





# Alabama Baptist.

SELMA, ALABAMA, FEB. 5, 1880.

JOHN L. WEST, PUBLISHER.

EDITORS:  
E. F. WINKLER, Editor, Marion, Ala.  
J. J. D. RENO, Editor, Talladega, Ala.

Entered as the post-office at Selma, Ala., for transmission through the mails, as second class matter.

## HOME MISSION BOARD

OF THE  
Southern Baptist Convention,  
Marion, Alabama.

E. T. WINKLER, President.  
W. C. CLEVELAND, Vice President.  
Wm. H. MCINTOSH, Cor. Secretary.  
J. B. LOVELACE, Treasurer.

## State Mission Board.

J. J. D. RENO, Talladega, Pres't.  
T. M. BAILEY, Marion, Cor. Sect'y.

EVANGELISTS OF THE BOARD.  
F. C. David, J. S. Yarbrough,  
A. T. Sims, B. F. Hendon,  
W. B. Crumpton, W. H. DeWitt,  
G. M. Lyles, H. C. Mason,  
J. Hogan, J. I. Stockton.

Contributions to be sent to the Cor. Secretary, at Marion.

## CAUSE OF INFIDELITY.

A Catholic exchange recently published a long article to show that Protestantism which claims the right of personal judgment in religion leads to infidelity. On the contrary, the incredible miracles and sensuous shows of the Papal System are the most effective means of religious demoralization. A writer in the *Journal des Debats*, of Paris, speaking of Catholic pilgrimages to sacred fountains, the church fairs encouraged by the priests and nuns; and the divinites upon canvas and in wax, bitterly remarks:

"This is what the Christian religion has been converted into! A theatrical greenroom and a shop for the sale of mineral waters! And we are asked to accept all these masquerades as religion! But in this church, with its fairs and trumpery merchandise, there is no longer any God or Christ. It is a warehouse of waxes figures. And it is with such teaching you seek to form the rising generations! It is easy to predict the result; those who drink these waters will become idiots, and those who refuse to do so will become atheists. Such are the two classes into which the nation will gradually be divided." And the article concludes as follows: "In this strange Christianity there is one whom we seek in vain and can nowhere see, Jesus Christ. What has become of him? Where have they put him?"

Roman Catholicism cannot redeem France from scepticism or from the idolatry of the senses. Against such antagonists the decrees of popes and councils are as empty as the air. It is the religion of the Bible that France needs, not crucifixes and miraculous wafers and pomps of worship. "Sanctify them through thy truth, thy word is truth!"

E. T. W.

## THE BURMESE HEROD.

The present King of Burmah, Theebau, affords an example "to point a moral," but not "to adorn a tale." Since his accession to the throne, which took place a year from last October, he has been involved in one drunken orgie after another. Lately he granted an interview with certain Englishmen, representatives of the Irrawaddy Flotilla Company. His visitors were shocked in observing the change which has already taken place in his appearance. When he assumed the throne, he was accounted the handsomest man in Burmah. Now the skin of his face which was of smooth olive, is puffed out and bloated; and his eyes which were of a brilliant black, are sunken and dead. His whole appearance is described as unwholesome and repulsive. During the audience he seldom raised his eyes from the floor; only now and then looking sideway at his visitors, and then dropping them. Within a year he has shed princely blood enough to swim in, and although but twenty-one years of age, he is already worn out with dissipation and debauchery.

Those who regard rank, wealth and influence as the secret of happiness may derive profit from this gloomy picture of a barbarian king. He bears the proud title of the Ruler of Land and Sea. He is approached along a gilded colonnade, lined with a regiment of gorgeous soldiers. Worth a monarch's ransom is the sapphire blazing on his finger, and the spray of diamonds glistening on his head, as reclining upon the throne he receives the homage of warriors and nobles who worship at the Golden Feet. Yet he is nothing more or less than a ruined man, ruined in health, in character, in heart, in conscience, in hope, in happiness, a prince whom prosperity has transformed into a drunken brute, the butcher of his kindred, a guilty wretch haunted like Ness by the terror of his approaching doom.

