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1 " 12 lines	5.00	10.00	17.50	32.50
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1 "	12.00	24.00	47.00	78.00
1 "	20.00	30.00	70.00	130.00

Publisher's address: Birmingham, Ala.

## NOTES AND CORRECTIONS

**NOTES AND COMMENTS.**

"Mississippi College lives to-day by virtue of merit won by honest work." And so does Howard College.

A weak man in the foreign field is a failure.—*Central Baptist.* Now tell us, pray, where he will be a success.

"There can be no better help against our own sins, than to help our neighbor in the encounter with his."—*George MacDonald.*

"The work is everything, and men nothing, only as they contribute to the work." But some men do not feel that way about it.

*The Christian Index*, of Georgia says: "There is a church in the city of

W. Taylor says: "The Lord does not have many great men in any one generation and some of them give Him so much trouble that he cannot afford to increase their number."

"The method that reaches the people brings them to Jesus in a good me whether it is the one you like best or not." — A. A. Phelps

Do not be too ready to criticize. — A. A. Phelps

*Christian Advocate.*

"In our opinion one entire mastery of the Convention could be gained in considering the state of religion in our bounds."—*Miss. Baptist Record*. The Tampa Baptist Convention spent an afternoon session in that way at its late session,—and the time was well spent.

ment work; and every well instructed church expects to do its benevolent work according to some plan."—*Journal and Messenger*. Some people are opposed to plans. They believe in "going it blind," or not going at all.

"Yes, they who do the most for the poor abroad, do the most for the poor at home. Christians, not infidels, furnish the means for doing good to the destitute. There is not

"One of the most hopeful signs of the times in this country is the restlessness of the do-nothing-live-for-self brethren. They are talking of putting a stop to the progress of the denomination. This proves that they are getting awake a little, any way. We have known people to take hold of things and infidel charity in this city."—*N. Y. Observer*. Christianity seeks to bless all mankind. Infidelity seeks to do nothing but oppose Christianity.

It is a very common thing for Christians to pray that the Lord will *and his* blessings on their work, as if they went ahead and the Lord followed after. A Christian's daily prayer should be that he may know what the Lord would have him to do. A Christian's daily work should be the doing of what the Lord would have him to do.

"Three boys, all under twenty years of age, who were hung a few days ago at Canton, Ohio, for murder, told the reporter that they attributed their terrible situation to the evil influence of the devil."

"Ministerial education, obtained in some way or other, is no longer optional, it is a necessity. Even what are now our frontier churches demand it. Nay their demand is more imperative than in our older churches. The future of our denomination as to doctrine and practice depends largely upon the culture and piety of its ministry. The times

"In a visit which I once made, when a young clergyman, to the churches of Belgium, so remarkable for the grandeur and elaborate carving of their pulpits, my attention was especially attracted by one well

Do we run after preachers or teachers? unquestionably after preachers. The teach-

of London to-day, are talking to half dozens; the preachers are thronged. Who cares to be taught? How many of us bring our Bible to church and follow the preacher, page by page, checking every reference, testing every doctrine, asking for explanations? Larger eyes and burning faces? By the trick of an anecdote I will engage to seduce from the wisest teacher in London nine-tenths of his hearers. We are in the anecdotal age; some child's story would tickle us, while the

Christian people are not those who are most directly and personally interested in this law. They can enjoy and keep the sabbath if they will, whether others do or not. It is the multitude of those who will be constrained to labor whether they deserve to be so, or not. Their law, not theirs, interests.

to do so just as they are deeply interested in the law, but it is largely that they may secure to themselves the religious right of a day of rest—a day to recuperate their weary bodies—a day to devote, if they will, to the service of God. We hope there is strength enough in the moral, as well as religious sentiment of the people of Texas, to command respect in this matter, and not give up this matter of the protection of their right to a day of rest to the politicians. —*Texas Presbyterian.*

