

Alabama Baptist.

SELMA ALABAMA, FEB 3, 1881.

JOHN L. WEST, PUBLISHER.

EDITORS:

E. T. WINKLER, - - - Marion, Ala.
J. J. D. KENNEDY, - - - Talladega, Ala.Entered at the post-office at Selma, Ala.,
for transmission through the mails, as second class matter.

IMPORTANT NOTICE.

On the first of this month statements were mailed to all whose subscriptions to the ALABAMA BAPTIST have expired or will expire during the month of February. We shall be greatly obliged if those who receive the statements will forward their renewals without delay. We need the money very much just now. If there is any mistake in regard to the date of your subscription, kindly inform us of the fact, and we will take pleasure in making the necessary correction.

PUB. ALA. BAPTIST.

SECTIONALISM.

The Senate of the United States took up on the 19th ult. one of those vexatious and ever recurring annals cases which afford certain demagogues an opportunity to ventilate their sectional spleen. The recurrence of these cases in detail is a disgrace to American statesmanship. The war is over. Its exasperations should be soothed as gently and speedily as possible. The demand that the Southern people shall "pardon" for having done their duty to their own section is simply absurd. Every man who makes such an application regards the whole thing as a farce. There is not a man who has borne arms in the Southern cause, who repents of the exploits he has performed and the sacrifices he has made in behalf of his country. The South simply submits to the results of the war; to others she assigns the privilege of repentance for the invasion of peaceful States, the infraction of vested rights, the spoliation of property guaranteed by the constitution.

But while we sympathize with our people utterly, we fail to see any advantage that can arise from the perpetual renewal of this sectional difference,—from applications to Congress which afford an opportunity to Mr. Edmunds for another wasp-sting and to Mr. Congor for another flea-bite, at the South. It is well understood everywhere that these gentlemen look upon every part of our Union that is south of Mason's and Dixon's line with restless and relentless animosity. But why should the Congress of the United States perpetuate this pitiable sectionalism? Why shall they not execute a general act of oblivion, or amnesty, which will take away the bitterness of defeat from the hearts of the living and leave the memory of our dead heroes untarnished,—sacred and beautiful forever?

The earnest desire for peace displayed by our Southern Representatives and Senators may possibly lead our friends on the other side of the line to misapprehend the spirit of our people. We are not ashamed of our Confederacy. On the contrary every fling at every man, who toiled and fought for it, is a fling at our entire section. Some years ago we wrote an ode for the decoration of the Confederate graves. We reproduce it now, in this connection, because we know that it expresses what our South-land thinks and feels. She accepts the inevitable, while she showers upon the resting places of her defenders

TEARS AND FLOWERS.

Land of the Sun, deplete, but not in shame,
Thy champions, laid in state beneath the dome
Of skies and solemn vaults—renew the fame
Of heroes, fallen in the fight for thee, for home
And liberty! Rest, rest, ye glorious braves,
While with our tears and flowers we deck your patriot graves.
We cannot live, forgetting how ye died;
Forever honored be your youthful bloom,
Your generous manhood in its strength and pride.
Your hoary heads,—devoted to the tomb!
Ye warriors, free as were our winds and waves,
With tears and flowers we deck your sacrificial graves.
Co lid ye a richer gift than life bestow—
Sires, husbands, sons, who braved the battle shock
And gladly gave the crimson tide to flow,
As shepherds of the people, for your flock?
Ye fought, ye died, that we might not be slaves,
Alas! what slight return we scatter on your graves!
Frail emblems wreath and star your holy shrines;
And Love, for whom ye bore the mortal stroke,
Commands the Earth to rear her shafted pin,
And build her dark-green mounds of living oak;
And all her swelling tears and voices craves,
Instead of grief-wet flowers, to consecrate your graves.
A happier age will bid the pile arise,
With trophies symbol and with martial name;
A juster world will guard you with the price
Of pain and plaudits in the lists of fame;
The care that guards your homes, the debt that saves
Your living blood, we pledge, in flowers, upon your graves.

