

# THE ALABAMA BAPTIST.

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## From the Baptist Missionary Magazine. Mission Work Among the Telugus.

[The following article was not written for publication, but a private letter from one of our Telugu missionaries to a friend in this country. It presents, however, many difficult points in mission work in so far as the information desired by those who wish to see all sides of missionary questions, and so difficult to obtain, that it is considered very desirable that the letter should be printed, while withholding the name of the author in deference to the privacy with which the communication was originally written. It will be worthy of attentive consideration.]

I begin to despair of ever getting people who have not been engaged in mission work among the Telugus to understand the circumstances. I put it in this limited way; for I know mission work in different countries and in various sections of the same country, is widely different. In *The Magazine* a while ago was something about the climate of India. Perhaps it was written by a Bengal resident; but it would be entirely misleading as applied to any of our South India eastern stations. Even Bro. Lough ridge writes of the thermometer being down to 45°, whereas I have seen it down below 70° only once. The configuration of this country, hill or plain, sea-coast or interior, makes vast differences. The differences of race, prevailing customs, etc., in various sections, make immense differences, so that in all my remarks I am referring only to our Telugu mission.

### WOMAN'S WORK IN THE MISSIONS.

But the largest number of misapprehensions arise, not from applying facts belonging to one section or one mission to missions in general, so much as from the habit people in America seem to have of drawing conclusions from certain facts. In the general meeting of Baptists the remarks of one speaker, as reported, included this statement: "More of the work should be done by women, who, as missionaries, can reach more of the heathen in a given district than the men are able to." Now I don't believe this is true anywhere—certainly not in this part of India. It may be true that they can go, and visit certain women whom men cannot; but taking the sexes together, that they can reach more is not true; for here, in India, with the men, the word "women"—even missionary women—has but little weight. As for men not having access to women, it only applies to the high caste women; and

ed among the low castes, our hands are entirely full, and will be until they too are ready to listen to us. As for all the other women, they listen as readily to us in the street preaching as the men do. Our audiences are frequently more than half women. We can go and talk to them in their houses, and they naturally respect men's words more than they do those of women. Moreover, when preaching is going on outside, the high caste women congregate to listen, only simply screened from public gaze. I have just returned from a moonlight preaching service, at which numbers of Brahman women sat on the door-steps, and listened attentively. The women belonging to the classes from which nearly all our Christians have come are just as accessible to the word spoken by men as by women. When you consider the power to endure that man possesses, and the cheap and rough way in which he can move about the country, there can be no doubt which can do the most. The fact is (and I am going to give you now, not my own opinion merely, but that of the most experienced missionaries here), it appears to be a great mistake to send single young ladies and especially single ladies who are not young, to the Telugu mission.

The evangelizing work must and will be done mostly by native preachers. The Union needs, however, missionaries to direct and control the finances. This can be done far better by men than by women. The rest can be done better, or at least as well, by a missionary's wife, as by a single lady, who, in this country is looked upon as an anomaly. All else that a missionary or his wife cannot do can be done cheaper by Eurasian or native assistants. We could get Eurasian ladies to care for the girls' schools, who are well educated, properly trained as teachers, possess the utmost fidelity in the discharge of their duties, and are adapted by birth and race to the climate; never need go away three or four months to the hills; are willing to carry on the work in accordance with the judgment of the missionary, so that all look with respect to one directing mind, instead of vainly striving to serve two masters—in fact an assistant in truth, and yet one who can be replaced when she fails to be such—and all this for a quarter or less than half at the utmost, that an American single lady would cost; not to speak of the journey out and return now and then, and the vacancy unfilled, or filled at an extra expense while absent.

This may not apply to other countries; but in India, where such numbers of educated Eurasians and natives are available, it seems to me a very poor economy to send out single ladies for the language or people, and with an inability to stand the climate, at twice and three and four times the expense. The same objections apply, in a sense, to male missionaries of course; and the more the work can be shown to indigenous agency the better; but the management and financial superintendence must, for the present, be in the hands of Americans.

