





## Alabama Baptist.

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JOHN L. WEST, PUBLISHER.

EDITORS:  
H. T. WINKLER & JOHN L. WEST.  
INFLUENCE OF STATE  
CHURCHES.

The unkindly influence of a State church is most offensively shown in a period of persecution, when the State is the obedient servant of the church and neither State nor church is hampered by constitutional checks. Yet after persecution has indicated its wounds and time has healed them, the scars remain. Dissenters from the national establishment, happy enough to escape from penal visitations, accept a release on any terms. When fines, imprisonments and martyrdoms cease, they accept toleration as a blessing for which they cannot be too grateful to the ruling powers, and in whose enjoyment they are henceforth content.

But the toleration ought not to suffice, for it not only deprives the non-conformists of many rights, and taxes them for the support of what they believe to be heresy; but it puts a stigma upon them and upon the principles to which they adhere. The case is put with a certain grim humor by Rev. R. W. Dale, one of the leading Congregational ministers of Great Britain. Although a preacher and pastor, he is in the parish, and therefore under the charge of the Vicar of Edgbaston, whom the State entrusts with the duty of instructing him in Christian truth and administering to him the Christian sacraments.

The shoe he is compelled to wear would seem, according to Mr. Dale's statements, to pinch in many places. He says in referring to the Episcopal heresy of baptism: "The doctrine of baptismal regeneration seems to me a mischievous superstition, but I cannot say this to anybody without being in revolt against a great national institution. Now and then I am bound to liberate my conscience, and I tell my congregation what I think of the doctrine; but within a couple of hundred yards there are two national buildings in which, under the authority of the State, the State clergy give thanks to Almighty God for the regeneration of every child they baptize, and in which grown men and women are taught that in baptism they were made members of Christ, children of God, and inheritors of the kingdom of heaven." But whether he likes the doctrine or not makes no difference. He is taxed to support the practice all the same.

The relation of the non-conformist to the laws of his country is that of a malefactor. It is his duty as a law-abiding citizen to attend the parish church and to use the Book of Common Prayer in worship. His neglect in these particulars causes him to be condemned by the law, which stigmatizes what it cannot control, and barks at those whom it used to bite. "It describes me," says Mr. Dale, "as being among the number of those people in divers parts of this realm, who, following their own sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain and refuse to come to their parish churches." It has provided a Book of Common Prayer that "every person within this realm may certainly know the rule to which he is to conform in public worship." I am permitted to break the rule but the rule stands. It is the policy of the State to induce the country to accept or to retain religious doctrines which seem to me to be erroneous, and an ecclesiastical polity which seems to me to be unfriendly to the free and vigorous development of the religious life. The position of a Non-conformist in this country is, to say the least, not a pleasant one. His religious work is carried on in the presence of a government which condemns his creed, condemns his modes of worship, condemns his ecclesiastical organization, and sustains the authority of a hostile church.

We cannot but suspect that this deprecation is largely due to the feebleness of backbone displayed by the Baptists of England and Scotland. They seek the fraternal sympathy of others who are bearing the same indignity, and thus lose ground while they neglect to assert all the distinctive principles of our denomination. In England our progress does not compare with that in this country, notwithstanding the number of distinguished and godly men who have represented us. In Scotland, although the Baptist cause is making progress, it has obstacles in its way which are almost insurmountable; and the chief of these is open communion. Mr. David Young, in a letter to the *National Baptist*, shows how the wealthy Presbyterian Establishment of that kingdom draws from the Baptist ministry and membership.

In either case the defections are directly traceable to what is called in that country, free communion. The influence works thus: A young stu-

dent, we shall suppose, is troubled about baptism. On making inquiry, he finds that Baptist churches admit to the Lord's Supper those who, according to their principles, were never baptized. The student naturally concludes that Baptists regard immersion as a matter of little importance. In these circumstances, he deems it unwise to make the sacrifice which the connecting himself with the Baptist denomination would involve. Again, when a member of a free communion church, removes to a distance from his place of worship, he very naturally connects himself with a Pedobaptist congregation, putting the flattering union to his conscience—namely, I have not changed my principles, in connecting myself with a Pedobaptist church; I sat down at the Lord's table with Pedobaptists, in the church I have left.