This may seem a poor enough expression of Southern sentiment,—but it is true, so far as it goes. And we are sure that no brave and noble spirit in any section of the country, will refuse to sympathize with it—that none such will throw contempt upon the ruined hopes of a people and its buried heroes.

E. T. W.

A HIGH CHURCH COMEDY.

The Court of the Queen's Bench has decided against Mr. Dale, the High Church "martyr" who can be liberated at any moment, on consenting either to obey the laws or to resign his office. The judges touched upon the gist of the question when they remarked that "it was the duty of clergymen to consider, if they found themselves unable to comply with the laws of the Church of England, whether it was not their duty to resign their benefices and to become Non-conformists, rather than to set the law of the land at defiance." The case is a very curious one. Mr. Dale is imprisoned as a transgressor of the laws of the land,—and yet the church whose authority he spurns cannot get him out of its ministry. The man ought to be excluded from the church, rather than punished by the State;—yet church and State can only put him in jail, where he altitudinizes like the Pope in the Vatican. And he religiously draws his salary for services which he will not perform in the pulpit and can not perform in the jail! This farce of church discipline and ministerial martyrdom will afford a powerful argument to those who are urging the disestablishment and disendowment of the Church of England.

E. T. W.

A PRIESTLY INQUIRER.

Dear Sir: I am a Catholic, and I have been disputing with a Protestant gentleman on the subject of religion. The other day I pointed to the multitudinous sects as a proof that they, one and all, have not the truth, the whole truth, and nothing but the truth—since some of them hold as gospel doctrine what others deny is such.

My friend replied that they are *one* where *essentials* are concerned, and many only in non-essentials. "Since these essentials are vital," I retorted, "they ought to be as sharply defined and as well known as are the ten commandments. What, then, are *all* the essentials of Christianity which *all* Protestant denominations are a unit in maintaining?" He could not tell me.

As I have heard the same assertion often made but never yet demonstrated, I write to request you, a learned exponent of Protestantism, to kindly supply me with the desired information.

I would like to have a tabulated statement, so as to know precisely—1, 2, 3, 4, 5, etc.—*ALL* the essentials of Christianity recognized as such by *all* Protestant denominations.

Hoping you will gratify me in the next issue of your paper, and thanking you in advance for your courtesy, I am

Yours Respectfully,
L. W. REILLY.

Baltimore, Md., Jan. 12.

ANSWER.

We would be able to answer our correspondent more satisfactorily, if he had indicated to us in what sense he uses the word "Protestant," which, like its antonym "Catholic," is ambiguous as an ecclesiastical title.

Dr. Reilly knows very well that, etymologically, "Protestant" is a mere term of regation,—embracing all persons and parties, of whatever faith, who protest against the doctrines and practices of the Church of Rome. On the Continent of Europe, the word specifically indicates the Lutheran Church as distinguished from the Reformed or Calvinistic, although sometimes it includes both these bodies. In Great Britain, it is a title claimed by the Church of England. In the common parlance of this country, it is used to indicate the evangelical churches. The gentleman who claimed that the essentials of Christianity are found in all the Protestant Denominations, no doubt referred to this group,—for no one maintains that all the essentials of Christianity are accepted by all the Denominations which repudiate the Pope's supremacy. The Roman Catholic Church, which distinguishes among Catholics, repudiating the claims of the Orthodox Greek Church over which the Czar Alexander presides, and of the "holy Catholic Church" of England of which Queen Victoria is head, cannot object to the right of evangelical Protestants to distinguish among Protestants.

There are however certain general principles, prevailing among Protestants of all names, that do belong to the essentials of Christianity. These are, 1. The Church, the whole body of true believers, who are made children of God by faith in Jesus Christ. 2. The Bible, the only authoritative standard of Christian faith and practice. 3. Liberty of interpretation, the right and obligation of every man to study the Scriptures for himself, and to determine in the fear of God, what he is required to believe and to do, as an accountable being. 4. Liberty of worship, the open access of every sinner to God through Jesus Christ, without any human intervention.

