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## Ebb and Flow.

BY SUSAN COOLIDGE.

How easily he turns the tide!  
Just now the yellow beach was dry,  
And now the foam rolls all were here,  
The sun beamed brightly and the air  
Each sea-wave waved its long brown hair,  
And bent and languished in its pain;  
Then, in a flash, the moment's space,  
The white foam-festivals of the sand  
Passed in their furious outward race,  
Wheeled, whirled, turned them to the land  
And, swift as lightning, left the sand  
Poured on the waiting shores again.  
How easily he turns the tide!  
The falling water yesterday  
Has vanished like a rapid dream,  
And stillness and far away  
The cool, refreshing waters gleam,  
Glimmering and dim and soft and pale,  
Dear that dark, stormy, where once was seen  
But I can smile and wait for him  
Who turns the tides so easily  
Fills the sea with foam and foam  
And up the beach the waves again  
Leads his bright shining waves again.

## Communications.

### The Apostolic Doxology.

SERMON PREACHED BY REV. R. T. WINE-  
LER, IN THE GOSPEL CHURCH AT  
MARION, ON SUNDAY, JAN. 14.

Phil. 3:20, 21. Now unto him who is able  
to do exceeding abundantly above all that  
we ask or think, according to the power  
that worketh in us, unto him be glory in  
the church by Jesus Christ throughout all  
ages, world without end.

In the previous verse the Apostle  
had offered a large prayer in behalf  
of the Ephesian believers, that they  
might be able to comprehend Christ's  
incomprehensible love, and be filled  
with all the fullness of God. No man  
is to God's ability, and to the pro-  
gress of his people. The supply of  
knowledge and grace, which God re-  
serves for faithful hearts, what creat-  
ed intelligence can measure? The  
pondering angels cannot exhaust the  
theme; they can only study it as it  
displays itself in the history of the  
church, which is the theatre of the  
divine works. And no human mind  
can grasp it. The wonders of God's  
wisdom and love are an unfathomable  
sea.

Yet we are not to be lost in those  
mysteries. All that the prayer of  
the Apostle can mean is that be-  
lievers shall have a growing acquaint-  
ance with the mighty theme of which  
he speaks—a growing conformity to  
the infinite One whom they worship.  
That they shall form a temple in  
which God dwells. Such an aim is  
indeed the most glorious that can be  
imagined. And yet we need not fear  
to seek for it. The knowledge and the  
likeness of God are not denied to  
the desire, or we may even say, to  
the ambition of his children. For he  
is able to impart the rich blessing,  
and he is already communicating it  
to his people.

The text is a sublime doxology. It  
magnifies the privileges of his people.  
It is a solemn burst of praise, which  
every Christian heart repeats, which  
swells from all the churches of every  
generation, and which will never  
cease to sound until its organ tones  
are blended with the trumpets of the  
last judgment. Unto him who is  
able to do exceeding abundantly  
above all that we ask or think, ac-  
cording to the power that worketh in  
us, unto him be glory in the church  
by Jesus Christ throughout all ages,  
world without end.

Let us encourage our devotion to-  
day by pondering the acknowledgment  
of the inspired Apostle and the  
ascription of the church of every age.

### I. THE APOSTLE'S CONFESSIO.

God says is sufficient, "able to do  
exceeding abundantly above all that  
we ask or think. How much the  
words of Paul imply! Our prayers  
go beyond all our experiences.  
Our thoughts are larger than our  
powers. But prayer and imagination,  
however large they may be, are ex-  
ceeding feeble, in comparison with the  
glorious power of God. As little as  
the fancy of an infant knows of the  
mind and the heart of his father.

The Scriptures are full of illustra-  
tions of the efficiency of God to his  
people. Is it that that besteth them?  
God is their strength. See those He-  
brew youths threatened with death  
for their religion. They brave the  
rage of a despot. They cry: "Our  
God is able to deliver us!" as the  
monarch's cruel minions cast them into  
the flames. And they are delivered  
from the furnace, and come forth  
glowing with Heaven's favor and  
earth's renown. Or do the difficul-  
ties in the way of Christ's cause op-  
press the believing heart? When  
many faint and many are offended, all  
is not lost. The grace and bounty  
of God are not exhausted, though his  
people walk through the wastes of  
the desert; and should their members  
fail he is able of the stones beneath  
their feet to raise up children unto  
Abraham. Do they pray? God gives  
more than they ask, as when Solomon  
prayed for wisdom, and God gave him  
riches and honor besides. Must they  
make sacrifices? He returns them  
more than they give. Abraham of-  
fers Isaac; he gives him only son.  
What can repay such a gift? So the  
father receives him back again as one

alive from the dead, and with the son  
redeemed from death is given the  
promise of a Savior.

Let us not then stagger at the  
promises but be strong in faith giving  
glory to God. We are ignorant, and  
is he not able to confer wisdom? We  
are poor; but he is able to supply us  
out of his riches. We are weak; he is  
able to give strength for every day of  
deed. We are mortal; he is able to  
save from death and to crown with  
honor and glory and immortality.

The ability of men to help each other  
depends upon the means they have.  
Take away the means, and the power  
is lost. But God's ability depends  
upon what he is. His power never  
changes, and can never be arrested in  
its sublime outpourings of benevolence.  
And as the Apostle declares, this  
power worketh in us. It belongs to  
our experience. How then is his own  
omnipotent goodness wont to be dis-  
played? We reply, in the kind of fa-  
vor he dispenses in the methods of  
his Providence, in the results which  
he accomplishes, in the rich blessings  
he imparts. That very power that  
worketh in us establishes the glorious  
doctrine that God is able to do ex-  
ceeding abundantly above all that we  
ask or think.

We say that God's omnipotent  
goodness is displayed in the kind of  
favors he dispenses. They may not  
be such as we expect. But they de-  
rive their value from the Being who  
confers them. The giver always  
makes the value of a gift. From one  
flower or even a smile of approval  
would be a richer gift than a gain  
from the hand of another. What  
then the preciousness of a favor that  
comes to us from God—and which  
assures us of his favor? A love to-  
ward him from whom he knows all things,  
whose Providence rules time and  
eternity, who is the King of men and  
angels, is priceless, will never be  
taken away. A sense of pardoned sin,  
a deliverance in temptation, a com-  
fort in sorrow, a lively sense of spir-  
itual things, a joy in prayer—stands  
not alone. The Giver yields himself  
in the gift. When once the prodigal  
felt the beating of his father's heart,  
all else was assured—the robe, the  
ring, the feast, the dignity and joy  
of a son's place. And God with such  
pledges of love, with such prophecies  
of glory, is each gracious gift of God.

Again God's goodness is displayed  
in the methods of his Providence. It  
may be that his gifts do not come in  
the way that we expect, or at the  
time when we have asked for them,  
but all his dealings are not the less  
wise and kind. He deals with our  
prayers as you do with the entreaties  
of your children. He heeds them. He  
does not grant his children's re-  
quests blindly; he gives them the ben-  
efit of a ripe judgment; he bestows  
it may be not what they ask, but  
what they want.

So it was in the case of Paul, you  
remember. He had a thorn in the  
flesh from which he prayed to be de-  
livered. And he received for answer  
something better than his removal.  
The thorn must remain; but Paul's  
lesson of humility. But a heavenly  
balm was laid upon the wound: "My  
grace is sufficient for thee."

