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The Alabama Baptist.

Little Shoes Reformers.

Some months ago, I need not mention where, there was a meeting in a Temperance Hall. And many working men assembled there. Among them sat a man well-dressed and tall. Who listened anxiously to every word. Until one spoke to him, saying thus: "Come, William Turner, I have never heard how that you changed so much; so tell us." Why you gave up the public house? All few. I'm sure can tell strange tales as you? Up rose William at the summons. Glanced, confessedly round the hall. Cried, with voice of deep emotion, "The little shoes—they did it all!"

"One night, on the verge of ruin, As I hurried home, I felt, I beheld the landlord's baby Sitting in his mother's lap. Look here, dear father, said the mother, Holding forth the little feet. And we've got new shoes for darling! Don't you think them nice and neat? Ye may judge the thing was simple—Disbelieve me if you choose—But my friends, no fist ever struck me Such a blow as those small shoes. And they forced my ideas to reason."

"What right," said I, standing there, "Have I to chide the mother's children, And to tell my own go-bare?" It was in the depth of winter. Bitter was the night and wild; And outside the door the snow lay deep. Stood my starving wife and child. Out I went and clutched my baby. Saw its feet so cold and blue; Fathers! if the small ones smote me, What did those poor feet do? Oh, I think them nice and neat! Oh, they were so icy chill! And their coldness like a dagger Pierced me. I can feel it still. Oh my I had but a truce. Just enough to serve my need; I bought shoes for my boys. And a single loaf of bread. That loaf served us all the Sunday. And I went to work next day. Since that time I've been in total. That is all I've got to say."

Communications.

WOMAN.

For Mission and Work.

Bro. Winkler: This article was prepared for, and published in the *Southern Baptist*, of Meridian, Miss. I have been requested by many friends to the cause it suggests, to forward copies to you for publication in the *Alabama Baptist*. I have consented to do so, and herein send a duplicate of the article, you can insert it in the *Alabama Baptist*, if you think it worthy of such notice. In submitting the following thoughts to the readers of your valuable paper, I appeal particularly to the women of Alabama and urge upon them the necessity of speedy and immediate action in the great Mission work, resting as it does with equal weight upon the daughters of Zion as well as the other sex.

Mothers, wives, daughters, sisters, hear me while I plead your cause; listen to me while I advocate your claims; hear an earnest word from a lover of truth and right, while he would, in a feeble manner, present to you your duty in the great work of evangelizing the world.

Hitherto, the idea that there is nothing for woman to do, nothing that she can accomplish, has prevailed almost universally. But we are proud to know that those days of ignorance and don'tingness are past, and a knowledge of duty and responsibility is reigning pre-eminent in their stead.

I do not wish to be regarded as arrogant or presumptuous in advocating female rank and position; at the same time say unhesitatingly, that the most powerful influence upon earth, have been put into exercise by women, both for good and evil—Crimes, dark and heinous; trials, deep and powerful; hatred, vile and awful, have been the results of female influence.

On the other hand there are thoughts and work that elevate and place woman above the ordinary standard of moral worth and distinction. There are tender devotions and generous sacrifices; there are lofty aspirations and public charities that spring from the heart of woman, and give to her power and charm commensurate with her existence.

We do not claim for woman the privilege of standing in the open field of science and contending with the Socrates and Platoes of ancient times; or with the Sanchidriums of Jerusalem; or even with the superior mental powers of the present day. If she were admitted to the field of science and contend for the prize, who would believe her theory? Though she were to contend for ecclesiastical authority, who would recognize her rights? Though her soul were to burn with patriotic fire, and inspired by zeal inordinate, who would be ready to stand amid the din of confusion and invite woman to take the prize? Yet there is a crown, a victory, a prize, that can be hers if she will but reach forth the hand of faith and receive the "Olive Branch" tendered to her by an All-wise Creator.

In her work of love and mercy, humility stands out as a bright and glowing characteristic of her life. It

was stamped upon her character by deity, it was engraven upon her forehead by the Great God that made and assigned to her her duty. That revelation comes to us with the important fact, and inspires a spirit of submission within the heart of woman. On the first pages of Genesis, we read the very creation of all intelligences, and at the same time it throws out to us the highest philosophy of primitive days, in the simplicity of primeval acts. And as the declaration came forth from the mouth of God, "Let us make man," in due time woman was made to share the toils and anxieties of life, and to glorify the God that made and controls the affairs of men. From that time until the present, woman has been found in the world, as *Agatha* is represented in the Senate.

