

Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch	\$2.50	\$6.00	\$10.00	\$15.00
2 "	4.00	10.00	15.00	25.00
3 "	5.50	13.50	20.00	32.50
4 "	7.00	17.00	25.00	40.00
5 "	8.50	20.50	30.00	46.00
6 "	10.00	24.00	35.00	52.00
7 "	11.50	27.50	40.00	58.00
8 "	13.00	31.00	45.00	64.00
9 "	14.50	34.50	50.00	70.00
10 "	16.00	38.00	55.00	76.00
11 "	17.50	41.50	60.00	82.00
12 "	19.00	45.00	65.00	88.00

did not then know of the existence

of Baptist ministers known by the

name of "Landmarkers," or "Non-

affiliationists." With such of course

my argument could have no weight.

To my mind, however, it was inconsis-

tent to accept of one part of the

ministerial work of Pedobaptist min-

isters—namely, their preaching, and

reject another part—namely, their

immersions. I believed it proper for

a number of years, after this discus-

sion to receive Pedobaptist immers-

sions, and did not hesitate to defend

this view, in conversation and in the

newspapers. This continued until

by request, I was invited to prepare

for a Ministers' and Deacons' meet-

ing (in Georgia) an essay on the ques-

tion, "Why do we not regard Pedo-

baptist immersions as Gospel

churches?" I was requested to show

how these denominations are not Gos-

pel churches, when I really believed

that, in a certain sense, they are. I

felt somewhat vexed—not sinfully so,

I hope. I examined the subject and

was convinced that if by a Gospel

church is meant a church such as we

find alluded to in the New Testa-

ment, then Pedobaptist organizations

are not Gospel churches. Then, I

reasoned, if they are not Gospel

churches, their ministers are not Gos-

pel ministers. If their ministers are

not Gospel ministers, then we should

not recognize them as such, either by

inviting them to preach for us, or en-

dorsing their immersions as valid

baptisms.

Yet many Baptist ministers reject

their immersions; who will yet invite

them to preach for them, and say, in

their defence, that any one has a right

to talk for the Lord. There is a play

on this word "talk." That any one

has a right to speak a word for Je-

sus, all will admit. Females have

this right. This, in one sense, is talk-

ing for the Lord. But not every one

will admit that, upon this ground, fe-

males should preach. The argument

from talking for the Lord proves too

much. It would make it the duty of

every Christian to enter upon the

work of the ministry.

It will be said, that Pedobaptist

ministers do not regard us as endor-

sing them as Gospel ministers when

we invite them to preach for us.

This is not the case. They would

not preach for us, if they thought we

did not endorse them as such. A

prominent Baptist minister of Illi-

nois wrote a few years since, to sev-

eral prominent Pedobaptist ministers

and asked the question, "Do you re-

gard an invitation to preach in the

pulpit of another denomination than

your own, as an endorsing of you as

a minister of the Gospel?" The an-

swers in substance were, "We do so

regard them."

One more remark. We as a de-

nomination are, to a certain extent,

undoing by pulpit affiliation the

work we are doing by the practice of

strict communion. We say by strict

communion that members of other

denominations are not proper sub-

jects for church membership; yet by

pulpit affiliation we acknowledge man-

ny of their members to be fit subjects

for the Gospel ministry. This is an

acknowledgment, that they are fit

subjects for church membership; for

certainly no man is a fit subject for

the ministry who is not a fit subject

for membership with the church.

Query.—Why should landmarkers

be regarded by some strict commun-

ion Baptists as illiberal, when by

strict communion they deny even

the right of church membership?

If there is any illiberality, the practice

of strict communion is as illiberal as

the practice of landmarkism.

—W. W. WHILDEN.

Trinity, Ala.

Reminiscences.

By DAVID LEE.

NUMBER V.

HERESY INTRODUCED INTO BETHE-

LEM ASSOCIATION.

In the year 1826 Elder Wm. Mc-

Kee came as a messenger from the

Cahaba Association to the annual

meeting of the Bethlehem, which was

held with the Mars Hill church, Con-

necticut county. He preached on Sab-

bath and made a very favorable im-

pression. He appeared to be very

devout. He was a good logician.

His illustrations were well chosen and

forcible. His actions were appropri-

ate and impressive. His sermons

were lengthy, not less than two

hours; and yet I never saw his audi-

ence appear to be wearied. I suppose

he was about 50 years old. I do not

know in which county he re-

sided, whether Bible Perry, or Greene.

He was a contemporary of Elders

Charles C. W. Calloway and

Joseph Rye, eminent ministers of

the Cahaba Association; and was

frequently their collaborator and

traveling companion.

From 1826 to 1830 he traveled and

preached a good deal in the Beth-

lehem Association. He was consid-

ered an able defender of the divinity

of Christ; and was sometimes quite se-

vere on Unitarianism. At one

error is almost sure to beget another

of an opposite extreme. This hap-

pened to Elder McKee. He had back-

ed to an old error, called Unitari-

anism. But that error does not

clearly define McKee's position, or

trine on the divinity of Christ; and

consequently does not bring him

into line with the principles of

justice.