We have now in Scotland some distinguished divines and preachers, among whom are Rev. Jas. C. Brown, President of the Baptist Union of Scotland, Dr. Culross, of Glasgow, and Dr. Anderson, of Aberdeen, all of whom were originally Presbyterians. But doubtless if the estimates on either side were made it would be found that our losses to Pedobaptism largely counterbalance our gains from that quarter. Policy as well as duty requires us, in evil report or good report, to cleave to principle and to hold all the principles of the Gospel church as too sacred to be disregarded for any consideration whatever.

The Great Council of Geneva, we are glad to see, has recently dissolved the union of Church and State.

## CHURCH UNION.

The project of organic unity among believers, which it is the design of many pious Pedobaptists to promote, involves more than perhaps they are prepared to concede. The evil of the divisions among Christians is especially felt in small communities, where oftentimes four or five churches maintain their precarious existence and none of them can thrive except through the success of its "industries and arts" in pulling down the others. And even this success may prove a barren victory; as it is apt to be won by methods which depreciate and scandalize Christianity. The unity which is effected by the intrigues of Jesuistry is purchased at the sacrifice of candor, courtesy and spirituality. We are surprised that our brethren of other folds fail to see that the only organic unity practicable among believers in a church capacity must be on the platform of distinctively Baptist principles. In sketching the mode of reorganizing the churches, the editor of the *Church Union* does not seem to suspect that he is advocating the fundamental tenet of our Denomination. Thus he says: "Whatever company is organized as a church on the principles revealed by our Lord and his Apostles, will be a company simply of acknowledged Christian believers. It may indeed mistake in applying this rule of membership—in some cases using an unwise charity, in other cases an un-Christ-like severity; but its fundamental rule will be that *Christ's church is for Christ's people*—for all of these and for none others than these. Good men have an undoubted right to form voluntary organizations according to their own affiliations—intellectual, social, ancestral, moral—and to give them such organic laws as may seem wise; but they have no right to claim that these organizations after the devices of men are churches of Christ Divinely authorized in the New Testament. And though one such organization should gather to itself vast numbers of so-called churches, and at length spread itself as a visibly organized union over the whole earth, it would not thereby become the church of Christ, and thereby would not achieve or manifest the long-sought unity of the church."

Again he says, in remarking upon the "whole scope of the New Testament teachings" in regard to the church, that it presents "a remarkable complying of the true spiritual body of believers with the visible company of them, a sudden transfer of thought from one to the other, a constant gliding back and forth in the apostolic argument: from all which" he adds, "we may and must infer not identification of the two, but an adjustment of the lower to the higher, a constant reference of the visible form to its invisible ideal as supplying its fundamental rule; a command indeed that the whole Christian company visible on earth shall hold itself so far as the infirmities of the flesh will allow, to a conformity with, and to a representation of, the true spiritual body of Christ."

The idea the *Church Union* advocates, that all Christians should be united organically, on the platform of a genuine experience of grace, is impracticable. But that a Gospel church should consist of a spiritual membership, solely, or as nearly as human imperfection will admit, is a grand principle tending to larger and nobler unions among Christians and to the furtherance of the Gospel everywhere. As Jackson says: "Every one is so far a member of Christ's church as he

is a member of Christ's body." Converted men are entitled to ecclesiastical privileges and blessings. Let all evangelical Christians insist upon this principle. Let all evangelical churches refuse membership to all who do not give satisfactory evidence that they have been born again. The general adoption of such a regulation, would inaugurate a grander reformation than that of the sixteenth century. It would rebuild the fallen wall of partition between the church and the world. It would consecrate spiritual instrumentalities to the maintenance and extension of the kingdom of Christ. It would bring hearts and churches, now alienated and intelligent, into a sacred union of sentiment and purpose. It would establish strong churches instead of weak ones in a thousand languishing communities. Of what advantage is infant baptism, that it should be allowed to interfere a moment longer with so grand a consummation and so manifest a duty?

