

# THE ALABAMA BAPTIST.

HABE, POPE & DEWBERRY, Publishers.

VOL. 19.

MONTGOMERY, ALA., THURSDAY, JANUARY 14, 1892.

TERMS CASH: \$2.00 A YEAR.

NUMBER 2.

## Extempore Speaking.

It is not our purpose here to discuss this subject in a systematic way, nor from the purely rhetorical point of view; but to present, in a rather desultory way, some practical observations which we trust may be interesting, and perhaps useful, to such of our readers as are accustomed to speak in public.

Some of the most worthless books in the world, are books which treat on this subject. And, strange to say, one of the most conspicuously worthless of them all, was written by a man who is understood to have attained high eminence in the art of extempore speaking. Bautain, on "Extempore speaking," is scarcely worth reading; and yet Bautain enjoyed a high reputation as an extempore preacher.

The truth is that the rhetoricians confine themselves almost entirely to the task of telling us "how not to do it." The professor of rhetoric who has not yet appeared. When the teacher has pointed out the errors, and corrected the inaccuracies of your composition, spoken or written, he has done you a valuable service; but he has not taught you to speak or to write.

The highest homiletic authority in America has been heard to say that preaching has, or ought to have, much in common with "stump speaking," and the point is certainly suggestive. The preacher and stump-speaker have much the same sort of end in view—to persuade the audience to think and to act as the speaker would have them think and act. And when we think of the general mental conditions which obtain in our average and mixed audience, we are persuaded that it is quite possible to make too much of what is often called "the dignity of the pulpit."

Coarseness, "slang," low wit, and what is usually called "vulgarity" should, of course, be proscribed; but the term "vulgar" strictly means common; and the preacher who is too nice to descend to the speech of the common people, may well contemplate the case of the very fastidious mother, who withdrew her daughter from a certain school because the fractions studied in that school were "vulgar."

The late Alexander Campbell, who, whatever he may be thought of his doctrine, was a most popular and effective speaker, would begin a sermon with the stump-speaker's address: "Fellow citizens." We have not the least reason to believe that this was affectation in Mr. Campbell. We do not advise our young preachers to adopt the phrase; but it comes natural for one to use it in opening a sermon, we see no serious objection to it.

A preacher of our acquaintance, who was pastor of one of the most "mixed" congregations that we have ever known—that is, a congregation which included some of the greatest scholars in America, and also many people who were innocent of the alphabet—once used a very homely illustration from farm life, with which he had been familiar in his youth. A somewhat fastidious lady member of his church criticised him for using so "common" and homely an illustration. He replied: "Well, Jesus is supposed to have known how to preach, and he drew his illustrations from subjects as common and homely as making up bread, and patching old clothes." To be "homely" is not to be coarse. Indeed, it is not easy to be truly eloquent without being homely. Longinus, the great Greek critic, in his famous treatise "On the sublime," mentions the Hebrew law-giver, who, as he says, was a "man of many words," and a "man of many sayings." He is quoted as saying: "God said, Let there be light, and there was light." In this fine sentence, as it appears in our English version, the words are all monosyllables, and the longest word has only five letters. Could any language be simpler, or more homely?

Extempore speaking, in order to be effective, must come from a head and a heart full of the subject. The speaker must believe that it is very important to impress the audience with his views, and to persuade them to act accordingly. When full of his subject, and properly equipped for discussing it, he will be a reservoir of power. The reserve force, which does not visibly come into play, is a most powerful and effective element of his success. If he be reduced to the necessity of *pumping*, as the stump-speakers graphically call it—that is, if he is obliged to be thinking every minute what he shall say next—his failure is assured. "Pumping" is a poor business.

An old fashioned "overshot" water wheel turns quite rapidly; and there seems to be but little water flowing over it. But there is a pond of water stretching away out of sight behind that wheel; and the unseen depths and incalculable weight of many millions of gallons of water are really furnishing the force that turns the wheel. If the water, which you see running over it, were the only force acting upon it, there would be no grist ground in that mill.