The circumstances of the interview show that the hideous spectre of assassination haunts the monarch even in the depths of his palace. He came in, cast a hurried glance at his visitors, asked their names, and then "examined the floor for six feet in front of him most searchingly." After a few questions and answers he suddenly vanished.

This poor young king thought that happiness was to be found in unlimited indulgence in pleasure. A long lease of joy and splendor he was told could be secured by the destruction of every member of the royal family who might by any possibility become an aspirant to the throne. For the possession not of the many kingdoms Satav offered our Lord, but of just one, Theebau worshipped the Prince of Darkness. And already his punishment begins. The dregs of the cup of pleasure are poison. A habit is formed which involves its victim in sanguinary and ceaseless crimes, and is dragging him down to an untimely and shameful grave. His steps watch for pitfalls, dug by Fear and Hate; his throne trembles under him; sick and horror struck he staggers away from the banquet; friends gibber around his bed; he awakes with the feeling of the assassin's knife at his throat. When we reflect what wild work blood and drink make in the body and soul of a tyrant, we are sure that we have but feebly described the experience of his Majesty—the King of Burmah. Is not the lowest Christian in the world a happier man than he?

E. T. W.

## THE IRISH TROUBLES.

The policy commended by the Irish demagogue, Mr. Parnell, for the relief of the distress of his countrymen, is thoroughly exploded in a recent editorial in the *London Times*. The distress arises, in a large degree, from the over population of districts where the soil is sterile, often mere strips of bog between vast masses of bare rock, and where the climate is ungenial. What is necessary for the support of the people there is produced with difficulty under the most favorable circumstances; in years of scarcity the whole population is confronted by starvation. It is sheer folly to undertake to correct such an evil by changing the system of land tenure; the subdivision of the soil into smaller and smaller holdings, under the charge of more numerous heads of families, will only aggravate the trouble.

Temporary relief can be afforded by government employment and private charity, but there is no permanent remedy but emigration. The gist of the whole question is given by the *Times* in a few sentences: "The economical balance must be redressed—the excess of consumers must be carried off where they can produce effectively and subsist in comfort. This process is going on every day in new countries as well as old, in the United States as well as in the United Kingdom. The Irish are taught to recoil from it as sacrilegious, and the Roman Catholic priesthood, for obvious reasons, do not view with pleasure the diminution of their flocks. But if Mr. Parnell supposes that he will meet with sympathy when he denounces emigration in the United States he is greatly in error. The Americans, now rising upon the wave of national prosperity, profess themselves not only eager to welcome Irish emigrants, but ready to spend large sums of money upon bringing them to the United States. Mr. Parnell would be able to obtain more money for this purpose than even for charitable assistance for the suffering; but he will get little or nothing for the maintenance of a mischievous agitation or for the trial of a crude and more than doubtful economical experiment."

There can be no question that the emigration which would have considerably lightened the present distress in Ireland, has been discouraged by the Catholic clergy. In 1851 Rev. Robt. Mullen, an intelligent Roman Catholic priest, who had been sent here to raise funds for an Irish University, was charged by several American bishops to warn the Irish Roman Catholics from emigrating to this country on account of the spiritual danger they would incur. Bishop Reynolds, of Charleston, said to him: "You will serve religion still more by proceeding on your return to Ireland, from parish to parish, telling the people not to lose their immortal souls by coming here." Archbishop Hughes told him: "The people at home [Ireland] do not fully understand the position of the emigrants—thousands being lost in the large cities, whilst in the country the faith has died out in multitudes." (The published lists of the members of the Papal church are deceptive; for these estimates embrace the entire Roman Catholic population.) If Ireland had been a Protestant country, its clergy would not have discouraged emigration to America; and a large number of the consumers, who are now in imminent danger of starvation, would have been provided with work, and enjoying comfort here.

