

Subscription, Cash, as follows:
One copy, 6 months, \$1.00
One copy, 12 months, \$2.00
One copy, 1 year, as premium, to sender of five full year subscriptions.
CLUB RATES:
Five new names, \$2.50 each
Ten new names, \$4.00 each, and copy to sender of club.
Fifteen new names, \$5.00 each.
Agents wanted throughout the State.

The Alabama Baptist.

VOL. 4.

MARION, ALABAMA, THURSDAY, OCTOBER 25, 1877.

NO. 31.

Some objections likewise arise from the idea advanced in your editorial issues since as to "change of predestination." The idea is the very thing God sees you anyhow (this seeing is before predestination) he moves to. But I go on. Under my D. says: "we can only say, when the Father sees will take care of you." To this, good brother, before I answer?

As to the "longing to take to God," asking if the do not authorize us to do your idea I say no, they do not. I mean unqualifiedly (logical I think premises). Under my idea, I mean, and we do so, giving it to be the work of moving us to the accom (instrumentally) of the predestinated by Omnipotent.

As to the "longing to take to God," asking if the do not authorize us to do your idea I say no, they do not. I mean unqualifiedly (logical I think premises). Under my idea, I mean, and we do so, giving it to be the work of moving us to the accom (instrumentally) of the predestinated by Omnipotent.

Necessity of Baptism.

Dear Bro. Winkler.—Of the various subjects which have engaged the pens of the brethren none, no doubt, has been so much discussed as the subject of baptism. In a very large degree it constitutes the dividing line between Baptists and other denominations and it becomes a matter of the utmost importance as to the constitution of its value in salvation as held by Baptists. It is because of the fact that this subject has been in a great measure ignored by Baptists and left to take care of itself that other denominations have gained so much advantage in that important branch of doctrine, and have been enabled to plant themselves before the public on common ground with Baptists; or at least, it seems, that the question of baptism is no longer one of much importance with the inquiring mind. I, in common with many Christians have no objection to seeing the Peco-Baptists succeed in the most prosperous way if it be that their way is as safe and as sound as that of Baptists. But I have learned that it is not and have learned to believe that Baptists in general so held, and believed. If then, error, be gaining ground, and that on account of a want of a proper ventilation and defence of Christ's baptism, may it not be that while Christianity is so held by Baptists, it loses as much in this direction as it gains by all the other work that we are doing.

I hope to see the exigency of the case met when the writer "On the Design of Baptism," commenced his series of articles in the "Alabama Baptist." But whether he accomplished the purpose he set out to do in those articles or not, he certainly—perhaps intentionally, failed to show that baptism possessed any value in salvation. That is what I want to know. Others may be entirely satisfied on the subject, and receive the common construction that its object is to afford an opportunity to professing Christians to relieve their consciences by obedience to a duty. If it stopped there—if Baptists would insist that Christ requires all his followers to be baptized we would have a better case; but that point is yielded and it is granted that persons need not be baptized to be saved or for any other good save to relieve their consciences and give them a passport to the Lord's table. It would seem that, a subject so thoroughly interwoven in all of our Lord's acts and teachings and as I think one which forms a very important link in the chain which is to draw us to heaven, should be susceptible of a clear straight forward elucidation. But if it is, our learned expositors have failed to see it. And the reason for its obscurity, constitutes the sum total, as to its value. The able author of the articles "On the Design of Baptism," says, "We know not of any non-essentials in the Christian plan" and says further, if he is required to answer "What Christ's purpose was in commanding that we should be baptized he would reply 'I do not know.'"

I believe Baptists generally unite in the opinion that Christ requires no non-essentials to be performed by his followers—and yet the point is yielded that baptism although expressly commanded and enjoined under circumstances the most sacred and hence binding need not be performed or rather that it is not essential to salvation—possesses no value in qualifying us for heaven, that salvation comes without it, that nothing is forfeited or lacking in a case that has gone through the other formula of religion though never baptized. To reconcile all this with the Scriptures, I must confess, is a harder task than I am capable of. I perhaps attach too much importance to the example furnished in the case of the Eunuch. If so, it is because of another mistake, in regarding it as giving the whole gospel plan of salvation in a nut shell. For first, The Divine agency in the person of Philip and the Eunuch, meet at the point of enquiry on the part of the Eunuch to learn about Jesus. Second, Philip preached to him Jesus. Third, he was converted to Christianity. Fourth, his duty was at once suggested, and he demanded baptism. Fifth, the professed faith in Christ was baptized. Then, and not until then, did Philip's mission with the Eunuch end. Then, and not until then, was the Eunuch so comforted as to rejoice. It seems to me that anything short of the example here furnished must fail to meet the requisition of gospel salvation. But here let me say that I have no sympathy with the faith of those who hold that baptism, *per se*, will save. As far as I know, that baptism has more value in salvation than baptism generally holds—that it is a part of a whole, while it is omitted, renders salvation incomplete, and a failure.

Grave doubts, it seems to me, must arise in the minds of Christians, as to genuineness of one's faith, if he or she manifest no concern to be baptized—of course I will be met with cases where an opportunity does not offer—such as sickness or unexpected death &c.—to be baptized. What will be their lot? will be asked. I will answer, that when the Scriptures are silent, I must be silent.

We know with all the certainty of the truth of the New Testament Scriptures, that if a person believes and is baptized—as the Scriptures contemplate—he will be saved. But where is the authority for knowing with any such certainty, that a person will be saved if he is not baptized, in the case of the Eunuch. And I further believe, that in all instances, and everywhere, when the point is reached for demanding baptism, there will be not only water, but enough of water for both the administrator and the subject to go down into. Be it a desert, vale, or hill. I believe further, that the wisdom of God is involved in these results, and as well might we have expected a failure of water on an opportunity for baptism when it became necessary for the blessed Jesus to demand it, as to expect barriers to intervene under God's guidance, which will not allow those he purposed should be saved, from coming to Christ in the full gospel way.

The display of divine wisdom and power in preparing an administrator for the occasion of Christ's baptism—as also that evinced at the baptism, must certainly go far to establish the fact that baptism was designed for a much more important purpose than merely to relieve the conscience or induce us to the Lord's table. Its importance is no less magnified when our Savior interpreted it into the last message which is ascribed to him on earth—after His resurrection when he told His disciples, "Go ye therefore and teach all nations baptizing them &c., and teaching them to observe all things whatsoever I have commanded you &c., as also in Mark 16:16. There is another view of the case, which seems to me has great force. If one can be saved without baptism then all can be saved without it and according to Baptist faith no qualification can give a passport to the Lord's table if not baptized. If baptism does not enter into the make up of a salvation it is wrong to prevent the saved from communing. And if baptism be ignored altogether because not essential in any way, to salvation then the Lord's Supper is a nullity on the ground that none but baptized believers are admitted to it. Certainly under the view here taken baptism cannot be omitted with impunity and I think it possesses a far greater value in salvation than is usually accorded to it by the Baptists. But, my difficulty is to know and find its value in Salvation. I hope therefore, in conclusion, that some of our gifted brethren will put the subject before me in such light as will remove my difficulty. I am anxious to be right in my faith.