One very important reason for the wonderful power which some of our greatest stump-speakers have had, and which they have attained, may be given in one word—practice. We never heard any man read a speech from the stump. There is a tradition that one of the very finest speakers that Virginia ever produced once attempted it in Richmond, and the result was the most dismal of failures. Even William C. Rives could not make it a success.

Henry A. Wise, in the gubernatorial campaign of 1855, spoke almost daily (Sundays excepted) for many weeks. When he reached Lexington the doctor examined his throat and found it so ulcerated that he cautioned him, and Mr. Wise, just after this painful operation, took the stump and spoke most eloquently for four hours. It was a wonderful exhibition of determination, courage and manhood.

The accuracy and elegance of style to which some extempore speakers have attained, seem almost miraculous to other speakers, who imagine that they are obliged to write out their speeches. Dr. Wm. H. McGuffey, the late famous professor of Moral Philosophy in the University of Virginia, said once to his class: "I heard Wm. C. Rives speak for an hour and a half without a scrap of paper; I listened critically, and I found not a word to do, nor a word to cross. The style was absolutely perfect. And, he added, 'I have heard Rev. John A. Broadus preach sermons of which I can say the same thing.'

The three greatest extempore speakers that we have ever heard of on the stump in Virginia, were Henry A. Wise, Shelton F. Leake and John Randolph Tucker. Gov. Z. B. Vance is the only other stump-speaker we ever heard whom we can rank with these three famous Virginians. Every one of these men could tell good stories. Leake and Tucker and Vance were among the best story-tellers that we ever heard; and Wise was better than them all, when at his best. But not one of these speakers was a mere teller of anecdotes. They all reasoned. Tucker is a splendid reasoner, and has long been known as one of the ablest constitutional lawyers in Congress. Leake was very powerful, clear, and close in argument, and his stump speeches were full of hard arguments. We have rarely known his match in an extempore debate. As an advocate before a jury, we have never known his superior.

In the Presidential campaign of 1860, Senator Lewis T. Wigfall spoke from the stump to some four thousand people in the open air. His speech was about four hours long; and a gentleman who was present said: "I did not see a single person leave till the speaker dealt in light and funny anecdotes. Nothing of the kind. The speech was published; and we read it, and not a little to our surprise, found it to be a grave, able, logical discussion of the great constitutional questions then before the country for settlement."

Some young preacher once asked the famous pulpit orator, John Kerr, how to learn to preach. The answer was in one word, "PRACTICE." All the treatises on "specific gravity" that have ever been written, never taught any human being to swim. A man may be perfectly convinced in theory that the human body is just about the weight of water. He may know that, if he will lie flat on the water, with legs and arms extended, only half of his body will sink, and his nose, eyes, and indeed, half his head will be above the water, so that he can breathe comfortably and float safely. He may see a swimmer float thus for hours; and, with all this knowledge, "at his fingers' ends," he will fall overboard, sink straight to the bottom, and be drowned!

And something like this is true of public speaking. Some of the very worst speaking that we have ever heard was done by famous rhetoricians. Probably nobody ever thought that Dr. Blair was an effective speaker, and we have known a powerful speaker who did not know a "noun" from a "verb."—*Religious Herald*

## Amusements.

Mrs. General Sherman writes to a friend who had published her condemnation of a popular dance: "I have always given this miserable dance a silent condemnation by refusing to allow any of my daughters to participate in it under any circumstances. An amusement which leads in any case to such results as you have pointed out, should be forever discontinued. The advocates of this dance have had their own way long enough, absorbing all our time, money, and energy, and ridiculing those who quietly declined to participate, openly and constantly insinuating that those who decline are therefore evil-minded, and then throwing themselves into men's arms to prove their own purity of mind. I have observed that they are exhausted and miserable after indulging in it, and at the end of the season they are broken down in health."

With this virtuous denunciation by an honored woman whose long life has been passed in fashionable high places, accords, we are sure, the best sentiment of Christian society.