Some change in this unhappy poli-

cy is likely to take place ere long. One of the cardinal features of Parnell's policy, also, is to keep the starving Irish at home. A higher statesmanship and a true philanthropy would rather encourage their emigration and would seek to provide funds to relieve the peasantry at once, and to aid the surplus population in finding homes in this favored and enlightened republic.

E. T. W.

## CAUSE OF THE AFRICAN EXODUS.

The testimony taken by the Exodus Committee is startling. It shows how shamefully the negroes have been duped, and what motives have influenced the Emigrant Aid Society in carrying on the swindle. Charles N. Utuy, one of the founders of that society, and the author of its constitution, has been compelled to withdraw from it on account of its nefarious practices. Utuy is the editor of the *Washington Argus*, a paper devoted to the interests of the colored people, and is the Principal of the Howard University School. He is a man of intelligence, being a graduate of Oberlin College and of the Howard University. And he is specially qualified to testify in the present instance, not only as an original promoter of the exodus, but as a native of North Carolina from which a large number of the recent emigrants have been drawn.

Utuy states that the original design was to aid such colored people, as were impoverished and oppressed, to find them homes and employment—a design to which there could be no reasonable objection. The emigrants were directed to go to Kansas where they could obtain homesteads. At one of the meetings of the Society, however, it was proposed to divert the emigration from Kansas, and to send about 5,000 into Indiana, as that was a doubtful State in the coming election. No one but Utuy objected at that time. "I felt," he says, "that we had been using long enough as tools." The fidelity of the colored people to the Republican party had been rewarded by the withdrawal of protection from outrage; therefore, he opposed the longer use of his people by any political party and when he saw that the exodus was to be used politically, he withdrew from the Society.

The witness, nevertheless, still retained his interest in the movement, and sought to learn accurately the manner in which it was conducted. For this purpose he corresponded with prominent colored men of North Carolina, for information. From their replies he learned that three men, Peavy, Williams, and Taylor, had gone among the most ignorant negroes, and told them the government wanted them to go to Indiana, and would give them a dollar and a half a day, during the winter and \$2 to \$2.50 during the rest of the year. Some were promised suits of clothes. These men registered the names of those consenting to go, charging them from twenty-five cents to three dollars each. In regard to the result of the change of residence, the testimony of the witness was not encouraging. He admitted indeed that the first emigrants, being few in number, were well received and found employment. The letters they wrote to their people in North Carolina naturally encouraged the desire to imitate their example. But those who arrived later did not have the same good fortune. The colored people were in the enjoyment of advantages in North Carolina which they could not have as laborers in Indiana. The witness did not hesitate to say that the Exodus from the former State "was uncalled for, and was disastrous to the emigrants."

The heartless swindlers, who have been abusing the confidence of the colored people, have been claiming money under false pretenses. They ought to be punished. And those religious editors, who have aided and abetted those by publishing preposterous stories of Southern outrage, would do well to sit awhile on the stool of repentance. No sentiment of philanthropy has prevailed in the counsels of the Emigrant Aid Society. Such indeed appears to have been its original purpose; but the design was soon abandoned. Utuy was obliged to withdraw from the association because it had become a political job and a financial fraud to which the scanty means, the welfare and even the lives of his race were being sacrificed.

E. T. W.

## THE VULGATE AND THE GREEK.

Dear Brother: Your article on "The Bible and its Antagonists," I have read with great interest. Allow me to call your attention to the fact that Rom. 11:6, (latter part) is not in the Vulgate, and in the Revised New Testament is printed in brackets, as omitted in Ancient Copies. I suppose that the Catholic Translators followed the Vulgate closely, and did not omit that part from any evil design. My edition of the Vulgate is that by Dr. Valentinus Loch, *Ratisbonae*, 1862.

Affectionately,  
R. FURMAN.