The patriarchal history presents a  
more striking example. Jacob prayed  
Gods blessing upon Joseph, in whom  
he discerned perience the image of  
the dead mother, and whom he de-  
corated and cherished as the darling  
of his old age. What was the seeming  
reply? He saw the bloody garment  
of his boy, he felt the solitary void of  
a heart bereaved, he cried out in the  
anguish of his soul: "All these things  
are against me! my gray hairs will  
descend with sorrow to the grave." But  
you know how, against all the  
appearances of nature, God had more  
than answered the patriarch's prayer.  
The lad was blessed, and he was made  
a blessing. By a wonderful series of  
Providence, a child who was the idol  
of his father, and who was being  
ruined by indulgence, was saved from  
death, was disciplined by adversity,  
was raised to the highest office that  
might be held by a subject in the nob-  
le monarchy of the ancient world,  
and was really when father and brethren  
were starving, to open to them the  
green pastures of Goshen and to  
feast them upon the corn of the ex-  
haustless Nile.

"God moves in a mysterious way  
His wonders to perform."

Not less does Omnipotent goodness  
appear in the future of sequences of  
the blessings he imparts. In the cases  
just referred to, we see how seem-  
ing denials of prayer are preparations  
for larger blessings. So are direct  
answers to prayer; they are the seeds  
of future harvests. God gives not to  
bless us only, but to bless others  
through us. As the springs which  
here and there upon the Alps, cool  
the bearded lips of the chamois hun-  
ter, do not linger in the solitary  
heights, but descend to the green  
vales and blend their waters, until  
they roll on for hundreds and hun-

dreds of miles, to the music of har-  
vest and vintage songs, and at last  
bear the great ships to the sea, so  
the refreshments opened upon the  
lonely and cloud-girt heights of spir-  
itual communion, descend and swell  
into a river of God.

An illustration of God's abounding  
grace appears in the case of Paul. Upon that dreadful highway to Damas-  
cus the beams of God's glory  
pierced him like the fiery lances of the  
cherubim. As he lies upon the ground  
one thought possesses him, he faints  
with one desire—to be forgiven by  
the Christ whom he had persecuted.  
And when they led him into the city,  
and he was left alone, blind and mis-  
erable in his chamber, he would not  
eat, he could not sleep, but evermore  
he prayed: God be merciful to me!  
And what was the answer? Worthy  
of the Great Sovereign whose favor  
he implored. Not only was he par-  
doned; he was made an Apostle to  
the Gentiles, a world influence, de-  
voting, enduring, so that we, today  
are enjoying the results of his evan-  
gelic labors; and therefore the de-  
scendants of the painted Barbarians  
of Britain and Germany appear, an  
enlightened and Christian people in  
the house of God.

Not does the answer to that prayer  
end in our evangelization. A sim-  
ilar and even a greater result will ac-  
cure from the conversion of the Gen-  
tiles, as we are assured by the same  
Apostle. It will prove a blessing to  
the Jews; and the receiving of these  
into the Christian fold will be as life  
to the dead. The Apostle speaks in  
tones of mysterious dignity upon this  
subject. When the dawning of sal-  
vation again breaks upon Israel, a  
new light of glory will irradiate the  
world. Thus God's blessings en-  
large and multiply: He gives you an  
acorn to plant beside your dwelling,  
and the acorn becomes an oak, and  
the great tree grows with the cen-  
turies, and here and there its fruits are  
planted, until at length your little  
grain that a gauze-winged insect  
might have destroyed, has mantled  
the whole land with grateful shad-  
ows.

And, once more, God's omnipotent  
goodness is displayed in the magni-  
tude of his blessings. There is no-  
thing you can compare them with. The  
gains, the pleasures, the glories, which  
the favor or love of man may impart  
—how poor to the mighty purchase  
of redemption! You cannot shield  
the guilty trembling soul with your  
purple robes. The voice of conscience  
cannot be drowned by the music and  
the merriment of your feasts. What  
the convicted sinner needs is the  
Gospel. Without the pearl of great  
price he is beggared and undone;  
with it he has an incalculable treas-  
ure to which the world is but dross.

You can estimate the secular bless-  
ings you are seeking for. They have  
their price. They are worth so much.  
Now add them all together. How far  
beneath the value of that blood-  
bought pardon you implore? The  
pardon which cancels your guilt  
against an infinite God. (You can  
think of an illustrious fortune which  
here and there has crowned a favored  
few; and perhaps, if you are young,  
you dream of a lot that you may  
achieve, superior to that of common  
mortals, a flower-strewn path, radiant  
with love and fame. How vain these  
thoughts and dreams in comparison  
with the sure realities, the splendid  
dignities, the saintly raptures of  
Heaven. Transcendent in their na-  
ture are the pardon and the life God  
gives. And each is stamped with the  
awful signet of eternity!

Regard then this mighty, benefi-  
cent Being, and let the view awaken  
your trust and your rejoicing as the  
you know in whom they have be-  
lieved. He is able—then cast your  
trust upon him when oppressed by the  
enemies of men and the difficulties  
of life, and seek only to please him. He  
is able; then look to him in tempta-  
tion, in adversity and in death. You  
have a sweet access to his presence  
now and the hope of his blessed vis-  
ion hereafter. It would be a dread-  
ful thing to be opposed to such a  
God; the infinite, almighty One; to be  
condemned by his Gospel; to be  
judged by him in the day of wrath.  
But we need not be. For he is a God  
of grace, he invites our approach to  
the mercy Seat, and he is able to do  
exceeding abundantly above all that  
we ask or think.

### II. BUTLET US NOW CONSIDER

THE APOSTLE'S AScription.

"Unto him be glory in the church,  
by Jesus Christ, throughout all ages,  
world without end!"  
As individuals we glorify God by  
reverent thoughts, by holy actions,  
by heartfelt utterances of thanks and  
prayer. Here, however, the church is  
required to discharge that duty. Let  
us therefore inquire: How may the  
church glorify God?

stream of emigration overflows its  
waste places, as industry subdues its  
barbarous domains with axe and  
plough—until the virgin forest is  
supplanted by the fertile fields and  
populous homes of men. So must the  
church of Christ advance—by extend-  
ing her borders, by multiplying her  
citizenship, by extending her influ-  
ence more and more widely. It is  
therefore the duty of church mem-  
bers to contribute to this end, to in-  
vite the world's wandering pilgrims  
to settle within the boundaries of the  
Kingdom and to submit to the gra-  
cious sceptre of the King. All Chris-  
tians are missionaries. And as ex-  
ample is more eloquent than speech,  
especially does it become them to let  
their light so shine that others seeing  
their "good works" may also glorify  
God.

Again God is glorified by the ordi-  
nances of the church. We cannot  
indeed make God glorious; at our  
best, we only declare his glory. And  
one of the most approved and influ-  
ential acknowledgments of his people  
is the church ordinance. The Pente-  
costal history proves this: the Jeru-  
salem church when under the special  
influences of the Spirit earnestly ad-  
dressed itself to prayer and preaching,  
and the administration of baptism  
and the breaking of bread and the  
giving of alms. All these exercises  
are conspicuously mentioned. Nay the  
Christians made these duties the chief  
business of life. Thus they proclaimed  
God's Kingdom to be supreme on  
earth. And thus they had power  
with God and favor with the people.  
And in the city of the crucifixion  
swelled the cry of convicted thou-  
sands. Men and brethren what shall  
we do? So always: the church loyal  
to the ordinances of religion glorifies  
God.