"Behold a valiant, yet present." This *Agatha* in woman should be characterized by *dependence*, and in this direction your duties are more particularly pointed out. Special duties and privileges having been assigned woman, it should be her true glory to perform with pleasure the various ends of duty, dictated by a Divine mind. Perhaps at this point *selfishness* would arise, in pyramidal form and tell us that woman was mentally inferior to man, only in a physical relation. All the indications of Scripture are in woman's favor, and assert her claims in love, tenderness and mercy. She stands to-day in the possession of faculties that do not belong to man. On the other hand, man possesses faculties to which woman is an entire stranger. Woman's mission lies in one direction, man's in a different channel. Woman's work does not belong to man only as a co-laborer.

When man goes forth in the world to give himself to labor, he chooses outward activity for his task; public life for his domain, and the world for his theatre. In the language of another, "His throne is the tempest, his state, convulsion." Woman sits in her own domestic circle, wrapped in her splendor and dignity. The heart is her theatre, the inward activity her work. "Woman," says a great writer, "is a flower which emits not its fragrance in the shade only, but in the open air, in the presence of men, yet her influence and power are felt in distant climes. It is, thus, she lives and acts and finds a compensation. These she feels and shows herself mistress of her domain, and calls into exercise those noble faculties, and secret reservoirs which bear the impress of immortality."

The world is so evangelized, heathens are to be saved or lost; missionaries are to be supported or the work abandoned; the honor of the cause or Christ is to be vindicated, and the dignity of our profession, our denomination is to be supported.

The appeals are heeded from Africa, Italy, China, and the Red Man of the West. Shall we listen and hear and never respond? Shall we suffer those self-sacrificing men and women of God, who denied themselves of all the endowments of their native country, and offered up their lives, their health, and their hearts to be civil, and to be Christianized, to be neglected, suffer and abandoned, and the heathen perish? No! Shall we permit all those objects of charity and benevolence which come before our observation daily, to pass unnoticed? The cries of the orphan, the widow, the afflicted, and the sinner, together with the demands of our own churches, are upon us; and if we fail to respond to them intelligently and religiously, we will prove recreant to the trust God has reposed in us.

Daughters of Zion, arise, shine, put on the beautiful garments of righteousness, and come forth in the strength of your true glory. Organize your "Aid Societies," bring to bear all your armor, rear the banner of *work*, and invite your companions in rank to the rescue, to conflict, and to victory. Can we not find an Anna Judson, Mrs. Crawford, Mrs. Bailey, or even others of equal mental ability, in Alabama? Yes, May we not flatter ourselves that from our beloved South, will come forth in the strength of God, in full representation from the fair daughters of our "Sunny South?"

In conclusion, permit me to allude to some of those noble female characters recorded in ecclesiastical history. The pious Sarah, the modest Rebecca; the tender Rachel; the heroic Deborah; the *Valiant Ruth*; the sweet wife of Elisha, and the prudent Abigail, live in imperishable characters of older times. In the days of the nativity of the Savior, Mary offered herself without a murmur to the sword, and sacrificed her life upon the altar of her faith. Mary of Bethany, in all the deep contemplation of her mind, sits at the feet of Jesus, and feeds upon his words. Martha, her sister, extending her authority, labors for the comfort of her brother and her Savior.

The Canaanish mother, and per-

severing woman, obtained for herself an imperishable name for faith and energy. Mary Magdalene, was grateful for blessings conferred, and was the first to behold her Lord, after his resurrection from the tomb, and proclaimed him to others. Dorcas exercised charity, fed the poor, and carried relief to the widow's heart; and in her death shows what she was to the church by the gold she has left behind. The martyred Electa, shows us devotion to the cause of Christ, while you, Southern women, stand in the same relation to your Savior, your cause, your church and the great responsibilities of life.

To you, fair daughters, I appeal in behalf of China, Africa, India, Rome, and the wide Western World. I come in behalf of suffering humanity, in the interest of the poor and indigent; and especially in behalf of our own loved churches of Alabama, not for getting the power of multiplied titles. Yours in love, trust and fidelity,

J. K. RYAN.

Pensacola, Ala., 1876.