Bro. Furman is correct in his state-

ment as to the omission of the latter part of Rom. 11:6 in the Vulgate, the Latin Version from which the Roman Catholic Bible was, in its turn, translated. Our own edition of the Vulgate, that of Van Ess, omits the clause referred to, just as his does,—but has he observed the remarkable circumstance that the *Vatican Manuscript*,—a record which is of very high authority and which, as its title indicates, is the property of the Papal See,—DOES CONTAIN THAT PRECISE CLAUSE, which is omitted in the *English Catholic Version*? That the clause is in dispute is no doubt true, although it appears in the text of the Reshito, the most ancient of versions, and in the Vatican MS., not to mention inferior authorities, and is retained in the later editions of Tischendorf. But the doubt as to the authenticity of the clause does not excuse its omission by the Roman Catholic translators, for it is contained in the most ancient and authoritative Greek Manuscript of the New Testament in the possession of their church. An awkward circumstance like this the Jesuit translators had, however, an easy way of getting over. They say (*Preface to Rheims N. T.* §30) that "the Vulgar Latin Text may be not only as good [as the Greek text, the original language in which the New Testament was written] but also better!" This assumption covers not only this case we have now in hand, but any number of others. Yet the translators with curious inconsistency say in another place, (*Pref.* §39): "We use the Greek [text] divers ways, and esteem of it as it is worthy, and take all commodities thereof FOR THE BETTER UNDERSTANDING OF THE LATIN, which being a translation, can not always attain to the full sense of the principal tongue, as we see in all translations." Ought not this principle to have led them directly to the Greek at the first?

E. T. W.

## ONCE MORE.

It becomes our duty once more to request payments to be made for the work of the State Mission Board. We have special reference to the pledges made at Birmingham for the support of the Corresponding Secretary and to meet other expenses incident to the prosecution of his work. It strikes us that to the liberal brethren who made these promises, it is only necessary to mention that an installment of this fund is pressingly needed at this time. A word to the wise is sufficient.

## "BAPTIZED CHURCHES."

Recently the Baptist Pastors' Conference of New York addressed a letter of sympathy to Mr. Spurgeon in his sickness. He answered the Epistle with a characteristic letter expressive of the highest appreciation of their interest so tenderly manifested in him; and gives vent to the wish that brotherly love, confidence and oneness, may more fully exist between "the baptized churches" of England and the United States.

Christian people who are so severe on the Baptists of this country on account of restricted communion, and who sometimes put Mr. Spurgeon at us as "an open communion Baptist," may here discover that he assumes the ground on which our position mainly rests. A church is an assembly—that is the meaning of the word church. Pseudo-baptist churches, as Mr. Spurgeon would insist, are Christian assemblies—Christian churches, but he would also insist that Baptist churches are the only "baptized churches."

Would other denominations be willing to receive the elements from Mr. Spurgeon's hands knowing that he regards them to be unbaptized?

R.

## THE VOTE OF THE CHURCH.

Several new doctrines seem likely to gain some currency as the result of the baptism of Dr. Weaver by Dr. Boyce. Brethren who oppose alien immersions—and we are of that number—were very anxious to make it contribute to the force of their position; they have been anxious to have the full support of an act of so distinguished a man as Dr. Boyce, and have for that reason wanted to believe that this act was entirely regular and proper, and in order to maintain that position they found it necessary to assume that the vote of the church is not Scriptural nor necessary. We understand this to be the present position of several of our denominational papers in the South; and with an air of triumph they ask their brethren to show in the New Testament where any church voted on any case before the baptism of the candidate. If this sort of argument proves anything it overturns the whole theory of church government as held by Baptists; for we may ask with an air of victory equally well founded, "Where in the Word of God is the mention of a vote on any case after baptism? And where is the mention of any voting on anything relating to receiving members?" And yet, must we now begin to change our faith and conclude that New Testament churches did not vote at

all on questions of admission to fellowship? Are we now, after some other evangelical sects have adopted the practice of admitting to membership by the vote of the body—must we now yield the ground and say that it is not in the Word of God? Does not the New Testament plainly show that the polity of the church is congregational or democratic? And does not this make it necessary that the vote of the church shall be taken on all questions touching membership where there is a church? What would be thought of a Baptist church that had no voice in receiving its own members? But, say you, "that is not our position." Yes, we know what your position is; but show us the case in the Divine Record where the vote of the church is mentioned in receiving members.