ANDREW JAY, Sr.,
Is your Name
correctly printed with initials and post office, in the list of ministers in other columns? If not send the correction at once to
Eufaula, Ala.
O. F. GREGORY.

"Love One Another."
The second great commandment God has instituted. In the same discourse, our Savior enforces the duty of love towards even our most bitter enemies and most furious persecutors. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you; that you may be the children of your Father who is in heaven; for he maketh the sun to rise on the just and the unjust."

This is one of the most beautiful exercises of the principles of love. Even towards his most bitter enemies Christ's benevolent emotion flowed out, in earnest supplication, for their forgiveness by God. Neither "the floods of ungodly men" which compassed him, nor the torments of abuse which were poured upon him while he was being nailed to the cross, could overpower that heavenly flame which burned in his holy breast. Love to his Heavenly Father and love to mankind, impelled him to humble himself, and become obedient to death, even the death of the cross. Oh! who can resist an appeal so loving and refuse to obey him? My heart bleeds to think how often we have neglected to fulfill his loving command. That sacred form is ever near me, looking so real and perfect, that not to love and obey him is misery to my soul. Many complain that they are not able to help and assist their neighbors who are unfortunate and in poverty. It is in their power in a greater or less degree, to communicate blessings to their brethren of mankind. They can visit them when sick; they can supply the cup of cool water to cool the parched tongue; they can smooth the pillow; they can turn them around on their bed of languishing, that sufferers may enjoy a comfortable repose; and they can cheer them with those expressions of tenderness and affection which have a tendency above all other acts of kindness to soothe and revive the downcast spirit. We can assist each other by our strength. It does not take money to make a loving heart, though of course money is necessary to life. But a kind word now and then, to the ear of the afflicted goes a great way. Oh, how it grieves me to think that more than one-half this vast population is composed of selfishness. They care only for themselves and worldly goods. They look down with contempt upon those who by their noble sacrifices are trying to save the world from ruin. And if they go to all to church, it is only to see who has the most fashionable dress and bonnet, &c. Ah, woe to all who neglect their souls now; we have not one day too long before us to repent, for sooner or later the trumpet will sound, and all must give an account of themselves. Shall it be said of us, Depart ye cursed into everlasting fire, prepared for the devil and his angels, or Come ye blessed and inherit life everlasting, prepared by the Father and Son? I hope that all will live and act so as to obtain life eternal. I know that we cannot be perfect but we can at least try and be more worthy through the offering of Christ's body once for all; he loved us, and washed us from our sins in his own blood. God has given us in his word a better home here, and then we go to him as he commands us. We brought nothing into this world, and cannot take anything away with us and we might as well give that which is left at death, while living, wherever it is most needed. If we shut our heart to the distress of the afflicted, God will compel us to open them but punish us for it. O my dear friends, "Let us be up and doing as he commands us and his blessing will be upon us. May he guide us right into the paths of peace and holy love. And teach us to say 'Thy will, O Father, not ours be done.'"

Callaba, Ala., Oct. 9th, 1877.
Paul's Vow.
In the lesson of the 14th of October, as prepared for *Kind Words*, something is said which conveys the thought that a useless demand was made upon Paul as to the vow, and that in yielding to the demand it was a mere stroke of policy, conceded somewhat in timidity, and which came near proving fatal in its results. My convictions are, that there was no yielding of his noble, brave, Christian manhood in the act; but the assertion of a great truth, which has been attempted to be destroyed. It is often thought that the Jewish system was established to be continued only to the coming of Christ, and then to be thrown back as a part of the rubbish of the past. This is done in the face of the solemn covenant of God which he said he would establish with them forever, throughout their generations. Paul vowed that he had not taught the converted Jews that they were to neglect the law of Moses, but on the other hand, that they were to walk orderly therein, and that he himself had so done. There had been no release from its observance except as to going in unto the Gentiles. He further vowed that he had taught Gentile Christians that they were not under obligation to that law except as to eating blood, things strangled, meats offered to idols, and fornication. This vow settles without further argument, the question as to whether baptism came in lieu of circumcision. The Gentile convert has nothing to do with circumcision since he has no personal interest in that covenant of which it was the seal. The Jew is still to be circumcised because he is interested in the covenant, and when converted to Christianity, to be baptized also, in token of his interest in the resurrection of Christ. Another object to be accomplished was to put Paul in the way of preaching Jesus to the court at Rome, as also to the intermediate courts, thus carrying out his mission made long before. That he should declare the name of Jesus before kings and rulers, and that he should preach the gospel at Rome also.

Truly Yours,
Geo. E. BREWER.

A Word to Ploughman.

We are all gratified to learn from this correspondent of the good work at Coe's. Our brother says that other ministers "seem to ignore this part of the Lord's vineyard." Bro. T. M. Bailey came near us at Rehoboth, and left us out of his route.

As to Bro. Bailey, I must say, that he helped me at Rehoboth to fulfill a long standing promise. During that meeting, we saw no one from the section of Concord. If some one had come there and urged a visit from him, he would gladly have returned to Marion that way, preaching one or two sermons for them, which is about as much as he usually has time to do anywhere. But if Concord church is not a missionary church, it is certainly.

ANTI-MISSIONARY OR OMNIBUS. If it is anti, it had better not invite Bailey to visit it, for he is missionary all over and can't preach a sermon to Christians without saying something about it. And he shows his faith by his works; he would be almost certain to take up a collection for missions before he left, and every true Christian, who was able, would respond most cheerfully you know that would not suit Anti-missionaries. But if Concord is Omnibus, as most of our so-called missionary churches are, Bro. Bailey is the man to have there. The way he can wake you up is a marvel! I would say to our brother, perhaps your indecision is the reason why you are not visited. It is rather a delicate matter for a preacher to visit a church whose position is not defined. If you let it be known that you are in sympathy with the Baptists of the State, and use proper efforts, you can secure visits from preachers of your denomination. Nearly all preachers have as much as they can do in their fields, but many times they can spare an appointment, in destitute parts; but a man would rather know how the people stand denominationally, before he enters a church to preach. As to

INDEPENDENT BAPTISTS, we don't understand what sort of Baptists they are. Independent of whom? All Baptist churches are independent in their government, but recognize their dependence on the Lord and, in some sense, on other churches.

"Bear ye one another's burdens" we recognize as a command binding upon churches as well as upon individuals. Let churches define their positions, then the great brotherhood will recognize them and be drawn towards them.