Again God is glorified by the spir-  
it of loving unity in the church. En-  
vy, strife and wanton confusion may  
be fomented in the church relation  
under the pretext of fidelity to prin-  
ciple. They are, however, an unmiti-  
gated mortal, with which the living  
stones of the sanctuary cannot be  
cemented. They are an unhallowed al-  
tar fire for which there is no respon-  
sible blessing from above. The church,  
which is God's family, must be pos-  
sessed with a family spirit. Mutual  
consideration, mutual kindness, mutu-  
al love, cheerful sacrifice are the  
strength not less than the beauty of a  
church. It is a Christlike and Christ-  
honoring spirit. "By this shall all  
men know that ye are my disciples if  
ye have love one toward another."

And finally, a church glorifies God  
by the piety of its membership. "In  
this is my Father glorified that ye  
bear much fruit." So solemn are the  
responsibilities of disciples of Christ.  
Unholiness in us not only dishonors  
ourselves, but casts a reflection upon  
the King of kings. While on the other  
hand the justice, the charity, the  
consistency, the spirituality of his  
people render glory to the God of  
Heaven. What do worldly men know  
of religion except what they see in  
the lives of Christians? When Caesar  
was crossing a stormy sea in a boat  
he rebuked the despairing ferryman  
exclaiming, "Why do you fear? You  
are Caesar and his fortunes." Amid  
the storms of trial a nobler thought  
should inspire us. We bear onward  
the fortunes of the cause of Jesus  
Christ.

How sacred then the Gospel church!  
How grand the motives that summon  
us to show it all good fidelity! Christ,  
our brethren, God has placed us here  
that we should labor first of all for  
his church, for it is the very manifes-  
tation of his glory to a revolted  
world. Men are observing it. The  
very angels in heaven must learn from  
the church the manifold wisdom of  
God. This is the appointed theatre  
of your Christian activity.

Respond to this obligation. Make  
your church a welcome place to others.  
Attend its meetings. Maintain  
its worship, its discipline, its agen-  
cies for good. Discharge the duties  
belonging to this high relation con-  
scientiously and zealously. Main-  
tain peace and love with each other.  
Use every means to grow in grace  
yourself and to promote the piety  
of this Christian communion, assured  
that you will thus glorify the Savior  
whose sacred name you bear. Con-  
sider what a great God you have, and  
what an abundant access to his  
throne of grace you enjoy, and what  
blessings spiritual and immortal have  
enriched your experiences as a church  
of God. There is not one of us who  
has not had motives addressed to his  
heart so illustrious and so moving  
that they would suffice to inspire  
the zeal of a confessor and a mar-  
tyr.

The agencies of nature and all the  
terrors of eternity, to avenge the vi-  
olations of his holy law. Yet he  
willeth not that any should perish  
but that all should turn to him  
and live. Be it yours to correspond  
with his gracious purpose. Let  
Christ be your covert; embrace his  
cross; do his will; cherish his spirit—  
for if any man have not the Spirit of  
Christ he is none of his.  
So shall his holy bonds increase  
With words of praise and gates of praise;  
So shall the vine which martyrs tears  
And blood sustained in other years,  
With fresher life be clothed upon.

And now with a new consecration,  
with thankful hearts let us unite in  
the Doxology of the redeemed—  
Now unto him that is able to do ex-  
ceeding abundantly above all that we  
ask or think, according to the power  
that worketh in us—unto him be glo-  
ry in the church by Jesus Christ,  
throughout all ages, world without  
end! Amen.

### Appointments of Rev. T. M. Bailey for the Month of Feb- ruary, 1877.

Harperville, 1st Sabbath, Feb. 4th.	5th.
Chillicothe, Monday,	6th.
Fayetteville, Tuesday,	7th.
Syllacanna, Wednesday,	8th.
Tallapoosa, Thursday,	9th.
Alpine, Sat. and Sab.	10th.
Heppah, Monday,	11th.
Pleasant Grove, Tuesday,	12th.
Kerrville, Wednesday,	13th.
Blue Eye, Thursday,	14th.
Oxford, Sat. and Sab.	15th.
Jacksonville, Monday night,	16th.
Alexandria, Tuesday,	17th.
Cold Water, Wednesday,	18th.
Mamford, Thursday,	19th.
Talladega, Sat. and Sab.	20th.
Talladega, Sat. and Sab.	21st.

I wish I could make appointments  
for every church in the Association,  
but that is impossible with the time  
allowed as I put in two days at  
three places because these are the  
times of the regular meetings of those  
churches, and it is hoped that Bro.  
Bailey's meetings at such places will  
be somewhat of a more general char-  
acter on that account; besides it  
gives him more chance to rest. Breth-  
ren will understand that the Evange-  
list will be dependent on his brethren  
for assistance at every place.

J. J. D. RENFROE.

### Something About Foreign Missions.

XIV. SHANTUNG MISSION.

ORIGIN OF THE MISSION.

In a manuscript, "History of Mis-  
sions in Tung Choo, for the first  
thirteen years, read before the Tung  
Choo Literary Association, July,  
1874," by our accomplished  
missionary, Mrs. M. F. Crawford, we  
find the following account of the  
start of our interests in Shantung:  
"Upon the signing of the treaty  
of Tientsin in 1860, in which several  
new ports in China were opened to  
foreign trade, a number of missiona-  
ries, who had been anxiously await-  
ing the opportunity, immediately  
went forth to occupy these stations.  
In anticipation of this result, while  
the late war with China was still go-  
ing on, Rev. T. L. and Mrs. M. F.  
Holmes were appointed by the South-  
ern Baptist Board as missionaries to  
Shantung, to remain at Shanghai until  
the way to this province should be  
opened. They accordingly, on arriv-  
ing at Shanghai early in 1860, pro-  
ceeded to a Che-nan-foo teacher, and  
began the study of that dialect. In  
the summer of that year, they came  
to Chefoo, and remained there on  
board a sailing vessel for several  
months—Mr. Holmes frequently go-  
ing ashore. He made two journeys  
by land to Tung Choo, and Mrs.  
Holmes came once by sea, not, how-  
ever, landing. As there could be no  
foreign trade at Tung Choo, it be-  
came necessary to establish a mission  
at Chefoo, at the agency at Chefoo,  
through which a mission to the for-  
mer place might be supplied. The at-  
tack upon the English at the Taku  
forts, and the consequent delay in  
signing the treaty, put a stop to these  
plans until the autumn of 1860, when  
Mr. Holmes, in company with Mr.  
and Mrs. Edkins, came to Chefoo  
and hired and prepared a house. By  
the time Mr. Holmes returned to  
Shanghai for his family, Mr. and  
Mrs. Hartwell, who had been there  
since the summer of 1859, and who  
were suffering in health, had deter-  
mined to come to this more salubri-  
ous climate. Of the arrival of this  
party, Mr. Hartwell, in a communica-  
tion written at his request, says: 'On  
the 31st day of December, 1860, af-  
ter a voyage of two weeks from  
Shanghai, Mrs. Hartwell and myself  
landed, with our infant son Jesse, in  
Chefoo, in company with Mr. and  
Mrs. Landrum Holmes and their in-  
fant daughter Annie. Rev. Griffith  
John and Mr. M. G. Holmes came on  
the same vessel with us. \* \* \* It was  
impossible to go ashore at the ordi-  
nary landing, and we were obliged  
to beach our boat on the French, or  
east shore, near the site of the pre-  
sent French Consulate. The waves  
ashed over us all the way from the  
ship, and froze as they fell. The  
prospect was cold and forbidding;  
but our hearts were young then and  
buoyant with hope. No Consul of  
any nationality had arrived, nor had  
the custom-house been established  
under European supervision, and the  
only foreigners, beside the French  
soldiers and those mentioned above,

were one John Smith and Mr. Hyam,  
the Jew.'  
A few weeks later, Messrs. Hart-  
well and Holmes took a tour of in-  
spection to Hwang Hien and Tung  
chow, during which it was decided  
that Mr. Hartwell should locate at  
Tung Choo, and Mr. Holmes at  
Chefoo."

