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Alabama Baptist Directory.

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Direct funds for Foreign Mission Board, for Home and Foreign Missions, for Education in Howard College, for Southern Baptist Theological Seminary, for State Missions, for Evangelization of Colored People, and for Colporteur work to T. M. Bailey, Marion, Ala.

Missionary Notes.

There are four thousand two hundred and ten Baptists in the Alabama Islands.

There are now 117 Protestant missionaries in Japan—29 of this number being under the American Board. The Methodists have the largest number, fourteen. It is believed that there are now not less than 3,500 professed Christians in that empire.—*Southern Presbyterian.*

The Methodist mission in Japan held its seventh annual meeting recently at Yokohama. There are now 14 native preachers, 3 having been struck from the list. There are 6 districts, 20 circuits, 84 preaching places, 14 traveling and 4 local preachers, and 634 members and probationers. Some 70 adults were baptized during the year.

A missionary writes from Ceylon: "It is a noticeable fact that where Christian women are married to heathen husbands generally the influence in the household is Christian. Wherever a Christian man takes a heathen wife, he usually loses his Christianity, and the influence of the household are on the side of heathenism," and he infers that the people are to be converted to Christ by the influence of women."

The English Baptist Missionary Society supports 68, and partly supports, 14 foreign missionaries; 35 in India, 3 in Ceylon, 3 in China, 1 in Japan, 12 in Europe, 5 in Africa, 6 in the West Indies, 2 in Jamaica, and 3 not yet stationed; and 364 other agents, and maintains 407 stations. Twenty-one hundred and eighty-one candidates were baptized last year, and the mission churches include 33,385 members, 5,141 day scholars, and 4,340 Sunday schoolers.

The N. Y. Observer speaks of a letter published by Geo. H. Stuart, in which the author, done by the converted Brahmin, Rev. Narayan Sheshdhar, during his late visit to this country, is highly complimented. After referring to the "renewal of energy in prosecuting his severe labors while here," it says: "The mission field alone will reveal."

A recent letter from Rev. J. E. Clough, of the Telugu mission, says: "We have just closed another quarterly meeting. We had a precious time. Most of our preachers, teachers and helpers, were present. I will give you some of the results: baptisms, 321; married couples, 18; appointed seventy-five new helpers, as lay preachers; set off twenty-five new teachers for village schools, etc. Before twenty-six churches were set off our church numbered 14,872 members, all in good standing. The whole number baptized, since the organization of the church, Jan. 1, 1879, is 15,765. The number baptized this year is 1,875. To God be all the honor and praise and glory, now and forever."

Swedish Baptists are smarting under the persecutions of the State Church (Prot.). The Rev. Carl Victor Palmblad and Rev. Mr. Roth have been fined each one hundred crowns for daring to preach, though not "according to ecclesiastical law authorized to preach publicly." Mr. Palmblad's offense was aggravated because, first, he preached "on Sunday forenoon while public services were being held in the church of the town." To quote further the town council, he at that time "stood up and delivered discourses at the Baptist Hall." Second, because his "discourses have, by the church council of the town parish, been considered as having a tendency to disturb the peace and contempt for the public services." 3. Mr. P. paid no attention to the mandates of the council.

News comes through the London Freeman of the organization of a Baptist church in Patagonia, the first of its kind in that remote part of the mainland of South America. More than a century ago, says the Freeman, an associate, under the direction of the American Board, explored portions of the country, but the opening for mission work was not promising. His recently published narrative of his visit there is exceedingly interesting. The present colony is the result of a Welsh colony started in Patagonia in 1865. For ten years its prospects were not bright, but later it seems to be promising, numbers 800 souls, and occupies a district thirty by fifty miles in extent, with headquarters at Madryd, New Bay. In this hopeful colony there is now a Baptist church of 26 members, five lately baptized. A chapel capable of holding 200 persons has been built, and Rev. Mr. Creggan, a minister from Wales, obtained. The moving Patagonians are friendly to this colony, and may they find it a light to lead them to Christ and civilization.—*Christian Science.*

