the condemned ones. The little toss which she gave her head and the look of contempt, which she imitated, were all too well known to me by sad experience. The very same treatment had been meted out to me in Kenmare convent, with this difference, that I had done all that a mother could do for these poor sisters; that, in the family years of 1870-80, I had helped their families, and I may truly say, saved many of them from the direst want. But what did this matter? An unnatural system results in unnatural crimes, for certainly it is an unnatural crime to turn upon the hand which has bestowed benefits, and to treat one, who has given a mother's love and care, as if she had been an outcast. Yet such is the result of the practical teaching of the Church of Rome.

I need scarcely say that the poor sisters were delighted to see us. Their friends are few, their enemies are many, and for the rest they are simply indifferent. For the world at large it is enough to say, "Served them right, why did they enter a convent?" And yet these cruel condemnations of the poor sisters might never have made such a sacrifice as they did for God or man. Let it never be forgotten that these sisters entered the convent, as I did, believing that they could serve God and their fellow creatures better than they could do in the world. If they have failed, let not those, who have never tried to do likewise, cast the first stone at them. Of what use to say more, the history is an old one? The lives of the saints in the Roman Catholic Church tell the same story. During these saintly years were pursued to the bitter end, but the "holy Church," which does not know a saint while the saint is living, canonizes the idea when the dead can no longer be a reproach to them.

But I must explain how I obtained an interview with these sisters. As I know from long experience that the reports of newspapers and public rumors are not always reliable, I was very anxious to hear for myself the true state of the case. But how to do this was the question. I could not present myself at the convent with any hope of admission, as I had been lecturing in Pittsburg, and was too well known there, and the sisters, at least, were sure to have heard all sorts of stories against me. Besides "escaped nuns," who were never in convents, or sisters, have been going about lecturing, and I knew I might get confused in their minds with this disreputable class. Circumstances however favored me in a very unexpected manner. I met a lady who had been very intimate with the French Rev. Mother, who was now practically a prisoner, and she offered to introduce me as her friend. This was just what I wished. The result must depend on circumstances. The result was after all most satisfactory. It was not without some trepidation that I drove up the very high hill on which the convent was situated, and I looked with feelings of sorrow and foreboding at the massive walls and fortress like building, situated on an eminence which commands the town of Pittsburg. I marvelled at the infatuation of Protestants who could help to erect such an institution for a Church, whose bishops are obliged to swear at the most solemn moment of their lives that they "will persecute all Protestants to the utmost of their ability." We all know, or all ought to know, that this means what it says, that the Church has sufficient power, she will use armed force to obtain submission to her commands.

In this splendid building, which ought to be the happy home of peace, and which the world at large supposed to be the abode of holy and devout women, quarreling of the most disgraceful kind reigned supreme. We arrived on a very stormy day, and had to wait for a very long time at the massive door which gave entrance to the building. It was all in vain that we rang and rang again and again. The echoes

of the bell were the only sounds which we heard. We had to conclude that either the sisters did not hear us, or that they had very few visitors, and did not wish to see any one. Still it was rumored that the recalcitrant sisters were not unwilling to receive visits of sympathy, and, in fact, at first they did receive such visits. But there was the usual result.

For a time the sisters were visited by the many who were drawn to the convent by motives of curiosity, and by the very few who really cared to help them. The next nine days wonder was that they were forgotten by the crowd who always ask for something new. Their few sympathizers, if Protestants, had not sufficient zeal or inclination to continued climbing these heights, or making patient inquiries. They soon lost all interest in the affair, as people will do when they are not in earnest. As for the Roman Catholic friends of the poor sisters, they were too much afraid of involving themselves in ecclesiastical displeasure, or of social or political loss if they interfered; so the sisters were left to their fate, as no doubt their persecutors knew well they would be. Finding it impossible to obtain admission at the front door, we proceeded in the fearful storm to the back entrance.

Our attempts to storm the back entrance were quite as ineffectual as our attempts on the front of the fortress. We were about to retire in despair when a sister arrived in response to a long and last appeal for admittance, and asked very rudely what we wanted. My friend mentioned her name; reminded the sister that her two daughters had been educated at the convent, and demanded to see the deposed superior. The sister admitted us and looked at me without any suspicion. We found ourselves in the vast halls of this palatial residence of those who have named poverty individually, in order to practice the very opposite collectively.

After another and long delay, the deposed superior arrived in the parlour. She was an attractive looking woman, with just that touch of asperity (I do not know any other word to express it) which is common to French superiors. To my great surprise she began to speak in the very freest manner of her troubles and of the bishop's conduct. I could hardly believe my ears. She spoke English fairly well. When she heard from my friend that I could speak French she at once rose and went for a French sister who she said could not speak or understand a word of English, and who she said would be so delighted to see any one who could speak in her native tongue as fluently as I did. The sister came, and I talked to her, and found that she also spoke with the utmost freedom of the troubles of the sisters. But she told me with no little pride that they had on their side Miss Burns, whom she called by her religious name. I think it was sister or madame Gertrude. This sister, she said, was the daughter of a great English gentleman. After a few moments she proposed to call her also, and did so, much to my consternation, as I feared she might in some way suspect me. I was, and so hinder me from obtaining all the information I desired. I was all the more afraid, because the French mother said she had heard that a nun who had left the Roman Catholic church had been lecturing in Pittsburg, and had done them all the injury she could. I saw at once that the ecclesiastical authorities feared that I might do something for these sisters, and wanted to make them afraid of me by the usual false representations. I assured her that I was quite certain that the sister she spoke of had never said anything against them; that, on the contrary, she sympathized with them, but I saw she was still doubtful.

I found Miss Burns quite as ready to communicate her trials as the French sister, on whose account, of course, we continued to speak in French. My friend, in the meantime, was hearing the story of the mother in English, and so I had the advantage of comparing with her after, and found that all told exactly the same story.

And it was the old story and the sad story which I had known so well, and from which I had suffered so much jealousy amongst sisters and friends, precisely the same story of inferiority. Until the convent was built they were left in peace. Until the work of obtaining pupils, who were attracted by the prospect of being taught by French sisters, was fully developed, all went smoothly. It was so like what I had suffered myself in Ireland. At Knock, I was allowed to go on with the convent until it was nearly completed, and then I was driven out, in the hope that it could be handed over to other sisters who would be more subservient to the desires of the priests, and who would concern themselves less about the interests of the poor.

It would not be possible to repeat the conversation verbally. I can only give the substance of it, and add that the French Rev. Mother told my friend, precisely the same story of their wrongs and the injustice done to them. They attributed a good deal of their trouble to the well known fact that the new bishop did not approve of the acts of the old bishop, a common occurrence in the Roman Church. It too often happens that some hapless sister, or some equally defenceless priest, who has been in favor with the late bishop is for that very reason especially disliked and persecuted by his successor. This happens every day. But the Roman Catholic Church takes care that her solid linen is not washed in public, and she manages to make the laundry proceeding private by, to use an Irish bull, not allowing any washing, or, if she washes, it is so circumspcctly done that no one knows, while strict secrecy is secured by the stern enforcement of her favorite and very sagacious doctrine, that it is far worse to tell of a priest than to sin with a priest. And so the evil goes on, for none dare expose it.

