





## Alabama Baptist.

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MARION, ALA.

Thursday, April 27, 1876.

## The Southern Bapt. Convention.

meets in the city of Richmond, Va., in the First Baptist church, on Thursday morning 11th May next.

The committee on hospitalities urgently request:

1st. That all delegates intending to attend will so notify, immediately in writing, Messrs. Starke and Ryland 612 Main St.

2nd. That Bards or other appointing bodies will designate delegates at once.

3rd. That delegates on arrival will report for assignment to homes, at the First Baptist church, Corner 12th and Broad Streets.

J. R. WATKINS,  
Ch. Com. Hosp.

Richmond, Mar. 31, 1876. U.

## Pike on Baptist Succession.

NUMBER II.

SUMMARY OF EVIDENCE--SILENCE OF ANA-BAPTISTS--TRACES IN SWITZERLAND--CALVIN--LUTHER--PROTEST AGAINST SPRINKLING--WORK OF THE BAPTISTS OF THE XVI CENTURY--WORLD MOVEMENT--END NOT YET.

In a previous number we have shown that the burden of proof rests upon those who deny the continuous existence of Baptist churches. And we have instanced evidences of the one-sidedness of the self-appointed judge who has undertaken to sum up the discussion. It seems to us that in his summary the most potent evidences against him have been quite ignored.

Now is "Pike" any happier in the use of his strongest argument against Baptist succession--the presumed silence of the Ana-baptists in regard to the mode of baptism. For although the main object of the Ana-baptists of the XVI Century was to purify the church by vindicating the spiritual character of its membership, the mode of baptism, as well as its subjects, was in their testimony, as is shown by the forcible decree of Zurich: "Let those who immerse be drowned!"

Significantly enough, this decree was launched against them in that country which first introduced sprinkling into its public rituals, and where the Baptists protests would first be called for. Certainly, however, the Reformers begged off from controversy upon the subject. Like Aquinas, Luther also, and even Calvin endeavored to silence objection, to their mode by insisting that they too, believed in immersion, and regarded what they did as equivalent to immersion. Do not these eager apologies show that the Reformers had opponents, and were afraid of them? Else why apologize at all?

We confess to a certain sense of grim satisfaction, in seeing the dauntless Calvin, as he explains his position and surrenders the argument. He says (Lib. iv, Cap. xv. § 18): "Whether the person who is baptized be wholly immersed, and whether three or once, or whether water be poured or sprinkled upon him, is of no importance. Churches ought to be left at liberty, [somebody was disturbing them!] in this respect, to act according to the difference of countries. The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church." Admissions and pleas of this sort, (and those of Luther are even stronger than Calvin's) seem to us conclusive proofs that somebody was objecting to the loose mode of baptism--and that those who practiced it felt that they were in the wrong. We have no sympathy with that modern latitudinarianism which regards the manifold concessions and apologies of the Reformers as unmeaning and unnecessary. Even the foot prints of our fathers are too sacred to be obliterated.

Luther, who was largely indebted to Ana-baptists for his safety at the Diet of Worms, not only insisted that baptism is "dipping into the water," but also urged that "the manner of baptism ought to answer to its significance." And what is more important, Luther maintained, among the German churches, a mode of baptism which was nearly akin to immersion. "The sprinkling or pouring of his name was one that belated the whole thing, if we may credit the testimony of Augustine, who was an associate of Luther and Melancthon, and of the famous Erasmus of Rotterdam."

For our part, while we also deprecate public corruption, it seems to us that there is a better way of dealing with it, than to let it be a cloak for the most flagrant and unchristian practices.

to be a witness of a baptism in Hamburg, in the year 1529--that when he had seen the minister only sprinkle the infant, wrapped in swaddling clothes, on the head, he was amazed, because he had neither heard or seen any such thing, nor yet read of it in any history, except in cases of necessity, where persons were bedrid. In a general assembly therefore of all the ministers that was convened, he asked of a certain minister, John Fritz, by name, who had been minister at Lubec, how the sacrament of baptism was administered at Lubec?--who for all his piety and candor answered, that the infants were baptized naked at Lubec, after the same fashion altogether as in Germany. But from whence and how that peculiar manner of baptizing had crept into Hamburg, he was ignorant. At length the Convention agreed to submit the matter to the judgment of Luther and the Wittenberg divines; which thing being done, Luther wrote back to Hamburg, "that this sprinkling was as absurd that they ought to remove." Thus the former practice was restored. This practice Du Veil supposes to be plunging; if so it was partial, and supplemented by sprinkling or affusion so that the whole body might be wet.