### INDUSTRIAL MISSIONS IN INDIA.

But another speaker in the Brooklyn meeting made still stronger inferences. He said, "In India caste would interfere with an industrial mission, since all manual industries are severally assigned to certain castes by whom alone they are pursued." Now the latter clause is true enough. As a custom every boy is brought up to the trade of his father and his mother's community. But Christians have no caste; and if they like to break through the custom and learn a trade superior to the work their fathers did, it is a very good thing, and they can get employment. Even the Christian community is now large enough to employ much skilled labor; and yet since most of our people come from the unskilled day-labor class, their

heathen mechanics. I never expect to see our Christians truly prosperous, until, either by accustoming or by training, we have some raised above the coolly labor, which only suffices for obtaining bare necessities. If some of our Christians learn to do higher and better paid work, they may have some savings to support the cause, and also keep wages paid by Christians in the Christian community. By all means let our Christians learn to do blacksmith, carpenter, bricklayer, washing, printing, and binding work, and then they may be able to support the preaching of the gospel. Industrial schools, moreover, have been and are in many places a splendid success.

### MEDICAL WORK IN THE MISSION.

Then again the same speaker said, "In all British India, at the principal missionary stations, there are skillful physicians salaried by the government and free dispensaries. No missionary physician could find scope for his art." Here, again, the first statement is true, and the last is not. Does he imagine that a missionary always remains at the station where the medical officers are? Here am I with the preachers; two days ago sixty and now forty miles of rough roads in evening between me and any doctor. In this sickly country we be the poor missionary, and the doctors and camp-followers who accompany him, if he has not some gunpowder in his medicine chest. Moreover, the heathen people are continually coming from these villages remote from all medical aid, bringing their sick and suffering for me to treat. There is scarcely a village in which we preach, but what some advice or medicine is required. The slight knowledge of medicine I previously had, with the constant practice, makes me ordinarily successful; but better knowledge would increase my influence among the people immensely. Then we ourselves are always liable to the stings of scorpions, the bites of snakes, or sudden fever, diarrhoea, or cholera; and it won't do then to run for a doctor.

But besides this, though there are doctors and hospitals in large towns, most of our people would never go to him; some would rather die than go; and you cannot reason them out of it. But they come freely to us. So far, then, from the missionary physician not having scope, I, who am not a doctor, have a larger practice than most country doctors in America; for these people are always sick with fever or something, and they persist in coming to us for medicine.

### SELF-HELP AMONG NATIVE CONVERTS.

But, sad to say, these crude ideas are not confined to those unconnected with the management of missionary affairs. Letters come to us about advising these poor people to trust in the Lord, and depend on their own resources, as if we were not fighting tooth and nail all the time until fairly exhausted. Oh, it is hard to be urged as though one was not even attempting to do what day after day, and month after month, and a hundred times a day, he is doing! The very last letter from the secretary says, "The fact is, these preachers ought to be supported by the Christians themselves, or, better still, by their own labor, as was the apostle Paul."

Well, I must undertake to show that the apostle Paul did not approve of that treatment of gospel heralds, and only did it that he might be the more free to argue for the support of others. But as for our preachers doing it, as they are all from the coolly caste, and have no trade or skill, as Paul had, it is simply a question whether the Union wants them all to be relegated to the position of lay workers remaining in one place, laboring from daylight till dark, to get a mere subsistence, or whether they want them to continue to go hither and thither spreading the glad tidings of salvation over the land. Either of the two is possible; both are not. Were they rich or skilled, some leisure for voluntary mission work might be had.