At first, the Shantung interests  
were regarded and reported as sta-  
tions of the Shanghai mission, al-  
though separated by some five hun-  
dred miles. The missionaries, who  
had been in Shanghai a company of  
"associated missionaries" were au-  
thorized, on their petition to the  
Board, to act independently of each  
other. In the report of the Board  
of Foreign Missions, presented to the  
Southern Baptist Convention, in  
1866, we read: "Bro. Hartwell refers  
to Tung Choo as a distinct mission,  
and being several hundred miles dis-  
tant from Shanghai, it will most prob-  
ably be hereafter thus recognized."

### TUNG CHOW MISSION.

TAPORED BY THE GENTRY.

On the first day of March, 1861,  
Mr. Hartwell, with his family and  
his assistant, *Then Chien Tiao*, ar-  
rived in Tung Choo. By the permis-  
sion of the *Hui* of the city, he  
had hired, for a residence, a vacant  
"paw-brokers establishment" near  
the North Gate. His library and  
"buttoned" neighbors called. But  
they were "not at home" when he re-  
turned their visits. At this early  
period, these gentry fixed their re-  
solute to oppose the gospel, which  
determination remains to this day,  
and probably has been the source of  
the persecutions and bloodshed,  
which have marked the history of  
Christianity in the Shantung pro-  
vince. It became impossible to rent  
a place for public service. A room in  
his residence was fitted up for the  
purpose by Mr. Hartwell. When  
Mrs. Holmes returned to America in  
1867, her house, in North street, was  
taken for a chapel.

COMMON PEOPLE HEAR GLADLY.

Despite this opposition of the lit-  
erati, the gospel found its way to  
the heart of the masses. At an early  
date, Mr. Hartwell wrote:  
"I do believe, my dear brother,  
that God is here, and that he is mov-  
ing upon the hearts of the people,  
and that he intends, through our  
feeble instrumentality, to glorify his  
name among them. Blessed be the  
Lord Jesus who has not left us with-  
out witness of his power. In a let-  
ter of Dec. 31st, 1862, Mr. M. T.  
Yates, of Shanghai, wrote: 'There  
is considerable interest at Tung Choo  
of the Shantung station. Several  
have been baptized, and Bro. Hart-  
well mentions other interesting  
cases.'"

DURING THE WAR.

It was "hard times." But God  
raised up friends in Maryland and in  
Kentucky, and the missionaries beset-  
tled themselves, as we have seen,  
and the work went bravely on. Of  
Dr. G. W. Burton, now of Louisville,  
Ky., the Board reported to the  
Southern Baptist Convention: "By  
his magnificent appropriations our  
missionaries were saved from absolute  
starvation." Mr. Crawford, who ar-  
rived at Tung Choo in August, 1863,  
and took charge of the mission dur-  
ing Mr. Hartwell's absence in Shang-  
hai, wrote: "Our work goes on in all  
its departments the same as when we  
drew funds from the Board, except  
that we print no books. Of course  
it comes hard on us to support our-  
selves and the mission work, but we  
feel it is nothing compared to the  
burdens our poor brethren of the  
South have to bear in support of our  
sacred liberties." In twelve months  
he baptized eight persons. Mr.  
Hartwell wrote: "It is a great com-  
fort to know that our brethren are  
determined, notwithstanding the  
heavy pressure that is upon them, not  
to abandon the missionary work. Es-  
pecially do we rejoice, because this  
gives a pledge that we shall not be  
forgotten in their prayers. Pecuni-  
rily, we have not suffered. Spiritually,  
we have had some things in which  
to rejoice. Our little church at Tung  
Choo, of Chinese converts, moves  
pleasantly on. We see some signs of  
growth in knowledge and grace. We  
have had, as yet, no reason to be-  
lieve but that they are all genuine  
Christians. There are yet those who  
wish to become disciples. I hope in  
a week or two to baptize one or two  
persons." In 1865 the church num-  
bered twenty-three native converts.  
There were two schools, one of which  
was a boarding school. From the  
beginning of the mission some  
six thousand books had been printed  
and distributed.

GROW OF THE CHURCH.

Mr. Hartwell, returning to Tung  
Choo at the close of 1865, took  
charge of the mission. In his report  
to the Board, 31st of December, 1866  
he says: "I resumed the pastorate of  
the church. It was early agreed that  
brother Crawford and myself that if  
remained in Shantung he should  
commence a new and independent  
mission at Tung Choo. We have accord-  
ingly labored separately, and each will  
make his own report to the Board." Mr.  
Crawford reported at the same time:  
"After brother Hartwell's return to  
Tung Choo, I had no chapel or cer-  
tain place of abode until the first of  
July, when I removed to my new  
house, on Che-Kyn-Pai-Fong street  
and opened regular services for the  
1st, 6th, 11th, 16th, 21st  
and 26th, at noon, of each Chinese  
month—these being market days in  
this part of the city." This was the  
origin of our two churches in the city  
of Tung Choo—the "North Street  
church," of which Mr. Hartwell was  
pastor, and the "Monument street  
church," of which Mr. Crawford was  
the bishop. The ideal before Mr.  
Hartwell's mind was a self-sustaining  
church of natives. Mr. Crawford  
disapproved of paid native assistants,  
and deemed a foreign pastor neces-  
sary.

### Baptist Martyrology.

BY SPURGEON.

It may not be known to our read-  
ers that the Baptists have their own  
martyrology, and are in nothing be-  
hind the very first of the churches of  
Christ in sufferings endured for the  
truth's sake. A fine old volume in  
the Dutch language, illuminated  
with the most marvelous engravings,  
is in our possession. It is full of in-  
teresting details of brutal cruelty and  
heroic endurance. From it we have  
taken the story of Simon the Pedlar,  
as a specimen of the firmness and  
endurance of the baptized believers  
in Flanders—one instance out of  
thousands.

About the year 1559, at Bergen-op-  
Zoom, in Brabant, there was a ped-  
dler named Simon, standing in the mar-  
ket selling his wares. The priests,  
with their idol—the host—passing  
by, the said Simon dared not show  
the counterfeit god any divine honor;  
but following the testimony of God  
in the Holy Scriptures, he worshipped  
the Lord his God only, and him alone  
served. He was therefore seized by  
the advocates of the Romish anti-  
christ, and examined as to his faith.  
This he boldly confessed. He reject-  
ed infant baptism as a mere human  
invention, with all the command-  
ments of men, holding fast the tes-  
timony of the word of God; he was  
therefore condemned to death by the  
enemies of the truth. They led him  
outside the town, and for the testi-  
mony of Jesus committed him to the  
flames. The astonishment of the by-  
standers was greatly excited when  
they saw the remarkable boldness  
and steadfastness of this pious wit-  
ness of God, who through grace, thus  
obtained the crown of everlasting  
life.