These sisters complained very bitterly of the "rudeness" of the Irish priests who attended the convent. They assured me they were not "comme il faut" or in any way like gentlemen, and declared that French priests would never be guilty of such rudeness to women. It is certain that the French and Irish never agree, and that, as a religious house is always the place where people are the most sensitive about the least prolonged, the consequences are of the worst character when the two elements come together. I have written evidence of this fact in the handwriting of ecclesiastical authority, which would amaze the world.

For the ALABAMA BAPTIST.

The "Nun of Kenmare's" (Supposed) Mysterious Disappearance.

Eds. Ala. Baptist. You will see in the review of my new book a prediction, one part of which has proved only too true: The "Nun of Kenmare" exposes Rome in such a fearless fashion that nothing less than the bitterest hatred of that church may be expected by her as one of the rewards of her labors. This has proved only too true. Within the last few days a paragraph, a press "special," has been deliberately sent all over the country in which the grossest lies have been reported about me, for all of which there is not the least foundation of truth.

The writer of this review, who is the editor of the leading Protestant evangelical paper in England, says also: "This will not be the 'Nun of Kenmare's' only reward; Protestants throughout the world will realize that she has merited their warmest thanks." Alas! too often the only reward I receive is a refusal to contradict such gross lies as the press has published to-day.

I did not "disappear mysteriously." All my friends in Pittsburg and elsewhere, know I have been with Bishop Whipple, in Florida, as his guest, and that I was obliged, on account of poor health, to spend the winter in the South. I wrote to the very few subscribers to the book which I have now in preparation ("My Reasons for Leaving the Roman Catholic Church") to explain the cause of delay, and to offer to return their subscription of one dollar if they desired it. I did not make any collection in Pittsburg.

That such an attack should be made by a "special" dispatch from Pittsburg, and sent all over the country, is another evidence of the fast growing power of Rome. It matters little what is said of me. I know that what I have denounced frauds, even if they pretend to be "converted," I must suffer from them. But what is done to me will be done to others when Rome has more power, and this cannot truly be called a "free country" when one who has left the Church of Rome can be subjected to libelous attacks and to refutation and repudiation refused. If Christian people will not stand manfully to one who suffers thus, what is there for the future?

M. F. CUSACK, (the Nun of Kenmare), 2230 N. 30 St., Philadelphia, Pa.

For the ALABAMA BAPTIST.

Elder John S. Holmes.

Eds. Ala. Baptist. In your issue of May 22nd, I find among "Field Notes" this paragraph: "Rev. John F. Holmes left Butler county, Ala., during the war and went to Texas. He has not been heard from in eight years. His many friends in South Alabama would be thankful for some information concerning his whereabouts." This "good minister of Jesus Christ," who possessed the meekness of Moses, the amiability of John, and the steadfastness of Paul, after a residence of some years at or near Gatesville, Coryell county, Texas, ceased from his labors in 1880. "He walked with God and was not," for God took him." The memory of his many virtues is fragrant in the recollection of the older saints at that place, upon whom his impress was indelible.

His bereaved widow, the embodiment of piety and "faith unfeigned," still resides in that community. She was at Fort Worth during the session of the Southern Baptist Convention. They had no offspring and sister H. resides among their kindred.

Elder N. A. Seale, the pastor at Gatesville, Texas, could answer any questions respecting Bro. Holmes' death, etc., that friends might propound to him, it is presumed, the writer of these lines, living about one hundred miles away, could not. "Let my last end be like his!"

Mexia, Tex. P. M.

For the ALABAMA BAPTIST.

Why Not?

I wish you or some of your readers would please tell me why Baptists do not raise money to pay their pastors by having suppers and entertainments for the public? They raise money that way for other purposes and are successful at it, and other people pay their pastor that way sometimes. Why not Baptists, too? The preacher is for the public good, why not get the public to help pay him? I believe in keeping up with the age in which I live. INQUIRER.

Our Washington Letter.

Religious Wastefulness.

BY SCOTT F. HERSHEY, PH. D.

Christian men, elevated to distinguished places, and commanding wide influence, frequently are less serviceable in the cause of God, than when they lived and worked in a more contracted sphere. This may be called wastefulness of opportunity and influence. The large sphere of eminence and public distinction should be filled with a religious atmosphere, charged with Christian activities.

I remember that Spurgeon, in a sermon, just following the death of a distinguished Statesbury, was in his admiration for the religious activity and active benevolence of the earl. Looking up the sermon in my library, I am able to quote his robust language. It was in the October of 1885, Spurgeon began his sermon: "Owing the past week the Church of God, and the world at large, have sustained a very serious loss. In the taking home of myself by our gracious Lord of the Earl of Shaftesbury, we have, in my judgment, lost the best man of the age. I do not know whom I should place second, but I certainly should place him first—far beyond all servants of God within my knowledge—for usefulness and influence. He was a man most true in his personal piety, a man most firm in his faith in the gospel of our Lord Jesus Christ, a man most intensely active in the cause of God and truth. He occupied his high position with singleness of purpose and immovable steadfastness."

Spurgeon was right altogether. The more eminent Shaftesbury became in the public eye, the more earnest he was in religious teaching, and the more active in religious work. He was never too much engrossed with matters of public service, that he had no time for the service of God.

I have been thinking much of late how lamentable it is, that the high officials of the government are, almost to a man, wholly wasteful of their grand opportunity to set forth the things of religion by example. The eminent Gladstone is found as capable in leading a religious service, as in state management; and his example is wonderful in its religious effect upon all classes of the English people. With the single exception of one cabinet minister the present administration, so far as we remember, does not set forth a very creditable example in this direction, though nearly all are members of churches. Why this throwing aside the active service of religion? The plea of no time is a humbug. Why should the president not teach a Sunday-school class? He was an efficient spiritual officer in his home church. Has he left his working religion behind him? It is a thing to be grateful for that family prayers are so far as we remember, does not set forth a very creditable example in this direction, though nearly all are members of churches. Why this throwing aside the active service of religion? The plea of no time is a humbug. Why should the president not teach a Sunday-school class? He was an efficient spiritual officer in his home church. Has he left his working religion behind him? It is a thing to be grateful for that family prayers are so far as we remember, does not set forth a very creditable example in this direction, though nearly all are members of churches. Why this throwing aside the active service of religion? The plea of no time is a humbug. Why should the president not teach a Sunday-school class? He was an efficient spiritual officer in his home church. Has he left his working religion behind him? 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Alabama Baptist.

MONTGOMERY, ALA., JUNE 5, 1890.

EDITORS:

Rev. G. W. HARRIS, -- JAS. C. POPE.

Have you right to expect great things from God unless we attempt great things for him?

The laying of the corner stone of the Washington arch, in New York, took place last week.

The schools are now closing their annual sessions, and many young men and women will go forth from the halls of learning to begin the stern realities of life.