He affirmed "that the body of

Christ existed anterior to the crea-

tion of man; and that it was not hu-

man, but a spiritual body; that al-

though he was made of a woman, he

was not made under the law, until he

was circumcised; that although he

possessed flesh and blood, yet he was

spiritual flesh and blood; and that

if he had taken on him human na-

ture, he must have been corrupt, and

could not have made an atone-

ment for sin."

I think I have given a correct

definition of what was, in 1826, called

McKeeism in South Alabama.

It looks strange to some of us that

erroneous, however glaring, and un-

scriptural their errors are, yet we can

make proselytes and obtain followers.

The history of the world is full of

such incidents.

Thus it was with McKee. Among

the number was James H. Wells, of

Bethel Association, who wrote a

book in defence of the doctrine;

Willis Whatley, of the Bethlehem

Association, and others of less note.

I do not know what became of Mr.

Wells. The last I heard of him was

in Oct., 1834. His publisher, Mr.

Maguire, of Tuscaloosa, told me that

Mr. Wells had not paid him for pub-

lishing his book.

The Cahaba Association, of Mr.

Moriah church, Bibb county, during

the session of 1830, unanimously

denounced McKee's doctrine, and

advised the churches of the Associa-

tion to admonish those who had

accepted of it to renounce said doc-



## Alabama Baptist

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## BAPTISM OF JESUS.

A SERMON, BY E. T. WINKLER.

Mark 1:9. Then came Jesus from Galilee to Jordan to be baptized of John.

The influence which the mission of John exerted over his countrymen is easily explained. It was partly produced by his character, which was intrepid, impulsive, inspired by one great thought and purpose. He was one of those men who exert an invisible power over common natures. He preached sacrifice and had practiced what he preached;—in barbarous skins, in fastings, in lonely communings in the desert; so that now, coming back to human abodes, he seemed like a spirit rising from the dead. All were eager to see and hear him.

His influence was also largely due to the general expectation of Messiah. The ancient prophecies encouraged the popular hope of a divinely commissioned Deliverer. Their present state of bondage excited the fanaticism of the Jews. A foreign power, a heathen conqueror, swayed the land of the temple, of the inspired prophet, of the anointed king,—the land to which the prowess of David and the magnificence of Solomon had attracted the attention of the world!

Not strange then was the influence of John from the beginning. He was wondered at, blamed, admired, resorted to. And gradually a popular tumult, such as mysteriously moves masses of men, arose, and gathered Pharisees, Sadducees, Publicans, soldiers,—representatives of the diverse classes occupying Palestine,—upon the banks of the Jordan.

But most illustrious of all that company was One—a carpenter's son of Nazareth—there revealed to the multitude, as the very personage whom they expected, and to John as the very Being he was sent to herald. John knew his unworthiness to baptize the Messiah, and therefore sought to escape the task. But Jesus insisted in the name of that "righteousness" to which both were consecrated. Accordingly the rite was administered, and as they were ascending from the water, a mysterious voice and vision announced that one of the greatest acts of religion had been performed.

That such an ordinance was submitted to by the Lord Jesus Christ, has justly been regarded as one of the most strikingly peculiar events in the history of Redemption. Why was it done? For three reasons. The act symbolizes the sinful condition of those upon whom it is performed;—it is an humble confession that we need to have our sins removed in the fountain which God hath opened for uncleanness. In baptism the sinless One now took the place of the sinner. In some way a living relation was asserted as existing between Jesus and lost men. And in this case baptism may be regarded as the consecration of our Lord to the work of Redemption;—this act of consecration indeed had been already performed, when in eternity Christ had said: "Lo I come!" And it had made its majestic proclamation and display to shepherds and angels when Christ was born at Bethlehem. But he appeared as an infant then; now as man he publicly before his assembled countrymen assumed the solemn charge. In baptism Christ was "made manifest to Israel."

And further, in his baptism, Christ has given us lessons not less forcible because indirect, in regard to the ordinance which he then honored, its dignity, its advantage, its propriety, its mode. Let us now consider the lessons derived from the baptism of our Lord.

I. Consider the Dignity of the Ordinance of Baptism. Christ was baptized. Did ever an event more memorable occur from the foundation of the world? How great the privilege of those who looked on the imposing spectacle! How eminent the dignity of the person who submitted to the sacred rite.

At that moment the Jews had before them the Model of Human Conduct, engaged in one of the highest religious duties imposed by God. Our examples of living are justly derived from the precedents set by earth's wisest and best men. To live simply after the prescriptions of the multitude, is unworthy of the reason that God has given us. But Christ's example has a perfect model. Who was ever equal to him? What performance then should be so impressive as his first act of religious consecration! How important the right he observed, and how great the privilege of following the example he set!