The bulliff who procured his con-  
demnation, on his return home from  
the execution felt morally sick, and  
was confined to his bed. In his suffer-  
ing and sorrow he continually ex-  
claimed, "O Simon, Simon!" The  
priests and monks sought to absolve  
him, but he would not be comforted.

He speedily expired in despair, an in-  
structive and memorable example to  
all tyrants and persecutors.

During the Reformation, and after  
it, the poor Ana-baptists continued to  
be victims. Excesses had been com-  
mitted by certain fifth monarchy  
men who happened also to be Bapt-  
ists, and under cover of putting  
down those wild fanatics, Motley tells  
us that "thousands and tens of thou-  
sands of virtuous, well-disposed men  
and women, who had as little sym-  
pathy with ana-baptism as with Ro-  
man depravity, were, butchered in  
cold blood, under the sanguinary rule  
of Charles, in the Netherlands."

The only saint allowed to persecu-  
tion in the low countries, was con-  
tained in a letter of Queen Dowager  
Mary, of Hungary: "care being only  
taken that the provinces were not  
entirely depopulated."  
Luther and Zwingle, though their  
views held to be heretics, were  
scarcely a whit behind the papists in  
their rage against the Ana-baptists,  
Zwingle especially uttering that  
pithy formula, "*Qui iterum mergit  
mergatur*," thereby counselling the  
drowning of all those who dared im-  
mense believers on profession of their  
faith.

The time will probably arrive  
when history will be re-written, and  
the maligned Baptists of Holland and  
Germany will be acquitted of all com-  
plicity with the ravings of the insane  
fanatics, and it will be proved that  
they were the advance-guard of the  
army of religious liberty, men who  
lived before their times, but whose  
influence might have saved the world  
centuries of floundering in the bog  
of semi-popery, if they had but been  
allowed fair play. As it was their  
views, like those of modern Baptists,  
so completely laid the ax at the root  
of all priestcraft and sacramentarian-  
ism, that violent opposition was  
aroused, and the two edged sword  
of defamation and extortion was  
set to its cruel work, and kept to it  
with a relentless perseverance never  
excelled, perhaps never equalled. All  
other sects may be in some degree  
borne with, but Baptists are utterly  
intolerant to priests and popes; nei-  
ther can despots and tyrants endure  
them.

\* A partial reprint of this volume  
was issued



## Alabama Baptist.

E. T. WINKLER, EDITOR.  
J. J. D. RENFROE, Associate.

MARION, ALA.

Thursday, Feb. 1st, 1877.

## Moble Sentiments.

Let us consider how important feeling is to character. How comes it that so many good people are universally disliked? Just because they are only for principle, and principle alone does not produce the highest type of man. Principle without sentiment gives a cold character. There must be a warm heart, as well as a wise brain, to form a complete and beautiful humanity. But where no generous feelings are cherished, there will be found none of those gentle expressions, kind looks or precious gifts of nature, which warm the spirit with responsive love.

How often this is felt in the presence of upright men who have no affectation! The character has no roundness, and softness; it is rough and harsh. There is virtue, but it has no grace; it shines and cuts like a diamond. There is no colored glass of courtesy and reverence, that can endure its sharp edge. There is power, for integrity will have influence; but it is an unyielding imperiousness which eats into the iron temper of its possessor like an acid, and which nips the bloom of social pleasure like a frost.

Who has not seen the cold hard spirits? Who has not had occasion to observe the discord, confusion and suffering they create? What stern despots they are in the family! What restless agitators they are in the church! How great the evil to society at large, when those who prescribe its opinions and conduct its affairs are strangers to a gracious humanity! And so it has ever been.

In all history such narrow souls have awakened fear rather than love. They have dragged down the temple of human happiness, instead of building and guarding the sacred street. They have had followers among the ambitious and selfish; but the devoted and the generous have shrunk from them. In life they proved the sources rather than the benefactors of their race; and there was a sense of grateful relief when Death broke the rod they wielded.

The English Puritans afford a striking example. Unquestionably the best men of their time. No Christians more devout. No soldiers more heroic. The fiery charges of Rupert's cavaliers were flung off by their iron sides as a rock flings off the spray. The great armaments of Holland went down before their daring prowess. But they repressed sentiment. They were harsh and inflexible in judging themselves, and as severe in judging others. And England at length found the yoke too heavy to be borne. The sway of profligates and harlots seemed more tolerable than that of an integrity without indulgence and of virtue without a smile.

Let us be careful to unite the two—the strength and the grace of life; as the oak wreathes its rugged trunk with mosses and woodvines. What God has joined must not be put asunder. Let us model our character after the example of Jesus, whose holiness was perfect, and yet whose love was perfect too. Let us draw near to his cross, and learn the sacred lesson it gives. Live for others; sacrifice for others; esteem others better than yourself. In seeking the happiness of others, you find your own; and you practice the finest discipline of virtue. "The most beautiful hand is the hand that gives."

And let us for this purpose every calm and solemn moment, which with gentle persuasion addresses our hearts, and appeals to all the beautiful and noble feelings of our humanity. It is the season when we should reach forward to a higher life. Let every such occasion find us in this attitude—our eyes bedewed with tears of holy emotion, and lifted to the All Perfect One whose name is Love and Father, our hearts turned to that Savior of the World who came down from Heaven in his great power and grace to do good to men—our ambition alert to rival those fine examples of benevolence and devotion whose memory a grateful posterity blesses. Especially does so high a purpose become the young, who stand upon the threshold of a new life; let them with deeply moved spirits and trembling lips breathe to God the vow of David: "I have sworn, and I will perform it, that I will keep all thy righteous judgments."

Renew your subscriptions to the Alabama Baptist promptly. The time of not a few subscribers is expiring. The coming events of 1877 promise to be of stirring interest, and will need to be considered from a Christian point of view.

## Timon's Revenge.

The Journal and Messenger has a bit of "vigorous writing" at the expense of the Alabama Baptist. We are soberly charged with "renewing the slavery agitation when we speak of 'Timon's Revenge.'" Upon the Brooklyn, however, and the Northern Methodist Church. We admire the intelligence of whoever who does not know that this slavery matter was settled some ten years ago, and is at this very moment as dead as Julius Caesar. But unfortunately sectional intolerance is not dead; and there are not a few in the spirit and in the press, who in the name of the holy Sovereign of Heaven, are encouraging the oppression and degradation of our long suffering people. As patriots and Christians, we are thankful that the influence of these evil counselors is coming to an end. And this is what we mean by "Timon's Revenge."

We warn our contemporary that, unless he changes his course, he himself may furnish another illustration of the righteousness of Providence. "The mills of the Gods grind slowly, but they grind exceedingly small."

It is not pleasant for us to add that the present is not the only case of misrepresentation of which Dr. Lusher has been guilty. We must repeat our demand for fair quotation. We are of course amenable for what we say, but by no means for what an intemperate criticism suggests; that we mean to say, "The men of straw whom Dr. Lusher libels with our names and flings into the bonfire, are manufactured at Cincinnati. An amusing mummy did it not involve the sacrifice of truth and right. Is the famed triumph worth the cost?"