But the whole thing was apologetic and accommodated to the necessities of infant baptism. If believer's baptism had been adopted by the German churches, beyond all question the proper immersion of the Gospel would have been restored. Hence the fight was in regard to the subjects of baptism. The Ana-Baptists of that age assaulted the citadel of Paedo-Baptism: had that been carried, all the outworks would have fallen into their hands. What need of discussing the mode of baptism when everybody admitted that it was immersion, and those who did not practice it, vigorously contended for it and claimed that they came as near to it as the cold climate and the tender bodies of the children would allow!

We submit that it is a little too early for Pike to "sum up" the discussion, or for the *Herold* to write its "lessons." We have had no answer to our arguments from either, or from any other correspondent. All that has been adduced on the other side, Menno, Hübner and the Moravian confession are mere eddies upon the surface of a great world-movement--matters far less significant than the denial of Peter among the Twelve.

We hope we shall be pardoned for saying, in conclusion, that the indifference, not to say the contempt with which the evidences of the ancient history of our churches have been regarded, is a circumstance "unaccountable and most discouraging." What are we to think, when facts connected with the honor of the Denomination, and attested even by official documents, are quite ignored,--left without attention--and instead of them the monstrous theory of a world, embraced by the Christian Dispensation, and yet without our Gospel church in it for eleven hundred or fourteen hundred years, is published without remonstrance and without rebuke. We would not sit in judgment on the motives of our brethren; but we cannot understand them. And we utterly refuse to accept their conclusions.

## Plain Speaking.

The *Standard* under the head of "More Stealing" has a news article on the conduct of Congress and the National fanonaries at Washington. The lesson is one to make an American blush and hide his head with shame. We may well ask: Is this then the upshot of Republican Government? Is no other resort left us than to regard public offices as the wards of a penitentiary,--where one set of thieves is set to watching another? Yet such is the deliberate conclusion of our contemporary.

"It is evident," says the *Standard*, "that the Democratic majority in the House of Representatives does not come any too soon. Corruption has been in nearly every department of the public service for years, but has been left undiscovered. Both parties need watching, and about the best arrangement, apparently, is the present one, with the President and Senate of one party, and the House of Representatives of the other." They will then watch each other, and if fraud is committed the investigators will be on the scent and apt to find it out. It is not safe to have either party strongly dominant in all branches of the government for too long a period. First came the startling development from the War Department; then followed the Navy and Postoffice Departments, and the Government Printing establishment; from the latter of which it is estimated that \$500,000 has been stolen by a ring with the Public Printer at its head. Thus, added to the all-pervading whiskey frauds, are enough to sicken the country."

For our part, while we also deprecate public corruption, it seems to us that there is a better way of dealing with it, than to let it be a cloak for the most flagrant and unchristian practices.

a safeguard against our public evils, if good men, everywhere, should refuse to vote for any candidate, of whatever party, whose character was under ban? A thief elected to office has but the opportunity and encouragement for large peculation. And if two sets of knives are set to watch each other, what prevents their coming to a mutual understanding,--their agreeing to plunder the public treasury, and to divide the spoils? It may be true that there is not courage or virtue enough in Congress to abate the abuses in the White House. Then the people must redeem the Republic. They must see to it that honest hands away the power of the purse and the sword.

## Ritualism.

It is a frequent, if not a general charge against Baptists that they attach too much importance to ordinances. The reply is just, and ought to be satisfactory, that ordinances hold precisely the same place in our system that they do in the New Testament. We hold to their original mode and order, not because we regard them as saving, but because the King of Zion has given us his express will in regard to these particulars, and we dare not make or assent to any change.

To the reproach that Baptists are ritualists, the *Watchman* makes a happy rejoinder. Those who make the charge, and they alone, are censurable in this particular. Were we to teach that a few drops of water were absolutely needed to wash away original sin, or were in any real sense conducive to a child's spiritual welfare; or were we to proclaim that the openness of communion was certainly the efficacious cure of all religious diseases, resulting in ecclesiastical unity and the destruction of sectarianism, we should undoubtedly be liable to the censure, and most assuredly we would pray to be delivered from the sin and folly of such Ritualistic nonsense."