We refer to infant baptism as the one great obstacle in the way of Christian union, because we are satisfied that it is what prevents the general return of the evangelical churches to the Ordinance of our Buried and Risen Lord. The motto which the *Church Union* holds is good: CHRIST'S CHURCH FOR CHRIST'S PEOPLE. Now let us be carried out! Let the spirit of sect be supplanted by the Spirit of Christ. Let it be cordially admitted that a church union must be an alliance of Gospel churches, and that a Christian Union must be an alliance of converted and baptized men.

## UPAS LEAVES.

The acts brought out by the work of the Society for the Suppression of Vice are alarming. They indicate how reckless is the activity of those infamously publishers who devote themselves to the corruption of the morals of the country, and who seek for patrons and victims especially among the young. Although the Society is of recent origin, it has already proved a terrible evil-doer. By the exposure it has made the number of obscene books confiscated during the year was 100,000; of licentious pictures 475; and of circulars not less than 1,000,000. The books and circulars taken in one place filled six trucks. Of the persons engaged in this nefarious business 5 have been convicted. These figures, however, are far from indicating the extent of the trade of the number of persons interested in this prostitution. It is a notorious fact that the Wellesley College for females does not publish the catalogue of its students, on account of the cause of the mails by the publishers of various books who are ready to flood this celebrated institution with their circulars. Publication houses of this sort must be put down at any sacrifice of time and cost. The community has no other enemies so dangerous as those who are corrupting our boys and girls.

## A WORD TO THE WISE.

We see that a movement has been set on foot by some of the largest associations of Western ministers for the amelioration of the condition of their class. As the workingmen are scarcely able to subsist upon their wages, never liberal, business reduced to the lowest point, these associations hope to relieve the pressure upon the labor market at home, as well as to offer opportunities for the laborer to those willing to go, by encouraging emigration. They therefore offer \$35 to each emigrant to America, and \$70 to each emigrant to Australia. They call attention to the mine owners of Alabama in this movement, which through correspondents in Liverpool and other ports may be returned in this direction. These gentlemen and hardy workingmen are familiar with work upon the kind of soil which underlies upon the frontiers of our State. They would contribute as important elements to our laboring population. Among them are Presbyterians and Methodists who would serve as a nucleus for churches in the mining districts. A field of good Alabama coal worked by Welsh miners would be an excellent investment and the site of a thriving community.

If we may judge from the Catholic Directory of 1878, Romanism is making good deal of noise over very small gains in Great Britain. They have a liberal estimate about 25,000 converts in England and Scotland out of a population of 30,000,000. They have twice as many priests as churches.

The *Encyclopaedia* of Pope against Socialism in Paris is applauded as an admirable piece of diplomacy; he pleads the claims of authority, but does not admit that the Socialists. Except on the point that the Church of Rome can do no evil, his views are sound and sensible, and we have heard the same views unalloyed pleasure. Nothing can be more marked than the contrast between this temperate doctrine and the philippic usually issued by its predecessor.

## THE Teloogoo.

The work among the Teloogoo in India is embarrassed by the limited number of missionaries in the field. Some 3,000 converts are now waiting for baptism. The converts are scattered among 400 villages, and several of the missionaries, worn out by their arduous labors, are about to return to this country for rest.

Efforts are being made for their relief by sending additional workers. Recently a call was made by the Missionary Union upon the pupils of the Sunday-schools for contributions to this object. It was proposed to raise \$2,500 from twenty-five Sunday-schools, to provide for the outfit, passage and salary for one year of a missionary among the Teloogoo. The payments and pledges for that object now amount to \$2,650. The Tabernacle Sunday-school, of New York, now proposes to lead in being one of twenty-five more Sunday-schools to raise another sum of \$2,500 to send a second man to the Teloogoo field.