These principles are far reaching. If they are true they effectually dispose of the claims of an elderly Italian prince, with his official brethren, to be the Church of Christ. The

Pope in his brief of March 6, 1873, declared that "all wisdom for believers consists in absolute obedience, and ready constant dependence on the throne of St. Peter," i. e. on himself. In the Apostle Paul's time, the Christian Church of Rome had neither a Pope nor a cardinal in it. The very idea of the Papal Church is contrary to the genius of the Gospel scheme, which represents the Holy Spirit as Christ's Vicar. The general principles of Protestantism effectually dispose of the claims of that church to antiquity, catholicity, unity, infallibility and perpetuity. They thrust aside the pretensions of a sacrificial priesthood under the new law, the mediation of saints, five out of the seven sacraments, the supremacy of Mary in Heaven, the princedom of Joseph in the house of God—in a word, the whole Roman Catholic mythology. Protestant principles make it doubtful whether a Roman Catholic, regarded merely as such, ought to claim the name of Christian;—certainly not a few of the popes, through whom that church claims apostolic succession, were not Christians themselves. They were not the Church of Christ, nor any part thereof.

We have spoken of Protestantism in general—indicating its four vital and comprehensive principles. But the *Evangelical Protestantism*, which is in question, is more specific. It embraces the following doctrines: 1. God, the Creator and Ruler of men, revealed as Father, Son and Holy Ghost. 2. The inspired Scriptures, the only rule of religious faith and practice. 3. The fall and condemnation of man. 4. Salvation by Jesus Christ, through whose righteousness, received by penitent faith, the believer is justified and adopted into the family of God. 5. Regeneration by the Holy Spirit, and the obligation of all Christians to a holy life. 6. The divine institution of the ministry, and of the visible church with its two memorial ordinances, baptism and the Lord's supper. 7. The consecration of the Lord's day to repose, worship and teaching. 8. The final rewards and punishments of men by the Lord Jesus Christ, the Head of the Church and Judge of Men. These doctrines are the essentials of Christianity; and all evangelical Protestants are a unit in maintaining them, although they are more consistently and Scripturally maintained by Baptists than by any other denomination of Christians.

From their nature these doctrines are central in the Gospel scheme; and from the distinctness, frequency and urgency with which they are proclaimed in Scripture, they are absolutely certain. We beg our priestly correspondent to imitate the example of the noble Bereans and search the Scriptures daily to see whether these things are not so. Acts 17:11.

E. T. W.

BRIEF MENTIONS.

A worthy and intelligent deacon whom we met recently, deplored the fact that although he resides in a county which has had some distinguished ministers in it in the past, he now has to go out of his county, so he said, in order to hear from a Baptist minister what he can regard as a *sermon—a real sermon*.

The above reminds us of a declaration made to us by more persons than one, while we were on a visit, not long since, to another county, namely, that "what we want is preachers—preachers who will be pastors for us, and who will lead us and feed us. Our preachers are in our way," they declared; "there are some whose moral character is under suspicion, some opposed to all progress, some violently opposed to missions, some wrangling and disputing with each other over small matters, some bent on establishing some new doctrine, none reading this or any other paper, and of course the churches are as sheep without shepherds; and though the Baptists have been greatly in the advance here, they are now falling behind, and doing nothing that ought to be done."

Alas! how many of us ought to take the words to ourselves, "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God!"

The dark weather will break away now soon, when farmers and other men will go forth to meet the blessings of the opening Spring season. Let us as pastors, churches and Sabbath-schools be ready to do a great work for our blessed Lord; let us bethink ourselves, organize our methods, and in the spirit of prayer and intelligent zeal press into the work.

A friend asks us, "Does the minister love to preach?" We answer, Yes, emphatically, *yes*. Dr. Fuller is reported as having said, that he would rather a man would take his dinner when he was hungry, than to come in and take his pulpit on Sabbath and prevent him from preaching Christ to the people; and we suppose every true pastor has had something of this feeling.