Therefore your argument demanding a text to show where a church voted on any case before baptism falls to the ground as equally in point after baptism.

And now as our brethren hold that the vote was taken at some point in the history of each candidate for membership, will they favor us with the information as to how they learned that the voting came after and not before baptism? Are Baptist preachers to go about the country where there are churches and baptize people as an improvident man might mark sheep and turn them loose in the mountains without a fold and without a shepherd, regardless of whether they shall ever find a church? This doctrine of the church having no voice before baptism means just this and nothing more; it converts our ministry into a jumbo of priests. It is emphatically a new landmark.

And then our brethren, in order to maintain their ground in the case alluded to, are forced to espouse the still more crooked error, that ordination to the ministry may precede baptism. Surely this is a new landmark and most preposterous.

We have a plea on which the last baptism of Dr. Weaver may be pronounced regular and entirely valid, and we suppose it to be the ground on which he acted. We take it for granted that when he first united with a Baptist church that church voted on his Christian experience. That being true, was it necessary for that vote to be taken again? We once knew the case of a candidate being received by one church; for unavoidable reasons the baptism was delayed for more than a year, and in the meantime the individual changed her locality, and was baptized into the fellowship of another church without further examination and without further voting on the case; the pastor of the latter church recognized the voice of the former, and merely did what it had left unfinished;—and it was regarded as entirely regular.

We should not have alluded again to the Louisville case but for the fact that some of our brethren, have, under its influence, gone to the extreme of assuming the mischievous doctrine, that the vote of the church is not necessary in any case previous to baptism.

## SUNDRIES.

No doubt Dr. Toy is a very lovely man and as learned as he is claimed to be; but in the publication of his views on inspiration in the *Religious Herald*, he has gone far enough to demonstrate that the "human" side of his creed predominates over the divine; and also far enough to vindicate forever the action of the Trustees of the Seminary in accepting his resignation. They would have been unfaithful to their trust if they had done otherwise.

Wealthy Baptists at the North are beginning to honor themselves, their denomination and their Savior by giving large sums of money to denominational interests. We have of late noticed several gifts of \$100,000, \$50,000, and \$25,000: Shall we ever see the like of that for Howard College? Though there are no Baptists in Alabama of such great wealth, yet there are not many who could give \$50,000, \$10,000, and so on, to furnish a beginning for an endowment?

They are in the midst of a grand controversy on baptism in the city of Louisville, participated in by Dr. Burrows, who brings up the Baptist side of the subject, and by Dr's. Humber and Stuart Robinson on the Presbyterian side, and we know not how many others are taking a part in the conflict. Louisville might now sing the song of "John the Dipper."

"A watery way of life begun  
Is now more fiercely coming on,  
And parties each will be disputing,  
Refuting each, and each confuting."

Dr. Burrows is doing his part of the work bravely, and not less so the others. The city papers are publishing the sermons of all parties, and they are very able.

de Soles, "he would give twenty sermons for one dove," and as if he considered that a "goodly price" for a dove, and no one offering to take up his proposition, he retired covered with victory. We have not learned whether he went out to repent or to laugh?

We have received a copy of the *Baptist Banner* published at Cumming, Ga., and edited by our old friend Rev. J. M. Wood. Bro. Wood is one of the most precious men on this earth. Few men have lived in the great old State of Georgia who have brought more tears of repentance and joy from the eyes of the people by their preaching than has J. M. Wood. He is a thoroughly sound Baptist and a graceful writer, scholarly and gifted; and while we sincerely regret to see more Baptist papers than one in any State, and have great confidence in and respect for the *Christian Index*, now that the *Banner* exists with Bro. Wood as its chief editor, we wish it enlarged success.