The Rev. C. C. Creggan has written an article in the *Congregationist* exceeding valuable in its statistics. After showing up the natural resources of Utah, he discusses Mormonism in its growth, as an enemy to the American Government, and its influence on the country. Under the title of "Mormonism" he says: "In July, 1847, Brigham Young came to Salt Lake with 142 followers. Today they claim 200,000 members in the United States, of which number 100,000 are in Utah, and they claim also the balance of power in Idaho and Arizona. It is their plan to get the balance of power in New Mexico and Wyoming at no remote day. Several hundred have been sent to the Colorado country. Fifty thousand have been added to their numbers in the last ten years, mostly from Europe. Twenty-five nations were represented at their celebration in July. Some three hundred bishops are in the city, and forty bishops started out on one train for various nations of Europe, who will soon return with several hundred more. Mr. Creggan shows his article with the following opinion and missionary information: "There can be no question but that intelligence will destroy the Mormon Church. The Presbyterians now have twenty-four schools and hold as many churches. The Congregationalists have eleven teachers and three ministers employed, and will soon enlarge their work. The Methodists and Episcopalians are making good progress."

The Alabama Baptist.

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Alabama Baptist.

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COMMUNICATIONS.

Some Views on Church Discipline.

The word discipline is from a Latin word meaning to learn. The word disciple is from the same root. Christians are called disciples because they profess to learn and receive Christ's doctrines and commands. A church is a body of disciples proposing to learn and receive the doctrines of Christ and to subject themselves to his laws. The radical idea of the word discipline, used with reference to individuals, is the radical idea of the word discipline, which is used with reference to persons collected into an organized body. Churches must have discipline in order to be efficient bodies of disciples. The idea of discipline then is fundamental to a church. Disciples are gathered together in churches for the express purpose of being disciplined. This remark may appear strange to persons who have had no other idea of church discipline than the process by which offenders are gotten out of the church. But this view, prevalent as it is among Baptists, is entirely too restricted. Exclusion is only one among the many phases of discipline, or rather it is the termination of discipline. When members prove intractable to the discipline of the church, when they will not be disciplined they must be excluded.

See Webster's definition of discipline.

1. Education, instruction, cultivation, improvement.

2. Instruction and government; comprehending the communication of knowledge and the regulation of practice.

3. Subjection to laws, rules, order, precepts or regulations as: The troops are under excellent discipline.

4. Correction, chastisement, punishment intended to correct crimes and errors."

Discipline, then, comprehends education in the doctrines of Christ, cultivation in the Christian graces, training in Christian duties and subordination to the authority and commands of Christ, as well as correction and punishment of offences. Churches should not be simply houses of correction, but should be training schools in the doctrines, graces, duties and practices of Christianity. When this training in the doctrines of Christ, or in the graces and duties of Christianity fails, and members fall into heresy and cannot be amended, or are wanting in these Christian graces and duties and will not submit to the authorities and commands of Christ, this discipline must terminate in exclusion.

There ought then to be in the churches, 1st, what we may call training discipline; 2d, corrective discipline.

I. When the former kind is neglected and churches think only of the latter they will have more of this to attend to than they can manage. I have seen churches just in this condition. Everything is at loose ends, members at variance, many unruly, many altogether worldly, all doing absolutely nothing for the Master. Then the old members begin to bethink themselves, "The discipline of the church has been neglected." And by this they mean that, for several years back, a half dozen members have not been turned out per year. Ah! my brother, your training discipline has been neglected. Like an undrilled, undisciplined army, you have become quite disorganized. You have been idlers yourselves, and so have been unable to train your young people to work. You hide your lights under a bushel yourselves, and so you cannot teach the younger ones to hold up their lights. You have been stingy yourselves, and so have not thought of training your new members to systematic giving to the cause of Christ. And now you find yourselves in confusion.

II. Again, why should corrective discipline be restricted to only one kind of punishment, viz: expulsion? Are there not grades of offences, and should there not be grades of punishment? The inflicting of only one grade of punishment will result in one of two things; either a church will be too severe and inflict that punishment when a lighter one might answer, or (as is more generally the case) be too lenient and pass by many offences which ought to be corrected, because they do not seem to deserve the only punishment known to the church. If one should say this is the only punishment known in the Scriptures, I beg leave to differ, and refer him to the following injunction: "Them that sin rebuke before all, that others also may fear." Might not an open rebuke by the pastor before the assembled church be a proper correction in some cases? also debarring one for a time from the privilege of communion? or from the privilege of voting, for instance for a pastor, who one does not give anything