Adopt as a ruling maxim, "Charity begins at home;" make sure that it will also end at home; keep an eye upon conveniences and ornaments; be careful to read little concerning urgent essential wants; in the wide field of domestic and foreign destitution; be the alert to hear criticisms and slurs upon missionaries and benevolent societies; with great apparent candor and appreciation of christian equity, maintain that it is wrong put anything into the Lord's treasury till

Sweeping conclusions are drawn from these isolated facts. Because a prominent church member here and there proves dishonest, men impute it to the teachings of the church. The tens of thousands of Chris-

professors, who walk in the fear of God and bring no dishonor to their profession, are taken into the account. The reasoning is based solely upon the score or two who are recreant. It is as if it should be urged that the teachings of Christ produced heretics, because there was one traitor among the apostles; or that Peter John and James must have been traitors because Judas was. It reminds us of a law student, who was declaiming against all ministers as hypocrites; and upon the subject of the church, he said:

When asked how far his acquaintance with ministers extended, confessed that he was only well acquainted with a single one, and that he was a very good man.—*Christian Secretary.*



## Alabama Baptist.

SELMA, ALABAMA, JULY 29, 1880.

JOHN L. WEST, PUBLISHER.

EDITORS:  
R. T. WINKLER, - - - Marion, Ala.  
J. J. D. RENFROE, - - - Talladega, Ala.

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## APOLOGY FOR ROMAN CATHOLICISM.

THE DESTINY OF MAN proved from Reason, and the Infallibility of the Catholic church proved from Reason and History. By Rev. L. I. Miller, of the Seminary of our Lady of Angels, Suspension Bridge, N. Y. William Pool, Printer, Niagara Falls, 1877.

This is a curious web of sophistry and contradiction. The writer persistently attacks human reason, (calling it "private judgment," as an enemy of "credit in matters of faith and morals; and yet, to this faulty and fallible principle he now appeals as a trustworthy guide into the Roman Catholic fold. He says: "The resistance to the authority of the church includes the necessity of unlimited private judgment, and of making the understanding the supreme judge of divine faith and morals. Time has shown the melancholy effects of such a doctrine." This melancholy and destructive doctrine he however is willing to accept, if he can make it subservient to his purposes. Hence he expressly appeals to it. Thus he virtually says to the reader, "You must by no means do your own thinking in religion, for that is an error and a crime; but you may by all means do your own thinking as I do, for this is a heavenly virtue."

Again, Mr. Miller is perpetually confounding the testimony of the early churches to the Canon of Scripture with the authority of the books themselves. The infallibility of the books written by inspired men he mixes up with the credibility of the witnesses through whose hands the books came. The procedure is as foolish as if a special pleader in court should endeavor to substitute the witnesses to a will, in the place of the departed testator, and should maintain that the bequests were the property of those who had merely attested the signature as genuine. According to Mr. Miller the witnesses control everything: the divine inspiration, the integrity and the authenticity of the sacred Scriptures cannot be proved from your principle of fallibility [reason and history, to wit]; "and infallible authority" [i. e. that of the witness] "must be first established and admitted." Our controversialist does not see that he is turning his own witnesses out of court when he intimates that unless they possess a divine attribute, unsupported by any inspired credentials, they have no right to testify at all. When the Romanist tells us: "Your Scriptures cannot be accredited by reason and history;" we might reply, "Much less can your infallible men be thus accredited." But we would go further, and claim: "The revelations we have, are received by reason, and inform reason; your teachings contradict reason, and destroy reason: you are striving to make that credible which reason pronounces to be false!"