And we may be pardoned for adding our conviction that the recent evangelistic movements both in America and Europe are emphasizing the correctness of the Baptist position. The doctrine which now stirs the world is the doctrine of acceptance through faith in Christ. We cannot hear to profit without faith. We can not pray acceptably without faith. Faith is the first condition of Christian experience and of Christian service. "Whatsoever is not of faith is sin." These principles which now have such wide acceptance and currency, are incompatible with infant baptism or any other form of ritualism. They are distinctively Baptist principles. And those who are inculcating them, are whether intelligently or unconsciously, urging on the cause of our churches and Lord.

## Southern Historical Society Papers.

The March number of this periodical is late making its appearance, but its contents are of such value as to more than compensate for the delay. It consists exclusively of documents connected with the subject of the Treatment of Prisoners during the war. Not the least valuable of these documents is that which contains the testimony of various Federal prisoners. The evidence given is complete, and cannot fail to be convincing to all except those who do not choose to be convinced.

At least one hundred thousand copies of this collection ought to be printed and distributed.

We learn from a private source that Capt. Robert E. Park, late of the Twelfth Alabama Regiment, will be in the April number of the *Paper* his "War and Prison Diary," which will give an account of the incidents and operations in which Battle's Brigade took part until Captain Park was taken prisoner, and will have much to interest a great many of our readers--especially such as belonged to, or have associations connected with the 3d, 5th, 6th, 12th 26th, or 61st Alabama regiments.

The magazine is published in Richmond, Va., by the Rev. J. William Jones, D. D., Secretary of the Southern Historical Society, at \$3 00 a year.--*Cycle*.

## Revivals in the State.

The revivals multiplying throughout the land should result in a large increase of circulation to the ALABAMA BAPTIST. The young converts ought to be instructed in the usages and enterprises of the Denomination, and to be brought into vital connection with the churches throughout the State. And the older professors will be encouraged to renewed efforts for the spread of the gospel by learning how God is blessing the labors of others. We ask our brethren who are enjoying a season of refreshing to make reports promptly through our columns, so that others may be encouraged to live and good works.

## Revival at Marion.

This work of grace continues with increasing interest. Thus far there have been 10 accessions. On Sunday the 10th, one joined; on last Thursday, seven; on Friday, seven; on Saturday, two; on Sunday, one. Most of these have come from the Judson and the Howard. We have no preaching, except the usual sermons on Sunday. The services are simple prayer meetings, every night, at the church.

The names of the new members are Misses Mitylene Jones, Bessie Smith, Jennie Tyson, Edna Williams, Sallie Newell, L. Olive, Clara Atkinson, Callie Stallworth, Mattie Buckner, Mary Darden, Mattie Womble, Mattie Blunt, Cora Rogers, and Zoe Crow--all Judson pupils; and Messrs. Seth Mabry, Willie Crenshaw, L. A. Sumner, George Nelson and R. H. Fitzgerald.

## The State Convention.

Sometime since we published the request of the Montgomery brethren for a change in the time of the meeting of our Baptist State Convention. They have since reconsidered the matter, and have withdrawn the request. So the next session will be held with the First Baptist Church, Montgomery, beginning on Thursday, July 13th. A large attendance is invited and expected.

## Field Notes.

"Has not Christ lived all the time? Could he not have preserved the succession intact? Is there any proof that he has ever recalled his promise? The rank and file of the Baptist churches believe in the fulfillment of this promise, and if our theological schools ever openly teach that churches may be formed on the Roger Williams plan, then they may write 'Ichabod' on the walls of their 'recitation rooms.'"--*Joseph Walker, in Central Baptist*. This warning closes a reply to the recent articles of Drs. "Pike" and Jeter on Baptist non-succession. We have received a pamphlet in regard to the difficulties in the First Baptist Church in Galveston. A dissatisfied minority circulated a paper for signature, inviting the pastor to resign. This procedure against a distinguished and eloquent minister, against whom no charges were made, was most unfortunate in policy and result. We think that no good can come from further agitation of the subject. The majority sustains the pastor; the minority have withdrawn. Bro. Goodwin is still reaping the fruits of the revival at Columbus. Others were baptized last Sunday. It was a mistake to publish Dr. Yeaman as the preacher appointed to preach at the Commencement of our Southern Baptist Theological Seminary. Dr. D. W. Gwin, of Montgomery, Ala., has been selected and will perform the service. Bro. H. W. Crawford, of Perry County, recently secured for us six new subscribers. We hope the example of this brother, who is a layman, may inspire others.