to pastoral support? or a prayer in public in behalf of one (specifying his error and his name)? These are mere suggestions. In some way let the church show its disapprobation of the member's course. If any ask, Where are these things in the Scriptures, I answer by asking, Where is the authority in the Scriptures for sending a committee to "labor with" a man who is notoriously guilty of drunkenness or some other such crime? Might not absence from church be rebuked and corrected by demanding, at a church meeting, a proper excuse for delinquency? The churches of which I have been a member in Virginia, regularly had the roll called at church meetings, and members had to render excuses for former absence. All ought to be there, and the church sought into the causes of absence. Such things as these, done as if the church meant to keep matters in order, and to enforce by all the means in its power obedience to the commands of Christ, would be very proper, and, in most instances, adequate correctives of abuses. But this limiting of punishment to only one thing and that as severe as exclusion, leads us to leave many things at loose ends, and sometimes perhaps to exclude members who, by corrective discipline, proportionate to the offence, might be reclaimed and become, by training discipline, good and useful members.

III. There is another matter which I will notice. Is it not a great mistake that churches should generally take cognizance only of such offences as are against morals, and not those which are opposed to distinctively Christian character? Is it true, my brethren, that churches have authority to exclude from their membership only those whose conduct is at variance with the moral code of the State or community? How frequently do we hear it said that a certain member's conduct is notoriously inconsistent with piety, and yet no definite charges can be brought? Is it the object of the church to train men and women simply to the standard of law-abiding citizens around her? This is a very low conception of the objects of a church. It is true that members of churches should be law-abiding citizens, but should they not be a great deal more? Does not membership in a church contemplate a life of consistent, active, devoted piety? And should not the discipline of a church extend to the overlooking of the Christian character and conduct of its members?

Suppose the character of all the members of a church be such as to keep them from the vices which disgrace society and keep them up to the standard of law-abiding citizens and no more, what would be the difference between it and a mere social reform society? But what is the practical difference, when the discipline of a church looks to the abatement of only the faults which all society condemns, such as lying, adultery, drunkenness, theft and the like? Yet will any one be so kind as to point out churches which now exclude for something beyond this? Dancing will of course be instanced, as the subject of discipline in the churches. But is there not a great mistake committed here? Not that members should be disciplined for this; but seeing the necessity of what I am urging, viz: discipline in matters above infractions of mere social law, they pounce upon this one thing of dancing as if that covered the whole ground. The language of Christ applies, "These ye ought to have done, and not left the other undone." Are there not other marks of conformity to the world than dancing, and much more terrible ones? Where is the money-loving, grasping, miserly spirit, that causes men to withhold from God that which is his due? Can we not count by the thousands "the wicked and slothful servants?" Is it not a fact that self is the rich man clothed in purple and fine linen and faring sumptuously every day, and the cause of Christ poor Lazarus lying out at the gate and desiring to be fed with the crumbs that fall from the rich man's table? How many are like the rich fool, pulling down their old barns and building greater, that they may have wherewith to bestow their fruits and their goods, laying up treasure for themselves and not being rich toward God? Is it not quite a ridiculous sight to see one of these men, besmeared with the mire of filthy lucre, covered with the excrescences of this mammon-worshipping world, to be the first to "cite to the church" for worldliness, some young persons who have been led into the frivolous dissipations of the dance? They are silly, but he is a monster. Is it not the duty of churches to enforce on all the members obedience to all the commands of Christ? As they embrace not only prohibitions

against certain things, but also positive commands to the performance of certain duties, is not the failure to perform these duties as much a violation of his commands as the doing of that which he has forbidden? What is the radical difference between the conduct of one who will do what his father forbids, and another who will not do what he commands? When the object of the church is the extension of Christ's kingdom, and members, through covetousness, bear no part in this matter, are they not disobeying Christ's command? Ought not churches to enforce the duty of sustaining the cause of Christ by their liberality, not by taxation or legal penalties, but by training discipline, such as exhortation, example, persuasion, warning, open rebuke, withholding the privilege of communion, and the like? After all such efforts have been in vain, shall the church show herself powerless in the face of these money-lovers who are of no service, but rather a reproach to the church and a hindrance to the cause of Christ?