As to the people supporting them, the Christians are very scattered and very poor. They do give in our monthly collections what is equivalent to the good support of a pastor; but it cannot be expected that they are able to support agents whose work lies among the heathen, at least until they become more numerous and well to do. It is hard what any one would call an average heathen in a country where the different classes are as entirely distinct as the nations of Europe; but I can, from inquiry, say that the class from whom our Christians come generally do not give so much for the support of heathenism as our Christians give for the support of the gospel. The immense sums subscribed for temples, etc., are not from this class, but from the rich

### who want to get merit thereby. DIFFICULTIES IN THE WAY OF SELF-SUPPORT.

I could give reasons why the Christians should not be expected to give quite as much as the heathen. It appears to be forgotten that, unlike Japan and some other even heathen countries, India is a Sabbathless land. Every trade, every toil, goes on precisely the same on Sunday as on any other day, and wages are regulated accordingly. It can be easily seen, therefore, that every faithful Christian is called upon to sacrifice at least one seventh of his living and perhaps lose employment altogether. This, too, is not counterbalanced by the feast days of the heathen—since the employers being heathen, the workmen must commonly remain idle too. Then, ed, made to pay, either directly or indirectly, by loss or injury, just as much on account of heathenism as ever they did.

The support we ask from them is for schools and other things, which none of them, in their heathen state, ever dreamed of having. The heathen of these classes never sent their children to school, much less paid for it; but every little pair of hands earns its own sustenance, and perhaps more in the fields. Some people in America talk about self-support as if it meant to urge Christians to feed and clothe themselves, whereas it means to support schools, etc., which, in their original state, they never possessed.

It is quite an achievement when parents can be persuaded to spare their little boys' and girls' hands from the labor that they may go to school; and when you get them to make this sacrifice—for it is so to them—what is the sense in spoiling it all by demanding school fees? While it is so hard to lead any to Christ, too, and such sacrifices and labors of wages result, how much the difficulty is increased when the idea is circulated that we will immediately turn them for the support of the preachers, etc. You see it is not about the necessities of life this country hangs. We give nothing to them in charity; but I think we ought, patiently for the present, to assist them in those things which Christianity alone has made necessary to them, trusting to another generation for a better appreciation and support of them.

There is yet another reason why it is inadvisable to deal too harshly with these immature Christians. The Apostle Paul had difficulties enough with obstreperous subverters; but we have not his inspired authority over these. Yet they are very weak and ignorant, and sometimes really evil-minded. Let, then, some of these preachers feel that they are entirely free and independent of the Union, and they will, upon occasion, entirely ignore and defy the knowledge and counsel of the missionary; and, blind leading the blind, the whole will fall into the ditch. Would such a subverting of truth be true economy in establishing a decent and orderly Christian worship in India? People call missionaries bishops, or whatever they like; but at present, while all, as a rule, are so low, and in this land in which things cannot be judged and regulated by American standards, some such superintendence and control is necessary. I am free to say that I should tremble to see them entirely self-supporting and self-sufficient.

Another reason why we cannot lay this matter of self-support and meagre pay too much on this people is the fact, known to them and to us, that many of the preachers would be welcomed at an increase of pay, by other societies. I think a certain preacher gets altogether too much; but how can I reduce it when I know he has been offered twenty rupees a month more by another society? Does the Union want me to drive out this most valuable worker, who, though a true Baptist, has a large family of children to support, and so a temptation to skip? As soon as any go they keep writing to their friends about the high price of workers, etc.; and several have already gone over to the Wesleyans, and are now working against us.

Only yesterday I had to read a letter to one of our smartest little school boys from his friends, who have gone to Madras, telling him to come if he could, and to get my leave if he could; not, to come without it—just as if all the mission had done for him all these years laid him under no obligation to work in our field. Of course I will not give leave; but I know well boys and friends giving such advice will go to other societies when it pays them. The Wesleyans, in making high bids for our workers, are laying up trouble for themselves and all; but it is of no use, in the face of all this, to fairly kick our best people out of doors, as some in America would seem to wish.

The *Christian at Work* places first among the cause of unfruitfulness in the ministry of to-day, the failure in our theological seminaries in training in the essential points of soul winning. Qualifications for popularity and a reputation for scholarship are sought to the neglect of soul winning.

WORK AMONG THE JEWS.—It is estimated that the London Society for Promoting Christianity among the Jews, founded in 1809, has been the means of converting 100,000 of that people. The Society has placed in their hands 2,000,000 copies of the New Testament in Hebrew. There are now 2,000 Jewish Christians in London, and probably 1,000 more in other parts of the kingdom.—*Baptist Weekly*.