We need to fix our thoughts on this point;—for common speech is wont to depreciate the ordinance of baptism. Men are prone to think that the appointment of God, the first in-

stitution of his kingdom, is an idle form. And from denying the mystical efficacy of baptism, many have come even to denying its moral power and positive authority. From being persuaded that it cannot wash away guilt, they at last come to say that it is of no advantage, and need not be observed.

A multitude of petty kingdoms arose in its place when the mighty Empire of Rome was broken in pieces. So this first and regal ordinance of the New Testament, when it is overshadowed by place to petty superstitions, and inexpressive rites, and even to indifferent non-observances. The image with head of gold descends to the mire and miry clay. And this decline must be for when God's ordinance is set aside, no common bond of union remains among his people.

It is therefore instructive to witness the readiness, and even the pains, with which our Lord addressed himself to the ordinance of baptism. It is instructive to see the Son of God, pursuing a three days' journey—from Nazareth to Bethabara,—in order to observe it. It is instructive to see the holiest and highest of Beings submitting to it. Nay, more:—A commanding dignity belongs to the ordinance when we realize the meanings, infinitely sad, which the Savior associated with it;—and when we see him, in the beginning of his career, consecrating himself to that death which closed his ministry. Jordan was the emblem of his sepulchre;—and yet the Savior went down into the water!

Can we then regard the ordinance with too solemn veneration, or observe it too faithfully, when such an example is before us? But there is an honor, express and peculiar, connected with our Savior's baptism. Let us stand on the bank and realize the scene! The Son of God appears, descending into the water. He sinks into the historic wave. He rises to view. He ascends, and heaven with sounds and visions declares its approval of the act. The Father utters words of tenderness through the opening sky. The Holy Spirit that brooded over the primeval world, assumes a visible appearance, and flashes through this earthly air in the form of a Dove, and in the brightness of uncreated splendor!

What ceremony of the Ancient Dispensation, though attended by the soundest congregation and reverent worship of all the tribes, had such honor! In baptism, the Trinity was revealed. Baptism received the approval of the fullness of the Godhead. Behold! it is He "who thought it not robbery to be equal with God," who now submits to be baptized. He who, though now in the flesh, is yet Immanuel, God with us! Harken! It is the Universal Father, who now causes Heaven and Earth to echo with sentences of approval;—who here acknowledges his beloved Son, and is well pleased at his filial obedience. And Lo! the Holy Spirit that brooded over the germs of the universal frame, now again spreads his dove-like wings and broods over the beginning of the New Creation of God! Thus Earth hears the proclamation of that Council, which had been held in eternity before the worlds were made;—and now, as a hero comes clothed with battle spoils from the baptism of blood; so Christ, clothed with Divine honors, ascends from the baptism of Jordan!

What can be more glorious than this Divine Sanction of Baptism! What duty can be more impressive than to follow such an example! The greatest writers cannot be improved; they are translated if practicable word for word. Posterity preserves not the general fire of genius only, but the very dust and ashes of the illustrious dead. And here is the great Original that we are to translate. We are to translate into our own history the life of Jesus Christ. We are to bring back to earth the reminiscences of that holy, beautiful Example,—and that spirit, so profound and yet so clear, so gentle and yet so strong,—so human and yet so heavenly—so divine!

Christ's life is to be re-asserted on earth by Christians, to be held up as a beforemen. And never is this example displayed more distinctly by the believer than when he is buried with Christ in Baptism. He begins the angelic course as Christ did.

II. Consider the Advantage of the Ordinance of Baptism.

How instructive and encouraging is the fact of Christ's baptism! How impressive a lesson does it give to his followers! How striking an exhibition of the state in which both he and they should live on earth. There was no outward pomp in that initiatory rite. It impressed no worldly honors. As for Christ himself it taught that he should be overwhelmed in suffering—all grief's billows and water sports galled over him,—and then rise to a life of glory and blessedness such as this world cannot realize.

As St. Paul hid himself in the cave of Adramyttium, and among the beggarly miners of Dalmatia, in order to obtain a crown, so Christ accepted the humble conditions of a human lot, and submitted to a simple,

inconvenient and to many a distasteful ordinance as the suitable beginning to a life of reproach and sacrifice; that "therefore he might be exalted to be a prince and a Savior, to give repentance unto Israel and remission of sins."

And as for his people, what could so teach them, as this act of Jesus, that they must expect humiliation first, and glory afterwards? The fields of the Lord must first have a forbidding and chilling aspect, before they wear their verdant robes and bear their summer and autumn blessings.

When the first voyagers came to the coast of the New World, they saw nothing but an uninvited wild before them. The water bristled through beds of ooze; and thorny vines, hung from tree to tree, showed now the broad streets of woe, day life are thronged with commerce, and the fields sprout with plenty, and the Sabbath sanctuaries lift up their spires to God. And so the Lord's fields, as their first occupancy, demand something of a pilgrim and a martyr spirit—a resolve as adventurous as that which brought the victims of religious persecution to these barbarous shores. But afterwards the peaceable fruits of righteousness reveal themselves in the wild; and the city of God arises with its battlements and towers.