Deacon Penn, of Texas, is to hold his next meeting at or near Brazos. Annear, the gold-speckled impostor, was in Selma last week. Correspondent to the *Texas Baptist Herald* state that the ladies of the Galveston church recently had a dance at their tea party. One church in Clay Co., Mo., has had 82 accessions by baptism. At Newark, N. J., 140 have been baptized. The receipts of the Presbyterian Board of Missions for last month, were \$4,000 less than for that period in 1875. They are not engaged in Centennial work either. The Centennial commissioners have refused to grant space in the exhibition ground for the erection of a building in which religious services may be held. "I regard the ALABAMA BAPTIST one of the best papers published, and it deserves the support of, and ought to be in, every Baptist family in the State. It is strange to me that Baptists who seem to have an interest in the denomination of the State, persist in subscribing for papers published in Northern States."--*Chas. Z. Williams, Seale*.--Bathany College, in West Virginia, founded by Alexander Campbell, is likely to be lost to the "Christian" denomination for want of means to meet a claim of \$50,000 against it. A strong appeal for help is made to its alumni and friends. One hundred and thirty Mennonite families, recently from Russia, have settled in the neighborhood of Mountain Lake, Cottonwood county, Minn. Among the number are five preachers. Only one-quarter of the 802 Baptist churches in the State of New York have contributed to the Home Mission Society during the fiscal year 1875-1876. A proclamation has been recently issued by the Sultan of Zanzibar, forbidding the passage through his territory of slave caravans on their way to the Somali coast. According to the English Baptist Handbook for 1876, the statistics of the denomination in England are as follows: Churches, 2,435; chapels, 2,764; pastors in charge, 1,437; ministers, 225; 720; Sunday-school scholars, 372.

242. These figures show an increase of 8,751 members and 20,318 scholars. It is stated that the Centennial Commission has given to the Pennsylvania Bible Society the right to build a Bible Pavilion in the Centennial Exhibition grounds for the purpose of circulating the Scriptures in all the languages which will be represented at the Exhibition. There are in Boston seven churches for colored people, four Baptist and three Methodist. We have received from Bro. S. A. Goodwin, of Columbus, Miss., a copy of his very able sermon on Baptism, published by request of his church. The *Baptist* (Memphis) knows of no one going to the Richmond Convention from the West, because those who would go wish to be at Philadelphia, July 4th. We hope that no one will neglect the work of God for his own pleasure. Attendance at the Convention is with many a religious duty. "Baptist Hymns for Prayer Meetings" is the title of a small collection, by Elder C. M. Gordon, of Meridian. We will publish next week an interesting article by Bro. Geo. E. Brewer, on the communion question. Bro. B. is a vigorous writer, and his article will pay for the reading. There are two Baptist churches in Massachusetts which have commemorated their second centennial--the First Baptist, Boston, and the church in Swansey, the former having been constituted in 1694, the latter one year earlier. There are nineteen churches which have reached or passed their first centennial. The *Baptist Weekly* has for the pastor's motto: "A religious paper in every family." Bro. Graves Renfro, of Talladega, son of Dr. J. D. Renfro, has been admitted to the practice of law. We have received the sermon on Communion, by Bro. B. H. Carroll, pastor of the Baptist church, Waco, Texas. The argument is sound and strong. The sermon is a neat pamphlet of 48 pages, and deserves a wide circulation. You can get one by sending 15 cents to Rev. R. C. Buckner, Dallas, Texas.

Hon. Sam. A. Barnett, of Monroe, will probably be our next State Auditor of Public Accounts. He will honor the position. He is a good financier and a man of piety. The papers speak very highly of him. A man, whom we will call A., wished to marry the daughter of a man, whom we will call B. The latter consented, and wrote to the Judge, Mr. C: "If Mr. A. wants to wed, please let him go ahead."