## GIVING AND NOT GIVING.

Dr. Talmage is again in hot water. It is stated that being desirous of liquidating the debt upon the great building where he preaches he has asked one of his nephews to let his name be put down for \$5,000, so as to encourage others to give liberally, with the understanding that such part of the amount as he was not willing to give should be privately made up to him. The proposition was made and answered by telegram; and so got into the papers. The young man positively refused to perform the discreditable part assigned him, and added a short sermon for the Uncle's benefit. It is plain and to the point, although a shade disrespectful. It reads:

"FRANKNESS, EARNESTNESS AND FAITH, WITHOUT DECEIT, WILL ALWAYS COMMAND SUCCESS."

Shifts of this sort are not creditable to the sacred office, which is above all a ministry of truth and righteousness. We should be loth to believe that a sensational preacher had to be a sham, and that this preacher in particular, some of whose sermons have refreshed and quickened us, was not a worthy man.

## FIELD NOTES.

—Miss Lelia Griggs, of Tuskegee, has accepted a position as teacher in Sherman, Texas.

—Rev. Mr. Norton will serve the Baptist church at Camp Hill the ensuing year. —*So. Argus.*

—Rev. W. W. Kidd preached an excellent sermon last Sabbath, week to a very attentive congregation at Spring Creek church. —*Columbiana Sentinel.*

—I have accepted the care of Oemulgee church and also a five months' school at Oak Grove, at which place I will hereafter address me. —*P. C. Drive, Marion.*

—In the *ALA. BAPTIST* of Feb. 13, in the article headed "State Missions," the name of T. M. Barbour should be attached to the first paragraph and not to the second.

—I will make one of 20 brethren to raise \$100 to have "Reminiscence" No. 16, of Bro. Lee, printed in tract form; so who will make the others? —*G. W. Kierce, Red Level, Ala.*

—I have heard but one expression from the patrons of the *ALABAMA BAPTIST*. All appear to be pleased with the editorial management of "our paper." —*D. Lee, Mt. Willing.*

—Our church has lately had several accessions to it. Our Bro. Forester is proving himself an able, earnest, consecrated servant of the Master. —*C. C. Jones, Snow Hill.*

—Rev. Dr. Teague was unable to fill his appointments at this place last Sabbath, owing to the severe illness of one of his children. Rev. Bruce Harris occupied the pulpit at the morning hour, and Rev. J. W. Jones at the evening. —*Columbiana Sentinel.*

—The father of S. P. Beall, of Elba, is 96 years old; yet he walks as erect as a young man; never has used spectacles, and can see to read fine print. He has always been a farmer and says he can do as good days plowing now. —*J. S. Y.*

—Rev. J. J. D. Renfro, D.D., delivered an able and well directed sermon to a large and attentive congregation last Sunday night. "The Deceptive Way" was the subject of his discourse, and not a single point was left untouched by this able minister. —*Talladega Mountain Home.*

—It seems that Dr. Marsena Stone has left the Leland University of New Orleans. "Good for the Institution!" To a visitor who asked the reason of this, he explained: "It's best to change teachers once in a year or two." The present teachers are spoken well of.

—We are yet without a pastor; look for a visit from a brother soon. Many deep regrets at Bro. Gregory's leaving us. It will take a long time to reconcile many of us into the belief that it was best. Hope God is merciful to us, and may be abundantly bless you! —*J. A. B. Besson, Eufrasia.*

—Dr. G. J. Johnson, of the Publication Society, says, in speaking of the proper treatment of church pests: "I have been in the Indian Territory, and I tell you the Indian Baptists believe in *dogmatic* theology. At each of every Baptist church stands a deacon with a hickory rod, watching for the dogs; and when one comes within his reach, he catches it."