The Christian life begins with the cross and it ends with the crown. It begins with sacrifice and it ends with salvation.

But let us add, how cheering the assurance accompanying Christ's baptism! The Holy Spirit was imparted to Christ as an encouragement to his followers. In the martyr as in his case, the bounteous and blessed gift is bestowed on us, when we are in the ways of duty and difficult obedience. We should impress this circumstance upon our minds. For how apt are we to feel, and to urge as a reason for inaction in religion, that we are not good enough to become Christians. We hear the duty we are called to assume will not be discharged should it be undertaken. But here is the sign that God will give grace according to the day of need. Here is the visible appearance of that Divine person, through whose presence and aid we shall be enabled to live for God. Here is the proof that faithful and trusting obedience to God's ordinances, will be attended with God's blessing.

Why should we fear to rely upon such guidance, such help, such protection as this? Have we any need that God's Spirit cannot supply? Do we not see the exhibitions of sufficient grace in the greatest saints of nature! In old age, it might be said, that no energy or enthusiasm could be exerted for religion. And yet, here, amid the decays of age, are found the finest developments of piety. So too, we might apprehend the failure of faith in sickness and death, and yet just there appear its glorious triumphs.

Of such advantage to us is Christ's baptism, when devoutly and thoughtfully regarded. It teaches us the character of the Christian life. It encourages us to address ourselves to its duties. If we would learn to be strong in the will of God, let us look to Jesus in the Jordan!

Sweet the sign that thus I see,  
Savior, of thy love for me,  
In its deathless bonds to me  
O what pleasure,  
Buried with my Lord to be  
[To be concluded next week.]

## HONOR TO WHOM HONOR IS DUE.

The Religious Herald greets me that William Fox, one of the founders of Sunday-schools in England, was a Quaker. Our brother will be glad to know that the honor which he assigns to the Quakers belongs to our own Denomination. Mr. William Fox was a deacon of the Prescot Street Baptist church in London, for which the famous Abraham Booth was pastor. Mr. Fox was also the treasurer of the "Baptist Society of London," for the encouragement and support of itinerant and Village Preaching. A copy of the address, in which Mr. Booth commended the enterprise of the sympathies of the English Baptists, lies before us as we write. "The missionaries were 'Calvinistic ministers of the Baptist persuasion' who were sent out under the direction of the committee, and sustained by the funds of the society which were no doubt largely supplied from the purse of the prosperous and liberal deacon. We think that we do not claim too much for Mr. Fox when we assert that he had more to do with the establishment of Sunday-schools in England, than Mr. Raikes himself, for the former not only corresponded with the latter upon the subject, but himself suggested and formed the Sunday-school Society which has been of such signal benefit to the cause of Christ in Great Britain.

The facts deserve to be stated more in detail. Without the knowledge of the plans of each other, or indeed any acquaintance with each other, both Raikes and Fox were, in 1784, deeply affected with the ignorance and depravity of the lower classes, and were devising methods for correcting the evil. That year,

Raikes commenced a Sunday-school for the purpose of teaching the children of the poor to read the Scriptures. Fox was engaged upon a grander enterprise,—forming a plan for the universal education of the poor, which he laid before the "Baptist Monthly Meeting" in May, 1785. The Chairman not comprehending the idea of Mr. Fox, that gentleman said: "The work is great, and I shall not be satisfied until every person in the world is able to read the Bible." A provisional committee was appointed to form a Society for the Education of the Poor; and to appeal to the public for aid. Mr. Fox in the mean time, hearing of Mr. Raikes's attempts, opened a correspondence with him to learn his plan of procedure. At the public meeting which was held Aug. 10, 1785, there was formed a "Society for the Establishment and Support of Sunday-schools throughout Great Britain." This society was the work of Mr. Fox; and through this agency the plan of Sunday-school instruction for the poor was commended to the various bodies of the Dissenters, who promptly adopted it. Accordingly in a few years almost every congregation had a Sunday-school. To it Mr. Fox changed a mere local enterprise on the part of Mr. Raikes, into an institution first of national and then of world wide importance.

Such being the facts of the case we submit that our esteemed contemporary owes the amende honorable to the memory of Deacon William Fox. This honored leader among the Evangelical Christians of Great Britain lived to an advanced age. He had not long been deceased at the time (1830) when Ivimey wrote the last volume of his History of the English Baptists. His house in Colebrook Row Islington, if indeed the changes that have taken place on that elevated and beautiful site, once dear to the peaceful citizen, have not by this time destroyed that pleasant suburban retreat fragrant with the memory of Stennett and Booth and Fuller and Ryland and John Howard and William Carey, this house, we say, is a shrine to which the Sunday-school workers of all lands might well make a pilgrimage. And surely the venerable host of that mansion we Baptists never should forget.