### Dialogue Between Loose Law and Truth Bound—No. 8.

Loose Law. Good morning brother; I have been in great trouble since I left you; I did not know that so much trouble could rise from such a little cause. I see that we have been too free with the Word of God, to throw it about as a toy, to suit our purpose, as though we were playing a game of backgammon. We had no right to set aside John's administrations; for it was the beginning of the gospel, and from his commencement men pressed into the kingdom; those who John baptized, were said to go into the kingdom by our blessed Lord himself; and we therefore have no right to make the setting up of the kingdom occur on the day of Pentecost.

Truth Bound. I will still receive additions until the last sinner is converted, until all are resurrected, and how much may be added through all eternity I cannot tell. We have no right to make the Savior's baptism initiate him into the priestly office just to lull our conscience and soothe us in disobedience. For he was made a priest, as I find in Hebrews by the wrath of God, a high Priest of good things to come; and baptism has nothing to do with the initiation of any Priest. Oh! I am troubled, that we should tamper with the things considered by us as non-essential.

L. B. Is it a little matter to disobey God, and to change his word by giving it a false meaning, and lead others astray, in order that you may disobey with a quiet conscience?

L. L. We have been believing that God is not particular about these things, and this belief makes us such loose laws; I want to hear your views on this subject by and by; but now I must have my conscience set at ease, if it can be done. I am ready to do anything; I am even ready to join the Baptists whom I have been taught to hate and whom I have heard taunted by many of the Loose Law family; my prayer is: O, direct me right, but don't send me to the Baptist. This, I know, is the spirit of papal persecution which I fear is hereditary, but I cannot exercise it; still, I think I would go forward with it, piercing like a thorn if it were not for your abominable inconsistencies which truly act as the abomination of desolation, for they do more to keep what you call the true church from breaking all error to pieces, and triumphing most gloriously, than all other causes combined.

T. B. My inconsistencies! I thought you considered me a straight jacket.

L. L. So you are in some things, but this does not prevent you from being amazingly inconsistent in others; you call all the branches of our loose law family orthodox and evangelical, and say of those who have joined any branch, that they have joined the church; now, if we are orthodox, that is, have sound opinions according to the evangelists, we certainly contend for the faith once delivered to the saints, all of it, and all in its proper order, so as to make any taught by us members of the church, the evangelical church, the orthodox church; the very one, of course, which the Savior established, for no other could be evangelical and orthodox; now what more do you want? You will not commune with us, notwithstanding our soundness, but then you love to affiliate with us in various ways, even to holding union meetings, in which you have to stultify the commands of God to please us; and you often receive our baptism as valid, though you say it came from Rome. Now, you always seem so eager to pay adulation, and seem to prefer our ministers and high officials to your own, that you make the world believe that we are just as evangelical and orthodox as you are; and all your cutting and slashing, and deep preaching, cannot make them do otherwise; your affiliative teachings are so in accordance with human nature that they love to believe them as the truth of God and consider your exclusive teachings as blind sectarianism. Do you not see what your inconsistencies are doing? And now they deter me, a veritable loose law from becoming a truth bound.

T. B. I engage no affiliative measures, nor utter any words, which would recognize any as members of the church, except those who have obeyed the commands of the Savior, and are truly orthodox and evangelical having become members of the church, which the Savior established in the earth, and who, therefore, contend for the faith, once delivered to the saints.

L. L. I can witness for you that you are particular enough, far too much so to suit loose laws; but then you live with those who practice these inconsistencies, and let them go unrebuked, yea, many of your great ones contend for them, and practice them, and you are afraid to lift your little finger against them; afraid of your popularity, afraid of losing the good opinion of others, thus, showing that you love the praise of man, more than the praise of God; and if you should talk, preach, write, they would not hear you. Did you not perceive that there were just as many Christians, trees, last Christmas, in the house of God, just as many tabernacles, just as many names, just as many unconformities to the fashionable modes of worship, as there were before there was a voice lifted against them; this shows how little could be done to ward setting them right, and I am afraid to go. You know, too, that you pointed out the unscripturalness of asking sinners to let Christians pray for them; and still they keep