The Garfield memorial, at Cleveland, Ohio, was dedicated on the 30th ult. with imposing ceremonies. The president and members of the cabinet were present.

Brother pastor, has your church a Sunday school? If not, whose fault is it? We cannot afford to allow our children to grow up ignorant of the truths of the Bible.

The unveiling of the Lee monument in Richmond, Va., last week, was an event of great interest. Several Alabama military companies participated in the patriotic exercises.

The Southern Baptist Convention is getting so large that many brethren favor dividing the territory. Those states west of the Mississippi river would make a very respectably sized body.

"With us is Christ and baptism, and not baptism and Christ." So speaking Dr. S. H. Ford, of St. Louis, when talking of the difference between Baptists and others at the Chicago anniversary.

SPARKS REED is not very popular just now in the South, but he will be better thought of in some quarters when it is learned that he has forbidden the sale of liquors or spirits in the house of representatives.

During the Texas prohibition convention Mrs. S. C. Aikens, president of the W. C. T. U., and a northern lady, made strong efforts to have that convention incorporate into its platform woman suffrage. Of course the move was defeated.

Dr. R. G. Seymour, of New York, believes that much unnecessary force is spent in our contests with the Catholics. He regards it not as a contest between Catholics and Protestants, but a contest between the Bible and the authority of the churches.

EVERYTHING is arranged to give the preachers the best month's service possible at East Lake. Remember the time—Monday June 10th. Every preacher that can possibly raise the money should go. Write to R. T. Purser, Birmingham, for particulars.

The Spring Palace, at Fort Worth, Tex., was burned to the ground on the night of the 30th ult. A grand ball was in progress, and several thousand people were in the building. Fortunately, all escaped, and only a few were injured. The loss is estimated at \$100,000.

The Scotch-Irish Congress was in session last week at Pittsburgh, Pa. The descendants of the Scotch-Irish immigrants form a good proportion of the population of the country, and the congress devotes much labor to the collection of historical records pertaining to these people.

In the 60th annual report of the American Baptist Publication Society tender notice is had concerning the death of Dr. H. H. Tucker, who, for nearly six years, had been a vice-president of that board. It was largely through his influence that their branch house was established in Atlanta.

Bro. H. H. Brown, of Birmingham, has been nominated for the legislature, and is being spoken of for Speaker of the House. There will be no man with us better fitted for the position. He is a Christian gentleman and we trust the representatives who read this paper will consider his claims for the position.

CHRISTIAN merchants are among the people who create a demand for Sunday newspapers. They do most of their advertising in the paper of that date. The Cleveland (Ohio) Star tells its readers that many of the greatest advertising successes of the day never use the Sunday paper as a medium. Notably among this class are John Wanamaker and Marshall Field.

The Anniston *Red Cross* is in favor of prohibition for the city, but is so disgusted that saloons are allowed to stand, despite the prohibition law, that it now asks the city fathers to make the deans pay a license. Brother Smith, who will serve the city best by making it so warm for the violators of law and for the police and city council that they will be compelled to close the dens. "Hit them fast and hit them hard."

WEEKS the editor of some of our daily papers asked if they thought it safe for a young girl to work in a beer saloon, they would emphatically say, "No, God save young women from any such temptations." Yet, for the paltry sum of a few dollars, they will advertise that such and such a man offers a big salary to "young white girls" to serve in a saloon. The moral consciences of editors ought to make them spurn such advertising matter, and warn the innocent against the dangerous invitations.

The world thinks of "bad Birmingham," and talks of it so much that many people seem to think of its inhabitants as "none good, no not one." There is, of course, much wickedness there. It is found in high as well as in low places, but among that mighty throng are found some of God's best servants, who never cease, day nor night, to make supplication to God and to denounce sin. Block after block of business houses are being built, but above and among many of these are seen the church towers, and year by year the number grows larger. The Methodists last year built a new house, costing \$100,000, and the Baptists intend having a similar structure within two years.

The Birmingham *Baptist* need have no fear about the loyalty of Alabama Baptists to the Southern Baptist Convention. This paper will always be found taking broad, conservative views on all questions of denominational interest. We hope never to forget that we need every agency we can control with which to advance the cause of Christ. By way of advice, we will say to the Birmingham *Baptist* that the world is most too old to sympathize with the boys' cutting jokes. Men with convictions are not frightened from the path of duty by threats of "loss of patronage." The Baptists of Alabama will in the end approve the conservative position all along occupied by this paper. Its aim is to do good, and it is not to be a party paper, and to bring our Baptist hosts, North and South, we be brethren in deed and in truth.

DR. WHARTON is right when he states that the member of the church should be turned out who endeavors to make a young man drink with him. He believes it time the Christian people were taking their stand against drunkenness and whisky drinking. And to this sentiment we would add, God speed the day when our churches shall rise up in their Christian dignity and do their duty by whisky drinkers and whisky sellers. We have never known a man whose religion was worth a straw who drank or sold whisky. We can do better without them than with them.

The anniversary exercises of the Young Men's Christian Association of Montgomery were held at the Court Street Methodist church last Sabbath night. A crowded house was present to hear the reports of officers, and the rendering of a good program of music and an address by Dr. M. R. Wharton. The report of work done by the association during the past year was encouraging, and the increase in attendance at the rooms was another encouraging feature. Dr. Wharton made an earnest appeal for one thousand dollars to keep the work going the remainder of the year, and we are glad to state the amount was raised. Success to the cause.

BAPTISTS ARE READING.

From the report of the American Baptist Publication Society we infer that our people are doing more reading than formerly. During the year just ended there were issued from the presses of this society 3,922,790 copies of books, pamphlets, tracts and periodicals. This exceeded the work of last year by 2,273,800 copies.

What is true of the Publication Society is likewise true of most of our religious papers; circulation is steadily increasing. This good work will grow much faster when all our preachers awake to see the good results of more general reading on the part of our people.

HIGH LICENSE A FAILURE.

Last December the citizens of Lowell, Mass., a city of 30,000 population, voted whisky out of their town. Draught is a small suburb of 1,000 people, where, by fraud, the whisky men carried their point. The law allows only one saloon to every thousand inhabitants. The privilege of running the only saloon, and thus supplying the prohibition city as well, was sold for \$8,000 a year. The two days that this saloon remained open were days of such terrible debauchery and wickedness that the citizens rose up and compelled the closing of the saloon. Insurance companies instructed their agents to revoke all the policies held, as neither life nor property was safe.

Before the opening of this resort Lowell had almost perfect prohibition, and only a few "drunks," and sometimes none were reported in the mayor's court, but these two memorable days gave the authorities more than they could do.

The death of sister S. L. Alexander casts a gloom over the homes of relatives and loved ones in this city. She died on the 30th ult., and was buried the next day. The funeral services were conducted by Rev. Dr. Wharton at the First Baptist church in the presence of a large audience. For many weary weeks she had been confined to a bed of suffering, and bore her afflictions with Christian patience and fortitude. The faith exhibited by her while in health and when she ministered from day to day to the care of a loving husband and family, will be well remembered by those who knew her. She was a devoted wife and mother, and her death is a great loss to her family and to the church.