## AFFAIRS AT ROME.

The position of the Pope is now thoroughly defined. In more courtly phrases than those of his predecessor he renews the pretensions of Pius IX. In a recent Encyclical, he demands the restoration of temporal sovereignty. In a subsequent letter he refuses to leave the Vatican, on account of the Protestant "temples" and schools, and the godless municipal schools, among which he "could not attend respected and tranquil to the duties of his pontifical ministry." Accordingly the Cardinal Vicar to whom the letter was addressed, has, with the express sanction of the Pope and his College of Cardinals, excommunicated everybody, except the bricklayers and hod-carriers, connected in any way with these nefarious institutions;—he excommunicates the architects, contractors and foremen employed in their erection; the persons who frequent the worship or conduct the singing, and the printers and compositors who make Protestant books or print posters announcing Protestant meetings.

What form of excommunication is employed, is not stated. The rule is that "when a person is excommunicated generally; as if the Judge say, 'I excommunicate such a person,' this shall be understood of the Greater Excommunication." The following extract from the Pontifical Romanum probably indicates the true wishes of the Holy Father toward every person who is concerned in any way with the establishment of Protestantism in Rome: "Let him be cursed in his house and out of his house; cursed in the city and in the country, cursed in watching and in sleeping, cursed in eating and in drinking, cursed in walking and in sitting; cursed be his flesh and bones; from the soles of his feet to the top of his head let him have no soundness. Let there come upon him the curses of man which the Lord through Moses in the law sent upon the sons of iniquity. Let his name be blotted from the book of the living and not written with the just. Let his part and inheritance be with Cain that slew his brother, with Dathan and Abiram, with Ananias and Sapphira, with Simon the sorcerer and Judas the traitor; and with those who said unto God, 'Depart from us, we desire not the path of thy ways.' Let him perish at the day of Judgment; let everlasting fire devour him with the Devil and his angels, unless he shall have made restitution and come to amendment; let it be done, let it be done!" Such is the curse pronounced by the Pope upon those who "lead off virgins or religious persons from the divine service," and we suppose he has no kinder feeling toward those who are endangering the foundations of the Roman Catholic system.

About a month ago, the Pope, in an address to a Deputation, intimated

what disposition ought to be made of these pestilential schools and churches. He said: "It is greatly to be deplored that in this our Rome, the centre of Catholicism, august seat of the Vicar of Jesus Christ, it is permitted heretofore to erect temples, open schools and diffuse corrupting publications among people, while to us it is not given to oppose, as we would do, an efficacious remedy against undulating impiety." As he has exhausted all the weapons in his spiritual armory, this lament indicates his desire and purpose, if restored to power, to put them down by force. "It is easy to see," remarks the Nation, "what valuable ammunition this of this kind furnishes to the Radicals. They have at least got the arm of flesh, for which his Holiness signs, on their side, and they mean to make him feel it. But how is it that Christ and his Apostles were able to carry on their work in the presence of wicked schools, temples, and sinful architects, contractors and bill-posters, without the aid of the army and navy?" The question is more easily asked than answered.

In the mean time the Pope confesses that he is losing ground, and that the appliances at his command are inefficacious to arrest the progress of the Evangelicals. In a letter issued from the Vatican, a letter which, in the great bitterness of his parental and pastoral heart, "We are compelled to behold the progress of heresy under our eyes, in this very city of Rome, centre of the Catholic religion, where, without let or hindrance, heretical conventicles and schools are founding in great number; and to witness the consequent perversion, especially in great measure, of the children, to whom an instruction of disbelief has been offered." The battle is fairly joined. May God paralyze the arm of persecution, and give to his own cause a final and consummate victory!

## VALUE OF MISSIONS.

Many find fault with Foreign Missions because as they say so little is done. The objection is grounded upon ignorance. God has given the signal evidences of his favor to missions in Heathen lands and is giving them in abundance now. During the last year the American Baptist Missionary Union numbered in the (foreign) churches under their charge 27,580 members rescued from the vices and miseries of Heathenism; these churches, now 477 in number, had received by baptism during the year 1,775 converts. The number of additions, when the next table of statistics is made out, will be immensely larger. One mission, that among the Teluguos, in the Madras Presidency, Southern India, will by itself give as many as 10,000 converts;—"a nation born in a day." Nay, we see by the report of Dr. Munro, dated August 7th, that more than 10,000 converts have already united with the mission churches. Among the 1,600,000 of Teluguos the Gospel is sweeping on like fire in the prairies. And yet, in 1853, and again in 1862, the Board had almost resolved to give up the Telugu Mission as a failure!