This is a true story, and it is a Southern story. Truth. I am so well pleased with the paper that I hate to miss a copy. J. F. Hardy, Newton, Miss. We have sent Bro. C. W. Callahan some copies of our paper for distribution at the ministers' meeting, which convenes with Shoul Creek church, in North Ala., to-morrow. We have a large stock of communications. Brethren must bear with us. Rev. G. W. Graylee, of Newtonville, Fayette Co., says that the Baptists of his section are not duly aroused on the educational movement. That is true of the denomination all over the State. Stir them, Bro. Graylee. Write to Dr. Renfro at Talladega, and get Centennial tracts. Bro. B. H. Womack, of North Ala., recently a student of the Chicago University, goes to Augusta, May 1st, to take charge of the 4th Baptist church. We wish our brother were located within his native State. We are indebted to some kind friend for a copy of the Minutes of the Cherokee Baptist Association, Texas.

The Baptist Church at Decatur, Alabama.

On the 3rd Sabbath in February we commenced a meeting at Decatur, Alabama. The Presbyterians were kind enough to let the Baptists have the use of their house of worship. The object of this meeting was especially designed to collect the scattered Baptists in and around Decatur together, so that they could keep house for God. Previous to the war, we had a good brick church house and a very respectable membership, both as regards members and piety. During the war the house was destroyed and the membership scattered. Since the war, several efforts have been made to rebuild and get the church in working order. These efforts have to a very great degree been unsuccessful. Some money has been collected and some materials for rebuilding a church have been collected, but there has been no concert of action upon the part of the Baptists. There were a few members of the old organization and a few Baptists with letters in their pockets or belonging to churches in the country, residing in the town, but they have no pastor and no house to worship in. At the meeting alluded to above, a pastor was called, (Elder J. Gunn), who consented to preach to them once a month.

A few members were received and steps were taken to commence rebuilding a house of worship. The Presbyterians kindly offered us the use of their house for the present.

We trust it will not be long before we shall have a house of our own. The membership in and around Decatur are poor and need help to build their house. This is an important point. It is at the junction of the South and North Railroad, with the Memphis and Charleston Railroad, immediately on the Tennessee river. In a few years the canal around the Muscle Shoals will be finished. It commences a short distance below Decatur. These advantages will certainly make this town an important business point. Manufacturing interests will spring up and as a consequence, population will flow into it. Shall Baptists be idle while other denominations are earnestly working to gain a foothold in this place? We think not. It is important that this place be occupied by our denomination. We have waited too long already. We are glad to announce, however, that the few brethren and sisters that compose our church at Decatur, are determined to make another effort to build themselves a home. They are weak and poor, but they will do what they can.

We appeal to the Baptists of Alabama to help them in their efforts to build. Will not every brother and sister who reads this send at once a contribution to Deacon J. H. Wells, the treasurer of the church, for this purpose? A small donation now will help very much.

We will say that our meeting in February lasted eight days. We had good and attentive congregations. The church was much revived, and we trust good was done. Bro. Bussey, of Huntsville, preached two sermons for us during the meeting. Some six or seven joined the church by letter.

## Prof. E. Q. Thornton.

We are highly gratified to see the name of this distinguished scholar and sterling man mentioned most favorably in connection with the nomination for Superintendent of Public instruction. The people would be fortunate to secure for themselves the services of one so able and thoroughly reliable in that office. Prof. Thornton is a graduate of the University of Alabama, and has devoted his fine talents to the cause of Education in this State; having been constantly engaged in teaching, ever since his graduation, except during the four successive years in which, faithfully and with signal gallantry, he served his country as a soldier in the field. He now fills the chair of modern languages in Howard College at Marion, and though comparatively a young man, is acknowledged to possess one of the best trained, most practical and capacious intellects in the State. He is a deeply skilled geologist, and while yet almost a youth, assisted Prof. Tuomey in his geological survey of Alabama. His great acquirements in his science are especially valuable now when utilization of the vast mineral wealth of our State seems about to begin. He is a man of wonderful energy and spirit and the force of his splendid character would at once be felt in the important office to which we trust he may be called by the voice of the people.

This language from the *Eufaula News* is just and due. We are prepared to go further, and to say that Prof. Thornton is not only an enthusiastic and successful educator, possessing a rare and well developed intellect, but that within him dwell also many virtues which would make him a faithful guardian of any trust committed to his care. And this we regard as a matter of the first consideration, that the man who carries our votes shall be one of known integrity. When in every department of our government, we shall have such men, the days of prosperity will return. D. G. L.