W. L. CUMMINGS,
Cambridge, Oct. 10, 1877.

Tallahassee Association.
The above named association has just closed a very harmonious session. The churches were well represented by delegates. Corresponding messengers were present from sister associations. The preaching on the occasion was strong and forcible, and was characterized throughout by a missionary spirit. A report was adopted consolidating the missionary and Sabbath school work of the association. Resolutions were adopted promising

CO-OPERATION WITH THE STATE MISSION BOARD, and \$113 was raised in cash and pledges for the support of the work. A good degree of enthusiasm was enlisted in our State work, also in the enterprises fostered by our Convention. The Tallahassee Association is growing in strength, and is destined to be an efficient working body at an early day. They have a ministry of comparatively young men, in the vigor of manhood, who will compare favorably with the best preachers of the State. Such men as J. A. Scott, J. A. Glenn, J. F. Potter, M. A. Corns, and T. K. Trotter, will make their mark wherever they go, and their influence will be felt. Among the veterans they have W. M. Wilson, W. Woodall, L. Best, E. T. Read, W. E. Mountain, J. F. Catlett, and many others. These faithful and efficient preachers have been earnestly laboring for the Master for a long time, and their works will follow them.

E. T. SMYTHE.
Once a Month.
This is from one who knows. He understands the people who continually say "Show us a thus saith the Lord," and we will do it. I preach twice in the month to a country church, and have done so for eight years. The fourth Sabbath and the Saturday before is the regular day. On the fourth Sabbath nearly all the members are present, but on the second many of them are missing.

I don't believe that one in ten of our country churches would accept the offer if a preacher should agree to preach every Lord's day for them. Another generation must rise up before this Bible change is secured. "They are joined to their idols," but I don't say "let them alone."

W. B. C.

Church Work.

BY SPURGEON.

Near the palace there were vineyards, and the spouse said, "Let me get up early to the vineyards." Note, then, that the church does her work at home as well as abroad. When she loves her Lord she works with zeal, she gets up early. All men in Holy Scripture who loved God much rose early to worship him. We never read of one saint engaged upon sacred service who rose late. Abraham rose early, David rose early, Job rose early and so did they all. It is put here as the very type and symbol of an earnest, vigorous service of Christ. Dear brethren, there is such a thing you know as keeping the Sunday-school going, and keeping the Tract Society going, and keeping the Evangelistic Society going, and yet nobody is up early, but, after a fashion, everybody is nodding. I know these warm Sunday mornings it is not a very difficult thing for some of you, if you try hard, to go to sleep during a sermon. Well, that is a visible slumber, and is soon got over, but there is an invisible sleep which will come on Sunday afternoon when you are teaching, which is neither so soon discovered nor so easily cured. You are talking, addressing your class, or speaking to your men and women, or whatever else may be your calling, and all the while your soul is nodding.

Notice that God's people, when they are awake, first look well to the church. "Let us see if the vine flourish." The church is Christ's vine. Let us take stock of it. Beloved, we ought to be each one of us, in a measure, pastors of the church. In so large a church as this the pastoral office cannot be vested in one, or even in twenty. Each must look after his brother, and thus you must be the pastors of one another. Watch over one another; pray for one another. How wonderful is the power of prayer. We do not know what blessings come from our prayers. Ten thousand angels might long ago have pierced the Lord's elect were it not that the prayers of the saints are a shield over their heads, defending the sacramental host from harm.

Then the church looks after the little ones. "Let us see if the vine flourish, whether the tender grape appear." No earnest church forgets the children of her Sabbath-school, and every other agency for the young will be sure to be well minded. An active church seeks to bring Jesus among the children, to see if the tender grape appear. She pays her visits and performs her services, but ever in her dear company, helpers in the Sabbath-school, and workers for Christ, I salute you. The Lord be with you. The Lord give you to see many tender grapes appearing, and may this church have joy of you as hundreds shall be converted to God by your instrumentality.

Then the church also takes notice of all enquirers. "Let us see whether the potterage be built forth." If a church be alive, there will be always many to observe where the first tear of repentance is glistening. In this congregation, every Sabbath day, thank God, some persons are pricked in the heart. Watch them, brethren. Those of you who occupy your seats and do not go a-field, can do the cause great service by watching at home. There is no need to leave those seats in order to be useful. Around you there are unconverted persons. Each Sabbath morning and evening, there come in here strangers, and that may be the Lord will deal with them, only be you on the alert; speak with them, and try if you can to use the short-handled claymore, that if my longer bladed sword may not have reached them, you who are near at hand may send a deadly wound into the very heart of their sins. O my brethren, words fail me to set before you the ways in which you may show your love to Jesus, in the church itself but I am certain that there is no need for me to speak. Love herself will teach you. Mothers somehow bring up their children, though there are no colleges for mothers. Love with its instincts makes them wise, and so will Christians with their love to Jesus become wise to serve. I do believe the law rule and human discretion there is in the church, the better. I do not want to say, "Brother, do this, and do that." If you love Christ, you will know what to do better than anybody else can tell you. You will find your own places; the Lord will lead you to them. I might put a square man into a round hole if I had the placing of you, but love always puts the man in the right position. It tells him what suits his qualification, it puts him to his work, and what is more, it keeps him to it. I shall measure your love to Jesus, and measure my work, not by the way in which we can talk, or the way in which we can criticize other workers, but by the way in which we shall henceforth labor for the Lord.

"Nothing so much hinders the success of our churches and Sunday-schools in the country places as an indisposition on the part of the people to meet every Lord's day for worship. Some want to visit relatives and friends, others neighboring Baptist churches, and others want to go around and see how the Methodists, Presbyterians and Campbellites are doing, while many want to be prospecting for a trade during the week. One of that class said when called upon to contribute to have preaching twice a month in his church: 'If our pastor is not getting enough money for preaching once a month I am willing to contribute more, even to donating my subscription, but I just don't have more preaching.' I want one Sunday to visit my kinfolk and one to visit my wife's and then one to visit around among other churches. I don't want preaching but once a month." Western Recorder.

Rather once than M. de Broglie, the Premier of the French Ministry, which is pre-occupied with preventing freedom of speech and the press in France, should be the grandson of Madame de Staël, persecuted so relentlessly by Napoleon I. for her speech and writings in favor of free speech, free-writing, and free thought.

Antipathy for yacht is now politically a floating debt.

A Commercial Traveler.

I remember when preaching in New York City, at the Hippodrome, a man coming to me and telling me a story that thrilled my soul. One night, he said he had been gambling, and gambled all the money away he had. When he went home to the hotel that night he did not sleep much. The next morning happened to be Sunday. He got up, felt bad, couldn't eat anything, didn't touch his breakfast, was miserable and thought about putting an end to his existence. That after noon he took a walk up Broadway, and when he came to the Hippodrome he saw great crowds going in and thought of entering too. But a policeman at the door told him he couldn't come in as it was a woman's meeting. He turned from it and strolled on, came back to his hotel and had dinner. At night he walked up the steps, and reached the Hippodrome again, and this time he saw a lot of men going in. When inside he listened to the singing and heard the text, "Where art thou?" and he thought he would go out.