## Dr. Stone and the Southern Baptist Press.

If we see nothing more in the Herald in regard to Dr. Stone and the South, we shall look upon him as occupying the position of a triumphant hero over the Alabama Baptist. Religious Herald, all the Baptist ministers of Richmond and all the ladies of the South who entertain female Northern teachers—Win. Maloney in Religious Herald.

Mr. Maloney gets things a little mixed. In the first place he will vilify us for our articles in the Herald, which with all its courtesy has not undertaken to do our work. In the second place he will not find any Southern paper interfering with Dr. Stone's legitimate mission. So far as he and his fellow laborers promote the Christianization of the colored people, they have our best wishes for their success. But we insist that while doing this they shall not libel the white people. The Gospel in whose name they come among us, is a religion of peace and good will. Let Dr. Stone "obey the marching orders," and there is no Southern Baptist editor who will not let him "God-speed."

## Kind Words.

There has been within the last six or eight months, a marked improvement, both in the mechanical execution and the material of this Sunday school paper, making it one of the most attractive in the department of religious literature for the young, published.

We are gratified to know that it is fast winning for itself a national reputation its circulation being extended to States North and West, as well as South. With kind words for all, it is unquestionably the organ of our Southern Baptist Sunday-schools, maintaining the principles held dear to us as the teaching of the Word of God. We heartily commend it. It is published under the auspices of the Home Mission Board of the Southern Baptist Convention. Rev. S. Boykin, editor, Marion, Ga.

## Mr. Spurgeon's Historic Notices of the English Baptists.

CHURCH SUCCESS—OPPOSITION TO INTANT BAPTISM—UNDER HENRY II.—OXFORD AND THE GOSPEL—SWIMMING OF INFANT REFUGEES—CHILDREN AND CHRIST'S WITHOUT WATER—BAPTISM AND LATER PERSECUTION—IN APPEAL OF FOX—THE BLOOD OF MARTYRS—DR. PRATLEY'S BUCKET OF SILENT WATER.

For the Baptist, for December, has an article from Mr. Spurgeon in regard to the history of the Baptist; the gist of which we now present to our readers.

The "historic church argument" is not essential to our defence; yet if there is anything in it the place sought not to be filled by the clients of Rome, but to be left to that community which all along has held to "One Lord, one faith and one baptism." We have a "sara word of testimony," too much we can make appeal. It does not seem to be said, however, that the errors which have clustered around the ordinance of baptism are not by any means so ancient as many suppose. The evidence supplied by ancient monuments and baptisteries is abundant and conclusive in favor of the antiquity of Baptism.

The church of Thomas Cranmer, the powerful English establishment, boasts of its antiquity; but here is evidence that for hundred years before its birth the opponents of infant

baptism testified to the purity of Christ's Kingdom and shed their blood in its defence in England. Mr. Bennett, a rampant Unitarian, says in his "Unity of the Church, Broken." "The historian, Lingard, tells us that there was a sect of fanatics who infested the north of Germany, called Puritans. Usher calls them Waldenses; Speelman, Paulicians (the same as Waldenses). They gained ground and spread all over England; they rejected all Romish ceremonies; denied the authority of the Pope, and more particularly refused to baptize infants. Thirty of them were put to death for their heretical doctrines, near Oxford; but the remainder still held on to their opinions in private until the time of Henry II (1155); and the historian, Collier, tells us that wherever this heresy prevailed, the churches were either scandalously neglected or pulled down, and infants left unbaptized."

The treatment of these devoted servants of God was cruel in the extreme. Says the historian: "They were apprehended and brought before a council of the clergy at Oxford, being interrogated about their religion, their teacher, named Gerard, a man of learning, answered in their name that they were Christians, and believed the doctrines of the apostles. Upon a more particular inquiry it was found that they denied several of the received doctrines, prayers for the dead, and the invocation of saints; and refusing to abandon these damnable heresies, as they were called, they were condemned as incorrigible heretics, and delivered to the secular arm to be punished. The king (Henry II), at the instigation of the clergy, commanded them to be branded with a red-hot iron on the forehead, to be whipped through the streets of Oxford, and having their clothes cut short by their girdles, to be turned into the open fields, all persons being forbidden to afford them any shelter or relief under the severest penalties. This cruel sentence was executed with its utmost rigor; and in the depth of winter, all these unhappy persons perished with cold and hunger."

The oppression prevailed on the continent that England was a safe refuge to the persecuted. Henry II was repelled to be favorable to the Huguenots. And notwithstanding the bloody reception they often experienced the Ana-baptists must have been more secure in England than on the continent; for from the great hive in Holland, they continued to swarm over the British channel, until the days of Henry VII and Elizabeth.

Latimer, an inveterate enemy of the Baptists speaks of five hundred of them being apprehended in a single town of England. The bravery with which they suffered for conscience sake won even his reluctant admiration. They, Ana-baptists that were, were turned here in diverse towns of England (as I have heard of credible men say) and elsewhere, dipping them over head and ears. It hath printed divers pamphlets in defence of their heresy, and challenged some of our preachers to disputation. Now, although my bent has always been hitherto against the most dangerous enemy of our church and state, the Jesuit, to extinguish such balls of wildfire as they have cast into the bosom of our church; yet, seeing this strange fire kindled in the neighboring parishes, and many Nadabs and Abibus offering it on God's altar, I thought it my duty to cast the waters of Siloam upon it to extinguish it.

To which fling Surgeon pitifully replied: The waters of Siloam must have been strangely foul in Featley's days if his "Dippers Dipped" is to be regarded as a bucketful of the liquid. The neighboring region which was so sorely vexed with "strange fire," was the borough of Southward, which is the region in which the church now meeting in the Metropolitan Tabernacle was born. We are not aware that any of its pastors, or indeed any Baptist pastor in the universe, ever set up for a priest, and therefore the Nadabs and Abibus must be looked for elsewhere, but Mr. Featley no doubt intended the compliment for some of our immediate ancestors.

## Literary Notices.

THE EMPHATIC DIAMANT, or, THE NEW TESTAMENT IN GREEK AND ENGLISH. Containing the Original Greek Text of the New Testament, with an Interlinear Word-for-Word English Translation. By Benj. Wilson. Price \$4; extra fine, \$5.

Mr. Wilson has expended a great deal of labor on this work. An improved Greek text, that of Griesbach, is given with an interlinear, literal translation. To this the larger part of each page is devoted. Since, however, is reserved on the side margin for a new free translation, and at the bottom of the page for foot-notes and references. The marginal translation has the presumed emphatic words, among which are all the nouns, printed with emphatic signs. At the close there is an explanatory alpha-

betical index. The work will prove of special interest to those who, being unacquainted with the original, need the aid of a word-for-word rendering; it will not be in request among scholars. The book is convenient for use and internal arrangement. The index at the close enhances its value.

A YOUNG MAN'S DIFFICULTIES WITH HIS BIBLE. By D. W. Fawcett, D. D. New York; Sheldon & Co.