And to this let young Christians add the deliverances of ministerial and ecclesiastical bodies—bishops and conventions of the Episcopal church; assemblies and conferences, associations, religious papers and publishing societies, in tracts and volumes, as our own publication society in Dr. W. C. Wilkinson's book, "The Dance of Modern Society" and other issues, for the weight of judgment creates an imperative obligation to heed the accordant and emphatic voice. Our own observation, at our homes, and especially in the great body of young people at our state university, where the affiliations and leading influences entice all who can be enticed into keeping up a ceaseless round of dances, painfully impresses us that few things are more dissipating to the mind and habits, and destructive of

growth and fruitfulness in piety. Surely no right minded Christian will, in a matter of mere entertainment, let his personal feeling and conduct oppose and grieve such an array of the wisest goodness and the truest friendliness. If tempted to, let him hear the Supreme voice: "Come ye out from among them and be ye separate, and touch not the unclean thing, and I will receive you and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty."

Theatres and other exhibitions which are characterized by low moral principles are in an atmosphere where the Savior's blessing of the pure in heart cannot reach one. The growth to "increased spirituality" will not be fed by such art.

Consists of clubs and crews, in field games or upon the water, where stakes are involved and betting is invited. They are fraught with temptations to unfairness and violence, and like the betting races they attract the vicious and criminal, and carry with them a tidal wave of evil. They fall therefore under the disapprobation of Christians. The Christian's athletic exercises must look towards spiritual benefits; not towards chance victories, with their captured manly. They must be manly, and not brutal, humane and not barbarous. Ever merciful to the beasts that serve him, and harmless or helpful to the companions in his exercise and pleasure. Boxing and fencing; not to mention more detestable contests, are pagan and animal, not Christian or manly.

But Christian conduct cannot, in all cases, be determined by rules, much less by prohibitions. At every step of life divine guidance must be had. "It is not in man that walketh to direct his steps." The specifications we have made are but a few of the way-marks, that indicate where the way of the wicked, which is as dark as night, branches off from the path of the just, which is as shining light. By constant prayerfulness and a teachable and obedient use of the Word of God, only by taking heed thereto can "a young man cleanse his way," the child of God is kept from the paths of the destroyer and in the paths of the useful and growing Christian.

To this high privilege of walking with God, and this only and sufficient law of the walk, we commend with brightening hope our beloved young people, that they may illustrate the beauty and power of an everwidening life. That, like young Solomon, they may ask of God first of all his promised wisdom, and not like the older Solomon forsake it; and being wise, may "shine as the brightness of the firmament," and, turning many to righteousness, "shine as the stars forever and ever."—*S. Haskell, D. D., in Young People's Union.*

## Our Baptist Women and Missions.

You are engaged in a great work. Let nothing deceive you as to its importance, nor as to your ability to aid in this besting way, in the Lord's work, nor yet as to the propriety of your engaging in it. Observe a week of prayer for God's blessings on his work? I see no reason why you should not. Let not the adverse criticism of "Senex" (in Western Recorder Dec. 31) deter you. If Jesus has promised to be in the midst of two or three gathered together in his name, will he not fulfill his promise though there be hundreds of such little gatherings at the same time? If our Father will grant anything upon which two may agree, and ask it, will he decline to do it because a thousand agree as touching the same thing, and ask it?

I do not see that you are "dictated to." It seems to me that it is a voluntary concern of action. Peter was in prison, but the church prayed earnestly for him, and the angel of the Lord liberated him from prison, and brought him to the "house of Mary," where many were praying before the meeting adjourned. I don't think our Baptist ladies have any ambition to rule our churches, neither do I think they attach any spiritual importance to Christmas, "a heathen festival," but they consider it a suitable time for them to bow in concert at a throne of grace, and invoke God's blessings on them. He will give good things to them that ask him.

Paul commended to the Philippians the women who had labored with him in the gospel. Our Lord's commission "Go ye" is now binding upon the churches. Ask the North Carolina Mission whether it has felt the force of special prayer; ask its workers whether they have been encouraged by the efforts made by Baptist women of the South; ask whether the work has not received an impetus by the workers re-enforced by money offerings, and consecrated women sent as missionaries.

Your cause is great, your work is urgent, your labors are blessed. Press forward. Sow the states with missionary literature, and "batter the gates of heaven with storms of prayer." The Lord bless you.

JNO. W. STEWART.