One more example of irrationality. The sacrament of the Lord's Supper, as defined by the Council of Trent, is the greatest of all miracles. When the priest pronounces the prescribed formula over the elements, then according to the Roman Catholic doctrine, "there is made a change of the whole substance of the bread into the body, and of the whole substance of the wine into the blood" [of our Lord Jesus Christ]. But now it belongs to the essentials of a miracle, that it fall under the senses; hence the scholastic definition, A miracle is an effect, unusual, sensible, supernatural. And our author himself admits this, he says, "In a miracle, the effect must be sensible, that is, it must fall under the senses." This definition, however, effectually disposes of the miracle of the mass. For the senses discover no change of elements; they declare that the bread remains bread, and that the wine remains wine, subject them to what test you will.

The trouble with our present advocate of infallibility is that he does not acknowledge any proof whatever as valid, that goes against him,—any proof in Scripture, for he is sworn to take Scripture in the sense in which Mother Church holds it, although that sense may be contrary to the plain meaning of the words and to the whole analogy of faith,—any proof in reason, for he repudiates and stigmatizes reason as illicit "private judgment," whenever it contradicts the tenets of his sect,—even the proof—the simplest and strongest of all,—which the law of nature gives to the sound senses of every man, woman and child in the world.

We cannot but wonder that Mr.

Miller appeals to reason at all, if reason be as vain and invalid as he represents it to be, and if even those proofs from sense, which are the starting points of all our thinking, are to be treated as worthless. As an old writer says: "Reason receiveth its object by means or occasion of the senses, and must need be deceived if they are deceived. Reason hath not a principle that it holds faster, than that sense is to be credited; that this is white or black which my own eyes and the eyes of all other men do see to be so; and so that this is bread which all see and feel and taste to be so." When a controversialist sees no reason and good sense in this principle he is out of the reach of any argument whatever.

E. T. W.  
QUERIES AND ANSWERS.

Bro. Winkler: After my best wishes for your happiness and prosperity and the welfare of your family, I submit for your consideration a couple of queries, which I wish you to answer through the columns of the ALABAMA BAPTIST, if they are worthy of consideration. If not, why no harm will be done.

1 Query. Is the parable of the Ten Virgins to be applied exclusively to the church? and does it teach the doctrine of Apostasy?

2 Query. If our Savior has satisfied divine justice in the sinner's place, or, instead, paid the debt, &c., why is it that the sinner is required to pay it the second time by personal suffering in hell?

My reason for sending you the above queries is to gain information. Dr. Mitchell, of Summerfield, who is a presiding Elder of the Methodist Episcopal church, preached in my neighborhood on last Saturday. Subject, the Ten Virgins. He took the position that the parable had reference exclusively to the church, and that it clearly and definitely taught the doctrine of Apostasy. He said that they all had oil in their lamps. Ah! poor foolish virgins, their lamps had gone out. In his discourse on Sabbath, he took the position with reference to the Atonement, that the Savior satisfied divine justice in the sinner's place, or, instead, in other words, paid the debt for him; but did not show why it is that the sinner is required to pay it the second time by personal suffering in hell. It did seem to me that the Dr. left an opening in his discourse upon the Atonement that would be of advantage to the Universalists.

from a Pede-baptist stand point, serves to confirm my faith in the religion of the Bible, as taught by the Baptists.

And now  
May Heaven protect you!  
Be Jesus your guide,  
On the walls of our Zion  
May you ever abide.

C. C. BILLINGSLEY, SR.  
Autauga Co., Ala.

We publish the whole letter of our good brother, on account of the full heart which it expresses. It is surprising to us that a preacher should have found apostasy in the case of virgins who are expressly designated as "foolish" and who had "no oil in their lamps." How could the virgins fall from a grace which they never had? They had the form of godliness without the power; pretty lamps that were empty. They were of the class of Simon Magus, and Ananias and Sapphira, mere professors who never had the heart experience of those who are kept by the power of God through faith unto salvation. 1 Pet. 1:5.

In regard to the efficacy of our Savior's death, it avails only in the case of those who accept his Gospel. The representation of redemption as the payment of a debt expresses only one of its aspects. It is a provision for the perishing; but a man may starve with bread on his table, and die with thirst, with the water bubbling at his feet. The word is a light to the feet and a lamp to the path; but a man may shut his eyes, and may stumble and perish beneath its noonday effulgence. E. T. W.