The execution of this little work is as admirable as its design. The lectures, seven in number, embrace a variety of important subjects. The most serious argument against the Bible is fairly stated and satisfactorily answered. The book of Proverbs is commended as the young man's daily manual. The truth and inspiration of the Bible is vindicated and explained. Doubts as to miracle and teachings and historic facts are removed. And the relations of Scripture doctrine to Geology and Astronomy are clearly and eloquently unfolded. There are two or three sectional spots which we would have preferred not to see in this excellent apology. But we can cordially commend the arguments of the volume as thoughtful, reverent and inspiring.

CHRIST IN ART: The Story of the Words and Acts of Jesus Christ, as related in the language of the Four Evangelists, arranged in one continuous narrative. By Edward Eggleston, D. D. Illustrated with One Hundred full-page Plates on Steel and Wood, executed by Broad & Amerous of Dusseldorf, after the famous designs of Alexander Bida, together with numerous explanatory Engravings in the Text by American Artists. New York; J. R. Ford & Co., 1875.

Perhaps as good a commentary upon the Gospel as can be obtained is furnished by a richly illustrated book like this. The evangelic story is resumed in object lessons, which reproduce, for the most part with accuracy, Oriental scenes and faces and manners and customs and costume and arts. In these particulars a large number of the popular engravings relating to Scriptural subjects are more than worthless; they are misleading. The eminent French artist, whose designs are here reproduced, prepared himself for the work of illustrating the Evangelic narrative by a residence of several years in the Holy Land. In preparing the drawings and etchings twelve years were spent. The work which was issued in magnificent style in Paris, cost Messrs. Harbette & Co., the publishers, the sum of two hundred and fifty thousand dollars. The American publishers have had the drawings engraved by eminent Dusseldorf lithographers so that they might retain the simplicity and spirit of the original. The Gospel story has been arranged by Dr. Eggleston into a continuous narrative; the beautiful life of our Lord is given in the language of inspiration and flows on in a fresh clear stream from the beginning to the end. In its kind, this elegant volume is without a rival; it will be a cherished household book among Christians of whatever name.

The spirit of some of the pictures is striking—that of the Magi for example, the departure of the Prodigal Son, the repentance of Peter, the Good Samaritan at the Inn, the Women preparing Jesus for Burial. It is to be regretted that the picture of the Last Supper sacrifices the truth of history to the ecclesiastical tradition; our Lord and his Disciples are represented as sitting, instead of reclining, at the table. Thus the scene suggests, not favorably to Bida, the incomparable Last Supper of Leonardo da Vinci. The additions made by American artists are well done, and are important as elucidations of the sacred history.

GALAXY for February. New York; Sheldon & Co.

Mr. Richard Grant White concludes his spirited essay on *Reverend Shakespeare*. The essayist highly commends the Ulyssian character (the practical wisdom) of Troilus and Cressida, which he regards as a revelation of Shakespeare's own mind. The German critics Ulrich and Gervinus he cannot abide. Secretary Welles contributes another chapter on the history of President Lincoln's Administration. Mr. Welles illustrates the higher statesmanship of the North during the war. He sees only usurping State governments in the one section, and a constitutional national government on the other, which latter, however, had a right to violate the constitution by "war measures." New light is shed upon the diplomacy of Mr. Lincoln, and the unscrupulous recklessness of Mr. Thad. Stevens and Mr. Sumner. Among the stories the most animated is that entitled "Applied Science." Other noticeable articles are from the pens of Bret Harte, Justin McCarthy, Henry James and Mrs. Margaret J. Preston.

POPULAR SCIENCE MONTHLY for February.

The leader proves the persecution of Galileo by the Catholic church for a purely scientific opinion. Is the author quite fair in charging this odious persecution on the theologians and the church? A posthumous series of Bain on Education opens well. We have been specially interested in articles on the Sun by Prof. Young, and on Long Island Coast by Mr. Lewis. We will publish some extracts from this number.

## Field Notes.

Bro. Kiefer, Missionary agent of the Home Mission Board, reports from Texas that Catholicism is rapidly advancing in Texas, not only in the large towns but in the prairie settlements. The Catholics are building and buying schools houses, and convent after convent is rising all over the country. The Baptists must antagonize these zealous Catholics by sustaining churches and schools and missionaries, who will publish "the old old story" and defend the ordinances once delivered to the saints.

At the close of Lord's day morning service, the 7th inst. in the Church of the Stranger, the Rev. Dr. Deems immersed a number of recent converts.

"Lightning calculator," W. S. Hutchins, now a Baptist preacher, is conducting revival meetings in New Haven. The *Examiner* says of the Benet May Duel: "We wish to express our opinion, that ruffianism is not made more respectable by broadcloth; that public violence is not the proper mode of averting private wrongs; that the washing of dirty linen in public is not the most edifying of spectacles; and finally, that to drag a young lady's private affairs before the world, to make her the topic of conversation alike in the drawing rooms and in the slums, is not the way that a gentleman takes of vindicating a sister's honor."

During the Centennial Exhibition there were sold at the Bible Pavilion, upon the Exhibition ground, 8,334 Bibles, 8,489 New Testaments, and 13,322 portions of the Bible.

President Woolsey says, before the New Haven Congressional Conference: "I must declare myself unable to say ground or theory, to accept the total separation of Church and State. If a State may foster education, or the fine arts, or the industrial, or even may furnish help to the poor, it may for ought I see give aid to religion, provided only that perfect freedom of opinion and worship is not invaded." Mr. Woolsey quietly takes it for granted that the State will teach true religion. But, somehow, this is what the State has never done, and can never do. An established religion cannot be a pure Christianity.

Dr. J. L. M. Curry is spoken of as the next Governor of Virginia. A better choice could not be made. A colored preacher by the name of Hanson, the original of Mrs. Stowe's "Uncle Tom," had a reception at Brighton, England, December 6, at which he related his experience. He narrated his interview with the Archbishop of Canterbury, and told how his grace quietly passed him a £50 note. At the close of his remarks an American in the audience asked him if he had ever received any money from Mrs. Stowe, or the American or the British publishers of the book of which he was the leading character. He said emphatically, "Not a sixpence." The Archbishop asked Uncle Tom at what university he graduated. His reply was, "The university of adversity." His grace expressed astonishment that Uncle Tom spoke English, and asked him where he learned it. The man who attended in fashionable church two years without being spoken to by any of the congregation resigned when the minister preached a sermon on the "Recognition of Friends in Heaven." — *Exchange*.

The treatment of the Indians by the National authorities is not calculated to make the average American proud of his country. That Sioux Indian talked sarcastically enough to the government official: "Why don't white men put Indian on wheels, like brave at tobacco store, so he can be wheeled around easy?" Ten new Catholic schools for colored youth have lately been opened in Georgia, fifteen in Alabama, fifteen in Mississippi, and twenty-five in Louisiana. They offer board and tuition free to colored young men and women, and to the poor whites for one hundred dollars per year. "While men slept, the enemy came and sowed tares among the wheat."

We extract the following from a private note from Dr. Hawthorne of Montgomery: "Our house is too small for our congregations. Many are inquiring the way to Zion with their faces thitherward." Thinking of it! It costs less than five cents a week to pay for the ALABAMA BAPTIST one year. What better investment can you make?