using this means of grace every where, though Paul had said to the jailor, knock down and let me and Silas pray for you, that you may be saved; and though this was taught by precept and example throughout the New Testament by Christ and the Apostles, instead of this, there is not a word of an example much less of a precept, now how, can a loose law, educated to believe all the things handed down from the fathers, learn to nourish and cherish more than I do what you say is the Word of God; now, how can I get up associations, friends, relations, brethren, position, and all apparatus of getting a living, leaving you to call a disobedient people, those who are so inconsistent as to have just seen, and who will abandon the practices which make the law of contributing to the Lord of none effect; and who will, like the Bereans search the Scriptures to see whether the things which are told them are so.

T. B. There is too much truth, painful truth, in what you say, these things ought not so to be; all that is wrong should be at once, and forever abandoned. All unscriptural practices, however old, however dear, should be discontinued, only of real practice, is productive, only of real, besides disobeying the King, and rejecting his wisdom. But, are you not rather severe? how do you know but that many churches refuse to have Christmas trees and Christmas branches; many have tabernacles, and raffias, as being inaugurated by Satan in opposition to the King in Zion; many have discontinued sinful chorists; many have determined to direct sinners to believe in the Lord Jesus Christ, without imposing anything between them and the Savior, commanding them, to ask that they may find, to ask that they may receive, to knock, that it may be opened unto them according to the command of our blessed Lord, presenting to them all the precious promises, found in the Word of God, telling them that all Christians will obey the command, to pray for all men everywhere; for they are impelled so to do. Now, will you let me disobey one duty, and thus add another one who is living in disobedience to the strength of the Lord, and go forward, obeying all his commands, taking in the footsteps of our blessed Lord, that you may set an example worthy of being copied by all; and having entered the Kingdom your

self, to set all things right, and the Lord may be pleased to crown your efforts with abundant success. Do not let anything hinder you; for we are required to give up all things, even life if need be, for our blessed Lord.

L. C. You speak well, your advice is the best, and I will think seriously of it, till I converse with you on the particulars of our Father in having all his commands obeyed. For the present adieu. P. T. HENDERSON.

Envy. Envy is the vilest of passions. It loves a shining mark. It seeks to dim and becloud the lustre it cannot out-shine. It is a "pure soul sin." Its basis is not physical, but psychical. It has its throne in man's spiritual nature; and yet, considered in reference to its effects, it is rottenness in the bones. It is a fire that burns in the soul. It is in its more pure and unadorned demonism than any other passion. It is not confined to any special class. It is not unfrequently prey upon the mind of the great philosopher, who calculates the periods, and unbraids the light of the stars. On two occasions Envy got the mastery of the lofty soul of the gentle, loving John. "We saw our casting out devils, and we forbade him. On another occasion he wanted to call fire down from heaven and consume a certain inhospitable Samaritan village. "You know not what spirit ye are of," said Jesus. We all have need to pray that the blessed fires of love might come down from heaven to burn up our egotism and enrich our characters with the true Christian gold. Envy is not only a vile passion, but it is also painful. It is armed with a double barb that stings itself while it wounds others.

"Envy at each other's good is evermore malignant poison, sitting on the soul; a double woe to him infected with it. At inward pain the heavy load he bears, At sight of joy without he ever mourns."

The jealousy that begrudges your neighbor his gladness fills your own soul with more than Egyptian darkness, and effectively shuts out every ray of the Sun of Righteousness. The Ancient Mariner, "whose soul has been alone on a wide, wide sea," teaches the wedding guest a lesson we would all do well to learn:

"Farewell, farewell! but this I tell To thee, thou wedding guest! He prayeth well the soul that loveth well Both man and bird, and beast. He prayeth best who loveth best All things both great and small; For the dear God who loveth us, He made and loveth all."

—Rev. T. F. Glenn.