—Robt. Hall declined the Doctorate which some college wished to clinch to his name, and being asked the reason, replied: "Because," said he, "you have conferred the degree on so many fools that I don't want it." A writer, who is after the D.D.'s, quotes Hall's impudence with manifest relish. Be quiet, brother, are you sure that some such trouble may not befall you, some of these days?

—Dr. Boice, of the University of Chicago, writing from New Orleans, says: "One fact will, I think, strike every intelligent observer, who looks into the schools for higher learning in this city. The opportunities for a liberal education, offered at the present moment to the colored youth, are fully equal, if not superior, to those which are offered to the sons of the white population."

—We are requested to announce that on the 1st Sabbath in March the congregation that worships at the Davis school house, a miles north of this place, contemplates organizing a Missionary Baptist church. Revs. Holcombe and McPheters have been invited to act as Presbytery. All other Baptist ministers who may find it convenient to be present, are cordially invited. —*Columbiana Sentinel.*

—Bro. J. M. Green, formerly a theological student of Howard College, will soon take charge of a school at Matthews Station, Montgomery county, and probably of several churches. Bro. Green has a broad field of usefulness open before him, and we feel assured that he will use his talents and youthful energies for the advancement of the glorious work in which he is engaged.

—I am well pleased with the *ALA. BAPTIST*, and will get you all the subscribers I can. But while this country has been abundantly blessed with good crops, and good health, for the last year, I have not as yet been able to get many subscribers for our State paper. It is the only paper taken by any member of our church (Bethel). We are now, and perhaps will remain some time, without a pastor. —*D. Rogers, Baker's Hill.*

—Bro. H. A. Tupper, Corresponding Secretary of the Foreign Mission Board, dropped in upon us for a few minutes last Tuesday. We were delighted to see him in Alabama and in our office, and we call the special attention of our readers to his article in this issue, entitled, "A Plain Statement." It is a pretty evident from this that the Baptists in our State are not coming to the full measure of their duty in this important work. Let every pastor in the State take up a collection for Foreign Missions at an early date, and forward the amount to Dr. Tupper.

—The *Standard* thus smartly characterizes a book of "select poems" written by Harvey Rice: "We remember a story to the effect that a traveler enquired of a landlord at a house he had tarried for a night, which was the best road to an adjacent town—he received the reply, 'Take which you please and you will wish when you have tried it that you had chosen the other.' The title of the volume before us implies that the author has made a choice; that it contains leaving many others, it is unpublishable. If this supposition is just, we cannot help expressing the wish that he had printed the others."

—Bro. Bell closes a letter thus: "I feel sad, Bro. West, at the thought that this may be the last name I shall send to you for the *ALABAMA BAPTIST*. I wish still to take it myself, if I do remove from the State. I am preparing to move to Texas. I'll soon give you my postoffice, so you can send me the paper. I love the *ALABAMA BAPTIST*. I love the Baptist method of this State. My prayers shall ever ascend for you and your work, and our beloved Bro. Winkler. —*J. E. Bell, Fayette C. Et., Feb. 9.*

—We see that several prominent ministers of South Carolina have been getting large clubs for the *Baptist Courier*. We are glad of this. The *Courier* is an excellent paper, and is doing every good work in the State. Cannot our influential ministers do the like for the *ALABAMA BAPTIST*? We have no other object than to promote the best interests of the ministry and the churches of this State. See what you can do, brethren, to help your own paper, as it strives amid difficulties and oppositions to carry on this greatly needed and purely Christian work. The paper is a denominational necessity; let it have your prompt and cordial aid. Keep the paper before your people and get all the families in your church to take it.