Who ought to attend the prayer meeting? Everybody. And certainly

every church member who can. And so of the Sabbath-school and conference, and every other meeting of the church. All ought to attend and participate.

Reader, how much do you read the Bible? How many of our readers have determined to read it through this year? Did you ever read it through in your life? We learn from a lady, that she was present, in Texas, at one of Bro. Penn's meetings, where there were supposed to be fully one thousand present. He requested all who had ever read the Bible through to rise to their feet, and about a half dozen arose. Is it not true that in Alabama the vote would stand about the same way? And do we in reality believe it to be God's Book?

We have been delighted with Dr. Eaton's articles in the *Religious Herald* in controversy with the Romish Bishop. Dr. E. has done his work well,—the subject, The prohibition of the circulation of the Holy Scriptures by the Papists. We are sorry that the *Herald* stonks the discussion. When a Protestant or a Baptist gets an opportunity to discuss with so distinguished a dignitary of the Romish church, it seems to us that he should have free course. It is something that occurs very seldom. Romanists are not understood. Their cause is defenseless, and yet they come in like a flood. We say let the light shine.

A minister inquires why there is now so little doctrinal preaching and so few doctrinal articles in the papers, and further asks us what we think it indicates? We can only answer briefly. For twenty years, and especially for the last ten, there has been a very general opposition to that sort of preaching, and this opposition has shown itself most strongly among our most influential ministers and people; and that is the reason why there is now so little of it. The tendency is now good. "If the foundations be destroyed, what shall the righteous do?" If things go on in their present tendency twenty years longer, our people will not know that there are any such things as heresies, and the evangelical churches of the South will entertain as many *isms* in fellowship, as they do in New England. The great truths of our religion must be set forth in preaching, or it will not be done at all.

A MOVE IN THE RIGHT DIRECTION.

We have noticed the address of the committee appointed by the Boards of the Southern Baptist Convention, at the instance of the last session of that body—Brethren F. H. Kerfoot, of Baltimore, H. K. Ellyson, of Richmond, and W. C. Cleveland, of Selma, Committee,—whose duty it is to prepare a paper to be submitted to the Convention at Columbus, Miss., next May, "by which the Convention may better succeed in reaching for contributions, the masses of our Southern churches." It is properly styled, "The Work of Southern Baptists," for a more important work cannot claim the attention of the denomination at this time; not only to obtain funds to Southern denominational interests and to enable us to enlarge these interests, but further, for the gracious development and culture of our people, it is of incalculable importance. No church can reach the ends of its existence until it recognizes it as a duty, and embraces it as a privilege, to bear a habitual part in spreading the glad tidings of salvation to those perishing in sin. No pastor has discharged his duty until he has intelligently and Scripturally impressed this upon his people, and led them to the practice of this grace.

And it will be a sublime day for the Baptists when this shall be the practice of all our people. It may be that it will never be universal, but that it will become the *rule* with Baptist churches, we have no doubt. But it is not the work of a year or a day. Yet we believe that fifty years from this time the overwhelming majority of our churches in all the land, will regard it as their regular business to take liberal part in support of these great objects; and by the use of a wise system very much of this happy state of things may be attained at an early day.

As the committee of distinguished brethren ask for the views of their brethren, we trust we will not be out of order if we offer a suggestion or two. We have said through these columns repeatedly that our people need nothing else more than they need organization; and by this we mean first of all, *a plan in the churches*—that each church shall have a system adopted by itself, by which the objects fostered by the denomination shall be regularly brought forward at stated seasons for contributions. The plan may be devised by this committee of the Convention, with the suggestion of such variations in details as will suit different localities. It may suit some churches to arrange for monthly collections for missions; it may suit others quarterly, and many others to do it only annually. But the committee may rest assured that any system will be a failure—at most not a success—unless the churches

can be influenced to adopt it as their own plan.