The builder builds for a century; for eternity. The painter paints for a generation; we forever. The statuary cuts out the marble that soon perishes; let us try to cut out the likeness of Christ to endure forever and ever. A hundred thousand men were employed in Egypt to construct a pyramidal tomb for a dead king; let us feel that we are engaged in a far nobler work in constructing temples for the living God.—[Dr. Cumming

## Evergreen.

EDITORS BAPTIST: Goldsmith says, "who writers have done most good, honey and the rose and left the briars and thorns to exhibit themselves." This motto, I shall adopt, in the following, though in writing about Evergreen, I am happy to say that I believe, if I was so disposed, I would find but very little of the briar and thorn to exhibit. Those that have known the people of Evergreen in all the walks of life, and have become intimately acquainted with them, will understand, when I say, that in writing of speaking of them, and one can hardly withhold expressions of praise, for their gentleness and kindness and unstinted hospitality. They seem ever ready to extend the hand of Christian friendship aid and welcome to "the stranger within their gates."

Evergreen has six churches—two colored, one Baptist, and one Methodist. The whites have four, one Baptist, two Methodist, and one Episcopal.

These churches are well attended and most of them keep up weekly prayer meetings, and Sabbath schools, and the very best of feelings exist between the denominations, which must be a very strong evidence of their piety. Indeed, the Gospel privileges here are so abundant, that it keeps me under a constant sense of fear, lest I fail to properly appreciate them. It is chiefly of the Baptists that I wish to write. This church, under the pastoral care of Bro. H. H. Crumpton, is doing a noble work. Bro. H. Crumpton do any other kind of work? To say that he is pastor of a church is equivalent to saying that church will work. Under his eloquent, earnest and logical sermons, and his uncompromising Christian zeal, the church is steadily increasing its membership. I think it would not be too much to say, there is no pastor in South Alabama, who has a stronger hold upon the confidence and affections of his people than he, and—deservedly so.

But not the least among the attractions of the Evergreen Baptist church is its well organized Sabbath-school. Bro. G. R. Farnham, our able Superintendent, seems especially capacitated for this work. Competent, active and willing, he is negligent of nothing that will make the study of the Bible interesting. The school is well officered, and both old and young meet promptly every Sunday morning to engage in the study of God's Word. Eternity alone will tell the good results of this.

Evergreen Baptist Sabbath-school.

But I must be permitted to say something of the literary advantages of our town.

The Academy, under the excellent management of Prof. J. F. Dargan, and his able corps of teachers, is in a flourishing condition and is rapidly growing in popularity. Situated as it is, on a high healthy location, surrounded by an extensive farming country, at a central point between the cities of Mobile and Montgomery and on one of the best operated railroad lines in the South, together with its numerous well regulated mail facilities—makes Evergreen, I think, exactly the place for a South Alabama College! More anon. J. F. J.

For the Alabama Baptist.

### From South East Alabama.

Bro. Editor: For some time I have been thinking of sending the ALABAMA BAPTIST a few lines from this part of the State. Now, as I make modest pretensions as a writer, shall not be disappointed should you throw my manuscript aside and give the space to writers of much more ability, many of whom the Baptists may justly be proud. In the last issue we were glad to see a list of the missionary laborers now in the field, under the employment of the Board, and I hope these enterprises will be kept constantly before our brethren. This is a grand and important work, and I wish we had over one hundred laborers instead of thirty-eight. At the last meeting of our church (Providence) we made preliminary arrangements toward sending one of our members, Rev. W. J. Hatcher, as missionary to a destitute section between here and Geneva. Don't this remind you of the noble old church at Antioch sending forth Paul and Barnabas? Other denominations—especially the Methodist—are very active in this rapidly settling section. I learn that one preacher has 34 appointments monthly. What think you of that? It seems to me we ought to establish a church and have a pastor at Florence. Not only do we fail to get material from other sources but we fail to hold our own. My brother attended the State Normal School, and during a revival, he and others were converted. Like all other new converts he was anxious to join some church, and there being no Baptist church, he joined the Methodist. While our family are Baptists, I am of the opinion that I would have joined some other if there had been no Baptist body in Auburn in 1879. While attending school there the Lord impressed me to be identified with his people.