We are in receipt of a copy of the minutes of the Wisconsin Baptist Anniversaries. The pamphlet comprises fifty-six pages, and besides all the reports it contains an epitome of all addresses, sermons, remarks in debate, and an associational map, locating every line of railroad, and every Baptist church and Sunday-school in the State. — Rev. W. H. Carroll is a candidate for Mayor of Opelika. — Rev. C. F. Sturges, of Denopolis, preached in Tuscaloosa last Sunday. — Rev. W. N. Reeves has resigned the pastorate of the church at Enfield. — The Baptist church in Talladega received seven members at its first conference for the new year, which was last Saturday. Two by experience and bap-

tism, four by litter, one by restoration—influential accessions—all grown people. It was a delightful season—Sabbath being the communion occasion.

## Wants of Alabama Baptists.

NUMBER FOUR.

## FURTHER ABOUT THE MINISTRY.

We think there is not as much said about ministerial education among Alabama Baptists as there was twenty-five years ago. We need to have this subject re-written, talked over, preached and fully discussed again, before the churches and associations and conventions of this State. As we have before stated, this is what brought Howard College into existence and all the older Baptist male colleges in the South. And we know whereof we affirm when we say, that to-day, ministerial education furnishes the very best argument and the most effective appeal that can be made for our College. And when a Baptist minister speaks or insinuates against ministerial education, he encourages the old spiteful slander that we are, or have been, the special friends and advocates of ignorance; and before intelligent people he shows that whatever may be true of others, he himself is not far above the realm of ignorance. "We will not do in answer to this, to refer to those mighty men of other days, who without learning bore the banner of the cross aloft so successfully. There are such men yet, but they have always been the friends of culture. Not every one who flings at the education of ministers can make himself even the shadow or echo of such men as those whom God raised up for a specific time and a special work. The fathers blindeed to the power of powerful intellects, a great desire for knowledge, profound in the plain text of the word of God, deep piety, a burning zeal, and had they lived in our day they would have sought higher advantages in culture, and would give every support and encouragement to young men entering this great work."

Now will it do to oppose culture, with such passages as that which speaks of the Apostles as "unlearned and ignorant men." For we have no inspired preachers now as these were; and they were "unlearned and ignorant" only in the sense that they were not men of extensive classic learning. But it was not our purpose here to make an argument for ministerial learning; we intend rather to mention some things that have hindered this work. In addition to the occasional opposition which it meets as the result of prejudice, we have observed a more powerful hindrance growing out of what strikes our churches as failures in the efforts which they have already made in this behalf. It would greatly popularize ministerial education, and induce much more liberality in this cause, if our brethren could more successfully realize among themselves the fruits of their contributions. They say, "we educate a man in college and that is the last we see of him. He does not come back to us to labor." Brethren forget that the man must be supported among them if they want his services. Just here also we have the lesson to learn that we do not educate a young man for our own neighborhood exclusively. In this as in other things we work for Christ, and should rejoice that we have aided in preparing a minister for some other and probably more important position in our Zion. Educated talent will be in demand, and we should thank God if we have borne some part in supplying that demand.

Yet there is force in the assumption that too frequently our brethren return from college hunting elevated places. We want some men who will make themselves a place; men who will go into the waste places or small churches in centres of influence and in the fear of God, by bold and build up. Instance: Is it not true that a true-hearted young man of the right sort of culture could go to Birmingham or Camden, and let alone the idea that he must have a wife, and live on the small salary which he could obtain, and in a few years have a church that would amply support him and a wife too? There are many such places. We frequently, yes, most commonly see young men in other callings remain unmarried, until they get "a start." Why should not preachers do the same thing? Many of them marry before their ministerial development will command an adequate salary, and thus they are driven into the school-room or some other secular calling for support. We need some cultivated men of deep piety, with faith in God and in his cause, who are willing to live and labor in the country and in small towns, and who will wait for time and earnest work to build up a salary. In other callings we see honest young men after marriage, or before, begin at the ground, and by frugality and industry and close attention to business, build up slowly, and after quite a number of years their toil places them in such a condition as renders their family comfortable; and why should ministers be an exception to this natural rule?

Why may not they spend a life time, or many years working in one region of country in efforts to build up the cause of Christ? And doing this may they not expect reasonable success in both religious and worldly matters? Some remarks on pastoral support, however, we reserve for a letter hereafter. A service which would contribute very much to the encouragement and advancement of our country and village churches, lies within the power of our town and city pastors. These pastors in Alabama have been too constantly confined to the cities where they live. Why may not any and all of them take at least one evangelistic tour every year? The visits of our eminent ministers are always hailed with delight by less favored communities; and it gives strength and courage to our brethren and sisters and pastors, in vicinities where they feel overawed and disheartened by the better condition of other denominations, to have with them one of their brethren who is the equal of the ablest ministers that others can furnish.

It may be said that they ought not to be overworked by their surroundings, and that our suggestions are rather too much to popular taste and human sentiment. To this we reply, that Baptist churches and pastors are human beings as well as others; and they will be encouraged or disheartened by the same influences which would operate on other people. Presbyterians, in their weaker communities attach great importance to the attendance of some distinguished minister on a communion season, and with his coming they give their cause a new impetus. Episcopalian attach still greater importance to the coming of the Bishop on his episcopal visitation; and the lukrant system of the Methodists gives them the occasional visits of almost every variety of ministerial talent and culture. These things have their weight with the churches and the people. And the Baptists have used such agencies. The tours of Madsy, Bester and DeVoor, and the gr at Abbeys of Holcombe, Travis and Deane, still furnish green and fragrant recollections in the memories of many of our churches and brethren. No man can mingle with our people over the State as we have done, without being convinced that the evangelistic excursions of these golly and mighty men, contributed very much to the lifting of our denominational standard in Alabama to the exalted position which we held at the beginning of the late war. It is not a tall road, we are writing about. We insist that it is the duty of our most cultivated and distinguished pastors to get in a huggy once a year and spend ten or twenty days, not at one or two places, but in going from church to church, and then visit some of the towns on the rail roads besides.

It may be replied that our time belongs to our churches at home, and other objections may be found. So might the ministers mentioned above have objected if they had chosen to do so, but they made a different choice and the Lord blessed their work. We think that a similar work constitutes the mainspring of the power which Richmond ministers have ever held over the Baptists of Virginia, and has contributed greatly to the unity and efficiency of the Baptists of that State. The same is true of Kentucky and of some other States. In addition to our pastorates we owe a common duty to the people in the regions beyond. R.

## From Monroe County.

Bro. Editor: We appreciate the paper very highly. The two last numbers were full of interesting matter. It is painful to see our missionary and educational enterprises so meagerly responded to. We read with great interest Bro. Renfro's articles in the two last numbers. It is sad to think of the lethargy into which our churches have fallen. It is a matter of astonishment that Christians, consistent in many things, are unwilling to sacrifice, personal ease and comfort of home in a semblance at the house of the Lord in the capacity of a Sabbath-school, especially when there is a Sabbath-school existing. And what is the result? They fail to receive the benefits that they would derive from an attendance, and do not bring to bear the influence and encouragement that they should over young members, and consequently we see them departing from the path of holiness and holiness. This is the case in our church, and I am afraid all over the State. We have not yet gone into "winter quarters," and by Divine help do not intend to.

Yours fraternally,  
R. A. ARMSTRONG.  
Newtown Academy, Jan. 21.

Recent excavations at Big Bone, Boone County, Ky., have brought to light an immense number of animal remains. Among them are immense teeth, tusks, jaws with teeth in them, ribs, spinal columns—in fact, there are bones from nearly every part of the mastodon, besides many that are not like any ever before found at this place.