In the former of the years just referred to Dr. Burrows, now of Louisville, pleaded for that Mission, and fondly and poetically gave it the name of "The Lone Star." The plea and the title struck the fancy of Dr. S. F. Smith, who that same night, before sleeping, penned the following stanza; which now in the light of current events seem to have been a glowing prophecy:—

## "THE LONE STAR."

Shine on, "Lone Star," thy radiance bright  
Shall spread o'er all the eastern night;  
More breaks space from gloom and night;  
Shine on, and bless the pilgrim's way;  
Shine on, "Lone Star," I would not dim  
The light that gleams with dubious ray;  
The lonely star of Bethlehem  
Led on a bright and glorious day.  
Shine on, "Lone Star," in grief and tears  
And amid reverses of baptism;  
Shine on and bid sister spheres;  
Lone stars in heaven are not despised.  
Shine on, "Lone Star," who lifts his hand  
To dash to earth so bright a gem;  
A new "lost planet" from the band  
That sparkles in night's diadem.  
Shine on, "Lone Star," the day draws near  
When none shall shine more fair than thou;  
Thou, born and nursed in doubt and fear,  
Wilt glitter on Immanuel's brow.  
Shine on, "Lone Star," till earth redeemed,  
In dust shall bid its idols fall;  
And thousands, where thy radiance beamed,  
Shall crown the Savior Lord of all.

As we have already reported there were baptized from June 16th to July 31st, a period of six and a half weeks—not less than 8,691 persons, and of this multitude the number of 2,222 were baptized in one day, July 3rd. Nothing so wonderful has occurred in the history of modern missions. The hearts of Christians, the world over, will unite in the ascription of Mr. Clough: "To God be all the praise!"

And here is another illustration of the worth of missions, derived from the recent history of the Samoan group of Islands in the Pacific Ocean. About 36 years ago the Samoans who were 31,000 in number were barbarians; these inhabited the main island of the group. Now they are almost all professing Christians, with 60 students in their theological

seminary; and they send out annually some 20 missionaries to neighboring islands, giving of their poverty \$5,000 a year for the spread of the Gospel. At a recent meeting of the London Missionary Society in that city, Rev. S. J. Whimpey, from the Samoans, declared that with rare exceptions one whole race of men found on those islands has been Christianized. Though they may not all be good Christians, they have at least all renounced idolatry. The group contains about 80,000 people.

The ALABAMA BAPTIST asks the Journal and Messenger to "look after Rev. A. B. Kindig, of Worcester, who opened the Republican Convention of Massachusetts with prayer." It says: "He earnestly implored the Almighty that the folly of the State of Maine might not be repeated in the old Commonwealth of Massachusetts. He also prayed for a sound currency, the dissemination of literature bearing upon that subject, and the preservation of the Republican party, which had done so much for the country, and that the country might be delivered from demagogism."

We are sorry if this brother's prayer frightens the Alabama Baptist. We know that "God heareth not sinners," and it looks now as though God were about to do the things which the brother prayed for, and we dare not interfere. Neither would we like to interfere with the prayers of the Alabama Baptist. We are not aware that they have ever been answered to our injury. Indeed, we feel very much as the old lady did who said she "liked to hear every one pray the way that was the most natural." Pray on, dear Baptist.—Journal & Messenger.

Our friend of the Journal & Messenger has got the case a little mixed up. He has been so anxious that Southern ministers should not get entangled in politics, that we might do him a favor by showing him a flagrant transgressor in Massachusetts, and begging him to deal with the transgressor. It is edifying to see how tenderly the Journal & Messenger deals with this case, and how quickly he lets it drop. We don't offer prayers for any political party, brother, and don't think such prayers legitimate in our section, or in yours either. Do you?

Men are willing enough to confess that they are sinners, and oftentimes take credit and comfort to themselves from the ingenuous confession. How much such ingenuous confessions are worth, even when they seem most sincere, appears from a case now in the Georgia courts. A wealthy but drunken farmer in Hinesville stood up in a camp meeting and asked to be prayed for. A clergyman made the desired prayer, in which he characterized the farmer as an exceedingly wicked man. The farmer resented that description of himself, and has sued the clergyman for defamation.

"The Alabama Baptist, with perhaps the most scholarly editor in the South, makes Burns say:

"Or like the snow falls on the river,  
A moment's sleep, then melts forever."  
Put "in" for on, and "white" for teen, and you will have it right.—Baptist Courier.  
Bro. Hiden corrects "by the book," and is right, as usual. We quoted from memory; but if we had not that excuse, we would aver that the Scottish Bard's bad grammar in the passage justified some rough usage. The passage can't be quoted correctly. We submit to Bro. Hiden that it isn't worth while to try.

Bro. David, our missionary to Africa, left Lagos, Aug. 31. His complaint was not cured when he returned to his work. We greatly fear that this devoted and beloved missionary will be obliged to withdraw from the field altogether.

We learn that Rev. E. Z. Simmons hopes to return, with his wife, to China in November. A thousand good wishes will attend this modest, intelligent and devoted missionary.

We call attention to the notice, in this paper, of the East Alabama Fair, at Eufaula, Nov. 12-16. We are glad to learn that our Fair-going people can have the opportunity of attending a Fair where they will not be shocked by the presence of "Let'er Roll" and Company.