Let our brethren not forget that now is the time to procure subscribers for the ALABAMA BAPTIST. Our people have money and they will take the paper if the subject is brought to their attention. Soon the paper will be \$2.50 a year, and soon we shall be in the summer months when much less money will be in circulation.

Reader, has your church a weekly prayer meeting? Is it your custom to attend? Do you attend and take a part in the Sabbath school? Are you regularly in your pew when your pastor is in the pulpit? Is it habitual with you to contribute to the support of the cause of Christ?

## FIELD NOTES.

—Rev. C. W. Buck has recently removed to Girard.

—The brethren at Evergreen are thinking of building a new church.

—Dr. M. B. Wharton has declined the call to the St. Francis Street church, Mobile.

—I am working for the ALABAMA BAPTIST. I find that those who read work—C. J. Miles.

—The ladies of the Opelika church contemplate beautifying their spacious church yard at an early day.

—We were pleased to have in our office a few days ago, Rev. C. J. Nelson, of Goldsboro, N. C., who is on a visit to his son, Capt. R. M. Nelson, of Selma.

—Bro. J. M. Fortune, the pastor at Fort Deposit, says: "Our church here is nearer a unit now than I have ever seen it before. The outlook is encouraging."

—We have a very interesting Sunday school at Chickasaw, Ala., of which the church are flattered. I have accepted the call of the church for the present year.—J. K. Ryan.

—In our section there is great want of more ministerial labor. Why is it that the church has ceased to pray the Lord to send forth more laborers into his vineyard as she once did?—W. A. B.

—We notice that in the Northern religious papers much is written in regard to the Second Advent of the Lord Jesus Christ, and but little in the Southern. I have wondered why.—W. A. B.

—The Executive Committee of the Eufaula Association, have adopted Rev. C. J. Stephens as their beneficiary at Howard College. Bro. Stephens called at our office Tuesday, on his way to Marion.

—The Governor of Connecticut calls attention to the alarming prevalence of divorce in that little State. During the past year the Connecticut divorces numbered 401. This is a bad showing and the Governor accordingly calls upon the Legislature to arrest the evil by stringent legislation.

—A District Meeting will be held with Benton church commencing on Friday before the fifth Sunday in February. A programme will be sent to the speakers immediately. Brethren and sisters and the public generally are invited. I have accepted the charge of Shiloh church for this year.—E. F. Baker.

—Three bright little girls of the Pine Apple church, Cassie and Emma Ramsey and Minnie Powell, have resolved to pay to their pastor this year \$2.50 each. They expect to earn the money themselves. Each paid him \$1.25, half their portion of the year's salary, at his last visit. God bless the dear children. What a noble example is theirs!

—A brother of no small physical proportions, a resident of South Alabama and well known to many readers of the BAPTIST, attempting some time since to enforce the truths of a sermon which had just been delivered by another brother, said in the order of his zeal: "My friends, if the Lord be God serve Him; but if he be Zolaan then serve him!"

—Bro. Hayden has accepted a call to the second Baptist church, Galveston, and will leave here at once to enter upon his work. Our church regrets very much to give him up. It is probable that Bro. Goodwin, of Sherman, formerly of your State, will be called to our pastorate. He preached for us last Sabbath, and we were much pleased with him. He will preach for us again next Sabbath. The cotton crop turned out well in this part of the State, which gives it a boom.—J. H. Russell, Jefferson, Texas, Jan. 28th, 1880.

—The citizens of Gadsden are erecting a large, fine building to be used as a public school. The school is to be modeled after that in Selma, which is one of the best in the State. Our esteemed friend and brother, Prof. A. B. Goodhue, who was for many years an instructor in our col-

leges at Marion, has been invited to take charge of the institution. He will open the school on the 15th of March, with three first-class assistants. He has been in Selma for some days, studying closely the management and workings of the public school here.