He rose to go, and the text came upon his ears again, "Where art thou?" This was too personal, he thought; it was disagreeable, and he made for the door, but as he got to the third row from the entrance, the words came to him again. "Where art thou?" He stood still for the question had come to him with irresistible force, and God had found him right there. He went to his hotel and prayed all that night, and now he is a bright and shining light. And this young man who was a commercial traveler, went back to the village in which he had been reared, and in which he had been one of the fastest young men—went back there, and went around among his friends and acquaintances and testified for Christ, as earnestly and beneficially for him as his conduct had been against him. Moody's Anecdotes by McClure.

Carlyle on Job.

I call the Book of Job, apart from all theories about it, one of the grandest things ever written with a pen. One feels, indeed, as if it were not Hebrew—such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book! All men's book! It is our first statement of the never ending problem, man's destiny, and God's ways with him here on this earth. And all in such plain, flowing outlines; grand ideas simplicity, and its epic melody, and repose of magnificent understanding heart. So true every way; true eyesight, and vision for all things; material things no less than spiritual; the horse—"Hast thou clothed his neck with thunder?" he laughs at the shaking of the spear! Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest chord melody as of the heart of mankind; so soft and great; as the summer mid-night, as the world with its seas and hills. There is nothing written, I think in the Bible or out of it, of equal literary merit.

ONE SAVED EDUCATION.—When a little girl twelve years old takes advantage of the liberality of her mother to get a Savings Bank order signed, and when she has it cashed and proceeds to spend the same for jewelry and pianos and so on, the most charitable conclusion we can draw is that, however accomplished she may be in *belles-lettres*, her education has been sadly neglected in other direction. This was a little Worcester (Mass.) girl did the other day, and small blame to her! Her ignorant parents had given her such advantages as they could, and she had probably read "family papers and dime novels" until her moral sense was wholly blunted. These "poor parents," doubtless, that if that child could read, her moral education would take care of itself. It is very shocking, of course, but not half so bad as making false election returns, or bribing for political purposes. Perhaps after all the poor little thing had only been reading the newspapers.—*Christian at Work*.

LITTLE BEGINNINGS.—A relief light boat was built at New London thirteen years ago. While the workmen were busy over it one man lost his hammer. Whether he knew it or not, it was nailed up in the bottom of the boat. Years ago he found it out, he thought the only harm done was the loss of one hammer. But the boat was put to service, and every time it rocked on the waves that hammer was tossed to and fro. Little by little wore for itself a track until it had worn through planking and keel, down to a very copper plating, before it was found out. Only that plate of copper kept the vessel from sinking. It seemed a very little thing in the end, but see what mischief it wrought. So it is with little sin in the heart. It may break through all the restraints around it, and for God's great mercy, sink our souls in endless ruin. A few evil words in a child's ear have rung in his soul for twenty years and brought untold harm. It is the sin hidden in our hearts that we should most fear. There are none who do not need to offer up the prayer: "Cleanse thou me from secret faults."

Rather once than M. de Broglie, the Premier of the French Ministry, which is pre-occupied with preventing freedom of speech and the press in France, should be the grandson of Madame de Staël, persecuted so relentlessly by Napoleon I. for her speech and writings in favor of free speech, free-writing, and free thought.

Antipathy for yacht is now politically a floating debt.

Communications.

Grains of Sand.

Bro. Editors: We read the Bible sometimes forgetting its A. B. C. God saves us not by sects, or nations, but one by one. This being true, it is comparatively easy to study the Doctrines of Grace as taught as in individual experiences.

A.—For the first time in my life I am myself a convicted and condemned sinner.

B.—I realize that my sins were voluntary; that they were wrong; I am sorry, I repent.

C.—After a series of efforts, made up of quiting evil practices, praying, weeping, mourning and the like, I am brought to the conclusion that I cannot be saved by my repentance, prayers or holy life, because perfect obedience from now on, cannot save me from condemnation, for the sins committed yesterday and prior to my conviction.

D.—I believe in God, in Christ, that he died for sinners; I have done all I can do; I would worship Thee as my Father, Jesus as my Savior, yet coming thus, Thou dost not pardon me, all I can do is done; I am lost, lost without hope and justly so; Thy will, Oh God, be done, not mine, and here, right here, as the last link of the self-righteous chain was dissolved, when the hope that God would pardon because you did accept, was dashed to dust; when you saw all was fitful, then came relief, resignation, the religion—the religion, the rebinding, the bringing the man to God, the creature to the Creator; in short, the conformation was perfected.

These steps make up the conformation to which the foreknown were predestinated, but says Bro. J. D., because the foreknown are driven through these steps, that is, because they are conformed, they are predestinated to be conformed, or if he will have it that way, because of or on account of their having conformed, God conforms them! Absurd!

Now, Bro. J. D. of Rainer, when and how were you conformed? After you accepted the offer? If so, the work was superfluous, for is it not written, "He that believes is saved already?" Your passage reads thus, "Whom he did foreknow; them he did also predestinate (not to be but) because conformed," &c. What are those who have already accepted, predestinated to? They are those of whom Christ said, "The Father saith, 'Whom I have chosen; those given by the Father all of whom should come unto me, none of whom should be lost.'"

Then, because these drawn by the Father, have come unto him and are saved, and kept by the power of his Spirit unto salvation, he predestinated them to the things already secured to them. In other words, because you have eyes, and see, I will give you eyes. Then does not your A. B. C. track you that the predestination was being fulfilled in the steps taken before you had accepted, or had been conformed?

First boil shoes in a new iron kettle, then scrub with soap and sand; fill with clean water and boil two or three hours.

Alabama Baptist.

EDITORS:
E. T. WINKLER,
J. J. D. RENFREW,
J. L. WEST.

COR. EDITORS:
S. HENDERSON, W. C. CLEVELAND,
J. O. LOWRY, W. H. WILLIAMS,
E. B. TRAVIS, J. R. HAWTHORNE,
O. F. GREGORY, T. M. BAILEY.

MARION, ALA.

Thursday, October 25, 1877.

"Who Wrote the Epistle of James?"

In giving an answer to this vexed question we translate and quote freely from Meyer's Commentary, where it is ably discussed.

In the salutation, the author is indicated as "James, the servant of God and of the Lord Jesus Christ." He makes his appearance not as an apostle, but as a man of apostolic weight and influence. From the title he bears and the class of readers he addresses, it would seem that the author of the Epistle was that James who presided over the church at Jerusalem, (Acts 12:17, 15:13 ff. 21:16); whom Paul denominated the brother of the Lord, Gal. 1:19, and reckoned among "the pillars," Gal. 2:6; whom Jude, the author of the last Catholic Epistle, claimed as his "brother," Jude 1;—the same person who according to tradition bore the title of "the just," whom the Jews, as Josephus testifies, recognized as a righteous man; to whom the Clementines ascribe a higher than apostolic dignity, and finally who suffered a martyr's death, according to Josephus, about the year 63; according to Hegesippus not long before the destruction of Jerusalem. The accounts, given by both these writers, have, however, been disputed,—the one as bearing marks of interpolation, the other as legendary.