When my imagination, ever active, bore me away, now hither, now thither, and when all this blending of history and fable, of mythology and religion, threatened to unsettle my mind, gladly then did I flee towards those Eastern countries. I buried myself in the first book of Moses, and there, amidst those wandering tribes, I found myself at once in the grandest of solitudes and in the grandest of societies.—Goethe.

## Romanism in Italy.

Romanism and Paganism.

BY REV. JOHN H. EAGER.

While visiting America in 1888 it was my privilege to hear Rev. R. H. Graves, of Canton, China, speak on the religion of China. With a change of names he might have been telling us about Italy and Romanism.

I found that every point he made finds its counterpart in Romanism as seen in Italy to day, though of course somewhat modified by circumstances. When he had finished I felt that my talk was scarcely necessary. I realized more than ever that Romanism in Italy is merely baptized Paganism, with enough of truth to give it the form of Christianity, and lull the conscience, but a satanic mixture of error to delude and often destroy the soul. Some good people who have never seen Romanism on its native heath, where, after many centuries of vigorous growth, it has come to full maturity, are loth to believe these things. Never having lived in a Roman country, and having had little or no experience with the practical workings of Romanism, they are even disposed to charge those of us who say such things with narrow-mindedness and a want of true Christian charity.

But surely that liberal-mindedness which looks with complacency on idolatry, and that charity which apologizes for error, cannot be beneficial to man or pleasing to God. This mingling of Christianity and paganism has been going on since the dawn of Romanism. By a very natural process the large element of good which existed in Roman Catholicism has been gradually diminished until it is all but eliminated, and the modicum of evil has become a mighty force, leavening the entire lump, and making itself the chief factor in the religion of the people. The grain of truth that Romanism still contains is the salt which preserves it from utter corruption and decay, but that salt has largely lost its savor, and is good for little else than to be cast out and trodden under foot of men. Having lived in Italy twice, ten years of which were spent in Rome, and having traveled rather extensively throughout the country, I feel that it is not presumptuous to speak with freedom and even with confidence on this subject.

Let us begin by comparing the striking similarity between the religion of China and the religion of Italy.

In China idols are often set up on the tops of mountains, in places difficult of access and calculated to afford feelings of awe and reverence, and the people go on pilgrimages to visit them.

In Italy a similar custom prevails; churches, monasteries, shrines or crosses being found on many a mountain or hill top. When I first began to travel about in Italy this feature of Romanism attracted my attention, and I often wondered why such inaccessible points were sought as sites for churches and shrines. I had been accustomed to see churches placed as conveniently as possible for the people, but here the object seemed to be to get as far away as possible. I found, too, that instead of being an obstacle this inaccessibility was rather an attraction to the people, the highest mountain often drawing the largest crowd. Later I learned that the difficulty of access it happened to be, the greater would be the reward for those who come to worship before the image or shrine at its summit.

I thought of the words of Jeremiah: "Whilst their children remember their altars and their graves by the green trees upon the high hills." Some of these "high hills" are visited yearly by many thousands of people, including the aged and decrepit, some of whom were scarcely able to drag their weary limbs up the steep ascent. Some come to pay a vow, some to be cured of a disease, some to secure a charm that will insure prosperity for the coming year and open the door of paradise in case of death, some come for traffic and trade, and they are quick to let you know that this is their chief business; some come to expose their deformities and miseries, hoping thus to extort an alms from their more fortunate brethren; and many others come to have a jolly good time, and they have it.

On the tops of these mountains have been seen genuine paganism as can be found in the darkest corner of China. The people are taught (and many of them believe it) that here are images endowed with divine attributes, crosses that speak, relics that work wonderful miracles, dead saints whose bones contain some mysterious medicinal virtue, and other "lying vanities" to attract the ignorant and superstitious.

Those whose duty it is to teach the people the way of Truth have said, like the false prophet of old, "We have made lies our refuge, and under falsehood have we hid ourselves." But the Lord has declared: "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." His word is being fulfilled in Italy, for these high places of sin and deception are becoming better known and less revered by the people, and through the spread of knowledge and truth, and by virtue of the severe strictures of the liberal and anti-clerical government, they are gradually passing away.