The Christian religion is a vital religion—one of works—and that denomination which is most active and zealous in establishing its faith in this almost pioneer country is the one which will predominate and hold the masses in years to come, however erroneous that teaching may be.

The Latin element in the Spanish, French and English languages does not simply attest the fact that the early inhabitant of Europe came in contact with Latin speaking people.

but tells the fact that the Church of Rome was indeed a missionary church. I learn there is not a Baptist church in Spain, and but few in France, that country where so many old Baptists (Albigenses) were persecuted—15,000 having been put to death.

May the Lord bless the laborers and the spirit of missions in our country to his own honor and glory. J. O. PINCKARD. Clayhatchee, March 3, '84.

### Letter from Dr. Gwaltney.

Dear Bro. Cleveland: I returned this morning from Talladega, having been summoned there to participate in the funeral services of Miss Crockett. Renfro, the daughter of my friend Dr. J. D. Renfro. The many friends of this good man, and the many friends of his beloved child will, I am persuaded, feel interested in some circumstances attending her death and burial.

As one of my pupils at the Judson Institute, I knew Miss Crockett well. She was a most conscientious and resolute girl. Her remarkable willpower sustained her in the prosecution of her studies, in spite of a frail and suffering body, while her many excellent traits of character gained the devoted love of schoolmates and teachers.

To the citizens of Talladega she was greatly endeared. Such deep and universal sorrow in a community at the death of one person, I have seldom seen. The multitude that filled the funeral procession seemed swayed by a common sentiment, a tender respect for the dead united with deep sympathy and love for the bereaved. The pastors of the Methodist and Presbyterian churches participated in the funeral services with a tenderness and heartiness which manifested their sympathy for a beloved brother and esteemed fellow-laborer.

Indeed it was beautiful to see how an entire community drew near to the sorrowing father and mother, striving in many delicate and touching ways to comfort and strengthen them in the midst of a calamity which they had been powerless to avert. While this tribute was honorable to the citizens of Talladega, it was eminently becoming in the case of a man who has been identified with them for a quarter of a century in all their joys and sorrows, always counseling for their good and giving his unstinted labor for their temporal and eternal happiness.

The beloved Renfro is entrenched in the hearts of his people as few men have been or can be. He bears his last great sorrow with Christian fortitude. It will not turn him for a day from his duty, but will make him more than ever the comfort of the sorrowing. God has richly blessed him in this grace of ministering solace to the "smitten and afflicted."

You Bro. Cleveland, and a thousand others will join me in the fervent prayer, "God bless and comfort the bereaved family circle in this sad hour."

Yours fraternally, L. R. GWALTNEY.

Rome, Ga., March 30, 1884.

### News From Mobile.

Last Thursday all unannounced Rev. W. D. Powell, our Missionary to Mexico, appeared in our city on what he called "a flying visit through the States." He could not stay over Sunday so we had to extemporize a meeting for him on Friday evening. At this meeting he told us in his own glowing way the thrilling story of our Mission work in Mexico. The ubiquitous reporter was present and the *Register* devoted nearly a column in the next day's issue to a report of his address. The appeal for means to help in the new and wonderful work reached the hearts of our people and though he left for Selma the next day he carried with him nearly \$500 most of it in cash and the rest in pledges as good as gold. One hundred dollars of this was given by Palmetto Street church. The largest annual collection of the St. Francis Street church had just been completed when Bro. Powell came, and coming as he did he met but few of our members so as to tell them of his mission, but those few responded generously as they always do to such appeals and, he went on his way rejoicing. Certainly, henceforth, we shall be interested as never before in both the man and his mission. Our church has already contributed over a thousand dollars to Missions, since the new year opened, and "the end is not yet." We have thus far taken no public collection for State Missions, and none for the Building Department of our Home Board.

