

Tested

on it, outside, was a word, and
—not grandma, nor yet Sally,
it was "*Remember.*"

Alabama Baptist.

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MARION, ALA.
Thursday, Sept. 27th, 1877.

Church Questions.
ROGER WILLIAMS AND PEDOBAPTIST IM-
MERSIONS--"THE CHURCH"--
APOSTOLIC SUCCESSION
AND APOSTOLIC
KINSHIP.

"Bro. Winkler--Will you be kind
enough to answer the following ques-
tion?"

1st. If Roger Williams was legally
baptized by Thomas (Holliman) upon
what grounds of reasoning would you
reject an applicant for membership
into your church, who had been im-
mersed by a Christian minister of a
Pedobaptist denomination?

2nd. When Christ said, "Upon this
rock I will build my church, and the
gates of hell shall not prevail against
it," did he mean the church as a vis-
ible organism?

3rd. Supposing that from the time
of the first gospel church, until the
present time, there has been a regu-
lar succession of churches; would it
not mar the symmetry and beauty of
this line of apostolic churches, to ad-
mit into it, persons irregularly bap-
tized, as was Roger Williams?

G. D. BENTON.
Uchee, Ala., Sept. 12, 1877.
1. The cases appear to us to be as
diverse as any two things can possi-
bly be. Roger Williams and his
company sought to obey what they
were persuaded was the will of Christ.
They solemnly administered and re-
ceived baptism for the purpose of es-
tablishing a church after the New
Testament pattern--a church in
which the gospel should be faithfully
preached; the ordinances be duly hon-
ored; and a godly discipline be strict-
ly maintained. On the contrary, im-
mersion, when administered by Pe-
dobaptists, is administered under pro-
test--by those who deny its Scriptural
authority, or even denounce it, as
perilous to health and offensive to
decency. And they are known to be
hostile to it, by those who receive it
at their hand. There is no inconsis-
tency in accepting the "one baptism
as valid, and at the same time rejecting
the other."

2. "The church" is not a visible or-
ganism and cannot be; the term here
indicates the ideal institution, which
is founded upon the doctrine of the
divinity of our Lord,--as the context
shows. Any individual visible church
may appropriate the promise, just to
the extent in which she corresponds
to the conditions. We should be
slow to believe, however, that
there was ever a period when
there was not some visible New Testa-
ment church in existence, in some
part of the world. To prove this per-
petuity will be the glory of some fu-
ture Baptist historian. But whether
it occurred in the way of tactual or
ministerial succession may be ques-
tioned. The Gospel and the Spirit of
God can create a true church in any
place, a church whose testimony shall
be as faithful, and whose ordinances
shall be as valid, as if established by
apostolic men. "Where the Spirit of
the Lord is, there is liberty."

3. Our answer here is implied in
what we have just said. A regular
church succession is spiritual rather
than sacramental, and must be spiri-
tual before it can be sacramental. We
prove the succession of the Baptis-
tial churches of to-day from those of
Apostolic times by showing that
they are identical with those of
Apostolic times,--having the same
supernatural origin, testifying to the
same sacred and blessed doctrines,
maintaining the same expressive and
divinely appointed ordinances, and
holding to the same congregational
discipline, fellowship and polity. But
succession is not the best word to
express this correspondence. We
claim something higher than an out-
ward succession, which is equally
claimed by many who have no con-
nection with the Apostles, but a his-
torical catalogue,--with ever so many
defective links in the chain. We
claim something higher than a regu-
lar baptismal succession, which, in
this present year of grace, no other
denomination on earth can show.

"Clique Baptisms" by sprinkling,
"midwife baptisms," "lay baptisms,"
"infant baptisms," have broken the
historic continuity both of the Romish
and of the Greek church, (and hence
of all the Protestant churches which
came out of either of them),--and
that in thousands of instances and for
a thousand years. But what Baptists
are permitted, by the Divine
blessing, to claim, is a vital relation-
ship with the Apostolic churches,
which no human manipulation could
have established, but only the Spirit
of God. The Apostles are our breth-
ren; for they believed and practiced

what we do;--and the churches they
founded in Jerusalem and Antioch,
in Corinth, Ephesus and Rome, were
Baptist churches. The New Testa-
ment proves more than our "Apostol-
ic succession," it confirms our Apos-
tolic Relationship, and proclaims
every true Baptist to be "a fellow-cit-
izen of the saints and of the house-
hold of God." May our Heavenly
Father grant his people grace to cor-
respond so high a calling!

The Clean Spirit Returning.