Was this James the same as the Apostle, the son of Alphaeus? The New Testament notices do not favor the opinion of Lange, Hengstenberg and so many others that James, the Lord's brother, was identical with James the Apostle, the son of Alphaeus.

1. The brothers of the Lord and the Apostles distinguished.

When the brothers of Jesus are mentioned in the New Testament, they are distinguished from the Twelve Apostles, and at first even from the disciples. John 2:12,—and this after the choice of the apostles had already been made. Matt. 12:46; Mk. 3:21, 31; Luke 8:19; Jno. 7:3. Neither in these passages, nor in the notices of the brothers of Jesus by the Jews, Matt. 13:55; Mk. 6:3; is there the slightest indication that any of them belonged to the apostolic circle—on the contrary their relation to Jesus is characterized as different from that of the Apostles. Nay it is directly said of them that they did not believe in Jesus, Jno. 5:7. After the ascension, when they did believe, and joined themselves to the Apostles, they were yet as plainly distinguished from them as before. Acts 1:14; 1 Cor. 9:5.

2. The family of Alphaeus and the family of Joseph not related.

In no passage of the New Testament is it ever implied that the brothers of the Lord were not his brothers, in the proper sense of the word,—but that they may have been his kinsmen. Nor is the Alphaeus James ever designated as a brother of Jesus, or even as a remoter relation of the Lord. It is true (since Cleophas and Alphaeus are in fact the two Greek forms of the same Hebrew name) that Mary, the wife of Cleophas, Jno. 19:25, was the mother of the sons of Alphaeus, Matt. 27:56; Mk. 15:40; but the passage in John does not show that this Mary was sister to the mother of Jesus. There were four believing women present at the crucifixion: "There stood by the cross of Jesus his mother [Mary], his mother's sister [Salome, Mk. 15:40], Mary the wife of Cleophas and Mary Magdalene."

3. The same names, James, Jude and Simon, were applied to different persons in each case, where the identity of our Lord's Apostles and his brothers is assumed.

According to the apostolic lists, but one of the sons of Alphaeus, viz: James, was an apostle of the Lord. The apostle Lebbeus, Matt. 10:13 (called Thaddeus by Mark, 3:18), is the same as Luke's Jude, who is described in our Version as the brother of James, Luke 6:15. The word brother, however, was introduced by our translators, as is shown by its italic form. And it is incorrect. For had Jude been the brother of James, Matthew, who groups the brothers together as such, would have mentioned the fact. Besides all analogy requires that the genuine "of James" in Luke's reference should be governed, not by "brother," but by "son." Jude was James' son. According to Matt. 27:56, and Mk. 15:40, Alphaeus had but one son beside James, viz: James. Had the apostles Jude and Simon also been his sons, Mary would

have been indicated in the passage as their mother. Besides, James was not an apostle. From these references, therefore, we conclude that the brother of the Lord, James, Jude and Simon, were not identical with the apostles who bore the same names.

Disputed texts.

Two passages, Gal. 1:19 and 1 Cor. 15:7, have been quoted, as warranting a different conclusion. In the former Paul says: "Other of the Apostles I saw none, save James, the Lord's brother." Here the apostle is supposed by many interpreters, to assert that, beside Peter, he had seen no other apostle at Jerusalem, but the apostle James. But, had this been his meaning, he would not have indicated James as "the brother of the Lord," for the other Apostles were then no longer living. On the contrary, the addition of the title distinguishes this James from the apostle. The "saw" does not refer to "saw I none," but to the whole passage foregoing. The position, however, which James occupied, and which Paul regarded as so near that of the apostles proper, allowed him to use this indefinite form of expression without the intention of actually adding James to the group. It was to Paul's purpose to refer to James, on account of his apostolic influence, and because that eminent disciple was currently regarded as his opponent. That Paul did not reckon James as properly an apostle appears in this; that, in the second chapter, he classes him and John and Cephas together, not as apostles, but as those "coming to be something," "seeming to be pillars." That only apostles were pillars cannot be shown. James was the most eminent of the brothers of the Lord; and in this relation more eminent than any private person.

The second passage, 1 Cor. 15:7, reads: "After that he was seen of James; then of all the apostles." This passage is urged to show that James was an apostle; but the conclusion is far from being necessary; for James is not here included in that number of the apostles, from whom, indeed, he may have been distinguished in this very passage. The risen Jesus appeared to James; he also appeared to all the apostles. Yet Meyer supposes that the word "apostle" is here used in a wider sense than the official, inasmuch as the apostles proper had already been indicated by the familiar phrase, "the twelve." 1 Cor. 15:5.

Incidental arguments.

All the other New Testament arguments for the identity of the two persons are too subjective to be satisfactory. One of these arguments is; that Luke would have pointed out that the James mentioned by him, Acts 12:17, and elsewhere, was not the James whom he names as an apostle, Acts 1:13. But in speaking of Jerusalem, of James, Luke might presume that his contemporaries would understand what James was meant. In this manner, he does not explain whether Philip (in Acts 8:5) was the Apostle or the Deacon. Besides, as Black explains, the Acts was no independent historic work; and Luke may have referred to James just as he found his name in his authorities, without indicating the relation of this James to Jesus or to the son of Alphaeus.

Again, it is argued that only an Apostle could write such a book as the Epistle of James, and could attain such consequence as James had in the church. But the eminence of James did not rest upon the Apostleship, which was a missionary office unless that he filled, but upon his prebendary bishop over the mother church at Jerusalem.

Finally, it is urged as improbable that three brothers of Christ and three Apostles should have had the same name (James, Jude, and Simon) and yet been different persons. But the argument loses its plausibility when we reflect how frequently in the New Testament the same names are applied to different persons, as Mary, Simon, James, Joseph, &c. Besides the theory we contest is based upon a more improbable supposition, that two sisters bore the same name of Mary. And it is irreconcilable with the fact that the brothers of Jesus were unbelievers until after the resurrection, whereas the Apostles were appointed before that event.

Having put out of the way these extraneous matters we propose to consider in a subsequent article the relation which James and the other "brothers of the Lord" bore to Christ.

Centennial Efforts.

A brother has written to us a letter upon this subject which, from its having no signature and for other reasons, we forbear to publish, yet which suggests that it may be advisable to present some facts in regard to this movement which ought to be generally known.

Scarcely a year ago, a commission was formed in New York for the purpose of awakening a new interest in our educational enterprises as a Denominational effort. It was recommended to the

Baptists of the United States to make a concerted effort during the centennial year of American Independence, in this direction, as a thank offering to God for the signal success which during that period had accrued to our people and had attended the advocacy of our principles. It was urged that the endowment of institutions of learning would be the best tribute we could render to the memory of our fathers, to the welfare of future generations and to the glory of the Author of all our blessings.