In China an important part of worship is the burning of incense in the temples and before the idols. The same is true of Italy. Incense

burned every day, the priest waving several times before the altar and then towards the assembled congregation.

In St. Peter's, the great Roman Catholic Cathedral of the world, where more than a hundred priests, bishops, cardinals and other dignitaries take part in the services every Sunday, the incense is sometimes used in a most curious way. I have noticed that it is not only waved many times before the altar, but before each officiating priest, the process being punctationally repeated three times. Just what the object is I do not know, but the ceremony is often performed, the officiating priest, in the midst of the kneeling and suppressed giggling of the priests as they see some brother almost choked or blinded by the thick clouds of smoke which rise from the incense as it is waved under his very nose, the frequent pinches of snuff taken to destroy the unpleasant effect, and to keep the tired, uninterested worshipper, or rather actor, awake (ill his religious duties are performed, all this has a strange and saddening effect upon at least one observer. The entire service seemed mere acting, a simple religious farce, pure unadulterated hypocrisy. This is what I saw and felt the first time I attended the service in St. Peter's, and in the midst of it all, somewhat amazed and deeply saddened, I kept saying to myself, "Is it possible that this is the great centre, the fountain head of the Roman Catholic church, which makes laws for many millions, which claims to be holy and infallible, and declares that only through her can salvation be procured?" Many of those men, not excluding him who waved the holy incense, needed no diviner of secrets to reveal the character of their daily life, for every beholder could read the story for himself. No wonder that Luther was scandalized when he came to Rome. No wonder that he returned to Germany with his heart full of righteous indignation and his soul fired by a holy zeal and a fixed and courageous determination to expose the errors and corruption and base hypocrisy of Romanism.—*Baptist Reflector.*

## Rest For the Weary.

There are times in the experience of most people who live to adult age, when the spirit is so broken, the heart so crushed, and the mental suffering so terrible, that they are ready to despair of all happiness on this side of the grave. It was no mere fancy picture that the great dramatist drew, when in opening the recesses of a garden with grief, and a soul wrestling with despair, he represents Hamlet as saying:

"To die: to sleep;  
No more; and by a sleep to say we end  
The heart-ache and the thousand natural shocks  
That flesh is heir to, 'tis a consummation  
Devoutly to be wished."

Truly—most truly—has many a wounded and broken spirit been made to feel the force of these immortal lines. Many a heart, overwhelmed with silent sorrow, and weighed down with untold woe, has asked—  
"Who would bear the whips and scorns of time,  
The oppressor's wrong, the proud man's contumacy,  
The pangs of despised love, the law's delay,  
The insolence of office, and the spurns  
That patient merit of the unworthy takes,  
When he might his quietus make  
With a bare bodkin?"

Often is the human soul oppressed with some secret grief, some silent woe, that preys upon the heart, and forces it to cry at morning, "would God it were night," and at night, "would God it were morning." At times, when the physical man is suffering greatly, and lines of pain are clearly traced upon the face, these outward appearances are but faint shadows of the agony which is preying upon the soul. Truly men are often weary and heavy laden, and in sore need of rest.

To such souls overburdened with grief, to such hearts crushed with woe; to such spirits broken with agony, how like the shadow of a great rock in a weary land should be that call of the Prince of peace, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." That call never grows old. Uttered eighteen centuries ago, it still preserves its sweetness and its freshness. The words are just as true and just as precious to-day as they were when they first fell from the blessed lips of him who spoke as never man spoke.

The words are an invitation. The Master earnestly and tenderly invites a certain class of people to come to him. And it is instructive to note the class whom he invites.