The Faith of the Church.

In a paper on "The faith of the church," Rev. Hugh Miller Thompson holds that "the faith is a doctrine to be given by an authority." This definition is new to us.

He also holds, that "the church must legislate sternly and unflinchingly for the safety of her truths." If the "safety of her truths" depends upon as rickety a thing as ecclesiastical legislation, we fear that "her truths" are in a bad way. Whence did "the church" get authority to "legislate"? It is incomprehensible to us, that human legislation can do anything to contribute to the "safety" of divine truth. Besides, is there any Scriptural warrant for church legislation about the truths revealed in the Scriptures? We have an idea that it is a church's business to administer the laws given by inspired authority—not to make laws for "the safety of truths."

Rev. Dr. Thompson "did not admire Calvinism, as he thought it tended to loose living in the Christian religion." Probably he has made the common mistake of confounding "Calvinism" with Fatalism. There can be no rational point that "Fatalism" has such a tendency; but we cannot help noticing the fact, that a very large proportion of the most saintly lives which have been handed down to us as examples, have been the lives of men who held firmly to what is called the Calvinistic system of Theology; nor can we dispute the other fact that a large proportion of the best people now living in the world hold substantially Calvinistic views.

We are not set for the defence of "Calvinism," and we are not anxious to be "a Calvinist;" but we think we can see a wide margin between Calvinism and Fatalism; and we think it is not fair to confound them.

Dr. Thompson proceeds to tell us, that "the want of the times is an authoritative faith in God, and that the church will ever tell the same old changeless story." Now if by "an authoritative faith in God" he means a faith which rests upon the authority of the revelation which God has given us of himself, then we heartily agree that this is one of the great wants of this time, as of all times; but we are at a loss to conceive how such a faith as this can in any way be secured or endangered by church legislation. Such a faith rests upon God-given evidence—not upon man-made legislation.

We fear that by an "authoritative faith" the Dr. meant a creed fixed by the authority of the church; and if he did mean this, then we can readily see how the "safety" of such a creed should rest, largely upon ecclesiastical legislation. If our "faith" is to be prescribed, and circumscribed by a church council, which council, perhaps, met and decided upon the "faith" some centuries ago, then there can be little doubt that it will require continual legislation from time to time to prop up and secure a faith which rests on so rickety a basis. The world moves. People learn things sometimes, stupid as they are. And as people get more and more light, they are less and less inclined to believe in cast iron creeds, arranged and adjusted by compromises several centuries ago. Now just here lies the necessity for all the church legislation. Men are learning that there are more things in heaven and earth than are dreamed of in any of the "creeds;" and hence "the church" finds it extremely difficult—nay utterly impossible—to continue to "tell" the same old changeless story, and to keep a grave face, without resorting to a system of "legislation for the safety of her truths."

Many years ago, when the Bank of England had suspended, and specie was exceedingly difficult to procure, the Parliament of England passed a resolution to the effect that a pound

note on the Bank of England was worth twenty shillings in silver, and that any man who calculated difficultly was liable to fine and imprisonment. Now here was an instance of legislation for the safety of (what Parliament called) "a truth." But what did it amount to? It did not change the popular verdict, that a pound note was not worth twenty silver shillings, because the people knew that nobody would give twenty shillings for it.

It is a naked fact that legislation to protect "truths" has never yet accomplished any such result as Dr. Thompson seems to have in view. It has accomplished a great deal of mischief in various directions. It is doing incalculable damage now. We frequently find men who, having discovered that the so-called "creeds" do not rest upon evidence, and have no better foundation than church legislation, are ready to attack the whole Christian system as irrational in its doctrines, narrow in its aims and ends, and consequently unworthy of the serious attention of a thoughtful man. Of course these men have made the mistake of confounding "creeds" with Christianity; but does not this same church legislation (for the propping up of "truths" that cannot stand alone) greatly increase the danger of this dreadful blunder?

After Dr. Thompson's paper, (read in the Episcopal church congress) came a brief discussion of the same subject, in the form of an essay by Rev. C. W. Andrews, D. D., of Virginia. Dr. Andrews "could not think why we could not do away with the terms High-Churchman and Low-Churchman, and unite, on the broad basis of Catholic-Churchmen." We are convinced enough to think that we can tell the Reverend Doctor of at least two good reasons why this is impracticable. The first is that the Roman Catholics have fastidiously him in adopting the misnomer of "Catholic;" and the second is that the Prayer-book is a compromise between the Ritualists and the Calvinists—having a Roman Ritual and Calvinistic Articles. One party in the church, guided by the articles of faith, are "Evangelical;" and the other party guided by the Ritual, are "High Church."