The persistence of Romanism is its
boast and glory. Its priests, in their
controversial writings and their ap-
peals to Protestant charity, seem to
respect the spirit of the age. But
when influenced by policy they show
that like the Bourbons, they have
learned nothing and forgotten noth-
ing. The most eminent of the Span-
ish "defenders of the Faith," Balmes,
in his ingenious reply to Guizot's
Lecture on European Civilization,
condemns the Spanish Inquisition for
its excessive rigor and its effusion of
blood. These rigors, are excused,
however, as far as possible. The work
has an air of candor and fairness
which well adapted it to impose upon
the credulity of "Liberal Protestants."
It was accordingly published simulta-
neously in Spanish and French,
translated promptly into English and
Italian, and circulated widely as one
of the most learned and seasonable
productions of the age.

But is any one supposed that this
bland and discreet apology for Ro-
manism represents the spirit of that
system as it is actually maintained
in Spain or anywhere else, he would
do well to ponder the sentiments of
Prof. Bara, of the University of Mad-
rid, who desires to extirpate the Pro-
testants of Spain, and whose book has
been approved by the Vicar Ecclesi-
astic of Madrid, and welcomed by the
Organ of the Jesuits of Austria. Prof.
Lara, a logician, the Inquisition as an
institution for enforcing religious
unity, and claims that it is a necessity
for the church. He even defends its
worst features--its refusal to name
either the accusers or the witnesses
to the accused--its use of horrid tor-
tures for the purpose of extracting con-
fessions--its trial of deceased persons,
and its sentences that their bodies
should be exhumed and burnt, and
its fiendish pursuit of their families,
after their death, to inflict on them
marks of infamy--all these things are
calmly set down as simply features,
somewhat stern, of a great and ben-
eficial institution. And to suppress
the rising Protestantism of Spain he
makes an earnest plea for the restora-
tion of the Inquisition; with all its
old power and prestige.

Some of our readers may perhaps
have had the pleasure of meeting the
veteran Lehmannowski, Colonel of the
Polish Lancers, who was present
when that diabolical institution was
broken open and destroyed by the
French soldiers at Madrid. Never
shall we forget his vivid description
of the various methods of punishment
which were employed in the dungeons
of the Inquisition--the rack, the iron
boot, the "Virgin's Kiss," the water
falling drop by drop upon the doom-
ed victim's head. Nor was it any
thing more than a just retribution
when some of the "holy fathers" who
had inflicted these tortures were sub-
jected to them by the infuriated sol-
diers. And now we find a professor
at Madrid clamoring for a renewal of
these horrors--not only without the
cause, but even with the sanction
and approval of his ecclesiastical su-
periors!

Should Spain commit this enormi-
ty, we may be sure that a protest
would be urged by the great powers
of the world. They would owe it to
their own honor to withdraw all di-
plomatic connection with such a mon-
strous act.

Little Services.

Much of what we might do for God
is not done; because we are hoping
too soon for great work, and we there-
fore wait for great opportunities.
We little think that the steady, pa-
tient, unobtrusive discharge of daily
duties is what God chiefly demands
of us. Our lives are made up of lit-
tle things, but these little things
when consecrated by the spirit of
piety, make up our characters, our
influence, our usefulness, our proba-
tion. These little things test our faith
and determine our destiny. The bells
of our horses may have "holiness to
the Lord" upon them. The cup of
cold water given to a disciple in the
name of a disciple will be recompen-
sed in the Great Day of account.
Hamilton tells a tender story of a
poor old Christian, named Betty, who
could do no anything but lie in bed
and cough, but she said, "Well, bless
the Lord, whatever the Lord has told
me to do, I have tried to do; and
when he said, 'Betty, bring up your
family,' I tried to bring them up in
the fear of God. When he said, 'Be-
ty, go to the house of God and sing
praises,' I was delighted to do it.
And when he said, 'Betty, go up
stairs and lie in bed and cough,' well,
I'll do it," she said, "and bless the
name of the Lord for letting me do
it so long as there is anything to be
done for him."

Education in Alabama.

It is believed by many intelligent
men that we have the richest State in
the Union. Beneath the fertile soil
of Alabama lie beds of superior coal,
of iron equal to the Swedish car-
bon, of marble not to be distinguished
from those of Italy. In looking upon this
grand and in some respects, virgin
domain, we cannot but feel that the
Baptists, who constitute so large a
portion of the population of the State,
and whose sentiments probably influ-
ence a majority of its citizens, are
summoned to take a leading part in
its development. Let us prepare our
children by a thorough education to
undertake the honorable charge!

If we are asked, where can the edu-
cation they need be best secured? We
have no hesitation in replying, "You
cannot do better than to send your
children to the institutions under the
charge of our Convention--the How-
ard and the Judson. You can get a
parchment elsewhere; but what they
want is an education, and you will
find a thorough education cheaper in the
end. It is simple justice to the
graduates of our institutions to say
that they are leaders in the commu-
nities to which they go, and that those
of them who engage in teaching are
sought for by institutions in every
part of our country. During the present
vacation, we have been besieged
with applications for teachers, urged
by institutions of various States, ex-
tending from Virginia to the Texas
frontier.