## Communications.

## Whittle and Bliss Finally.

They are evidently in earnest, greatly so. They are men of abounding faith in the efficacy of the simple gospel presented in its most elementary way. And their hopes are not disappointed. Many people, there is every reason to believe, have been converted by their preaching in this community. Some things may be criticized, but not more than usual in similar cases. Many who cannot walk by faith, are stimulated by sight. That their labors are abnormal, and not guided in some respects by adherence to scripture rule is patent. Evangelists of old went out under the direction and surveillance of a church or churches, as Paul and Barnabas under the direction of the church at Antioch in Syria, to which they finally returned and reported. They were ordained to the work by prayer, fasting and the imposition of hands. So it ought to be done still. The church at Jerusalem took the oversight of the work of Philip at Samaria. Paul and Barnabas, as they returned to Antioch, revisited the churches that had sprung up under their labors, and "ordained elders in every church." Timothy was instructed so to do, when gifts of the

right character arose in the churches where he exercised his ministry. It is evidently necessary that the churches should appoint evangelists. Messrs. Whittle and Bliss are understood to be operating under the auspices of the Young Men's Christian Association at Chicago, not as yet claiming to be a church, though that claim may be set up just any day. I have all along suspected the Young Men's Christian Association would soon assume the functions of a new denomination.

When the church at Jerusalem were dispersed, many of them, by persecution, they were everywhere preaching the gospel; formally and informally, I apprehend. The rule of ordained labor in the ministry, is therefore not to be rigorously construed, as I suppose; nevertheless liberty is not to be allowed to degenerate into license.

These spirited outside labors are proving very useful, but it is not therefore to be inferred that they ought to substitute regular labors. The rule applies, "These ought ye to have done, and not to leave the other undone." Mat. 23:23; Luke 11:42. The true principle is organized, Scripturally organized labor, which, understood, interposes no iron rule.

The churches, here at Selma, are receiving a good many accessions. Many of the conversions, as usual, dating back to former periods. The Baptist church has received six, by restoration and letter; four, by experience. There will probably be others, how many, I cannot judge. I know of at least twenty orderly people in other respects holding letters or at least claiming to be Baptists, who do not unite with us. This is a painful fact all over the country, that ought to be looked into. E. B. T. Selma, April 21.

## State Missions.

BRO. BAILEY'S REPORT--HELP ASKED--DESTITUTE REGIONS.

Bro. Winkler: The Sunday School and State Mission Board held its quarterly meeting in our pastor's study, on the 5th inst., a quorum of the board being present. Bro. Bailey's Report for the last quarter was received and adopted. It was quite satisfactory, and was ordered on the record. On the suggestion of Bro. Renfro, the Board instructed me to forward it to you for publication in the ALABAMA BAPTIST, that our brethren and sisters interested in this good work may know the progress we are making with the work committed to our care. We regret that we have not received the reports of brethren Shackleford and Carroll, to send you with this report. As will be seen by Bro. Bailey's report, he urges upon the Board the necessity for increased diligence in obtaining funds necessary to keep the present force in the field, and express the hope the day is not far distant when we can increase our number of missionaries largely in this State.

Bro. Bailey's heart yearns to work in those destitute parts of the State, the real missionary field, and not to be compelled to seek the funds necessary to sustain him while at work where he is most needed. Will not our large hearted brethren and sisters who have felt in their own souls the value of Salvation through the peace speaking Blood of Jesus, respond to our call for the means to sustain our Missionaries in the field? Will not the pastors of our churches bring this matter before their respective congregations and obtain funds and pledges of funds to sustain us in this blessed work.

Brethren, do not wait until death loosens your hold on your money, to make good use of it. Do it now, when you can see the good results of your liberality. Giving to the cause of Religion never yet impoverished. "The liberal soul shall be made fat. And he that watereth shall be also watered himself." Prov. 11:25.

J. B. FICHT, Sec.  
Talladega, Cor. Secy.  
April 6, 1876.

REPORT OF T. M. BAILEY, EVANGELIST OF S. M. BOARD OF A. B. C., FROM JANUARY 1ST TO MARCH 31ST, 1876.