Many well disposed pastors are timid about these matters, who would be free to act with courage after their church had placed itself on a regular system. Yet it must not be overlooked that the churches can be best acted upon through their pastors, and in full recognition of pastoral position and authority. If the pastors can be led to feel that it is an important part of their work to manipulate such enterprises in their churches, it will be easy to do the rest.

But how is the Convention and its Boards to reach these churches and pastors, so as to influence them to adopt and work the system? This is an important question, and in our judgment it can best be accomplished through the organized agencies of each State. A State Board, appointed by each State Convention, and composed of brethren who have the confidence of the pastors, churches and associations of that State, acting in union with the Boards of the general Convention and this Board charged with the duty of bringing the plan before the churches and associations, is, as it seems to us, the most probable medium of success.

If we mistake not every State now has a State Mission Board, and through them as controlled by the State Conventions, the general boards can best reach the denomination of the several States.

But however the churches are reached, we fall back on our original position, that an organized plan of collections in the churches is also a very essential. Organization is the principal thing; therefore get organization, get a plan, and in all thy getting get a system of regular collections adopted by the churches. Can the committee do this? K.

FIELD NOTES.

—Rev. W. H. DeWitt has moved from Nettlesboro to Hoboken, Maryland, and requests correspondents to address him at the latter place. Dr. T. J. Pettis has also moved to Hoboken from Chertock Corner. Every Baptist minister, and indeed every Baptist, should bestir himself for the year 1881 for the *ALB. BAPTIST*. I will for one propose to do my share of the work to double the present subscription list by the 1st of March. Who will join me?—J. K. Ryan, Yantley Creek, Ala. I

Every pastor in Alabama would only send us as many names as Bro. Ryan sent with this note—to say nothing of what he promises to do,—our subscription list would be quadrupled instead of doubled. Come, brethren, make one earnest effort, and let us see what can be done in this direction.

—We regret to learn that our good Bro. C. R. Cross of Talladega, has decided to move to Gatesville, N. C. Our best wishes go with him.

—Read what Dr. Tupper has to say about Foreign Missions. The necessities of the case are urgent. We hope our pastors will see to it that collections are taken up in their churches at once for this object. "Of the fact that there is a growing feeling among Friends in favor of the ordinance has a new and important illustration has just been given in London. An English newspaper says that 'a gentleman—not an obscure, but a well known and somewhat prominent Friend—whose name recently appeared in connection with a document officially issued by the society, has been baptized.' His case was taken up by the monthly meeting with which he is connected—one of the most important monthly meetings in England—and the result is he has not been 'disowned,' but is retained in membership." "A shocking tragedy was enacted at Lapeer, a village seventy miles north of Detroit, Mich. While the people were at church, a Mrs. Barnard went to the house of the Rev. E. Curtis, the Baptist pastor, and attacked his wife, who is about sixty-five years old, throwing her down, pouring gasoline oil over her clothing and then setting it on fire. She was so shockingly burned that she lived but a few hours. It is believed by many that Mrs. Barnard is insane from religious excitement."—The severe winter has frozen out a considerable amount of spurious religion with us at Snow Hill. Men are compelled to keep warm even if it takes an extra amount of whisky to do it with. Whisky and religion don't mix any better than water and oil. We confidently hope to *law* out the whisky when the Legislature reassembles, and then may we can improve the religion.—C. C. J.—Bro. Curry was the recipient of another testimonial of the appreciation of his charge at Snow Hill the 1st of the new year. Many useful and valuable presents were made him. He is a growing man—weighs about 250 pounds.—C. C. J.—Dr. Wm. H. Thornton died at his residence in Eufaula, Jan. 27, aged 64 years. He was a deacon of the First Baptist church of Eufaula, and was a noble Christian man.—The Oxford Record of the 28th ult. says: Rev. Mr. Hingdon, of Atlanta, preached in the Baptist church at this place on Friday night last, also on Sunday and Sunday night. He has been employed by the Ten Island Baptist Association of this State as a missionary within its bounds, and will, we are glad to learn, make Oxford his future home. He is an excellent preacher, and will be a valuable accession to our town.—Rev. Geo. S. Anderson will preach in Uniontown on the first Sunday of each month and Saturday before.—Dr. Thornton, the strong rock of Eufaula church, was buried yesterday. We pray God to raise up one to take his place.—W. H. Patterson, Eufaula, Jan. 29.—The *Ala. Baptist* says that it has lost one-third of its subscription list in the last two months, on account of hard times in that State. The paper is one