## Preamble and Resolutions of the Baptist Church at Union Springs, Ala., Jan., 11th, 1880.

Whereas, In the providence of God our beloved Bro. T. W. Tobey has been called to separate from us and employ his efforts in the service of the Master in another pastorate. Resolved, That we commend Bro. Tobey to his new charge as worthy of their Christian confidence and co-operation.

Resolved, That we deem it due to ourselves and to brother and sister Tobey, that we testify our high appreciation of them as earnest, zealous and devout servants of God, who while with us gave continual evidence that they labored in the spirit of the Master to lead men into the way of all truth. Their labors have not been without good fruit amongst us; and we pray God to guide them by his spirit and give them yet many days of usefulness in the life, and at last grant them an abundant entrance into his Kingdom above.

Resolved, That these resolutions be entered in the minutes of this conference and a copy of the same be forwarded to Bro. Tobey and also a copy to the ALABAMA BAPTIST for publication.

M. N. ELEV, Chm'n.

## Rev. O. F. Gregory.

Rev. O. F. Gregory came into the pastorate of this church, by our unanimous call, thirteen months ago, while our house still bore the drapery that symbolized the deep sorrow of our hearts for the early death of our loved and lamented Sanders. In this and other bereavements that came in rapid succession on various members of our church and congregation, he proved himself a real "son of consolation," entering into the griefs of the stricken as if they were his own, and ministering, sweetly and tenderly, the comforts of the Gospel of grace, and so won the confidence and sympathy of all, and the profound and devoted love of many. Under these auspices, his enterprising spirit led the church forth in well organized efforts for individual and general improvement in piety and Christian work, in providing for the poor, in the maintenance of public worship, and in the dissemination of the Gospel in this and other lands. As a consequence, notwithstanding the adverse circumstances of the last seven months, the reported contributions to the support of denominational enterprises have far exceeded the average of similar contributions reported in former years. With a consecration to his work, and a faith in the word of God that have

who have witnessed them, he has, amid many embarrassments, gone steadily forward, without faltering or growing weary, to the prompt and thorough performance of every service expected of him, in conducting the public worship on the Sabbath, in the prayer meetings and the Sunday school, having never been absent from any of these except to labor in such meetings as his brethren thought it his duty to attend.

He is a preacher of rare and excellent gifts. His analysis is clear and faultless; his doctrines are sound and Scriptural; his logic cogent; and his rhetoric simple, natural, unobjectionable, and impressive. His sermons evince careful and comprehensive thought, abound with lucid and apposite illustrations, and are full of the marrow of the Gospel. During his pastorate here there has been evident and steady growth and development of his ministerial powers, inspiring the hope of great future usefulness. As Bro. Gregory now leaves us and goes to a people who know and love him, we wish to bear this testimonial of our appreciation of his services and to give him assurance of our prayers, on his behalf, that God may open before him, a wide door of abundant usefulness, and bestow upon him richly the blessings of his providence and his grace. Be it therefore

Resolved, 1st. That the above record be spread on the minutes of our church.

Resolved, 2nd. That a copy be presented to Bro. Gregory.

Resolved, 3rd. That a copy be sent to the *Baptist Courier*, Greenville, S. C.

By order of the Baptist church, Tuscaloosa, Ala., Jan. 25th, 1880.  
N. H. BROWNE, Moderator.  
RICHARD FURMAN, Clerk.

## LITERARY NOTICES.

BY R. F. W.

BLACKWOOD'S MAGAZINE for January. Perhaps the paper which invites the most attention is in the form of a letter written by a Turk who says, that "from first to last the woes of Turkey have been due to its contact with modern Christendom." Other articles are a continuation of "Bush Life in Queensland," "How I Fell among Thieves," an amusing appeal to legislative aid to protect the unwary from being trapped into making wedding presents. There is a long review of the Roman Breviary, giving an account of the ordinary public worship of Roman Catholics. Several other articles complete the number. The Leonard Scott Publishing Co. (41 Barclay Street, N. Y.) print the London Quarterly, Edinburgh, Westminster, and British Quarterly Reviews, and Blackwood's Magazine. Price, \$4 a year for any one, or only \$15 for all, and the postage is prepaid by the Publishers.