The most authoritative records which, at first hand, deal with the deities of the old heathen world, agree in depicting these gods as intensely aristocratic in their tastes. When they interfere in human affairs, it is to favor some great warrior, prince, chief, king or nobleman. The great dignitaries of the world are the objects of their interest and regard. Agamemnon, Achilles, Ajax, Hector, Priam, Armas—all chiefs, kings, princes, renowned warriors—can hope for more or less familiar intercourse with "the gods"; but the peasant, the private soldier, the laborer, the mechanic—whichever of the gods ever waded a thought on these? Meekness had not then been invented, and humility was a vice. How different from this is the religion of Jesus Christ! Christ could hear the call of distress when it came from the blind beggar, as well as when it came from the rich ruler. He does not pet Jairus, and cuff or buff Bartimeus. And there is a reason why one system concerns itself

only with the princes, while the other can condescend to men of low estate. Christianity ennobles human nature, with little regard to its accidents or to its incidents. The most important, the most valuable, the most interesting thing in this world is a man. And the thing that makes him so important and valuable and interesting is not what he has, but what he is. Young lady! if what is in you is not worth a great deal more than what is on you, then you are a poor specimen of womanhood. When Christ brought life and immortality to light in the gospel, he added enormously to the value and dignity of every human being. When Achilles, in his interview with Ulysses, in *Hades*, said, "I would rather be on earth the slave of a needy master, than to be king of all the kingdoms of the dead," he gives us the key to the interpretation of the moral coarseness and barbarism of life under heathen conditions. So insignificant was a "private" man, that our word *idiot* is derived from it. *Idiot* meant private citizen, who held no official position in the Greek state. So obscure and uninteresting was the life of the average man that neither history nor poetry furnishes adequate materials from which to make out a fair picture of that life.

"I've often wondered, honest Terath,  
What sort of life poor dogs like you have,  
As when the gent's life I saw,  
What way poor bodies lived and ate [at all]."

I see how folk live that have riches,  
But surely poor folk must be wretches."

Heathenism carries its human origin on its very front. Man made gods in his own image. When the German Professor, Fichte, said to his class, at the close of one of his philosophical lectures, "Gentlemen, to-morrow I shall proceed to make God," he was proposing to do what heathenism has been doing for ages. As heathen systems of religion were of man, given by art and man's device, of course the heathen gods could be nothing better than they were. They were subject to the frailties, the passions, the weaknesses of fallen man. Gods lied, and stole, and quarreled, and were unclean in their lives. Greek heathenism, with all its art and philosophy, was an illustration of Christ's remark, "That which is born of the flesh is flesh." But Christianity is no work of man. The sentence, "God is no respecter of persons," expresses a divine thought, utterly foreign to heathen mind. Somebody once said to an old negro woman who had been kidnapped from Africa, and sold into slavery in this country, and had been converted to Christianity, "Auntie, don't you think it is a very wonderful thing that the great God, who owns and governs the world, should have come to this cabin, and converted you, poor, ignorant, and a slave?" Her reply was genuinely Christian in its tone. She said, "Why, no, honey; it's just like him." Christianity takes no more interest in the rich man, clothed in purple, than in Lazarus covered with rags.

Christ's invitation is universal. Not even mortal evil can shut it off from the sinner. It comes to help you in your helplessness, to enlighten you in your darkness; to purify you from your uncleanness; to lift from your heart the burden of sin and sorrow. Is thine heart oppressed with burdens,  
Weights which thou canst never remove?  
Jesus was "oppressed," "afflicted."  
He will sympathize and love.  
Hear that Savior's loving voice:  
Saying, "Come, ye all oppressed;  
Come, ye weary, heavy laden,  
Come to me, I'll give you rest."

Heaven then shall be your portion,  
Glorious heaven, peaceful, calm;  
And the host of heaven shall join thee,  
Singing praise to the Lord.  
There shall be no forgetting,  
There we'll be forever blest;  
There "the wicked cease from troubling,  
And the weary are at rest."

Are you tired of sin? Have you found it a hard master? Do you really long to be free from the burden of sin, the slavery of sin? Then listen to the voice of him who wept over human woes, and now longs to lead you by the still waters. His love is stronger than death. His sacrifice—the sacrifice of himself—is all-sufficient. His ways are ways of pleasantness, and all his paths are peace. What love has this world to show that is half so lovely as Jesus? Out of the depths of your stricken soul, all sin-sick as you are, you will not cry in vain, "Is there no balm in Gilead? Is there no physician there?" Accept his call and your rest is sure.—*Baptist Courier.*

## Missionary Items.

Rev. Wm. Ward, who went to India as a missionary in 1799, had the honor of setting the first type of the New Testament in the Hindoo language. Being a practical printer, he superintended the mission printing house and lived to see it grow into an immense establishment. The cases contained types in fifteen languages.