of our best exchanges and should receive the patronage of every Baptist in that State. Men should not begin to economize by cutting off their church expenses and their religious papers.—*Trans. Bapt. Herald*.—Work will soon begin on the new Baptist church in Evergreen.—The Mobile Baptist churches, having withdrawn from the Gulf Coast Association at its last session, have organized themselves into "the Mobile Baptist Union," the object being, as announced in their constitution, "to promote the interests, local and general, of our denomination, by making our own church work more efficient; by disseminating information and choice Baptist literature, by special lectures, sermons and discussions, and by the encouragement of a more social intercourse among our people." They have begun the publication of a monthly paper as the organ of the Union. We cordially greet the new organization and hope it may accomplish all that it proposes.—*The Baptist Sun*, published at Rome, Ga., is a new candidate for public favor. It is a twenty-eight column folio, neatly printed and well filled with choice original and selected matter. A. McLean, Managing Editor; G. A. Nunnally, Contributing Editor; E. A. McLean, Publisher. It will be a bright, readable paper. Subscription price, \$1.00 a year.

Delay is Dangerous.

Heretofore it has been only necessary for the Board of Foreign Missions of the Southern Baptist Convention to state plainly that their receipts were not adequate for the expenses of their missions in order to induce the churches and individual friends to make increased and sufficient remittances. The Board is forced to publish now that their present expenses—four new missionaries having been recently sent into the fields—are greatly in excess of their income. It is needless that the lovers of Christ among the nations should be active in securing and prompt remitting funds. If you, dear friend, would be obedient to the great command, if you would be blessed in your own soul, and in your church; if you would hasten the coming of the Lord Jesus, and your board to spread the gospel over the face of the earth. Delay is dangerous. Do what you CAN NOW. H. A. Tupper, Cor. Sec'y, Richmond, Va.

To the Brethren of Alabama.

Allow me to say a few words to you about *Our Paper*, the *ALABAMA BAPTIST*. It ought to be in every Baptist family in the State. It is a denominational necessity. Bro. West, the Publisher, has done nobly in the way of sacrifice and work to make it a success. To it he gives his time, his talents, and therefore the paper must not only be taken, but paid for. Bro. West cannot print and send the paper without pay any more than we can give our labor, or our crop, to others without pay. Come, brethren, renew and pay up, and don't think hard of the Publisher if he stops your paper, if it is not paid for. Brother West must have a rule to work by in regard to this matter, and a rule is worth nothing unless one sticks to it.

A. B. GREEN.

Mobile, Jan. 17.

Resolutions.

Whereas, in the providence of our Heavenly Father, it becomes necessary for our beloved pastor, Rev. A. J. Waldrop, after a service of more than thirty years, to sever his connection with us as pastor; and whereas, it is with sad hearts, and as a flock left without a shepherd, that we must say, farewell; therefore be it resolved by Ruhama church in conference:—

1st. We pray God's richest blessings upon our beloved brother in whatever field he may be called to labor; and that divine guidance may be given us in selecting his successor.

2nd. That we testify in this manner to Bro. Waldrop's ability as a minister, his piety and purity as a Christian gentleman, and unimpeachable character as a man, worthy of the fullest confidence of men in whatsoever sphere his lot may be cast.

3rd. That after more than thirty years' service as our pastor, we give him up with all the reluctance of a family called upon to sever its connection with its father and guide.

4th. That Bro. Waldrop be furnished with a copy of these resolutions, that they be placed upon our church record as a part of the action of this conference, and that a copy be sent the *ALB. BAPTIST* for publication.

JOHN McDONALD,
R. W. BROS., Committee.