J. C. HIGGS.

Greenville, S. C.

Seminary Letter.

Dear Bro. Winkler: Since my last letter there have occurred several items of interest in connection with our institution.

EXAMINATIONS

occupied most of the month of December. These were almost altogether written and were very rigid. They began at 9 a. m., and continued till 5 p. m. You may be sure that those eight hours of constant writing and hard thinking made lasting impressions on both body and mind. They reminded us of that scripture, "Much study is a weariness of the flesh." But they are over, and now with lighter hearts than we had a month ago, we can sniff our pure joy mountain fair. As examinations were in progress during Christmas week, our

ANNUAL SEMINARY DINNER was postponed till Jan. 3rd. Besides the professors and students, a number of invited guests were present. The occasion was a very enjoyable one. Addresses were made by Drs. Reynolds, Toy, Jaeger, Furman, Broadus and others. Reports of these speeches would be interesting, but would make this letter too long. Dr. Jaeger, in his remarks on "The attitude of Christians towards unbelievers," spoke earnestly and touchingly of the indifference shown by Christians towards the Jews. He said that every intelligent Jew with whom he had conversed regards Christianity as a system of selfishness, because its followers were so little concerned for the spiritual welfare of God's ancient Israel. Nay more, the bearing of Christians towards Jews is generally even repulsive. He said, "If I be a Christian to-day, it is not because of the sympathy of Christians, but in spite of their opposition."

THE MISSIONARY SOCIETY keeps up its interest. The subject at the last meeting was "Missions in Japan." At the February meeting Bro. Smith, of Mobile, will read an essay on "Mission work among the Jews." It is probable that no day in the month is so pleasantly and profitably spent by the students as the day on which the society meets. By learning the missionaries and the missionary fields, we learn to enter into sympathy with the missionary enterprise. If any student here has not the mission spirit, the fault rests not on the Seminary.

THE LITERARY SOCIETY grows better and better. The only objection to it seems to be some of its members become so much interested in its discussions as to continue

the debates after adjournment, somewhat to the annoyance of those who are drowsily inclined. Last Friday night Bro. J. S. Dill read a humorous report which would make a good article for your paper. We are soon to have another public debate. Subject not yet chosen. This reminds me that

BRO. E. F. HARRIS, of Lowndes, in your issue of January 4th, offered a criticism on the subject of our former debate, "Resolved that in the murder of Duncan Macbeth was more guilty than lady Macbeth." He says, if he had been asked what subjects the Greenville students discuss in their debating club, he would have replied, "If they look outside of the Scriptures, they select their questions from the field of ethics or moral philosophy." His reply would only have shown that he is not good at guessing, and that many things take place in the world contrary to preconceived opinion. He says that it would not have occurred to him that we "consult the blood-red pages of the dramatist." Perhaps not; but, in the first place, that would not prove that there is any impropriety in selecting a question from Shakespeare. It never would "have occurred to me" that the Coleridge pastor would object to our subject; yet that of itself would be no evidence that his strictures were at all improper. But, in the second place, we did not consult any blood-red pages—ours were neither bloody nor red consequently not blood-red.

Your correspondent says, "You know what I do mean." Well, for any part, I must confess that I do not know, unless he meant to be a little witty, inasmuch as it was Christmas times. If that is what he meant, he so nearly succeeded that I appreciate the joke, and have replied in the same spirit, not willing to offer serious argument on such slight provocation. The paragraph (as you were instructed to print it) appeared so soft and tender (and this is true in more senses than one) that neither "the Gentle E-on" nor "any of his companions" was at all aroused. Let Bro. Harris slumber be soft and sweet, for we would not be so unkind as to lead him "into trouble."