THE DOMESTIC MONTHLY for February. Blake & Co., 849 Broadway.

A colored frontispiece represents a fashionable walking costume. The other illustrations are good and abundant; among them is a full page picture of Washington at Trenton. The literary miscellany is entertaining, the notices of fashion full.

THE STAR BOOK FOR MINISTERS.—By Rev. E. T. Hiscox, D.D. Second Edition, Revised and Improved. N. Y.: Ward & Drummond, 115 Nassau St. Price \$1.00.

Of the many manuals for use on special occasions of ministerial service, this is the best we have seen. Its suggestions are judicious in regard to funerals, weddings, visitations of the sick, councils, ordinations and dedications; and its Scriptural selections afford appropriate readings for thanksgivings, feasts, funerals, weddings, baptisms and visitations of the sick. Forms are also given for marriage service, and for various kinds of church letters and business. There are twenty pages of parliamentary rules for deliberative assemblies. A list of Bible proper names and of important facts and figures concludes the volume. The Star Book for Ministers is as strongly and handsomely bound in red, morocco. There is no minister who will not find such a manual exceedingly helpful.

THE BOGOMILS OF Bulgaria and Bosnia, or the Early Protestants of the East. By L. P. Brockett, M.D. Am. Bapt. Publication Society, 1420 Chestnut St., Philadelphia, pp. 148. Price 50 cents.

An interesting chapter of church history. The Bogomils were a Christian community of Armenia originally, whence they emigrated to Bulgaria and Bosnia, bringing with them the Scriptures, which they revered as their only standard of faith and practice. In their evangelical simplicity they corresponded to the Pietists of modern Germany. For a time they flourished greatly and disseminated their principles widely. The author of this work regards them as substantially Baptists, and as forming one of the chains of Baptist succession from the Apostolic churches. The subject is worthy of a careful and thorough investigation. We may return to the subject again; but in the mean time commend the sketch of Dr. Brockett to the favorable attention of our readers.

STORY OF THE BIBLE. From Genesis to Revelation, told in simple language, for the young. Twenty-four Thousand. Revised, Enlarged and Newly Illustrated. Published by Chas. Foster, 118 S. Seventh St., Philadelphia.

The secret of the remarkable popularity of this "Young Folks' Bible," is not hard to find. The purpose of the author to tell the sacred story so that it shall be easily comprehended is never lost sight of, and the simplicity of the narrative but serves to bring out more distinctly its interest and wonder. The history is told in a reverent spirit and with a constant reference to the inspired Record. Hundreds of spirited wood cuts help to explain the narrative and deepen the interest of the youthful reader. We are happy to learn that this manual of sacred history is being introduced into schools. The facts it unfolds ought to lie at the foundations of education. We learn also through a letter of the Karen Missionary, Mr. A. Bunker, that he has translated it for the use of the Karens, and that the publisher of the book has given him generous aid in this undertaking. These Karens are "but just emerging from their long death in Heathenism." It is believed that the publication of this work in the language of this mountain race will materially contribute to their Christian stability and development. We shall be gratified if the present notice shall contribute to its wider circulation in our own country. The book is bound in three styles:—the School Edition \$1,—the Home Edition \$1.50,—and the Gilt Edged Edition \$2. Order from the American Baptist Publication Society, 1420 Chestnut St., Philadelphia.

CALVARY SELECTION OF SPIRITUAL SONGS. A new hymn and tune book for the service of Song in Baptist churches. Selected and arranged by Rev. Charles S. Robinson, D.D., pastor of Memorial church, N. Y., and Rev. Robert S. MacArthur, Pastor of Calvary Baptist church, Scribner & Co., Publishers, 743 Broadway.