It is interesting to note that the death of Dr. H. H. Tucker, who, for nearly six years, had been a vice-president of that board, it was largely through his influence that their branch house was established in Atlanta.

Bro. H. H. Brown, of Birmingham, has been nominated for the legislature, and is being spoken of for Speaker of the House. There will be no man with us better fitted for the position. He is a Christian gentleman and we trust the representatives who read this paper will consider his claims for the position.

INFLUENCE OF THE LOTTERY.

Every column paper in the United States, whose columns are controlled by the Louisiana State Lottery is being used to the fullest extent. This vast corporation is pouring out money in its efforts to create sentiment in its favor. It is a burning shame that Christian men who own or control secular papers will allow their papers to become the pliant tools for such a robber. Four columns in nearly every daily paper that comes to our table were recently filled with an artfully written communication in which the lottery was advertised. Every paper in which the lottery was advertised was paid for the advertising space used. And yet there is not an editor of them but who believed in his heart that he was helping to fasten more strongly on the people a fraud and swindle. Of course there was nothing about the communication to show that it was an advertisement, and the unsuspecting reader takes it as a complete vindication of the Louisiana State Lottery, and thus the number of its patrons is thereby increased. We appeal to such papers as the *Montgomery Advertiser*, the *Birmingham Age-Herald*, the *Mobile Register* and the *Anniston Red Cross* to come to their senses and desire to see real advancement among our people, and throw off all allegiance to such evil corporations. Surely the paltry sum paid by these parties is not enough to make them see their consciences and support the wrong.

THE STATE TICKET.

In the selection of Col. Thos. G. Jones, of this city, by the State Democratic Convention, as the candidate for governor in the election of August, the nomination is a fitting tribute to a man who is known to be brave, honest and true. We have no doubt that the incoming administration (for the nomination of Col. Jones is equivalent to an election) will give splendid satisfaction to the people of Alabama.

Hon. J. D. Barron, who was appointed secretary of state on the death of Col. C. C. Langdon, was nominated by the convention and will serve as acceptably in that office during the next two or four years as he has in the past, as chief clerk and in secretarial duties.

Hon. J. L. Cobbs, treasurer, and Hon. C. D. Hogue, auditor, were nominated by acclamation for these positions, there being no opposition to them, and democratic usage ruling that two terms should be given to all faithful officials.

Hon. W. L. Martin, the present attorney-general, was re-nominated, though the office was warmly contested by Hons. Lyman W. Martin and Dan Collier. The contest for superintendent of education, next to that of the office of governor, was watched with keen interest by the friends of Mr. J. G. Harris, Hons. S. L. Palmer, T. J. Carlisle, M. C. Burke and Mr. C. W. Brown, but the former came out victorious and will make a splendid superintendent of education.

While the friends of each candidate for the various offices preferred their candidate to the positions of honor and trust, yet they are united and will work together in harmony and we trust bury all bitter feelings which may have arisen during the contest. Ours is the grandest of the Southern States, and the administration of the next four years will keep Alabama's name in the foremost ranks of the illustrious records of the history of the states.

THE PASTOR'S VACATION.

The *Baptist and Reflector*, Nashville, Tenn., gives a suggestion from Rev. W. R. L. Smith, which would apply with equal force to Alabama. He suggests that the pastors in city and elsewhere, who are accustomed to taking summer vacations, give two or three weeks to the work of state missions. We believe it would greatly encourage Bro. Crumpton to receive offers of assistance in this direction. Here is some of the reasons Bro. Smith gives in support of his suggestion:

1. It will be good for the preacher's health. I never tried lounging at the springs in summer, but have often tried the plan herein suggested, and with benefit invariably. Years ago Prof. C. L. Locke, of Virginia, impressed me with the idea of taking a vacation, and I have since better for a town preacher's physical recuperation than the idleness of a watering-place. This applies not to a sick pastor, but to one who is tired and needs merely release from care and change of scene.

2. It will deepen the evangelistic tone of his preaching when he returns to his own people, and increase materially his interest in state missions. You may say that pastors lack the evangelistic tact and turn. This will be good discipline for them.

3. And, lastly, it will encourage the weak places in Zion. Many a languishing little church is waiting to-day to hear the voice of sympathetic brotherhood. Take a number of our best pastors in city and town and country visit these brethren and preach the gospel in power, and blessed results will follow. Courage and hope and resolution will tingle in many a Baptist heart now subdued to despondency and despair.

QUERIES.

1. *Ans. Bro. J. A. Baptist* church opens her doors for the reception of members. A candidate wants to enter, upon experience and baptism. No "experience of grace" is related to the church. He is admitted and baptized. Is such a church regular and "in order?"

2. Are the deacons the personal property of the pastors ("my deacons") or officers of the church? If the church at blank builds a house of worship, is it exactly in accordance with correctness to say "the pastor built it?"

1. We are sure the candidate who presents himself for admission into the church should give satisfactory reasons for his desire to join the church. If he cannot relate his own experience to the church, then it is the duty of the pastor to present his case, or pass him through an examination of questions in the presence of the members. When they do not vote the candidate into the church for baptism? The Scriptures are plain on this subject and it is surprising that some churches are derelict in their duty just at this point. Baptists believe in a regenerated membership, and when a church neglects to throw the proper safeguards around its door of admittance we do not see how it can be called "regular and in order." Every church should demand a satisfactory examination of the candidate and any other course pursued is of a doubtful and dangerous character.

2. The second query by Bro. Culpeper is amusing. We do not think he intended it to be answered, but simply to call attention to some who may "lord it over God's people" and who seem to think that the entire membership, deacons and all, belong to them. Bro. C. will excuse any member who says that his pastor built his church. We think the member who is guilty of such negligence and disrespect to the Master's cause should be turned out of the church, if in so doing he can be brought to his senses and a realization of the fact that it is his Christian duty to help the pastor build it.

BAPTIST ANNIVERSARIES.

As Baptists, we have been proud of the success of our denominational interest. The recent gathering of the Baptist hosts of the South at Fort Worth gave the world some idea of our strength and the great possibilities awaiting us. God has abundantly blessed us in our efforts to advance the interests of our Master's Kingdom. The Baptist brotherhood of the North have just closed their anniversary at Chicago, and it would be profitable for us to note some matters of interest presented in those meetings. The *Indiana Baptist* gives its readers a brief and interesting report. Many brethren from the South were present. Among them, we find Dr. B. H. Carroll and J. B. Link, of Texas; B. B. Gann, of Mississippi; and W. P. Harvey, of Kentucky. The address of welcome was delivered by Dr. Geo. C. Lorimer. The American Baptist Publication Society made a fine report, showing the results of the book department to be \$517,883.90, and \$36,023.25 more than last year. The combined work of the Southern Baptist Convention, the work of the society was discussed by leading thinkers who were impressed with the great responsibilities resting upon the organization. Catechetical instruction was a subject of interest. Dr. Link, of Texas, reporting for the committee, recommended the preparation of a set of catechisms, giving, in a brief manner, the important doctrines taught in the Bible.