—We regret to learn that Prof. Jno. F. Lanneau, having accepted the Presidency of the Baptist Female College, Lexington, Mo., has resigned the Presidency of the Alabama Central Female College, Tuscaloosa, the resignation to take effect March 28. Prof. Lanneau has been in charge of the A. C. F. College for some six years, during which time he has endeared himself to the people of Alabama as an excellent and cultured Christian gentleman. Our best wishes go with him to his new home, and we cordially recommend him to the people of Missouri, not only as a fine educator, but as a gentleman in every way worthy of the highest confidence and esteem. At a meeting of the Trustees of the A. C. F. College, held Feb. 10, it was resolved, That the Spring Term of the college, the Department will be shortened, and the graduating exercises will be held on the 28th of March, unless by that

time a successor be ready to take charge of the College; That the regular exercises of the Preparatory and Music Departments will be continued until the usual time of closing in June.

—Another terrible accident occurred on the Selma, Rome and Dalton railroad on Tuesday morning last. The north bound passenger and mail train, which left Selma at 5 a. m., was totally wrecked, 13 miles above the city, by the falling through of the bridge across Mulberry Creek—the engine alone escaping unhurt. The train consisted of a box car, a mail, baggage and express car, a second class coach and a sleeper. If reports are correct, all the express freight, mail and baggage were lost, together with 60 barrels of compressed cotton. Killed: Geo. R. Evans, of Selma, and two or three negroes. Wounded, probably fatally: Col. M. Stanton, Sup't. of the road, Capt. White, Conductor. Seriously injured: N. Y. Hunter, Mail Agent, and Miss Mary Bradford, of Talladega. Painfully wounded: Miss Welch, of Alpine; Miss Graham, of Childersburg; Nathan Kahn, of St. Louis; Miss Mattie Portis, of St. Louis; E. G. Pughman, A. Meyers, and four or five negroes. Slightly wounded: Jno. Shoemaker, H. A. Reynolds, Albert Pinner, Ben Schuster, of Selma; Mrs. Portis, of St. Louis, and a negro porter.

## LITERARY NOTICES.

MILLINER AND DRESSMAKER. February, 1879. N. Y. Cor. Franklin and Hudson Sts.

—New spring styles for hats and jewelry claim each a page, also a sketch of the follies of fashion. There is a stirring story about a bank robbery, as well as other interesting articles.

THE CROWNING TRIUMPH. A new collection of Sacred Songs and Gospel Hymns for Sanctuaries, Sunday schools, prayer and praise meetings, the home circle, anniversaries, funeral occasions, &c. By George G. Hugg and Frank L. Armstrong. L. A. North, Pub., Phila.

—The title indicates the character of this new Hymn and Tune Book. The hymns are popular and will no doubt meet with a cordial welcome.

THE BAPTIST HOME MISSION MONTHLY for February has a picture, with autobiographical notes, of Dr. Spencer H. Cone. The story of Cone's conversion, through the burning of a theatre in Richmond, is exploded. A sketch is given of Dr. Marston, the Superintendent of Missions to Freedmen, who is soon to begin his work in Alabama and whom we heartily commend to the cordial fraternity and co-operation of our brethren in the State.

THE PENN MONTHLY. Philadelphia.