## "MR. BEECHER'S BELIEF."

Mr. Henry Ward Beecher has entirely mistaken his relation to the general Christian public. Regarding himself as a great theologian, he has given an explanation of what he is pleased to call "Rev. H. W. Beecher's Belief." On the 11th of July, 1880, he published to the world, through the *N. Y. Herald*, his creed in respect to the following articles: The Inspiration of the Bible, the Sinfulness of Man, Conversion, the Trinity, the Atonement and Future Retribution. To those who are familiar with Mr. Beecher's theology and style of thought, it is unnecessary to say that all these doctrines are taken at a discount. Of a mainly vindication of any evangelical doctrine whatever, the Plymouth Orator is simply incapable. And there are not a few who believe that his ethics is quite as vague and worthless as his theology.

We cannot refrain from asking: Why does this man undertake to teach anybody anything? Why do the

Northern people flock to his deliverances? Why does the most widely circulated paper in the world publish his sermons? The influence of such a preacher is an astounding proof of doctrinal and moral obliquity in those who look to him as their Oracle. Mr. Beecher gives his admirers, from week to week a hash of latitudinarian opinions, of imaginative conceits, and of Dr. Barber's rules of elocution.

We, for our part, would be inclined to look with a certain sense of grim humor upon the performances of this pulpit acrobat, and the respect, awe-struck or vocal, accorded to him by the Northern ministry, had not this wind-bag been made the standard by which the ministry of the South must be tested. Prof. Swing, of Chicago, a pale and dim reflection of Beecher, denounces our Southern ministry as worthless, because it contents itself with the Gospel, and refuses to follow the lead of his vain-glorious and shallow preceptor. He believes that the whole system of doctrines and duties imputed in the Word of God, is true in feeling and unity in fact; that the Holy Spirit cannot but yield to Dr. Barber's elocution, and that the preacher who wrecks a family can organize a church and save a republic. That we have quite a different opinion this article will sufficiently attest.

E. T. W.

## SUPERANNUATED MINISTERS.

It was assumed by several brethren in the Convention that Baptists are not wont to neglect their aged and infirm ministers, and a number of cases were mentioned in testimony of this position. It was held that our people only need to have the cases brought before them to insure the necessary assistance. This reminded us, if we may mention a personal reminiscence, of about the first speech we ever made in a Baptist Association. It was in behalf of an aged and useful minister, and we received a response of forty dollars, and were told that it was one of the most liberal donations that that body had ever made to any object. We believe that Baptists will meet this obligation if appealed to on the subject. Several Associations in this State have ever met this matter faithfully as cases of real need came before them.

R.

## THE REMOVAL OF THE STATE MISSION BOARD.

It becomes us as residing in Talladega and as the former President of this Board, to say a word on the removal of its headquarters to Selma. So far as we are informed the suggestion of its change of location was made by itself. Other members of the Board in this locality and Rev. E. T. Smyth and Dr. Henderson, had conversed with us on the subject, and were of the opinion that all things considered it was best to suggest the change. We had not gotten tired of the work, we had not been unsuccessful, but having had it in charge during the long provisional period, and being too far from the Corresponding Secretary for frequent counsel with him, and Selma being central, fully in sympathy with the work, and capable of furnishing a Board comprised of wise and faithful brethren, we did not hesitate to give it as our opinion that the best interests of the cause committed to it called for this change of base. And we may say for this part of the State, that we have taken the liberty of saying that we will all co-operate as heartily as if it were still located at Talladega, and we trust that the future will show that we are not mistaken in this. Of course we are not.

R.