The Women's Foreign Mission Society had an interesting session. Representatives from the foreign fields were present, and spoke of the important features of their work. Dr. A. J. Gordon, of Massachusetts, among other things, said: "We do not need money secured by some kind of entertainment, or by some plan of getting it from those who do not have the least interest in the cause in which the money is to be used. We need money gained by a great gospel can accomplish more than a great man with a small gospel. As one has recently said, we do not need more men, but we need more men."

The Missionary Union made this meeting the most successful in its history. Dr. G. W. Northrop made a forcible speech on the great needs of the world. He believed that "the two forces in the conversion of the world are the almighty grace of God and the consecration of his people," and that "so far as we know, the cause is as important as the other, as regards the result."

There was an increase of nearly \$50,000 in the last two years for annual expenditures, but this was fully covered by increased contributions. The resignation of Dr. Wm. Ashmore, the secretary, was accepted. At the request of the executive committee, he made a special visit, the past year, to several of the stations in the foreign field. Reports were presented from all of the foreign missions fields, and the particular needs of each were set forth.

The proposal of the Southern Baptist Convention for a union of the Baptists of America, to observe the centennial of the formation of the first Baptist Foreign Missionary Society in Kettering, England, met with much favor. It was referred, after approval, to the board of managers.

FIELD NOTES.

Rev. J. T. Beale preached at Northport last Sunday.

Our missionaries will be largely what we are—Baptist Bachelors.

Rev. J. H. Curry, of Carrollton, preached at Northport on the 25th ult.

Our Arab spent a pleasant day last Sabbath with the brethren at Tuskegee.

Dr. J. J. Taylor is aiding in the meetings at the First Baptist church, Birmingham.

The prospect of a Baptist university in Washington City is awakening new interest.

Rev. Chas. G. Elliott goes from the University at Louisville to South Pittsburg.

Calvary church raised \$41 on the third Sunday to send Bro. Locke to East Lake.

Autograph is making an effort for railway connection with the Alabama Midland system.

The new house of worship of the Hayneville Baptists will be dedicated on the third Sunday in July.

Immanuel church, Baltimore, will build a new house of worship, having a seating capacity of 2,500.

Died, at Louisville, Ky., Thursday, May 22nd, Ota Malvin, infant son of Rev. Ous M. and Anna Kimbel Sutton.

Rev. N. A. Hood, of St. Clair, was among the delegates. He is doing good work as missionary in his association.

If all the Alabama pastors are like those sent to Fort Worth, what a happy family they must be!—*Texas Baptist and Herald*.

We regret to learn of the extreme illness of Col. L. M. Stone, of Carrollton. Hope to be able soon to chronicle his recovery.

Young brother George Lee White, of Phoenix City, is only thirteen years old, and yet he teaches a class in the Sabbath school.

Bro. J. P. Shaffer will some day quit riding in buggies. While in Texas he was thrown from a vehicle drawn by Texas ponies.

The Evergreen Baptist church furnished three delegates and one visitor to the late convention, and one delegate to the work as a auxiliary.

Mr. Jno. H. Noble and Miss Lillie G. Panko, were married in Anniston on the 28th ult. Dr. George B. Eager officiated. Our best wishes are extended.

For six years Bro. Jno. T. Watson has represented Creek county in the state legislature, and his friends are urging him to serve them for the next two years.

Thirty-four candidates were baptized at the first Baptist church last Sabbath morning by Dr. Wharton. There were 100 who are to be baptized at an early date.

Rev. P. T. Hale, the bright, breezy brother, whose speech at Fort Worth carried the Convention to Birmingham, is the way the *Texas Baptist and Herald* puts it.

Three members of our church were among the tourists who took a delightful trip to the City of Mexico. We are at home now, and how sweet is sleep.—*John W. Stewart, Evergreen*.

Two members of the First church, this city, brethren A. A. Pindexter and M. B. W. Heard, have decided to enter the Southern Baptist Theological Seminary, Louisville, Ky., next fall.

Mr. R. G. Barry and Miss Lena Haden were married at LaPlace, on the 28th ult., at the home of the bride's mother. Rev. J. J. Cloud officiated. The kindest wishes of their many friends are offered.

The ladies of Evergreen Baptist church furnished their pastor with money to pay for his ticket to the convention. Such acts are cords that bind a pastor's heart more closely to a people already beloved.

We have a noble system of public instruction, but I am not at all certain that we have done well in turning over religious instruction so far to the state.—*Rev. O. O. Fletcher, at Baptist A. S. Convention, Chicago*.

The ladies of the Adams Street Baptist church have furnished the seats with new cushions and will put down a new carpet this week. They are always actively engaged and looking after the interests of the church.

Bro. Roock was attending the Convention, but he never fails to give us a call. He reported the dedication of the new church, Pleasant Ridge, on the 8th Sabbath in March. Bro. Shaffer preached the dedication sermon.

The town of Carrollton, and county of Pickens, were greatly shocked by the sudden death of Judge Williams. He was a true and faithful citizen, who served his people and his God. We tender the bereaved our sympathies.

Rev. A. J. S. Thomas, of Orangeburg, S. C., will be the annual convener of the English Baptists as a fraternal messenger from the Southern Baptist Convention. He expects also to make an extended tour of Europe during the summer.

We met Bro. C. W. Hare, of the Alabama Baptist, for the first time, and were much pleased with him. He is young, but is a graceful and vigorous writer, with strong convictions and with the courage to express them.—*Baptist and Reflector*.

The following is a list of Alabamians who have graduated at the Peabody Normal College, Nashville, Tenn.—William A. Mulloy, Bachelor of Arts, Roman; Annie E. Hancock, Montgomery; Tipton Mullins, Clanton, Licentiate of Instruction.

Rev. A. J. Holt, of Texas, has returned from his trip to the East. His letters were published in a few of our Southern Baptist papers. They were interesting and instructive in the fullest sense, and we regret that he did not give them a wider circulation.

Col. McKelroy and Mrs. Sylvester, of Anniston, have our sympathies in their bereavement. Mr. S. A. Wood, president of the Anniston National Bank, has been ill for some time, and it was thought that a trip to Savannah and other points would benefit him. Accompanied by loved ones he undertook the journey, when death claimed him as its victim. He leaves a large band of friends to mourn his death.

The trustees of the Southern Baptist Theological Seminary have created another degree of grandeur, to be known as the ecletic degree. This will require nine studies out of thirteen, and will become very popular for those who cannot take the full course.

The regular meeting of the board of trustees of Howard College is called to meet in the college chapel at East Lake on Monday, June 10th, at ten o'clock a. m. A full attendance is urged. By order of the president.—W. C. Ward, President; R. W. Clark, Secretary.

They have a talking-up league in the church in Blank. The only qualification for membership is the promise to say nothing in unkind criticism of the pastor, and when others begin to talk him down the members are to retaliate by talking him up.—*The Congregationalist*.