The plan proposed met with general favor. It was adopted so far as we know, by the conventions of all the States, who selected, each the object which seemed to it most deserving of its patronage, appointed some brother of influence as a centennial agent, secured agents in every Association and endeavored by every available method to urge forward the movement.

Such was the course adopted by the Convention of Alabama at its Huntsville meeting. Dr. Renfrew was selected with entire unanimity as the centennial agent. A prominent brother was chosen to represent and forward the enterprise in every Association in the State. A Central Committee was chosen to represent the Convention in this department during the interval between the sessions. State books were purchased for the Denominational and the Dollar Record, and distributed not only among the committees and pastors, but among other prominent members of the churches. The Agent gave up his church; and by ceaseless correspondence, and indefatigable travels addressed himself to the centennial work for more than a year. During this period, editorially, was notes, appeals also appeared in almost every successive number of the paper, keeping the attention of the Denominational mind upon it. When our correspondents describe these efforts as "petty and futile," we can only say that he is the victim of some strange hallucination. All that man could do was done by those who had the matter in charge.

It is true, no doubt, that many churches were not visited. But how was it possible for our agent to visit them all? There are more than 13,000 churches in Alabama, and there are but 25 days in a year! And some prominent churches in the State were assigned to brethren fully alive to the importance of the interest and able to represent it. One of the churches which our correspondent represents as overlooked we visited ourselves and lectured three times, and that to the best of our ability. Another, of which he speaks, we were pledged to attend, so soon as the brethren should conclude that the time was seasonable,—but the seasonable time was never indicated.

Our correspondent is very bold in saying that "collections to the amount of one dollar for every Baptist in the State could have been made." Were collections to that amount made in any State, unless we may except New York and Pennsylvania where certain large-hearted wealth-Baptists gave at the rate of \$25,000 apiece? The centennial effort was a failure everywhere, so far as securing funds was concerned. We hoped better things, especially in our own State, where the unprecedented spectacle is seen of a year and stringent times and against powerful and restless rivals, and maintaining itself without an endowment. It is a spectacle that might well awaken the generous enthusiasm of all our people. And no effort has been spared to bring the facts home to them. We are glad to observe that it has unabated interest in the Institution which inspires the zeal of our correspondent. Had a similar spirit prevailed throughout the State, the collections would have been amply endowed.

The All Wise.

We know that God is all wise. His works would as well bear the minutest scrutiny. The smallest created thing is a masterpiece of skill. The world is filled with wise adaptations and designs more numerous than the leaves of ancient forests or the sands on the sounding shores. And we, to whom alone of all creatures it is given to observe these expressions of Divine wisdom, we bear with us a frame that is fearfully and wonderfully made, and hold within these mortal bodies an intelligent spirit, the reflection of the infinite Reason. We can assign no limits to that understanding whose expressions fill the world. In this abyss which plummet has never sounded, it is a knowledge above all knowledge; it is a fire of artistic fervor from which worlds are born. It is a pure light of knowledge purging upon souls, shining more brightly than ten thousand suns; it is Omnipotence, a word in which we express all mysteries.

How practical is this fact in its relations to ourselves! The revelations which God has given us cannot be too cordially received or too earnestly studied. As we are made to honor wisdom, we must never be a trifling

fact in our esteem that we have the transcript of the wisest mind that ever has existed or ever can exist. The intellects which have illumined all this night of time are as twinkling stars in comparison with heaven's broad luminary that shines upon our earthly ways; and if all the books that were ever written, if all the names that have ever won renown were swept from existence by some Vandal horde, and if the Bible only were left, we would have a greater blessing in our hands than art, literature, science could have conferred, yet, we would have the substance of all salutary knowledge, the immortal germs from which new arts, new sciences and a new literature would spring. We must honor the Word. Such is the great lesson of Omnipotence. Its precepts must be respected not simply because of the infinite power which sustains them, but because of their immaculate spring, because they are the choicest methods by which the glory of God is manifested and the happiness of his creatures must be secured. There is no life so great, or so beautiful as that which is ordered by the law of God. Its promises must be embraced. Doubt, weakness, sorrow must lay hold of the outstretched hand of a faithful God. O, Christian, he leads thee by a way thou knowest not. But he knows the end from the beginning. He is leading his people to a pleasant land where the shadow of death rests not and the rainy tears never fall. And invisibly to these the radiant future beams on his glance as he says: What I do thou knowest not now, but thou shalt know hereafter. And as to general conduct of life, what principle so strong to restrain us from sin? In secret places, in sore temptation, the thought, "Thou God seest me," will hush the passions into a calm as deep and blessed as that upon Galilee, when the voice of Christ breathed over the troubled waters. So influential should the omnipotence of the Scriptures and of the Divine presence be.

Field Notes.

Rev. S. G. Jenkins, of Talladega county, Alabama, an energetic, working minister, has been with us, and preached in our projected meetings, day and night, with great acceptance and success, in this part of Louisiana and Arkansas.—G. M. L., Oct. 1st, 1877.—Rev. T. M. Bailey, Cor. Sec. State Mission Board, has been at home for several days recuperating his wasted strength. We regret that he was too unwell to meet in person at the Tuskegee Association, to which he had expected to start last Thursday.—All success to our paper and those immediately connected with it.—J. M. Thompson, *Perdue Hill*.—We learn that Graves Renfro, Esq., son of our esteemed confederate, Dr. J. J. D. Renfro, left home on the 15th inst for South Western Texas in quest of health. He expects to settle permanently in that State. He is very feeble, having been sick for four months. He is a young lawyer and was entering on a fine practice in Talladega. He is the clerk of the Coosa River Association.—A European correspondent of the Standard draws a contrast between the French and Germans in regard to politeness. The Germans are polite. In hotels, in stores, in banks, on the streets, everywhere, we found it so. The Germans, and not the French, are the polite people of Europe. In suppleness of back and gibbiness of tongue the French excel. In the genuine article of politeness, the observance of the "golden rule," the highest law of true etiquette, the Germans excel.—Says the Interior: "The New England philosophers spell culture with a capital and God with a little 'g'."—A touching incident is related in connection with the death of Dr. Fish, of Newark. Up to Oct. 2nd, he received friends, letters and telegrams. But at that time, when the letter from his aged father had been read, he said, "That will do. No more letters; no more friends; no more anything; they keep me away from Jesus." These will be treasured as among his last words.