REMEMBER ME TO ALL

have recently arrived. Among these are two from Alabama, W. F. Farrier (an old Howard boy) and G. B. Jenkins. We take much pride in the fact that Alabama has given the Seminary this year ten students, about one-sixth of the whole number. We hail it as an indication that our State is becoming aroused on the subject of ministerial education. Alabama Baptists have now greater cause than ever to be interested in the Seminary, and their obligations to it are correspondingly increased. For its endowment of course they will give of their prayers and their money. They ought to feel proud of the institution, and ought to be happy to aid in preparing it for enlarged usefulness. I will trespass far enough to add further, that

THE ALABAMA BAPTIST always finds eager readers at the Seminary. If all the Baptists in the State are not subscribers, it surely must be because of their absolute inability; for the paper is not only for them far better than all others, but on its own merits it ranks by the side of the best in the land. Wishing you that success which your labors so richly deserve, I remain,

Yours very truly,

D. G. LYON.

Greenville, S. C., Jan. 10, 1877.

Letter from Troy.

The year of '76 is now gone. A few days ago it ended its existence, and it seemed to die hard. In its last struggle, the whistling of the wind reminded us of one gasping for breath; and whether it came in like a lamb we cannot say, but it is certain it went out like a lion. The past Centennial year has been fraught with many interests never to be forgotten, good health, fine crops, political changes, and above all, the outpouring of God's blessings.

It has been reserved to this year to bring to light many truths hitherto covered up in the history of the Baptists, showing what they, as a denomination, have suffered for conscience sake, and what they have done in bringing about freedom of speech. If their efforts accomplished nothing more, their labor is not lost.

The country is in a better condition than one year ago; there are more provisions and cheaper than since the war, still there is much complaint of hard times.

God has never so abundantly blessed his people. There have been more additions to our Association than ever before since cut down to its present limits. In my four churches (one of which is not in this Association) there have been considerably over one hundred persons added, and

of that number eighty seven by baptism, and other churches have been equally blessed. It is true there is a dark cloud still hanging over our political skies and the question is often asked, who will be our next President? and many think that troubles are just ahead, but all we can do, is to be true and trust in God. Though '76 did hard, we trust and believe that '77 will be bright. It is true that clouds have hung around its birth but truth like the breeze will dispel them and soon all will be bright and we will have not only a great but a happy country.

E. Y. VAN HOOSE.

To the Pine Barren Association.

Dear Brethren: At your last meeting you adopted Bro. Charles F. Fountain, now a member of this church, as your beneficiary at the Howard, and pledged certain amounts to sustain him.

Bro. Fountain is attending the Seminary at Greenville, S. C., and probably it will be best to give some reasons why the change was made. The amount pledged was hardly sufficient to sustain him at the Howard but would at the Seminary. The course of instruction at the Seminary would better prepare him for the work of an Evangelist in your bounds next summer; and after due consideration and consultation with your Board he decided to go where he now is, which course we hope will meet your approval.

He has incurred some necessary expenses, and has been aided by this church to the amount of its pledge, which is not sufficient to meet his immediate wants. Thinking money is as plentiful now as it will be in September, we appeal to you, one and all, to make an earnest effort to redeem your pledges at once and relieve Bro. Fountain from any embarrassment he may be under for want of funds.

Many of the churches did not pledge. Would it be vain to ask your aid in this good work? Bro. Fountain has been personally known to me from childhood, and is in every respect worthy your assistance.

There may be individuals, members of this Association, and some not, who may feel disposed to assist us.

Send in your contributions brethren. Postal money orders on Selma, or registered letters to this place will be safe.

Let the amounts be ever so small they will be appreciated and faithfully applied.

Yours fraternally,
C. C. JONES,
Ch'm of Board.
Snow Hill, Ala., Jan. 6th, 1877.

Something About Foreign Missions.

XLVI. SHANTUNG MISSION.

REV. JAMES LANDREUM HOLMES.

His Birth and New Birth.

Mr. Holmes was born, May 16th, 1830, in Preston county, (now West Virginia). His pious mother resides, with a married daughter, at Kincaid, near Chicago. Reared in the Methodist faith, he united with the Methodist Episcopal church at Morgantown, when he was about fifteen years old, although he had professed conversion some three years before. While engaged with a Baptist friend—who probably was the future companion of his life—in studying the nature and obligations of Christian baptism, his attention was arrested by an article, from the pen of the late Rev. Dr. Richard Fuller, in the *True Union*, of Baltimore, then edited by Dr. Franklin Wilson. Writing to the editor on the subject, he received from Dr. Wilson a copy of Dr. Fuller's work on "Baptism and Communion." In 1850, he was baptized in Cheat River by Rev. D. B. Parrott. From the time of his first profession of Christ, he had been impressed with the duty of going to China as a missionary, and had directed his studies to that end. After his baptism, he joined the Franklin Square Baptist church, of Baltimore, and, by the assistance of Dr. Wilson, pursued his studies at Columbian College of the District of Columbia.