But it is said that this sin of covetousness is such an uncertain, wily thing that one cannot tell exactly when a man is guilty of it. But is this true? I admit that the line may be shaded over so that in some cases it is a question of difficulty. But people differ with reference to the precise point where a man becomes drunk. One thing is certain, the man who will not help bear the expenses of the church, support the pastor and give to the cause of missions in some sort of proportion to his ability, is a covetous man, and shows the sin, as much as the man reeling and fro shows the sin of drunkenness. It is no such intangible thing as some seem to suppose. The great trouble is that this is not regarded as a social vice, and churches have not risen above the standard of good society in their corrective discipline.

Let the churches rise to the standard of authority proposed in the Scripture and demand of those who enter their portals, a life of distinctively Christian character and conduct and effort, and enforce this by proper training and corrective discipline, and we shall have churches more efficiently the work of the Lord.

J. J. STAMPS.

Temperance.

In view of the many evils of intemperance, so disgraceful and retarding to the churches, so destructive to the social ties and happiness of our people, so degrading, polluting and endangering to our government, we offer for your adoption and practice, the following resolutions:

1. Resolved, From, and after the adoption of this resolution, any church of this association which knowingly retains in its fellowship a member, or members, who distill spirituous liquors and sells the same, or traffics therewith, that it is cause for which, at any session of this body, this association may withdraw from said church.

2. Resolved, That this association earnestly recommend to each minister who has the care of a church or churches in her bounds, to preach at least one sermon especially on the subject of temperance to said church or churches, during the next association year; and also recommend to each church to exercise a rigid discipline on all their members who shall be guilty of drinking intoxicating spirits in any way, not medicinal.

3. Resolved, That we respectfully recommend to the members of the churches composing this association to refuse to support, by their suffrages, any man who is before the people for office of honor or profit, who does habitually drink, vend or offer spirituous liquors to his fellow citizens to gain their votes.

The above report was adopted by the Tallahassee and Fen Island Association at its last session. The association numbers two thousand and thirty-two members and thirty-six ministers.

Ministers and churches are not doing their duty. The evil is radical and requires radical treatment. The churches must realize this; the ministers must see to it. If we are to resist sin at all, we must resist the liquor traffic. If we are sent to save the lost, we must rescue young men from tipping habits. The whole power of the churches, the influence of the Sunday-schools, the testimony of the pulpits, must be emphatically against every form and degree of indulgence of this character. They have been against it, but too mildly. We must increase our opposition more and more; we should make it a leading point, so that social, commercial and political action will be controlled by it; so that our preaching, praying, singing, talking and voting will be full of it.

W. H. BURTON.

Forney, Ala.

"Systematic Benevolence."

Bro. West: In your issue of the 1st inst. is a short article from Eld. W. E. Lloyd, headed as above. I heartily approve the suggestions as related to country churches, and would ask if they are not equally suitable to city churches? But perhaps they are as well systematized as not to require anything of this kind. The plan suggested by Bro. Lloyd works admirably when properly understood.

In September last I presented a system of church work to one of my churches, embracing the plan now suggested by Bro. Lloyd through the Alabama Baptist. I arranged the plan of work in such a form as to embrace every member of the church, both male and female, assigning to each member some specific portion of the work. The chairman of each committee is required to read a report or essay upon the subject, embracing his field of labor after which, a collection is taken up for the support of the enterprise. These reports come quarterly, or even more frequently if thought necessary. The work of the committees does not cease with the public collection, but continues until the meeting of the association. Other churches in this part of the State, feeling the importance of system in church work, adopted the plan, and it works like a charm. I will take the liberty of mentioning the name of Beulah church, located in south Sumter. A better and more noble-hearted body of working Christians, is, perhaps, not to be found in the Bigbee Association. They embraced this systematic order; and the result is, that church has, sometimes since, succeeded in raising her per capita share of mission money. Beulah is a new church, and a working body of Christians. So that they are worthy of being examples "to all that believe in Macedonia and Achaia," that is, in south Sumter and north Choctaw counties. They have a working man for their pastor in the person of Eld. W. F. Pond, and when pastor and flock work, and work together, the results are grand.

Doing some other churches in this great deal in this direction, but it is not from the fact that they have no plan. I have noticed one pleasant feature in this thing of giving, and that is, when all parties feel the importance of working for God they can, and do, very soon, find a field in which to labor; and with open hands and open hearts they go forward in the faithful discharge of the high and holy responsibilities Heaven has imposed upon them. No child of God need stand aloof and say, "I have nothing to do."