The Watchman blames Sunday School teachers for silence about baptism. "Our children are taught to believe, to repent, but baptism is not presented to their minds as any important part of the Christian system. They grow up with the conviction that it is a beautiful ordinance, but a heavy cross, which it is no great sin to cast down. The impression becomes a part of their nature; it is engraved deeply by all the forces of their religious training from the cradle to manhood. And in this matter the Baptist is almost as recalcitrant as the Commission as is the pedobaptist."—Rev. Dr. Sumner, who has just returned from the Texas Baptist Convention, received a contribution of cash, bonds and lands of \$2,503.05 for the Endowment Fund of the Seminary. He was warmly welcomed by the Texas brethren, who assure him that Texas will give her pro rata of the endowment. On his way back, he stopped at the Alabama Association, which made a second liberal contribution to the same important object.

We regret that we have not space this week for the proceedings of the United States and Alabama Association, furnished by Bro. Baber, of Collierville. They will appear next week.

forms.

The Rev. J. M. Scott, of Shelby county, died on Wednesday night of last week, at the extreme age of something over one hundred years. We attended his funeral on Friday. Truly a good man. We hope to furnish a more extended notice next week.

CONNECTION.

In our notice of centennial results last week we committed a blunder which did injustice to Col. Washington Williams, of Calhoun county, and his wife, each of whom paid twenty five dollars, as our books show and we well remember. Since that writing we have learned that Mrs. Reynolds of Alpine also paid one hundred dollars. Our object was merely to indicate that the work was not a success. Our books will show all when sent in.

Dr. Henderson with the assistance of other brethren is engaged in a projected meeting.

Baptist Ministers of Alabama.

Please read the list of ordained Baptist ministers in another part of this paper, and send any corrections to the undersigned. Do not wait for some one else to do it, but read it over, and jot down your corrections at once. It is highly desirable that this list should be absolutely correct, but I know 'tis very far from it now. If any brethren are dead or removed, or are the wrong initials or Post Office given, please let me know. I am anxious, dear brethren, that the next issue of the Year Book shall present a more correct statement of Alabama Baptists, than ever before. Will you help me.

Don't forget to send me copies of your minutes as soon as possible.

Enfanta, Ala. O. F. GREGORY.

Communications.

Wrong Use of Words.

THE WRONG USE OF WORDS GIVES RISE TO WRONG IDEAS, AND LEADS TO WRONG DOCTRINES.—SUCH WORDS ARE TO BE AVOIDED.

1. When we pray the Lord to pour out the Holy Spirit on the people, we convey the idea that the Holy Spirit is merely an essence, or a liquid, or an element, or an influence. But the Holy Spirit, or Holy Ghost is God,—the third person in the adorable Godhead. The prayer is not authorized in the New Testament. To pray for the presence of the Holy Ghost, is right. But it is not right to pray for him to be poured out or poured down. Such a sentence in our prayers should be avoided.

2. When we say, "Baptize by immersion," the language implies that there is some other method or manner of baptizing besides immersion or dipping. It is as if we were to say, "Bury by a burial." If people are baptized, let us say that and no more. If they are *apostatized*, say that, and no more. If they are *perished*, just say so, and no more.

3. The word church, for churches, is becoming more and more common. The implication is wrong. For it teaches the existence on earth of a universal visible organization under the name and title of "The Church." We should say, "The churches of Christ," not "The church." If we wish to use a term to embrace the entire number of Christ's followers on earth, let us say, "The visible kingdom of Christ." The churches are local organizations or assemblies in the kingdom. If we wish to use a term to designate between the different orders of professing Christians, say, "Denomination," as "the Baptist denomination," "the Methodist denomination," etc.

4. We sometimes thank the Lord in our prayers, and preach in our sermons, that he hath "redeemed and ransomed the world." Such language seems to imply universal salvation. We should thank God in our prayers and preach in our sermons, that he hath loved the world as to give his only begotten Son, that whosoever believeth in him should have everlasting life. And then showing how men are brought to believe in Jesus, we convey the gospel idea.

5. We sometimes hear persons—even Baptists—speak of "violating the rules of their churches," of which they are members. This is wrong. It implies that Baptist churches have arbitrary regulations of their own legislation for the government of their members. This is not true. Where men have no higher motives to govern their lives than mere "church rules," their standard of duty is very defective, and equally dangerous. Let me give two or three specifications of the wrong use of this term about violating "church rules."

(1.) As to dancing, gaming, and

other sinful mirth. "I don't believe," says one, "that dancing is a sin; but it is contrary to the rules of my church, and for that reason I will not dance." Now, where are these "rules"? Can any one show them? No; not outside of the Bible. We simply teach and maintain that dancing, and everything else that wastes our time, vitiates our taste for Christian duty, and demoralizes our pious feelings and practices, is contrary both to the spirit and letter of Christianity, as found in the Bible; and is therefore not to be indulged in by Christians. We insist that it is a Bible rule, not a Baptist rule, which dancing, &c., violates.

(2.) As to communion. I once heard a preacher of high standing with his people and others, say words about as follows—giving communion: "I know that one branch of the Christian Church has rules forbidding their members from communing with any others than themselves. But I don't think any church has the right to enact rules depriving their members of their privilege and pleasure in this matter." &c.

This, or similar language has been used so often by others than Baptists, that it is passing into use, more or less, in some form or other, among our own denomination. Now, on this subject, as in the case of dancing, etc., it ought to be known by every intelligent person, that we have no legislative rules of our own, whatever. We just preach and urge that our Law-giver and King has left us a code of Divine legislation,—rules and laws,—and by that we are to square our lives and regulate our practice. We believe the Bible teaches and prescribes who are to commune. By this we are to be governed, and not by sympathy, prejudice, or popular sentiment. It is a question of Bible teaching, not of Baptist dogmatism, or "church rules." Let us guard our church language as well as our church doctrines.

W. WILKES.

Oct. 11, 1877.

Miscellaneous Business.

Dear Baptist: In my last, I suggested I would, or did raise

A QUESTION, and as we are under the heading of miscellaneous business, let me clearly raise the question and open it for discussion. But before doing so, I will first state a fact in regard to the WHITE PLAINS BAPTIST CHURCH, in Greene county, Ga. That church, during the Association year before the last, raised \$7.00 per head for each member, outside of all church expenses. Last year, as you will see from copy of the Minutes I send, that with a membership of 163, the church raised \$602.08 cts.—making within a small fraction of \$3.70 for each member.

Now I raise the question, is not the White Plains church, in the South, in missionary labor and contributions? Let us have the matter investigated. If there is a better church in the State, I hope the fact will be developed. Another question I want to raise, "if I am in order," I'll say many.

DELEGATES

Will Alabama send to the Southern Convention in Nashville? Twice have I known her to send more than could be seated. Bro. Moderator, (of the Baptist) I hope I am in order to refer to this matter again. Will not the pastors and agents in the State, all of whom it is important and desirable to have in the Convention at Nashville, remember the Boards of the Convention? One of them has ever been committed to your fostering care, and its Secretary was long a beloved pastor in Alabama.

A COMPETITION

between Georgia and Alabama, as to which shall have the largest number of delegates, would be in order, would it not? I think it would be fair, too, for Georgia now has a State Board, to claim part of her funds. Furthermore, from all I have seen and heard, the crops of Alabama will average better than in Georgia.