"The Public School in many portions of Virginia has succeeded in but one thing, and that is, killing the private school without furnishing any fit substitute for it."—Rel. Herald.  
The Public School system of Tennessee is also regarded as a failure in the sparsely settled regions, just where its benefits are most needed.

## "OUR LITTLE ONES."

This beautiful Little Paper, with the finest Engravings, and the best Reading matter adapted for the very Little Folks is published weekly by our Baptist Publication Society at 50 cents per annum. In clubs of Ten, and upwards, 35 cents, postage prepaid, when sent to one address. Rev. Myron Taylor, of Enon, Ohio, has said: "We are not Baptists, but your paper, OUR LITTLE ONES, is the best we can find."

## FIELD NOTES.

—The church at Loango, Covington county, has recently enjoyed a gracious revival.  
—Rev. P. L. Moseley was re-elected moderator of the Zion Association, and J. M. Jones, clerk.

—Eld. J. Tyler, of King's P. O., Barbour county, is the oldest Baptist minister in the Judson Association.  
—There was an unusually large attendance of delegates at the Eufaula Association; also of visitors from other Associations.

—On our way to the meeting of the Eufaula Association, at Clayton, we spent a day very pleasantly with Bro. Gregory and family, of Eufaula.

—The Rev. W. W. Sanders, we are sorry to learn, is again confined to his bed, by sickness, at the residence of Rev. J. H. Foster.—Tuscaloosa Times, Oct. 23rd.

—The Zion Association, at its recent session, voted co-operation with the State Mission Board and endorsed the missionary assigned to that District, (Rev. W. G. Curry, by a liberal contribution, in cash and pledges, to his support.

—While in Clayton in attendance upon the meeting of the Eufaula Association, we were the guest of Col. J. M. A. Foster and lady, by whom not less than a dozen of us were most hospitably entertained.

—At the recent meeting of the Eufaula Association the fact was developed that during the past year there had been an increase of 22½ per cent in the contributions of that body over those reported at the last session. The net gain of members was only 13, although a considerable number had been received into the churches. Four or five Sunday-schools have died during the year, and the number of Sunday-school scholars reported is about 300 less than last year.

—Rev. T. M. Bailey was present at the Eufaula Association as the representative of the State Mission Board; Rev. W. H. McIntosh, D.D., as the representative of the Home Mission Board; Rev. O. F. Gregory, as the representative of the students' fund of the Southern Baptist Theological Seminary, and Jno. L. West, as the representative of the ALABAMA BAPTIST. Rev. T. W. Tobey, of Union Springs, being present, was requested to represent the Foreign Mission Board.

—The meeting of which Bro. Barbour spoke, at our church, continued till the 15th inst. I baptized five, and others were converted. Two others will join by letter, so soon as letters can be procured, are now under the watch-care of the church. The Lord was with us, by the power of the Holy Ghost, and cold-hearted professors were stirred up and many sinners were convicted. As we think, this is the Lord's work indeed, it will remain, and we shall see it after many days. May the Lord send our good Bro. Barbour again, for he did a good work among us.—J. E. Bell, Fayette Co., Oct. 24th.

—While in Eufaula last week we learned that on the evening of the 23d inst., the First Baptist church of that city held a special conference meeting for the purpose of electing a pastor for the ensuing year. To the surprise of those present a communication was read from Rev. O. F. Gregory, the present incumbent, requesting that his name should not be considered in connection with the pastoral election. Thereupon a committee of 36 was appointed to consider the matter of calling a pastor for another year. Bro. Gregory has done a good work for that church. He is a fine preacher, an excellent pastor and one of the best organizers in the State. It would be a great misfortune to Alabama to lose him. Should his connection with the First church of Eufaula be severed, we sincerely hope that a field may be opened for him by which his services may be retained in our State.

—The Eufaula Association convened at Clayton on Saturday, the 26th inst. The introductory sermon was preached at 11 a. m., by Rev. W. H. Patterson, of Eufaula. The afternoon was mainly consumed in reading the letters, the organization of the body, the appointment of committees, receiving and returning correspondence, &c. Bro. T. W. Tobey, of Union Springs, preached Saturday night to a full house. From 9 to 10½ a. m. Sunday was devoted to the Sunday school interest. At 11 a. m. Bro. Gregory, of Eufaula, preached the annual missionary sermon at the Baptist church. At the same hour Bro. McIntosh, Cor. Sec. of the H. M. Board, preached at the Methodist church. Collections were taken up at both houses, amounting to \$68.00, which the Association decided to divide equally between State and Home Missions. The Sunday congregations were very large. At 2½ p. m. a crowded audience assembled at the Baptist church to witness the exercises of the Clayton Baptist Sunday-school. These consisted mainly of recitations by the scholars, interspersed with appropriate Sunday-school songs. The main feature was a representation of the Christian warfare, in which eight banners, each bearing an inscription, were held by as many scholars on the platform in front of the audience, when, in response to appropriate questions, each bearer in turn recited passages of Scripture illustrative of the device on her banner. The children acquitted themselves with great credit. Their proficiency is due to the instructions of Rev. J. S. Paulin, one of the most indefatigable Sunday-school workers in the State. At the close of the exercises, Bro. T. M. Bailey made one of his most impressive talks to the children. It was announced that Rev. T. M. Bailey would preach at night at the Baptist church, and Rev. J. S. Yarbrough, District Evangelist, at the Methodist house of worship. Monday was to be the great day of the feast. We regret that pressing duties at Selma forbade our remaining until the close of the session. We hope to secure a full report of the meeting for our columns.