EAGLE PASS, January 1.—A gentleman just arrived from Santa Rosa reports the following: John Westrup, a Baptist Missionary for Mexico, appointed by the Houston Conference, and his Mexican guide, were, on December 21, while traveling from Santa Rosa to Monterey, murdered by a band of twenty Indians. The body of Mr. Westrup, who, in his desperate resistance, wounded several Indians, was found terribly mutilated. The Indians were pursued, and their stock, with three Mexicans driving the same captured, while the Indians themselves escaped.

The Mexican authorities had to torture the captured Mexicans, to make them reveal the names of all Mexicans accompanying the Indians, and an effort will be made to capture the murderers.

Doctrinal Notes.

BY E. R. T.

The Holy Spirit—Preventive Influence in Regeneration and Sanctification.

Let it be premised, that there have been in the past, influences of the Holy Spirit both extraordinary and ordinary. The former are recognized, in great distinctness, in Peter's discourse on the day of Pentecost, the latter perhaps also. Since that time, and a century or two after, the former are not only question able, but entirely unproved, unless indeed tradition or the late reports from China, establish a different position.

Let it also be remarked, that the word *enigma*, spirit, is generic, describing a class, and not specific, so far as the use of the term in the original is concerned. Whether, therefore, the Holy Spirit, or spirit in general be meant, in any particular case, must be determined entirely by the connection. The distinction made by revisers and editors, in the received version, by capitalizing the word in some cases, the cases where it is supposed to mean the Holy Spirit, is merely conjectural.

It is thought to be clear, that regeneration is wrought by the Spirit inducing the co-operation of the subject of regeneration. This is what is called "preventive grace," and is distinctly recognized by all the well-known creeds. By the Westminster and Augsburg Confessions, the Thirty-nine Articles of the English Church, the Methodist Discipline, and every other important creed, so far as the writer's reading goes. The soul of man, destitute by nature of all holy inclinations, will never turn to God, of its own accord. It is "dead in trespasses and in sins," and the dead cannot move itself. All spiritual life was lost by our first parents. Their nature became a dead nature, so far as any holy nature is concerned, and we inherit that nature. This is the root of what is popularly called Calvinism, as well as, however, called Augustinism, or Jansenism, or after the name of many others, the doctrine is universally admitted, because it is Scripturally founded. It is every essential of Calvinism, if you would not think of it. However, we are not to make parties, adhering to these opinions.

What is the evidence of our main position, as we now endeavor to suggest? It is this:—The word *salvation* also means to render holy, the work of transforming into the moral likeness of Jesus Christ.

The way of spirit, the way of the Holy Spirit, we do not know. All disputes, therefore, about direct or indirect influence, are speculative, and may be fallacious. The work of the Spirit, wonderfully attending the means of grace in some cases, less wonderfully in others, may suggest the idea, indeed of direct influence, but it is not clear that we can distinguish. There is always a degree of uncertainty, about our observation, or our reading of personal consciousness, when we feel the Spirit's power.

The third chapter of John may be regarded as furnishing the key to the subject. There the Spirit is declared, in plainest terms, to produce the new birth, whether through inspiration or anointing of the instrument, or direct impression, is not asserted, but merely the work of the Spirit, unless the contact of the Divine Spirit with the human spirit, be asserted to be just like the contact of the wind with the body. And it is rarely safe to base a doctrine on a figure. The writer confesses, however, an inclination, in the present case to do so; even to infer the something from the breath of the Lord on the dry bones of Ezekiel's valley. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." And above, the first statement of the matter, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." The effect, purification, symbolized by water, and the Divine Agent, mentioned, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewal of the Holy Ghost." The emblem and the Agent again. It may be permitted to add, "Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." The emblem of sanctification or cleansing, and the instrument—"the Word of God, which is the sword of the Spirit." "God hath from the beginning chosen you to salvation through sanctification on the Spirit and belief of the truth." "Elect according to the foreknowledge of God, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

The extent of the Divine influence, through the Spirit; whether those who know the "eternal power and Godhead" of Jehovah, through the works of nature, have a knowledge through which the Spirit may work; and all similar questions are in the region of speculation, and whatever may be held in reference to them, the notions are not to be ranked among the things most surely to be believed among us.