## OUR NEW PREACHERS.

We express the sentiment of all our brethren at the Convention when we pronounce ourselves eminently pleased with our new preachers. We allude to brethren Eager, Phillips, Woodfin, Goodwin, Kone and Stout. It is true that brethren Stout and Kone have been with us rather too long to be called new preachers in Alabama, and brethren Woodfin and Goodwin have lived and labored among us before, but we class them all together and call them our new preachers. They are first rate accessions, and they all took hold with us like men who mean to be felt and felt in the right direction. And we may also mention in this connection brethren Riley, Shackelford and W. B. Crumpton. Most of them are young men, and if they hold to their positions they will be men of great power in Alabama. We heard frequent regret expressed that brethren Wamboldt of Eufaula and Dagg of Gadsden were not with us. Though not new comers we heard a number of inquiries after brethren Smyth, W. Wilkes, Dill, Gwaltney Teague and Foster. Brethren who nearly always attend are very much missed when absent.

R.

## THE LATE CONVENTION.

We think that no one can have read the report of the Greenville Convention, as published in this paper last week, without being impressed with the broad views and working energy of that body. To say that it was harmonious is not going far enough, for a very inefficient meeting may be harmonious; but while entire harmony prevailed throughout its sessions, it was the harmony of energetic effort. In the first place, the programme provided for at the former Convention and happily arranged by the Committee having it in charge, worked like a charm. The Convention during the whole four days was never for one minute without something to do; yet ample time was allowed for miscellaneous business, and we never saw so free and full discussion of all questions coming before the body. We say these things the more cheerfully because we were in doubt about it until we saw it tested. Now we think it strange that we ever doubted. It had the peculiarity of making less pressed with business than any previous hour, so that the body could close up with patience and Christian pleasure.

The meetings for the Boards of the Southern Baptist Convention, were more spirited and encouraging than we have witnessed for years. Some of the most powerful speeches made at Greenville were made in behalf of these Boards—Home and Foreign Missions, and the Convention re-committed her faith to them with renewed energy and zeal.

The Colleges received warm and ample attention, with more of the manifest purpose to do something for them than usual. The resolution to attempt a limited endowment of Howard College seemed to be something more than empty words. It was clearly realized that the necessity is on us to do more for the support of ministerial students than heretofore. It was provided that an appeal will be made to the Baptists of the State on this subject, when we expect to have some further opportunity to speak out on this important matter through our paper.

The enterprise of trying to make some provision for superannuated ministers and their families was discussed freely. We are not certain that progress was made. The Central Committee appointed and charged with this benevolence may evolve a successful plan, and we trust that this will be the result of their labors.

The session which was spent in the interest of the colored people was very full of promise. We were all delighted with the able speeches of the two colored brethren Owens and Pettiford.

The change in the plans of the State Mission Board were of a radical character, and yet they were heartily and unanimously adopted. The most important change being that the Board is charged with the supervision of the whole Mission work of Alabama Baptists, so far as the churches may be willing to work through its agency. That is to say, our Board is the agent of the Boards of the Southern Baptist Convention in this State, and is also the agent of funds for ministerial students, and of such work as we may do among the colored people. And special appeal is made to all the pastors to act as possible. But as the Board will make a showing at an early day of what it understands its work to be, we will not further anticipate it.

The programme provided for and the changes in relation to the Mission Board, have done much towards completing the organization of our State Convention. It has certainly needed an organized system. It now only needs the affectionate and confident co-operation of the brotherhood throughout the State.

R.

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—See what the Board of Trustees have to say about the Judson Female Institute, in our advertising columns, and if you have daughters to educate, remember that you can send them to no better school than the Judson.

—On the 23rd inst. our brother, Rev. W. H. Burton, of Pleasant Gap, Cherokee county, followed the remains of a beloved daughter to the grave, the first of his children that had taken home. We tender our sympathy to this dear brother in his affliction.

—Bro. Spencer C. Rogers, of Nashville, Tenn., advertises a "Complete Domestic Bible" in this paper. Bro. Rogers also has for sale a number of Sunday-school catechisms and other literature, for which we receive frequent applications at this office. Write to him, not to us.