This reminds me that just as we were getting ready to give Bro. Powell a hearing on Friday evening in came Dr. Nunnally. It would have amused a hypochondriac to hear the two "agents" twitting one another. But in spite of all that seemed ominous they got along beautifully with each other, and with the audience. On Sunday Dr. Nunnally gave us a fresh, tender and most suggestive sermon, after which he presented the claims of the work which he so well represents in a telling fifteen minutes speech, leaving it to us to take a collection in our own time and way. The work commends itself to our business men as pre-eminently important, and they will not be backward, I am sure, in showing their faith by their works.

Yours truly, GEO. B. EAGER.

Mobile, March 4th.

## Home Politeness.

A boy who is polite to father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinion of others and caring too little for the good opinion of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate the habit of courtesy and politeness.

### Newspaper Duns.

The *Harrisburg Patriot* makes the following sensible comments on an old subject: We presume that some people think newspaper men are persistent duns; let a farmer place himself in a similar position and see if he would not do the same. Suppose that he raises one thousand bushels of corn and his neighbor should come and buy a bushel, and the price was only the small sum of one dollar, or less, and the neighbor says, "I will pay you the amount in a few days." As the farmer does not want to be small about the matter he says, "All right." Another comes in the same way until the whole of one thousand bushels are trusted to one thousand different persons, and not one of the purchasers concerns himself about it, for it is a small amount they owe the farmer and of course that will not help him any. He does not realize that the farmer has frittered away his large crop of corn, and that its value is due in a thousand little debts, and that he is seriously embarrassed in his business because his debtors treat it as a little matter.

### Tired Birds.

Many of our birds fly several thousand miles every autumn, passing not only over Florida, where they might find perpetual summer, but over the Gulf and far beyond into the great summer land of Amazon; after a short stay, returning again to the North, some penetrating to the extreme shores of the Arctic seas. How the small birds fly so great distances is almost incomprehensible, but I have seen many of our small feathered friends on the little Key of Tortugas, two hundred miles or more from Cape Florida, the jumping off place of the United States. Great flocks of them would alight upon the walls of the fort, especially during storms, evidently thoroughly tired; but the next day they were up and away off over the great stretch of the Gulf and the Caribbean Sea.

Numbers of the English birds and many from Northern Europe make yearly voyages down into the African continent, and careful observers state that they have seen the great storks, so common in Germany, moving along high in the air, bearing on their broad backs numbers of small birds that had taken free passage, or were, perhaps, stealing a ride. In these wonderful migrations many birds are blown out to sea and lost, while others become so fatigued and worn out that they will alight upon boats. A New England fisherman, who in the autumn follows his calling fourteen or fifteen miles out from shore, informed me that nearly every day he had four or five small birds as companions. They had wandered off from shore, or were flying across the great bay on the lower coast of Maine, and had dropped down to rest. One day the same fisherman fell asleep while holding his line, and upon suddenly opening his eyes, there sat a little bird on his hand, demurely cocking its head this way and that, as if wondering whether he was an old wreck or piece of drift-wood. From "Brown out to Sea," by C. F. Holder, in *St. Nicholas* for March.

A Night-School has been organized in the great Sing Sing Prison in New York. Attendance is not compulsory, but the prisoners who become members are required to be regular and punctual. The teachers are prisoners of better education than their fellows, and the whole work is under the superintendence of the chaplain. The only difficulty thus far experienced has been from lack of room for those who desire to avail themselves of these advantages. The evening of study and instruction is found to be "an intense relief to the tedious monotony of prison existence, a welcome gleam from the wholesome outer life. Will any Christian man under the influence of secular theories, maintain that no religious instruction should be given in such schools?"

The Emperor Trajan once said to Rabbi Joshua—"You teach your God is everywhere, and boast that he dwells in your nation. I should like to see him." "God's presence is indeed everywhere; but he cannot be seen. His glory cannot be beheld by mortal eye." But the Emperor insisted. "Let us try," said the Rabbi, "to gaze upon one of his ambassadors." He bade Trajan look at the mid-day sun. "I can not," he replied. "The light dazzles me." "Do not expect to view the Creator when thou canst not endure the light of one of his servants?" was the Rabbi's rejoinder.



How much anxiety and worry would save many persons if they were fully willing for God to rule this world while they are in it.—L. M.