—With the exception of a pleasing poem on the Schuykill, all the articles have a European flavor. They are: Art Industry at the Paris Exposition (evidently by an expert); Mr. Morgan upon Early Roman History; The Peasants of North Germany; Summer Days in Norway. The review of the month's news is spicy and incisive, and so far as the South is concerned, one-sided. "Calhounism," the accepted creed of the South, is denounced. Yet when the editor urges as against the South the principle that "the nation is a higher thing than its constitutions and compacts," he unwittingly confesses that this same detested "Calhounism" is the constitutional compact between the States and the general Government. He calls upon the North to "consolidate this time to some purpose, and give the national courts the rights of appellate jurisdiction in every case where the court is satisfied that the courts of the States will not give speedy and just judgment." He takes it for granted that the national courts will give speedy and just judgment. Such has not been our experience, at least in many cases, at the South. Not unfrequently in Alabama, in Louisiana and in South Carolina, federal judges have besmirched the ermine they wore, and setting aside the eccentricities (we use a mild expression for the sake of loyalty) of the District Courts presided over by Judges Durrell, Busted, Bond & Co., we point to the recent decision of the Supreme Court in regard to the South Carolina Tax Sales as one of the most flagrant of judicial outrages a decision by which 2,000 pieces of property were confiscated. The story is a very simple one. The owners were driven away from their homes by the army; in their enforced absence, their property was taxed by the United States officials, and sold for the taxes. And this intolerable wrong, which reduces a whole community to beggary, was approved by the Supreme Court of the United States in a decision rendered at Washington, January 20, 1879, in the case of DeTreville vs. Robert Small. Thus a breed of barbarous squatters has been finally put in possession of one of the most fertile and famous districts of the Palmetto State, and the highest Federal Court, sitting in a time of peace, sanctions the wanton caprices of courts martial and the spoliation of the sword. In our humble judgment the "consolidation" advocated by the Penn Monthly, instead of saving the national liberties, will effectually destroy them.

## Reminiscence.

Dear Baptist: I am growing old. Something, the frosts of many winters I suppose, is making my hair, not my head, white. The communication of Bro. Lee in your issue of Feb. 6th, brings to mind the most painful event in all the history of my ministry.

For a number of years I was pastor of a village church. Year after year passed away. There was little progress and no improvement in the church, and very little religious interest in the community. My heart was burdened, I was disappointed. Every day I prayed that God would revive his love in the hearts of his people, and that he would convert the young people to whom I had been preaching so long. After a long time of waiting and working the prayer was answered. An earnest, faithful servant of the Lord came and talked to the people fourteen days and nights. The church was revived, backsliders were reclaimed, excluded were restored, sinners, many of them, were converted, the entire community was aroused and impressed, and my heart was glad. In all my experience, I have never known a better impression made by a protracted meeting. The future of the church seemed bright and hopeful.

A few weeks elapsed and all was changed. A national election occurred, and the successful party determined to enjoy a "jollification." Satan, through his emissaries, seized the opportunity. It was announced to have a "jollification ball." The night appointed arrived, the hall was lighted, the tables set, the company assembled. The expenses of the occasion were, in large measure, borne by members of the church.

Who were there? Many of the oldest professors of religion in the community. It was sad to see old ladies who could not go out at night, there. Many of those who had so lately put on Christ in baptism were there. They were induced to join in the revelry. The presence of the old ladies was used as an argument to induce them to indulge. "There could be no harm in it, or these old Christians would not sanction it with their presence." The rising sun admonished the party that it was time to seek repose.

The influence of the meeting was destroyed, the religious interest manifested in the community disappeared. Many received into the church have been excluded. There has not been the slightest manifestation of religious concern in the community since, the church has been growing weaker every year. It is now the dearest village in the South. Many of its citizens have gone away and others are trying to go.

A few weeks after this night of unrestrained revelry, when its results were manifest, talking with a faithful man of God, who witnessed its effects, I told him it was the complete triumph of the Devil I had ever seen. Not long afterward, discouraged, disappointed, I resigned. Since then with a sad heart I have watched the downward tendency. A few faithful servants of God are struggling patiently, prayerfully. They have my deepest sympathy.

Reviewing all the circumstances and surroundings of the occasion, I am fixed in the belief that that people and the majority of that church, willingly and deliberately surrendered to the influence of the Evil Spirit. Since then there has been no manifest return of the Holy Ghost. PASTOR.

## Sins of Omission and Commission.

Not long since a young lawyer of intelligence, but a non-professor of religion, put the following questions to the writer:

"Do you think it is as great a sin for a man to omit a duty as it is for him to commit a crime?"