They used to say that graves were needed in foreign fields, as attractions from which we could not retreat. Graves are thick at every station now. Those sacred spots in Asia, Africa, Europe and Mexico are as clear to the eyes of faith as the sun in the skies.—*Baptist Bachelors*.

Married, in Sharon, Mass. 22nd, by Rev. L. M. Bradley, Mr. S. S. Wright, a conductor on the K. C. M. & B. road, and Miss Jennie Kenkins. At 6:30 the newly married couple boarded the train for a bridal tour to Washington, D. C., with relatives.—*L. M. Bradley, Boston, Ala.*

I was a poor boy. My father said to me: "John, I wish you would never go to a circus nor learn to play cards." He did not positively forbid me, but expressed his disapproval. I have never been to a circus nor played cards in my life, and that is my monument to my father.—*Dr. J. L. Johnson*.

Bro. J. W. Wayne, of Rainier, Ala., a substantial farmer and a truly faithful man, was heard to say a few days ago that he had corn in silk, old corn in the crib, and his own raising on hand, and last year's on which he feeds a horse which is twenty-two years old. The faithful animal is fat and sleek.—*J. R. M.*

What a song king is our W. H. Doane! We saw him in Jerusalem and he was just bubbling over with praise to the Lord. "I have a new song each day I have been in the Holy Land," said he. We could wish that he might live long and write a new song every day of his life.—*A. J. H., in Texas Baptist and Herald*.

That was a noble gift of Bro. F. C. Plaster, of Alabama, when he contributed his gold eyeglasses to the collection for the Zacatecas (Mexico) chapel. Then his brethren redeemed the eye glasses and gave them back to him, he declined to receive them because he did not wish to be deprived of the privilege of making the sacrifice for the cause he loved. This is real giving, such as the poor widow made of her mite. It is the sort of giving which brings down rich blessings of heaven on the soul of the giver.—*Western Recorder*.

"The Southern Baptist ministry is a noble body of men, seated where a glance of the eye takes in the whole delegation, one is impressed with the indications of intellectual force, spiritual earnestness and manly dignity so made evident."—*The Standard (Chicago)*. This is high praise, and it will be appreciated. When those who have long been leaders, like Jeter, Boyer, Tucker, Anderson and others die, a feeling of sadness and a fear lest the cause may suffer for lack of their leadership, but the fear turns out to be groundless. The new men are not inferior to the old, and the cause moves forward.—*Western Recorder*.

People who go to church expect and generally desire to hear the gospel in its purity and simplicity and completeness, and the man who goes to sugar-coat the things which may prove bitter to the ungodly, or ignoring entirely such doctrines and truths as he may regard as unattractive and uninteresting to the masses, makes a great mistake. The masses want plain and direct presentation of gospel truth, and it is to such preaching that they most readily respond. The very effort which some make to render the gospel attractive robs it of its attractiveness, and instead of causing men to see their sins and seek repentance makes them further from Christ.—*Baptist and Reflector*.

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Rev. D. C. Allen, of Pike county, has had a heavy affliction lately in the death of his oldest son, J. D. Allen, aged 23 years. The fire of ambition burned in the young man's heart. He longed to be prepared to do faithful service in his day and generation, so was working his way as best he could through school. He died in Georgia, and the tender hands of father or mother could not touch his fevered brow, but he was comforted. He was a true and faithful citizen, who served his people and his God. We tender the bereaved our sympathies.

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Alabama Baptist.

MONTGOMERY, ALA., JUNE 5, 1890.

The New Oil Region.

Less than fifty years ago there were discovered the unsuspected rivers of oil, that the rocks might be made to pour forth more than the gold mines of California, bringing to the nation new industries and vast wealth, and to the human race sources of usefulness and convenience, there sprang up rapidly a trade involved in the immense oil production that became the most important in several cities of New York, Pennsylvania and Ohio, affording employment and support to tens of thousands of people. History promises to repeat itself in the vicinity of the great city of Riverport, Ala.—the rocks near are saturated with oil and the Development Co., has signed a contract to bore for it. Its indications are most encouraging, and the highest hopes are entertained for the greatest results.

The other advantages of Riverport, Ala., have made it one of the most desirable places for investment. For further information write to Riverport Land Co., Sheffield, Ala.

Anxious Wife Doctor, how is my husband? Doctor: He will come around all right. What he needs now is quiet. I have here a couple of opiates. Anxious wife: Give them to him? Doctor: Give them to him? You are for your madam. Your husband needs rest.—Tex. Sittings.

Specialties are the order of the day. The Oculist attends only to the eye, the Surgeon only to operations, the Miller to bone sets, and the merchant now deals only in one style of goods. So with the Baptist Church and school furniture has become a specialty, and prominent among them stands the Washburn School Furniture Company, who make nothing else but Church and School Furniture. We call your attention to the card of Wm. H. Morrow, No. 8 North Block, Nashville, Tenn., who represents the firm above named, and who will be glad to send a catalogue free, to any one who will write to him.

To grow is to wait and to watch and to pray, seeking in silent by night and by day. Life is the secret, and truth is the way. The law is to be, to do, and to bless. Immortal the good and true happiness.—He doeth the most who loveth the least.—Josephine W. Keight.

Coupon Springs and Baths.
HAMPSHIRE CO., W. VA.
150 Miles from BALTIMORE, 115 from WASHINGTON. With its SUPERIOR MINERAL WATERS, SUPERIOR CLIMATE, and beautiful Mountain Region, it is the SPOT to take LIFE'S WEARY BURDENS DOWN, and have a lovely Summer home; For Medical and other testimony, send for pamphlet. W. H. SALL, Proprietor.

There is an awful incongruity between a large income and a paltry gift to the service of God and humanity. There are men who would enrich our mission treasuries if they only paid over to them 1 per cent of their incomes. But there must be a proper motive and spirit in these gifts. Our Lord prizes most highly the gifts and the self-denials which are offered for his sake.—Dr. Murdoch.

Many Persons
Are broken down from overwork or household drudgery. **BROWN'S LUNG BITTERS** rebuilds the system, aids digestion, removes excess of bile, and cures catarrhs. Get the genuine. Doing is the great thing. For it, resolutely, people do what is right, in time they come to like doing it.—Rankin.

Half Rates to St. Paul.
For the National Educational Association at St. Paul, Minn., July 4th to 14th, 1890, the Queen & Crescent Route will sell excursion tickets to St. Paul, and return on June 30th, and July 1st, 2nd, 3rd, 4th and 5th, at one fare for the round trip, with two dollars added for Membership Fee. Tickets will be good for return on or after October 1st, 1890.

"Wonder what the matter with Harry and his wife? They look like each other now, I'm told." "S. Then Harry wasn't disappointed in his anticipations." "How's that?" "Why, he told me before he was married to Carrie that it would be a joy unspeakable to pass his life in her society."—Boston Transcript.

ADVICE TO MOTHERS.
MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

Mr. Sprague says: "Grape-juice has killed more than grape-shot."

IF YOUR BACK ACHES
Or you are all worn out, really get no more. It is genuine, and it is the best. **BROWN'S LUNG BITTERS.** It will cure you, and it is the best. Sold by all dealers in medicine.