The reason for this celebrity it is
not hard to find. Our professors who
are distinguished in their depart-
ments, do what most accomplished
men refuse to submit to--they de-
vote an unexampled amount of time
and work day by day, to the train-
ing of their pupils. They also adopt
such improved methods in the lan-
guages, literature and in science,
as make one term here equal to two
in most educational centres. Hence
it is common for a Marion student to
skip a whole year in entering another
institution. In the Southern Baptis-
tical Theological Seminary, where the
graduates of the various institutions
meet, those of the Howard College
have taken distinguished places.
Thus what is done here commands
itself by its well known results. The
education given is peculiar and most
desirable; it is better than houses and
lands. Can you make a more profit-
able investment of your money than
to employ it in securing such an ad-
vantage, and thus enabling the in-
tellect of your child?

Many, however, who have right
views upon this subject,--who know
what they want for their children,
and who had rather pay for the gen-
uine article, than accept a substitute
for it as a free gift,--are making a
grave mistake in sending their chil-
dren to distant States. Too often, as
bitter experience teaches, they thus
sacrifice the highest interests of those
whom they love, in order to gratify
an empty pretension or a certain
pride of nativity. Too often they se-
cure to their children an education
inferior to that which can be secured
here, in this State, and the mis-
take, when it is found out, proves ir-
remediable.

And, as we intimated above, more
than parental affection gives impor-
tance to this subject. State pride
should have its just influence upon us.
We, as Baptists, have a peculiar in-
terest in the State of Alabama. Prob-
ably we have more church members
within its borders than all the other
denominations put together. Upon us,
therefore, more than any other class,
depends the development of those rich
resources which God has
garnered, not only in the fields and
mines and forests of the State, but in
the souls and hearts of its people.
These majestic interests will be
squandered, unless we work together;
unless we estimate education, not by
parchment and public gratuities, but
by the thing itself; unless we give
our support, and send our children, to
the best institutions we have; unless
we accept for ourselves and for them
the office which God commits to us,--
that of the intellectual benefactors of
the State of Alabama.

Scholarship Afoot.

Teaching by object lessons is com-
ing into vogue. Scientific expedi-
tions of classes under the direction of
their professors are undertaken both
in America and in Europe. Recently
the pupils of the Normal school of
Philadelphia, three hundred in num-
ber, visited New York. Some have
mournfully complained that pupils with
note-books, accompanied by a profes-
sor with a nasal voice, ever and anon
block the traveller's way to the top
of the pyramids and beneath the
shadows of Mont Blanc. Pedestrian
tours are recommended to students
to familiarize themselves with the
scenery and phenomena peculiar to
their own country. This is a move-
ment in the right direction. An ac-
quaintance with the outer world is of
great importance in education. A
scholar ought to be something larger
than a partisan and nobler than a
book worm. Especially should Amer-
ican scholarship have a practical

character. We are a practical peo-
ple and those who would succeed
among us must have some familiarity
with nature and with real life. And
we tend to dyspepsia, and therefore
need the exercise of the muscles as
well as that of the brain.

Field Notes.

At Indianapolis Dr. Warren Ran-
dolph heard a female exhorter preach
after the male preacher who in her
husband had preached. She stood on
the platform near him, and when she
had discharged her duty, she turned
to him and said, "Now, dear, you pro-
nounce the benediction." During
the session of the Woman's Mis-
sionary Society which embraced a
Sunday, the female preachers had a
good time. On that day no less than
seven women preached nine times in
seven Methodist pulpits! A
Standard correspondent thinks that
the removal of the Southern Semi-
nary from Greenville, S. C., to Louis-
ville, Ky., "will of course be helpful
to Crozer, as many young men from
Virginia and North Carolina, who
would have gone to Greenville, will
now prefer to come to Crozer, rather
than leave the seaboard for the dis-
tant West." "If a man wants
to be immersed, let him be dipped;
and if he don't wish his children bap-
tized, don't drive him into a new sect
by imperatively demanding a non-
essential duty."--Dr. Kinton, in
Southern Christian Advocate. But
with what consistency can you
practice what you denounce as error,
and wink at the neglect of what you
insist on as parental duty? And
what do you want of members who
reject your belief and condemn your
practice?--Mr. Dougherty of the
Stoughton Place Church of Boston
has left the Baptists for the following
reason: "While he had no doubt
that, philologically and historically,
baptism by immersion was the primi-
tive mode, he considered it to-day
among the unessential things of the
Christian church. Therefore, he was
not willing longer to be of those who
would read the garment of Christ
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