W-I do. There are more souls lost on account of omission of duty than from any other cause. Omitting to believe in Jesus the only Saviour—the sin of unbelief—is of all crimes the most aggravated. It shuts out everlasting life and dooms the soul to eternal death. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:13.

"He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." 1 John 5:10.

Lawyer.—"Do you not think that there are persons who cannot believe in the Lord Jesus Christ?"

W.—Yes, I do. Infants and idiots cannot believe, consequently they are not accountable to the law.

Lawyer.—"But do you not think that there are intelligent persons who cannot believe?"

W—I do not. God does not require impossibilities of his creatures. "Ye will not come to me that ye might have life," said Christ to the unbelieving Jews. John 5:40.

"And the Spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Rev. 23:17.

Yes, "There is life for a look at

the Crucified One. Look and live." "Look unto me and be ye saved, all the ends of the earth." Isa. 45:22.

## REMARKS.

Every sinner who has heard the Gospel, doubtless has made up some excuse in his heart which he believes will justify him in his disobedience, and by which he will escape punishment in the Judgment; or else his conscience is silenced for a time by arguments constructed by Satan, and preparation for death and the world to come is delayed until it is too late.

While the Divine Christ walked among, and preached to men, he illustrated the readiness of men to excuse themselves of eternal life in the Great Supper: "One bought a piece of ground, and must needs go and see it;" another, "I have bought five yoke of oxen, and I go to prove them;" and another said, "I have married a wife, have me excused, I cannot come." Luke 15:18-20.

Sinners have always excused themselves, and do to-day, and will not seek the kingdom of God and his righteousness. They do not wish to become religious and forsake their sins to trust Jesus Christ for eternal life. "Nevertheless, all must die soon, and appear before God, to give an account for the deeds of this present life."

J. A. WILLY.

West Point, Miss., Jan. 24th.

## Resolutions of Regret.

The following preamble and resolutions were passed by the Rock West Baptist church in Conference assembled Feb. 2, 1879:

Whereas, Our much esteemed pastor, Rev. T. C. M. Golland, on account of declining health, has seen fit to tender his resignation as pastor of the Rock West Baptist church, in order to travel, thereby hoping to recuperate his health; therefore, be it

Resolved, 1, That after serving us two years as a faithful and efficient pastor, and having entered upon his third year as pastor of this church, we reluctantly accept his resignation, hoping his health may be speedily restored.

Resolved, 2, That we hereby endorse him as a Christian gentleman, a ripe scholar and a sound theologian, having but few if any superiors in the pulpit.

Resolved, 3, That we commend him to the confidence and esteem of the Baptist and other Christian denominations wherever he may travel or locate.

Resolved, 4, That a copy of these resolutions be spread upon our minutes, that a copy be sent to the *ALABAMA BAPTIST* and the *Willes News & Pacificator* for publication, and that a copy be furnished Bro. Golland.

J. EADES GULLETT,

Church Clerk.

## Appointments.

REV. T. M. BARBOUR, Corresponding Secretary S. M. B.

Will fill the following appointments in Salem Association:

Springhill, Fri., Feb. 22, 11 o'clock a. m.; Good Hope, Sat. 22, 11 o'clock a. m.; Hephzibah, Sat. 22, 7 o'clock p. m.; Troy, Three Notch St., Sun. 23, 11 o'clock a. m.; Troy, Sun. 23, 7 o'clock p. m.; Mt. Zion, Tues. 25, 11 o'clock a. m.; New Harmony, Wed. 26, 11 o'clock a. m.; Live Oak, Wed. 26, 7 o'clock p. m.; Helicon, Thurs. 27, 11 o'clock a. m.; Olustee, Fri. 28, 11 o'clock a. m.; Orion, Sat. March 1, 11 o'clock a. m.; Siloam, Sun. 2, 11 o'clock a. m.; Mt. Pleasant, Sun. 2, 7 o'clock p. m.

REV. W. G. CURRY

Will fill the following appointments in Pine Barren Association:

Pineville, Sat. &