"This is a mercy that has taken from me what takes us from God.—Vening.

Half Fare Excursion to Milwaukee, Wis.
On account of Knights of Pythias Biennial Convocation at Milwaukee, Wis., July 8th to 12th, 1890, the Queen and Crescent Route will sell excursion tickets at one fare for the round trip on July 5th, 6th, 7th, 8th and 9th, and return on July 11th, 12th, 13th, 14th and 15th, at one fare for the round trip, with two dollars added for Membership Fee. Tickets will be good for return on or after October 1st, 1890.

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with God, in them.—Flavel.

CONSUMPTION SURELY CURED.
To the Editor:—Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I should be glad to send two bottles of my remedy FREE to any of your readers who have consumption. If they will send me their Express and P. O. address. Respectfully,
T. A. SLOCUM, M. D.,
181 Pearl Street, New York.

"You must have patience, my young man, if you expect to succeed," expostulated a gentleman with a young physician, who had just hung out his sign and was getting restless, as no work came to him. "I know that," replied the young doctor, "but how on earth am I to get them?"—Atlanta Constitution.

Progress.
It is very important in this age of vast material progress, to be equally progressive in the heart and to the eye, easily taken, acceptable to the stomach and healthy in its nature and effects. Possessing these qualities, Syrup of Figs is the one perfect laxative and most gentle diuretic known.

The essence of true nobility is neglected self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a soiled flower.—Froude.

Advice to Mothers.
Dr. Biggers' Huckleberry Cordial should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for the bowels. Try it.

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beam in a blessing upon the world around him.—Luther.

Horsford's Acid Phosphate.

A Nerve-Food and Tonic. The Most Effective yet discovered.

It is astonishing how soon the whole conscience begins to unravel, if a single stitch drops, one little sin indulged makes a hole you could put your head through.—Charles Buxton.

Receipts of the State Mission Board for March, 1890.

State Missions.	
A. J. Hearn, 7 25	
Hillboro church, Jos. Shackelford, 5 00	
R. E. Gilbert, 5 00	
Grant's Creek church, J. C. Foster, 17 75	
Grove Hill church, C. C. Davis, 5 00	
Siloh church, J. W. Stewart, 1 30	
Evergreen church, J. W. Stewart, 1 00	
Siloh church, Miles Hardy, Jr., 1 55	
Philadelphia church, 3 70	
Nicholsville church, G. F. Nichols, 3 30	
Union church, J. S. Johnson, 2 40	
Thomas M. Fancher, 2 20	
Mrs. C. C. Pace, 1 00	
Bellevue church, A. J. Ward, 3 08	
Pratt Mines, R. A. Vale, 3 08	
Sandy Creek church, T. D. Lancelotti, 12 00	
Farmville church, G. W. Shelton, 2 70	
Decatur church, Jno. A. Thomson, 10 50	
Union church, T. J. Kinnaird, 3 70	
Ramer church, A. L. Graves, 3 70	
S. S. Ramer church, same, 3 20	
Carrollton church, W. G. Robertson, 5 00	
Beulah church, J. G. Apey, 2 30	
Bethel church, 3 05	
Bethel church, W. G. Robertson, 3 05	
Fellowship church, C. J. Burden, 5 50	
Union Springs church, W. E. Pierce, 17 04	
Pleasant Grove ch., F. T. Hudson, 1 80	
Elm church, C. W. Hearn, 2 70	
Philadelph. church, J. F. Savill, 2 70	
Mr. Carmel church, James Jones, 12 00	
Sandy Creek church, J. W. Stewart, 12 00	
Palmetto St. church, J. F. Lundy, 25 00	
Camp Hill church, Z. D. Roby, 2 04	
Miss Belle Sparrow, 1 00	
Concord church, A. J. Hearn, 3 00	
Mr. Pleasant church, same, 10 00	
Town Creek church, J. F. Ellis, 4 70	
Macedonia church, J. A. Caylor, 3 00	
Coalburg, Miss J. F. Savill, 7 10	
Spring Bank church, S. M. Tucker, 6 00	
Midway church, M. E. Pruett, 11 19	
Rubama church, W. E. Wood, 10 91	
New Hope church, G. D. Benton, 2 00	
North church, C. E. Rice, 3 33	
Auburn church, P. H. Nell, 10 40	
Oakmulgee church, A. J. Preston, 1 23	
Providence church, F. A. Freeman, 3 00	
Bogalusa church, same, 1 00	
J. S. Wood, Woodland, Ala., 3 00	
Total, \$ 257 86	

Home Missions.	
A. J. Hearn, 2 75	
Hillboro church, Jos. Shackelford, 5 00	
New Hope church, C. C. Davis, 5 00	
Grove Hill church, C. C. Davis, 5 00	
Evergreen church, J. W. Stewart, 1 30	
Siloh church, Miles Hardy, Jr., 1 55	
Philadelphia church, 3 70	
Nicholsville church, G. F. Nichols, 3 30	
Union church, J. S. Johnson, 2 40	
Thomas M. Fancher, 2 20	
Mrs. C. C. Pace, 1 00	
Bellevue church, A. J. Ward, 3 08	
Pratt Mines, R. A. Vale, 3 08	
Sandy Creek church, T. D. Lancelotti, 12 00	
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Foreign Missions.	
A. J. Hearn, 2 75	
Fellowship church, W. J. Ruddick, 2 05	
Mr. Carmel church, same, 12 00	
Cahala Valley church, same, 1 00	
W. J. Ruddick, 2 05	
Hillboro church, Jos. Shackelford, 5 00	
E. E. Gilbert, 5 00	
Grove Hill church, C. C. Davis, 5 00	
Evergreen church, J. W. Stewart, 1 30	
Siloh church, Miles Hardy, Jr., 1 55	
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Japan Mission.	
L. M. Society, Evergreen church, \$ 12 50	
S. S. class, Mrs. Eley, Union Sp'g's, 3 00	
Total, \$ 15 50	
Ministerial Education.	
Bible and Colportage Work, \$ 4 70	
Union church, 1 45	
Beulah church, 73	
Bethel church, 76	
Miss Belle Sparrow, 1 00	
Total, \$ 394	
Havana Mission.	
Selma church, W. P. Welch, \$ 270 00	
Lad Miss Socy, Selma ch, same, 10 00	
Sad Miss Socy, Roanoke church, 6 00	
Total, \$ 286 00	
Church Building Board.	
Indigent Ministers, \$ 4 00	
Sunday-school, Town Creek ch, \$ 5 00	
Education Colored Preachers, \$ 5 00	
Bible Work A. B. P. Society, \$ 5 00	
Sunday-school, Twpn Creek ch, \$ 5 00	
Plants Mission, \$ 5 00	
Sunbeams, Tusculosa church, \$ 5 07	

China Mission.	
L. M. Society, Fort Deposit church, \$ 25 00	
Ministerial Education, \$ 12 50	
S. S. Workers, Siloh church, \$ 12 50	
Total Receipts for All Purposes for the Year 1889-90, \$ 2203 86	
Home Missions, 900 05	
Foreign Missions, 1531 53	
Ministerial Education, 172 55	
Bible and Colportage Work, 74 54	
Havana Church, 10 00	
Cuban Missions, 11 02	
Judson Institute, 73 05	
Japan Missions, 18 50	
Zacatecas Church, 69 85	
China Missions, 70 60	
Church Building in Alabama, 28 57	
Indigent Ministers, 27 30	
North China, 34 35	
Heaven Women in China, 8 25	
Education of Colored Preachers, 3 00	
Bible Work Am. Bapt. Pub. Socy, 3 00	
Grand total, \$ 6562 46	

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

NOTE.—The object in printing monthly reports is, that mistakes may be corrected; hence each object is specified as written. Look over the list and note mistakes if you discover any.