Starting Life.

In June, 1855, Mr. Holmes was graduated from that College. On the 27th of July, he was ordained at the Franklin Square Baptist church. On the 22nd of that month, he and Miss Sallie J. Little, daughter of Mrs. Ann Little, formerly of Upperville and Martinsburg, Virginia, were united in the holy bonds of matrimony in Cumberland, Maryland. On May the 3rd of the same year, Mr. Holmes had received an appointment from the Board of Foreign Missions. With Mrs. Holmes he sailed, August the 21st, in the ship "Falcon," for Shanghai, where they arrived the February following.

Establishment at Chefoo.

Reference has been made already to their removal from Shanghai to the Shantung province. The following is an authentic statement of the change of their abode: "In May, 1859, Mr. and Mrs. Holmes went to Chefoo, with the view of settling at Tung Chow. They were compelled

to return to Shanghai until the war of China with the English and as French alliance was over. As soon as peace was established, Mr. Holmes went again to Chefoo in company with Mr. and Mrs. Edkins, of the London Mission. After spending some time in acclimating and fitting up a house, he returned to Shanghai for his family. In December, 1860, they set sail again for Chefoo, with Rev. J. B. Hartwell and family, and Rev. G. John, of the London Mission."

PERSONAL AND EXPEDIENTS.

Mr. Holmes was possessed of a clear and strong intellect, and of an independent spirit. With regard to some policy of the Board, he did not hesitate to express very decided convictions in opposition, which, however, in no wise, hindered good understanding and perfect confidence between them. His diligence and facility, in the acquisition of the Chinese language, may be inferred from his agreement in 1860, to accompany Mr. Ward, the United States Consul, to Peking, as an interpreter.

MIDWINTER GLEANINGS.

In September, 1861, Little Ann Holmes took her flight and left the rebel banditti leagured description. Mr. Mathew Holmes, brother of our missionary, having rode on horseback from Tientsin to Tung Chow, "spoke of the country through which he passed as one scene of desolation, the rebels having gone over the route, burning villages, capturing or killing the inhabitants, and putting to death every living thing. * * *

that he was scarcely able, in some places, to pass for the human corpses and the carcasses of beasts." Amid the horrors of the time, a Chinaman, who had received no less than twenty lashes on his head and arms, came to the distant home his aged mother on his back, as "Jewels" bore the venerable Anchises from the flames and ruin of Troy. The name of the noble and filial *Yin-yin-tai* deserves historic immortality. But we hasten to the crisis. On the 6th of October, 1861, Mr. Holmes, with Rev. H. M. Parker, of the Episcopal Mission, went out to the rebel camp, about twenty-five miles from Chefoo, to make some terms for the safety of their town. "Mrs. Holmes had gone to pass the time of her husband's absence at Chefoo, about three miles from Tientsin. They did not quit their house until, one midnight, a messenger came with horses and a letter from the kind and considerate English Consul at Chefoo, begging them to leave at once, as the rebels were close at hand. They did so; but were scarcely out of the village when the rebel army. Their house was plundered, many articles of value were carried off, and which was wantonly destroyed." Eight days after the departure of Mr. Holmes and Mr. Parker, about whose fate the most afflictive rumors were afloat, their bodies, "covered with wounds and bruises," were recovered and buried on "the green island at the mouth of the harbor." "Why they were so cruelly murdered," cried Mr. Crawford, "no one knows. One thing is certain, they have slain two excellent men and missionaries of the cross in the midst of manhood and usefulness, and made the hearts of their lovely companions to mourn their irreparable loss." And though fifteen years have elapsed since the tragic event, we feel, in penning these lines, what Mr. Nevius said at the time: "Their grief is such as a stranger could neither to 'intermeddle' with nor attempt to describe."

MRS. HOLMES.