Adoniram Judson, the great missionary, was in early life a member of a Congregational church of which his father was pastor. On his way to India, in 1812, he changed his views on the subject of baptism and on arriving at Serampore, he was baptized by Rev. William Ward, a Baptist missionary from England.

In the year 1830, the "American Board of Commissioners for Foreign Missions" established a mission at Canton in China. This city was the place where the first mission station was established by the Southern Baptist Convention. Rev. J. Lewis Shuck, the missionary, organized the "First Baptist church of Canton."

While Rev. William Ward was laboring as a missionary in India, he determined to raise sufficient money to endow a college for the education of the native preachers. In 1820 he visited the United States and raised

ten thousand dollars for this object. On his return to India this amount was increased to thirty thousand dollars. A Scotchman named Douglas gave one thousand dollars of this sum.

In 1806, Rev. Dr. Marshman began the translation of the Bible into the Chinese language, and completed it in 1822. In 1807, Rev. Robt. Morrison, of the London Missionary Society, started a mission at Canton, China. He was joined six years after by Rev. William Milne. After the ports of China were opened to the world, the work of spreading the Gospel there began in earnest. In thirty years the number of converts increased every year and Dr. Legge, the professor of Chinese at the Oxford University, says that if the rate of increase should continue for the years to come, there would be in the year 1917, twenty six millions of Chinese Christians.

The reverence for the river Ganges among the people of India, is seen in the statement that the Hindus are anxious to die in that river; or to be buried on its banks. Sometimes they would throw themselves and their families into this river as a sure way to their supposed heaven. It is said that the water of this river is transported throughout India for religious purposes. A Baptist missionary states that he once saw more than three hundred thousand people gathered by the river Ganges, all anxious to bathe in the very spot where Brahma, their god, was supposed to have bathed.

There was a singular providence in removing from his cherished work that faithful, consecrated missionary, Rev. William Ward. Just at the time when he seemed to be of indispensable service to the mission in India, and while devising the broadest plans for extending his work, he was called to his heavenly reward. On Wednesday evening he delivered a lecture and seemed to be in the best of health. The next day he was seized with the Asiatic cholera, and on Friday ended his consecrated and useful life. This sudden interruption of his valuable labors, belongs to the mysteries of God's Providence, which will never in this world be fully explained.

It was not until fully eighteen years after the ascension of our Lord that the first disciples began to realize their duty to give the gospel to the world. They had received the commission in very clear terms from Christ himself; they had shared in the wonderful manifestations of the Holy Spirit on the day of Pentecost; Peter had been taught by a vision to call no man common or unclean; and still these first disciples were slow to see the great object of their mission. But a change occurred after the memorable meeting at Jerusalem. From that time the early Christians gave themselves with consecrated zeal to the work of missions, so that such men as Justin Martyr, Tertullian, and Irenaeus, who belonged to the second century, wrote that Asia, Europe and Africa abounded with Christians.

## God's Cradle Song.

Two texts of Scripture there are, which, put together, I think are the most wonderful in the Bible. They suggest a child lying in the cradle, and a loving face is bent over it, and a sweet voice is murmuring above its head. But I marvel with inexpressible surprise and adoration when I find who the Singer is, and who is the child. The first verse is found in Isaiah lxx. 13: "As one whom his mother comforteth, so will I comfort you." The other verse I find in Zephaniah iii. 17: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." Oh, I have thought again and again, in my history, of this picture; and I am too proud to say my eyes have filled with tears of emotion as I have tried to comprehend how the eternal Jehovah seems to sing beside one who loves him, as I have tried to place myself in that position of comfort beside our bed on the old Sabbath nights!—*Congregational Magazine.*