W. B. C.

COMMENCEMENT EXERCISES OF THE JUDSON INSTITUTE.

Monday, June 10th—10 a. m., Sermon by Rev. G. R. Eager, D. D.

Tuesday, June 11th—10 a. m., Recital by elocution class. 7 to 10 p. m., Art Lecture.

Wednesday, June 12th—10 a. m., Meeting of the Board of Trustees. 8:30 p. m., Annual Convention.

General reception until 11 p. m.

Wednesday, June 13th—10 a. m., Commencement. Address by Rev. J. C. Hiden, D. D.

A UNIQUE CIRCULAR.

Something novel that the E. T. V. & Co. Railway is sending out.

General Passenger Agent B. W. Wrenn, of the East Tennessee, Virginia and Georgia Railway, is making himself famous all over the country from his excellent management of the passenger department of one of the greatest railroad systems in the world.

If Mr. Wrenn has a specialty, it is that of advertising in an attractive manner the advantages of his system. This brought him before the attention of the whole country when he had charge of the passenger department of the Western and Atlantic railway, though, only a little over a hundred miles in length, became under his management, one of the most talked of roads of the country.

Mr. Wrenn's latest circular is one of the most attractive ever issued, and is worthy of a place in any office or public resort. It represents the full system, with all its connections, in a neatly prepared map, and is a most valuable and interesting work, which has taken a place in the foremost rank of America's most noted railroad men.—Atlanta Constitution, May 23, 1890.

Birmingham Churches.

The reporter was sick in the season so report was sent last week. He regrets that thereby an important announcement concerning the entertainment of visitors to the commencement was not published. The brethren from all over the state will come anyway, and send their names to Prof. R. J. Waldrop, East Lake, Ala., if they have time. Arrangements will be made for their entertainment.

THIRD CHURCH.—Pastor Hogan preached at both services. One received by letter. Pastor also preached to small congregation at Compton at 3 p. m.

SECONDO CHURCH.—Student Savell preached at both services. Received three by letter.

ATLANTA.—The ladies aid society have recently put down a handsome carpet of five hundred yards. Mrs. Smith's hand of little workers have brought a new organ.

FIRST CHURCH.—Dr. Pickard preached in Mobile yesterday. Dr. Taylor is preaching some grand sermons here. The meeting continues in interest. One professed last night.

BESSEMER.—Large attendance at last week's prayer meeting. Large congregations at both services. Miss Mary Thornton, a very young and very able woman, at 4:30 p. m., 91 in Sunday-school.

Rev. J. G. Lowrey is moving on nicely at Blocton. Collected eight dollars for missions yesterday.

Dr. Purser preached at Trussville yesterday. Pastor Adams baptized two in the afternoon.

SORM BRICK.—Pastor Hale preached at 11 and Rev. Jeff. Falkner at night a sermon full of the gospel. Three young men came forward for prayer. Capt. W. C. Ward was elected superintendent of the Sunday-school. There are signs of an increase of interest in the church.

M. M. Wood.

EAST LIBERTY ASSOCIATION, NOTICE.

The ministers and deacons' institute of the East Liberty association will be held with the Camp Hill Baptist church, beginning on Friday before the fifth Sunday in June.

PROCEED.

Friday, 11 a. m.: Sermon by Rev. W. C. Bledsoe, D. D.

Friday, 3 p. m.: Definition and explanation of the Christian's relation to Christ.

Rev. T. B. Fargason.

Friday, 8 p. m.: How Christians are related to each other and their duties one to another. Rev. C. J. Burden.

Saturday, 11 a. m.: Local church fellowship and peculiar duties implied. Rev. J. W. Hamner.

Saturday, 11 a. m.: Sermon by Rev. J. P. Shaffer.

Saturday, 3 p. m.: Duties of a church to the world.—Towards them that are without.

Rev. J. P. Hunter.

Saturday, 8 p. m.: What good have I received or done by attending this institute? To be answered by all.

Sunday's service to be arranged by the institute. The brethren named will make the opening addresses on their respective subjects and will be limited to thirty minutes. General discussion will follow each of the opening addresses. Hope every church in the association will be represented and that every representative will come prepared to do good service. Preachers from other associations will be with us. It is very important and we are exceedingly anxious to have a good, strong, Baptist rally at Camp Hill. Ample accommodations will be provided for all who attend.

Z. D. Rott.

Camp Hill, Ala., June 2, 1890.

OBITUARY.

Dr. R. H. Davis passed quietly away at 1 p. m., April 17th. Bro. Davis was afflicted with cancer and bore intense suffering until death came to his relief. He was ordained a deacon at Corinth church, in Barbour county, in 1851, and since that time has ever been faithful to his calling. He was senior deacon of Mt. Zion church. Whereas, it has pleased our Heavenly Father to call from our midst a most useful physician and brother; therefore, be it Resolved, I. Though stricken with sorrow, we humbly submit to the will of him who doeth all things well.

2. Believing our loss is his eternal gain, we can cherish in our memory his long life of usefulness and strive to emulate his virtues.

3. That we tender condolence and sympathy to his bereaved family and friends, who are left to mourn his loss and point them to that present help in time of trouble.

4. That a page be set apart in our church history for the record of these resolutions, and in a copy be furnished the ALABAMA BAPTIST for publication.

CHURCH AND PASTOR.
Mt. Zion, Coffee county, Ala., May 3d.

RESOLUTIONS.

Whereas, Through the great kindness of Mr. Gilbert Carter of Birmingham, the chapel of Howard College has been supplied with a handsome organ, and

Whereas, The ladies of the Woman's Benevolent Union made a contribution to assist in the purchase of the instrument by donating one third of the amount needed, therefore be it

Resolved, By the faculty and students of Howard College that we are profoundly grateful to Mr. Carter and to the kind ladies of the Woman's Benevolent Union for their timely contribution.

Resolved, That we feel under special obligation to Mr. Carter, and shall be glad to show our appreciation of his great kindness in the most substantial way possible.

Resolved, That a copy of these resolutions be forwarded each to Mr. Gilbert Carter and to the Woman's Benevolent Union.

Resolved, That they be published in the columns of the Birmingham Baptist, the ALABAMA BAPTIST, the Franklin Advocate and the Howard College.