REVIVAL NEWS

may not be amiss, while "I have the floor." The increase by baptism in Georgia this year, will be about as large as for several years past, while in a good many places, as Macon, Washington, Barnesville, Chartersville, &c., there have been very remarkable and extensive revivals. Think of a meeting of such power, in a town large as Cartersville, that for more than a week, every store was closed for an hour and the owners and clerks at prayer meeting. There were some eighty or more souls converted in that meeting, conducted in the Baptist Church. Pastor Hadden has had the privilege of seeing an ingathering of souls, every year of his pastorate at Cartersville.

UNCLE SHAD.

Figaro's "Iron Mask" represents a school boy as asking: "Papa, what, then, is it that distinguishes civilization from barbarism?" "Oh! it is quite simple," replies the parent. "Civilization kills its enemy at six thousand metres with a cannon-ball, and barbarism chops off his head with a sabre."

Our Indian Troubles.

"There is nothing more shameful and disgraceful in the annals of our government than its relations with the Indians. Pretending to feed, clothe and protect them, it actually starves, robs and betrays them."

less allows suitors, peevish office-holders and cheat them with persistent shuttles that it is to the wretches to bribe and trouble with the have contracts, spoils and stealing. You when the wretched J. mixed up in not w. ensue. Incapable placed in coal he neglect of duties to pre situation prior to refolden the "chillars" sion for horrid fares. Tal'e the X Under A few ignorant kept our troops having previou ed them in a f. an It must have been these untrained; about in the last, dieters were hididk but it is no longer remember the tragedal Canby. Then paing, the contercy of which led to sacre of the galla band."

Dear Baptist: sensible, and just from a late issue of the *Daily Constitution*. I really them worthy a place in our religious papers also, and especially as trying to evangelize the Indians, some, even Christian men, investigating, think the best do is to send soldiers there to them out. By the way, the *Free* now evangelized, Creeks, Choctaw, Chickasaws, Cherokee and Seminole are giving the government no trouble. Had a mere titling of the most government has spent in Indians, been spent by Christian missionary work, the Indians nearly all have been as little trouble now, as the five tribes mentioned above. I reckon more of the money of some wealthy Christians, paid in taxes to the government, has been used in destroying Indians' bodies than they ever gave, voluntarily, to save their souls.

W. N. CUADEON, Agent.

Salem Association.

This body convened with Orion Baptist church, commencing Saturday before the first Sunday in Oct., 1877. The introductory sermon was preached to a large and crowded audience by Eld. W. J. McBride. After intermission and a hearty indulgence in the many good things spread before us the delegates from the various churches assembled at the house in order that the many visitors and friends present might be entertained. It was announced that the writer would preach at the Presbyterian house of worship at 3 o'clock, P. M., while the Association proceeded to a permanent organization.

The body was called to order by the former moderator, Eld. J. P. Nall, who was re-elected moderator. Rev. W. A. Cambie was chosen clerk, and G. W. Carlisle, Treasurer. Letters were read with much interest from 30 churches. After the appointment of the different Committees adjourned until 8:12 o'clock Monday morning. Sermon at night by Eld. B. A. Jackson.

On Sunday at 11 o'clock, we had with us Rev. J. T. Tichenor, representative and President of the Auburn Mechanical and Agricultural College, who preached a profound and encouraging sermon from the text, "For ye are all the children of God, &c." The congregation was large and orderly. Although the house was uncommonly large it was not sufficient to seat all who were present. At 2 o'clock a

SABBATH SCHOOL MASS MEETING

was held at the church, and addresses from Eld. L. T. Tichenor and Prof. T. J. Carlisle were listened to with great interest. This is one among the Sabbath schools whose children know how and are not afraid to sing. Bro. W. L. Hendrick is one of those Superintendents who understand how to keep the children so earnestly engaged that their summer seems to last all the year. Sunday night we had an able and well delivered sermon by Eld. M. Brooks, of the Zion Association. Monday morning the body was called to order by the moderator, and business being so extensive it was decided to have no preaching at the usual hour. Various subjects, which need not be named here, were discussed with profound interest. At the usual hour of adjournment in the afternoon it was decided to have a night session, in order to finish up the business. Services were also held at the Presbyterian house of worship. Sermon by Eld. E. M. Brooks.

I AM SORRY

to say that some of our brethren do not seem to manifest that interest in

your (our) paper that they properly should do. However, the committee on periodicals insisted that we make our best efforts to sustain and increase its circulation among us. Its claims were voluntarily advocated by Rev.

SUBJECTS FOR THE NEXT MEETING

of this District: First subject, How should the Sabbath be observed? To be opened by Brethren M. E. Buch, and Dr. Jones. Second subject, What is Saving Faith? To be opened by Bro. J. W. May and Elder J. S. Ford. Third subject, How can the Christian purify himself? To be opened by Bro. R. Y. Woods and Elder Bishop. The meeting adjourned to meet with Pleasant Hill church, in the northern part of the county, on Friday before the fifth Sabbath in December, 1877, at 10 o'clock, A. M.

T. J. KINNAIRD, Sec't.

A Dozen Baptist Ladies.

It is astonishing how many noble things can be done by a few resolute people. A dozen Baptist ladies are only twelve, but many a church would not have existed if it hadn't been for their untiring efforts. Take this small number from many of our churches, and they would have to close their houses.

I am informed that about that number have done a handsome thing in this section. I have never felt the sensations of a *gathering*, but have imagined that it must be pleasant, and have thought that I might have the words to stand such a thing, especially if administered by fair hands. I was permitted to look at a black suit which a merchant told me I was commanded to wear. About a dozen Baptist ladies are at the bottom of it, I was informed. The first impulse was to declare it from the housetop, to put it in print, to encourage such work of love in other parts. Heaven bless them! O that the Convention met in the winter!

W. B. C.

There is always a Homer, a Virgil, a Dante, and a Shakespeare in existence, but mankind is pleased not to call them forth. A great artistic passion prevailed three hundred years ago. The world, setting all other things aside, called forth painters and sculptors to beautify the temples of God and the palaces of princes and immediately the great classic hand appeared, headed by Rubens, Titian, Michael Angelo, Raphael and Morillo. Such crops of great artists of great poets are not freaks of Nature, but the necessary results of human demand. If we have no such painters, sculptors or philosophers now, it is simply because the mind of the nineteenth century has other directions. So our Milton has been directed to dismount Pegasus and bestride the lightning which science has bridled. Shakespeare is occupied in editing a morning newspaper, Dante is exploring the isthmus of Panama to locate an inter-oceanic canal, Bacon is trying to reach the North Pole, while Michael Angelo is inventing a sewing machine. Great intellect, no longer meditative, is active. It has been diverted by the command of the world to other objects and neglected other functions.—*Dion Burt*