## Be In Time.

Never take the last train when you can help it. Much of the trouble in life is caused by the fact that people in their engagements, wait till the last minute. The seven o'clock train will take them to the right place in time, but in this world things are very apt to go crooked. So you had better take the train that starts an hour earlier. In everything we do let us have a little margin. We tried, jokingly, to persuade Captain Berry, when on Cape Hatteras, to go down and get his breakfast, while we took his place, and he intimated to us that we were running too near to manage matters just there. There is always danger sailing near a coast, whether in ship or in plans and morals. Do not calculate too closely on possibilities. Better have room and time to spare. Not heeding this counsel makes bad work for this world and the next. There are many lines of communication between earth and heaven. Men say they can start at any time. After a while in great excitement, they rush into the report of mercy, and find that the opportunity has left, and behold! it is the last train!—*Christian Herald.*

Look upon the bright side of your condition; then your discontents will disperse. Pore not upon your losses, but recount your mercies.—Watson.

It is the crushed grape that gives out the blood-red wine; it is the suffering soul that breathes the sweetest melodies.—Gail Hamilton.

## Central Committee

On Woman's Work for Missions and in the Churches.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.  
MRS. G. B. EAGER, Vice-Pres., Anniston, Ala.  
MRS. G. M. MORROW, Treas., Birmingham, Ala.  
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

## PRAYER CARD—JANUARY.

China. "In that day a man shall cast his idols of silver and gods of gold: a mole and the mole-bats." Missionaries, 37; native ministers, 29; stations, 62; churches, 14; members, 700; baptisms, 98; schools, 16. Contributions from China, \$860.00. Study Topics—Baptist population, Christian religions, Universal Society, Village visiting and street preaching, Five minutes, Visitation. What are we doing for China? Tea-shop teaching.

## Chinese Women.

In direct proportion to the purity of the Christianity held by a people, is the elevation of its women. In Germany, Great Britain, France, the condition of women is good. But nowhere is the home so sacred, and woman so truly honored, as in our own favored land. Here woman is indeed what God intended her to be—a help-mate for man. As a wife she is honored, as a mother venerated, as a sister and friend trusted and loved; and the comforts and happiness of her home are such that she is loth to quit its sweet seclusion even at the call of duty.

My sisters, while you enjoy this enviable station, do you reflect to what you owe it? "Who maketh you to differ?" What are you rendering to God for all his benefits to you? Ought you not to strive to extend these benefits to your sisters of heathen lands? Do you realize what their condition is?

In China a wife has no rights a husband is bound to respect. She is not allowed to eat in the presence of husband or son, nor is any thought given as to whether there is anything for her to eat. She leads a life of drudgery, unrelieved by a smile of approval or word of affection—those little things which can't often even the darkest lot. So it is her life that her daughters also to her anguish. She looks forward to the same dreary life for them. She rejoices to see them die, and not infrequently her own hand puts them to death. With no hope in this life, no knowledge of anything beyond, thousands upon thousands of Chinese wives annually commit suicide.

Chinese women receive our missionaries gladly. They see in the gospel the hope of a better life. The religion of Jesus would lift these wretched women to a higher plane of being. They would be happy and honored in this life, and return a hundred fold to their husbands, children, and society, the good bestowed on them. And a glorious immortality would forever be theirs.

Shall the week of prayer just passed bring such answer from him who is ready to pour out a blessing there shall not be room to contain it. It only remains for Christians, especially Christian women, to will it so.

Dr. Cleveland has written a letter, commending the Central Committee for the prudent course pursued by them, in terms so flattering that they must be excused for expressing their gratification publicly. Praise from such a source—a minister so wise, so conservative, so prominent—is exceedingly encouraging.

The first Christmas offering was sent by Miss Hermione Brown's Sunday school class, East Lake, twenty little girls and boys. They made the handsome gift of \$15.30, for Miss Mary Thornton, now Mrs. Bostic, brought in the largest amount, \$3.45, and received the first prize. Little Hubbard Stamps came next with \$2.75, and took the second prize. This class sent an offering last Christmas.

Grove Hill, South Bethel association, through Mrs. E. H. Woodward, and Gaston, Bigbee association, through Miss Lula Seal, share the honor of being the first societies to make a Christmas offering.

Mrs. Alice Johnson reports new life infused into the Brewton society by the distribution of missionary literature.