Miscellaneous Notes.

Please say to the brethren of the Bethel Association, through your paper, that owing to the fact that our mails were stopped for some time, I have hitherto been unable to hear from our association minutes, the manuscript of which was sent to the American Baptist Publication Society in October last. To day I received notice that they will be here in a few days. I hope this explanation of the delay will be satisfactory.—Wm. A. Parker, Chicago, Jan. 24.

On Sunday, Jan. 23rd, a presbytery consisting of Elds. J. K. Ryan, C. C. Vaughn and A. E. Beavers met at Beulah church, Sumter county, Ala., Eld. W. F. Pond, pastor, and proceeded to ordain as deacons brethren E. S. Alvis and J. B. Pond. This church, though less than a year old, has a well ordered system of church work, a good Sunday school, an excellent prayer society, and has more than paid its proportion of the mission fund asked of the Highbee association. Its Ladies' Aid Society has also contributed to Foreign Missions, besides doing considerable home work.

Please permit me to return my thanks, through the *ALB. BAPTIST*, to Latham, Alexander & Co., Bankers of New York, for a donation of \$10.00 to our church here. I desire to take this method of showing our appreciation of the same, and assure them that their kindness will not soon be forgotten, but will be held in sweet memorial here and recompensed by the Master in the day of final rewards. Our church is in a very flourishing condition; the congregations are large, and additions frequent. The prayer meetings on Wednesday are also largely attended, and are truly a "feast for the soul." The Sunday-school, under the efficient management of Bro. J. A. Brum, is progressing finely; it is far better than at any other time in the history of the church. The infant class, I believe, has over fifty pupils. It is taught by Mrs. Thomas Janar, who is among the best of Sunday-school teachers. But I did not set out to write a letter, so must close.—M. H. Neece, Huntsville, Ala., Jan. 25th.

Missionary Notes.

The Baptist theological seminary at Ratanpattan, India, has 150 students.

To contributions to foreign missions the Congregationalists take the lead in the United States.

One hundred and thirty converts were recently baptized by a native Chinese Baptist pastor.

Thirty missionaries are called for by the American Board of Commissioners for Foreign Missions.

Texas has contributed for the Brazilian mission \$848.32, and Missouri, \$156.55; making a total of \$1,004.87.

Rev. T. P. Crawford, Tung Chow, China, writes to Dr. Tupper that he baptized four substantial men Nov. 8th.

From carefully compiled statistics, fourteen years seem to be about the average of active missionary life in India.

In the church connected with the missions of the American Board at Erzerum, the men, women and children give an average of \$15 each.

The Church Missionary Society has ordained thirty-seven Maori ministers in New Zealand, all of whom are still engaged in pastoral duties.

From Dec. 14th to Jan. 11th, Alabama contributed only \$75.70 to Foreign Missions. The total receipts of the Board from all sources for the same time were \$2,806.49.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church South, though but recently organized, has already made appropriations to the amount of \$14,000.

Brother Crawford, our missionary at Tungchow, China, has recently discovered in the records of that country two genealogical tables, which he identifies with "the generations of Adam," Gen. V., and "the generations of the sons of Noah," Gen. X.

There are eighty-five missionaries connected with the Woman's Foreign Missionary Society of the Presbyterian church (North). These employ thirty Bible readers, and one hundred and fifty native assistants. The receipts of the Society last year were nearly \$84,000.

DEPARTURE OF MISSIONARIES FOR BRAZIL.—Rev. William B. Bagby and wife (Mrs. Anne Luther Bagby) sailed from Baltimore on Thursday at 10 o'clock in the bark *Yamoué*, for Rio de Janeiro. They go as missionaries of the Foreign Mission Board of the Southern Baptist Convention of this city,