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—A good preacher and experienced teacher wishes to change his location, provided he can purchase a small home in the country, where he could get a good school and the care of one or two churches. He wishes to pay for the place as he can make the money by teaching. He stands high at home and can come well recommended. Any church or neighborhood that may want his services, will be put in correspondence with him by addressing the publisher of this paper.

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—We have had service at our church at Jefferson every night this week. No developments yet. Will the readers of the BAPTIST pray for us.—B. B. W., Jefferson, July 9.

—The Alabama Baptist State Mission Board held a pleasant and profitable session in Selma this week. Rev. T. M. Bailey and Dr. Winkler were here from Marion, and Dr. Renfro from Talladega.

—I find it to my interest, as well as to theirs and the interest of the denomination, for my people to take and read the ALABAMA BAPTIST.—J. M. Fortune, Fort Deposit. Think of that, brethren.

—See what the Board of Trustees have to say about the Judson Female Institute, in our advertising columns, and if you have daughters to educate, remember that you can send them to no better school than the Judson.

—On the 23rd inst. our brother, Rev. W. H. Burton, of Pleasant Gap, Cherokee county, followed the remains of a beloved daughter to the grave, the first of his children that had taken home. We tender our sympathy to this dear brother in his affliction.

—Bro. Spencer C. Rogers, of Nashville, Tenn., advertises a "Complete Domestic Bible" in this paper. Bro. Rogers also has for sale a number of Sunday-school catechisms and other literature, for which we receive frequent applications at this office. Write to him, not to us.

—The applications for the graduates of Howard College to fill lucrative positions are greater than can be filled. This is the best evidence of the high position which our college occupies in the estimation of the business public. A diploma from the Howard is a passport to honor and profit.

—On account of the ill health of their pastor, that venerable man of God, Eld. L. L. Fox, I have been with the church at Antioch two months. That church will do well, because many of the sisters are active in the work of the Master. I never saw a church fail where the ladies took their part in the work; I never saw any success without it.—B. B. Williams, Jefferson, Ala.

—The reputation of Howard College for superior methods of instruction extends to the farthest limits of the United States. Recently one of the citizens of Alabama was introduced to a distinguished man of New York State on the Canada border; and the latter expressed great desire to be made fully acquainted with the system of government and methods of teaching which have carried the name of Howard College to the foremost rank of American institutions.

—A good preacher and experienced teacher wishes to change his location, provided he can purchase a small home in the country, where he could get a good school and the care of one or two churches. He wishes to pay for the place as he can make the money by teaching. He stands high at home and can come well recommended. Any church or neighborhood that may want his services, will be put in correspondence with him by addressing the publisher of this paper.

—The church at Providence, Marengo county, is looking up, and indications there are hopeful. Bro. Bailey's assertion will not apply to the Baptists there. He is said to have declared that Baptists will read the almanac. But Bro. Madison moved to begin a series of meetings on the first Saturday before the full moon in August, as he had not read the almanac to ascertain the date. We expect a blessing, for, with but few exceptions, the members seem heartily enlisted.

R.

## QUERIES.

—We have several queries on hand, but as some of them are important and we are pressed for time, our friends must be patient. We will respond to them in a week or two.

R.

## FIELD NOTES.

—Read the Ministers' Pledge in another column.

—We hope to publish in our next number the time and place of meeting of the associations in Alabama.

—Rev. W. B. Crumpton will hold a meeting of days at Farmersville, beginning next Saturday. He will preach at Ash Creek church on Thursday, August 5th.

—The ladies of Mr. Willing Baptist church recently presented a very handsome bed quilt to Rev. J. M. Fortune. The ladies are always doing something good.

—We hope to give our readers next week the annual report of the Corresponding Secretary of our State Mission Board, which was read at the Convention at Greenville.

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