## Meadow Branch.

Bro. Editors: I have just returned home from the constitution of a church at Arno P. O., Lamar county. Bro. Keenum and myself were present as the Presbytery. After an examination into the orthodoxy of the brethren and sisters, and finding them sound, we declared them a church of Christ. The church numbers 10 members. Sickened prevented others from being present and entering into the organization. I was in attendance on the session of the Yellow Creek Association. They had a quiet session, but refused to send delegates to the Baptist State Convention. I think, however, that at their next session they will act differently. Two were approved by the church for baptism during the session of this Association.

We named the new church Meadow Branch. I think I can send you some new subscribers soon.

Yours in Christ,

J. B. HUCKABEE.

Palo, Fayette Co., Oct. 24th.

## Appointments.

Elds. P. E. Kirven and B. F. Hendon, district evangelists of the State Mission Board, travelling together, will fill the following appointments in Washington county:  
Koen Settlement, Saturday and Sabbath, Nov. 2 and 3; Union church, Monday and Tuesday, 4 and 5; St. Stephens, Wednesday and Thursday, 6 and 7; Opossum Corner, Friday and Saturday, 8 and 9; McIntosh's Bluff, Sunday and Monday, 10 and 11; Sim's Chapel, Tuesday and Wednesday, 12 and 13; Reid Settlement, Thursday and Friday, 14 and 15; Deer Park, Saturday and Sunday, 16 and 17; Milestone Settlement, Monday, 18; Red Bank church, Tuesday, 19; Spring Bank church, Wednesday, 20; Antioch church, Thursday, 21; Sandy Creek church, Friday, 22; Isney, Saturday, 23.

## LITERARY NOTICES.

HARPER, FOR NOVEMBER.  
The legal fraternity will be specially interested in Mr. Whipple's sketch of Rufus Choate. To Southern people, especially those familiar with the Atlantic coast, the account of the Sea Islands will be pleasant reading. In its department Harper has no rival anywhere.

A NEW STORY BY GEORGE MACDONALD.  
ALD.  
Little's Living Age, in its issue for the week ending October 19th, begins the publication, from the author's advance sheets, of a new serial story by George Macdonald. The new story is entitled "SIR GIBBIE," and promises to be one of much interest.

GODEY'S LADY'S BOOK, FOR NOVEMBER.  
BERK. PHILADELPHIA.  
The illustration is from the Heart of Mid Lothian; followed by a colored fashion-plate, and various woodcuts. After the usual supply of stories and poetry comes an illustrated work department, recipes, chat and a page of burlesque humor.

HAZELTON, by Beryl Carr. Sold by Goodhue & Co., Marion, Ala. Price 25 cents.

This charming little story, a contribution by the Author in aid of the Yellow Fever sufferers in our stricken cities, is worthy of a wide circulation. It is characterized by a warmth of style and an oriental splendor of imagination which prognosticate success, if a more ambitious effort should be undertaken. The picture of Hazelton reminds us of those grand old mansions,—now, alas! decayed and solitary,—which overlook the Ashley, and those pleasure-walks, still all aglow with azaleas and magnolias, which were frequented by the stately ladies and courteous gentlemen of the old regime. These and the mountains are depicted by the author as they impress a nature receptive and poetic. The characters, although but outline-sketches, are well discriminated, and the story, although brief, is effectively told. We take pleasure in introducing Beryl Carr to our readers as an author of remarkable promise, and one destined hereafter to a place of honor among the literary geniuses of the South.

FRANK LESLIE'S POPULAR MONTHLY, for November.

Hard and Soft Money, will command attention. The article is profusely illustrated. Mrs. Frank Leslie continues her admirable Scenes in Sunny Lands, giving an interesting description of some of the public institutions of Havana. There are twenty illustrations. Frank Lee Benedict's novel, Norman Desborough's Son, is continued. Professor Charles A. Joy contributes a valuable paper on the History of the Locomotive, and of the Railway System of Modern Times. Among other features, are The Destiny of Leon Grenier; An Adventure with Chinese Black Militia; Marrying in the Family; In Love with an Automaton; The Paris Salons of the Republic and the Restoration; etc., etc. Bull-fighting in Ancient Rome and Modern Spain, will well repay the reader; as will also Our Tramp. There are poems and abundant miscellany. 128 quarto pages, 106 engravings. Single copies, 25 cents. Annual subscription, \$3. Address Frank Leslie's Publishing House, 53, 55 and 57 Park Place, New York.

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