This lady is a native of Virginia. "She was converted at the age of fourteen, and was baptized by Rev. B. Griffith, who, at that time, was pastor of the Baptist church at Cumberland, Md. Soon after her conversion she began to feel her conversion to becoming herself a missionary. She attended the school of Mr. Jarboe, in Baltimore. At the age of nineteen she was married to Mr. Holmes, whom she met at Annapolis, where he preached from January to July in 1857, and where six persons professed Christ under his labors." Mr. and Mrs. Holmes were the united offering of widowed mothers to the Lord of the harvest. For six years after the murder of her husband, this true woman of God stood at her post in China. In July, 1862, she moved to Tung Chow. First she stayed at Mr. Hartwell's; subsequently, she obtained a house on the same street. In 1867, the illness of her only child, James Landreum, born June, 1862, after the death of her husband—rendered her return to this country necessary. She brought with her own boy the motherless son of our devoted missionary at Canton, Mr. R. H. Graves. On Nov. 14, 1869, Mrs. Holmes, with her son, sailed again for China, and identified herself with Mr. and Mrs. Crawford at Tung Chow. She bought and fitted up another house—the one on North street, previously occupied, being used as a chapel by Mr. Hartwell. There, her toils in teaching and telling of Jesus have been blessed, and superabundant. She has issued several editions of "Peep of Day." Mr. Crawford sometimes reports his fears that her zeal will consume her frail person. Soon she is to experience the further pang of sending away from her maternal eye and embrace her only child to complete his education in America. Doubtless she feels what Harriet Newell said: "All this for Jesus!" Will not our Southern Zion honor the mother and take care of the boy?

A certain New York dry goods merchant, in want of a boy, lately displayed the following suggestive notice: "Boy wanted, that has fully rested himself, and is not too intelligent."

Dr. Broadus in Atlanta.

Dr. John A. Broadus was in Atlanta Sunday before last, and preached to both of our principal churches, Down South, we consider him the leading authority on pulpit culture and decorum. The terse and elegant disquisitions of Dr. Broadus on the proper application of pulpit talent, the proper uses of rhetoric and oratory, upon reading, gesture, and the nameless graces that combine to make up the finished preacher, have become as it were the "common law" in the training of Southern Baptist students. We are pleased to note, too, the appreciation by Northern Seminars of the ability of the learned and contemplative divine. Though his style is severely simple, the listener quickly finds that it is the simplicity of eloquence, and that his choice of the plain language of everyday life is only from a profound desire to make plain the grand truths which inspire him.

Dr. Broadus received from the First and Second churches, while here, probably enough money to pay the expenses of two students at Greenville Seminary for a session. He is a most affable beggar, but really no beggar at all, for he merely makes a few pointed suggestions that some worthy young men of the Seminary need help, and some help comes always. Ah, the noble labors of the noble few. Shall this faculty at Greenville not very soon see glad fruition for their years of struggle and pain?

These appeals for help may sound stale to the Baptist ear, but when we consider the vast extent of the Southern States, the millions of whites, the millions of blacks, the ever pressing need for a zealous, educated, and orthodox ministry, then the importance of enrolling and cherishing this venerated school must deeply impress every reflecting and generous mind. Dr. Broadus stands personally pledged to assist probably thirty young students, and it would now be a timely and graceful tribute to forward to him a few New Year's checks to Greenville. No commissions are deducted, every dollar goes to its proper place. Heavy endowments may be made through Dr. J. P. Boyce, Louisville Ky.—Exchange.

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Train the Working Power.

It may be a very good thing for a boy to have a great deal of native talent, to be noted among his acquaintances as "a very smart boy—one who is sure to make his mark in the world." But it is still a very dangerous thing. It is a little curious that we seldom hear of those smart boys in after life. They generally sink into very common people, at the very best; often they are spoiled by very injudicious flattery in early life. No boy, however talented, will ever accomplish much whose working power is not well trained. In whatever line that work may be, he must apply himself to it with an intense purpose—a tireless industry.

Sir Robert Peel was not a boy of brilliant talents, and he doubtless owed his greatness more to his father's early training than to anything else. He was early drilled in the art of extemporaneous speaking, and when he went to the parish church at Drayton he was called upon, on his return to repeat all he could remember of the sermon. At first this was very little, but by a steady perseverance he at last came to repeat nearly the whole sermon every Sabbath.

No doubt those who listened to his burning words of eloquence in the halls of Parliament,