Sermons,	81
S. S. Addresses,	18
Centennial "	1
Sub. to ALA. BAPT.,	17
Letters Written,	43
Miles Traveled,	963
Cash Collected,	\$353 08
Pledges secured for S. E. D.,	24 00
Cash "H. College,"	36 60
" " Theo. Sem.,	16 00
Home Board,	8 50
Traveling Expenses,	46 75
Stationery and Postage,	2 50
S. School Organized,	4
Churches aided in securing Pastors,	4

I spent the first two months of the year in visiting churches on the Railroads, endeavoring to excite a deeper interest in the work. The last month of the quarter was spent in a tour among the churches of Monroe and Canebrake counties where I find labor is very much needed. I propose spending most of the summer months in regions where work is most needed.

W. S. ROGERS.  
Seale, Ala., April 16th, 1876.

Mesaba, a converted thief, is a very successful revivalist in the Mahabata country, India.

and would, therefore, urge the Board to be diligent in raising funds to support the work. If the work committed to the Board is faithfully and judiciously prosecuted I am satisfied that ere long it will commend itself to the churches in every section of the state and then we can hope to have five men in the field to every one at work now.

Respectfully submitted,  
T. M. BAILEY.

## The Ministers Union.

Bro. Editor: Having just returned from the Baptist Union of East Ala., I propose to give you and the many readers of not your paper, but our paper, a brief account of the meetings; also a few other jottings.

The meeting was held with Mr. Pleasant church, about 18 miles north of Opelika, in Chambers Co. We met Friday, the 14th inst. The cold and almost incessant rain stopped many from turning out, but a few brethren and sisters who were Baptistic enough not to be afraid of water, turned out, and we had interesting devotional services in the forenoon, and organized in the afternoon by electing Elder W. H. Carroll, President, and the writer Secretary.

## Saturday.

Saturday there was a large convection of people, and the propositions proposed in the published programme were discussed, to say the least, well. The speeches, in the main, were lucid and to the point. I should like to give you analyses of two of the speeches, but these will be furnished you for publication.

## The Sermons.

On Sunday we had two sermons, one following the other without intermission. The first was preached by Elder W. H. Carroll. Subject, "Heaven." The whole creation was rified for suggestive evidence of a future existence, either in happiness or its contrast misery; but the teachings of revelation were clear and sufficient, for our faith and consolation. The sermon was quite persuasive and calculated to allure the heart from the vanities of this world, and cause it to "seek first the kingdom of heaven."

The second sermon was preached by Elder Z. D. Roby. Text, 1 John 3:21. Obedience and the consequent growth in grace, and peace of mind, were very vividly impressed upon the mind. The speaker's object was kept in the background; but it was printed in such large letters that every Christian must have read as he passed from point to point, "Let your trust in God and go to work and do something." Eternity will doubtless reveal much fruit as the result.

## Paper.

The ALABAMA BAPTIST was ably represented by Elder D. G. Lyon. And the speeches elicited from the brethren showed plainly that East Alabama is in sympathy with the enterprise. Allow me just to say right here that you would make a broad mistake were you to weigh East Alabama's sympathy for the paper by the number of subscribers. Many brethren who want to read the paper have not the cash. Many are taking some other paper and do not feel able to take but one paper. All of these will ere long fall into ranks. They have had the opportunity of contrasting a State paper with those published outside of the State, and now see that only a State journal can meet the necessities of the case before us.

## Pen and Pulpit.

Now, just allow me to tell you about one thing which I saw which struck me very forcibly. I had heard much in my life about "raising the pulpit above the pew," but I have never seen the idea put in practice. A certain church has raised its pulpit so much higher than the pew that it is to be feared that the pastor will get to "looking down on" his brethren in the Lord. You know there is such a thing as educating the ministry away from the people (so say the wise), so there is such a thing as raising the pulpit too high above the pew.

## Deteronomy.

I wish you would tell "Deteronomy" to come out from behind that fictitious, law-sounding name, and tell the people who he is: for they say that a certain little preacher in this country is the veritable Deteronomy; and this disturbs his peace of mind, for he does not like to wear "fresh laurels" won by the pen of another.

## Hospitality.

I had almost closed for the sake of brevity, (You laugh; but you will learn if you have not, that little men make long speeches, preach long sermons and write long letters) without speaking of the unbounded hospitality of the good people of Mt. Pleasant community. I'd like to get up a word or phrase which would give you some idea of it, but can't, and shall not try; but this will give you a faint conception. They voted through their pastor, Bro. Bledsoe, thanks for giving them a chance to exercise their hospitable feelings.

W. S. ROGERS.

Mesaba, a converted thief, is a very successful revivalist in the Mahabata country, India.