J. K. RYAN.

Moral Support.

Ministers are nothing but men. They are constituted as other men; they have the same wants and the same weaknesses. As men, they smile, they weep, and they feel as others do, sometimes lifted up with joy, at other times bowed down with despondency. Under a lively sense of "woe is unto me if I preach not the Gospel," he goes forth in the discharge of his sacred calling, preaching Christ to the people, endeavoring to arouse the slumbering, warn the careless, and build up the church. In the discharge of the varied duties of his calling, he is expected to be above suspicion; in short, he is to be an example worthy of imitation by all. Impressed with his respectability well might he say with the Apostle, "Who is sufficient for these things?"

Often when tolling under a deep sense of his insufficiency, he is surrounded with untoward circumstances. Discouragements arise; his preaching seems to be powerless for good; no fruit appears; his labors appear to be in vain. Now, under such circumstances, he justly claims and needs the support of every member of his flock.

Dear Christian, encourage your minister by being prompt and regular in attending your church meetings. Depend upon it, no minister, however eloquent he may be in addressing an audience, ever kindles with burning zeal in speaking to empty benches. "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."

FOOT.

John Duncan, a poor Scotch weaver, has presented the University of Aberdeen with his herbarium of nearly 1200 British plants, collected by him while moving about as a harvest laborer over the southern districts of Scotland and the north of England. In his extreme old age, this self-educated devotee of science is dependent on parish relief.

Plea and Work for D.D's.

A preacher of the Gospel is not to be blamed for having D.D. tacked on to his name. It is simply an honorary mark of distinction, conferred by universities and colleges, to denote theological attainments. If it does not make him proud it's all right. The primary meaning of doctor is teacher. Therefore it is aptly applied to preachers. The degree of doctor is also conferred on physicians as a professional title. When the term is used it generally suggests the idea of sickness, and this brings us to speak of the work of D.D's. "Is there no balm in Gilead?" Is there no physician there? Why then is not the health of the daughter of my people recovered?—*Rev. S. S. Wells.*

The whole need not a physician but they that are sick."—Matt. 9:12. Many, very many, of the members of our churches are sick, very sick, and I fear the skill of the D.D's will not avail to cure some of the diseases which prevail among them. I will give the diagnosis of some cases which have come under my observation.

1. Worldly policy.—Rom. 12:2.
2. Pride.—Ps. 102:4; 1 Peter 5:5.
3. Indifference to church obligations.—Heb. 2:1.
4. Sabbath breaking.—Ex. 20:8.
5. Drunkenness.—1 Cor. 6:10.
6. Profanity.—Ex. 20:7.
7. Theatre and circus going.—Ex. 23:2.
8. Dancing.
9. Infidelity.—Ps. 11:1.
10. Visiting those places.—Well read Prov. 5:1-14.

Now, brethren D.D's, we look to you, who have passed all the degrees of a faculty in divinity, and are empowered to teach it. We call upon you to prescribe for these sick ones. Something must be done, or they will die. Do like the M.D.'s; prescribe for them, and then insist that your medicine be taken and your instructions followed, or let them send for another doctor.

As to "John Trapp," I would simply say just now that I am in sympathy with him. For the benefit of "William Wells," I will relate the following: In one of the beautiful villages of New England lived a family wicked. One of that family, a son, was awakened to his condition as a sinner against God. He sought and found the Savior precious in the sense of pardoned sin. The father determined if possible to divert the mind of his son from the subject of religion, and to this end hurried him from business to pleasure and from pleasure to business. A splendid ball was gotten up in the village. No pains nor expense was spared to make it a grand affair. The "fashionable and elite" only were to be there. The young Christian was not quite of age and never had disobeyed his father. His father expected that he would attend the ball, and he decided to do so. He was one of the first to lead out a partner for the dance. When everything was ready and the music and dancing were about to begin, he solemnly raised his hands and said, "Let us pray," and kneeling down he prayed in a tone of voice that all could hear. He prayed for himself, his parents, all the members of the family, and everybody present in the ball-room. When he had concluded the prayer and opened his eyes, no one was left in the hall but the young lady he had led out for the dance. They were married and lived a very happy life together, the young lady having sought and found Jesus precious to her soul. They were both happy and useful members of the church. The people went to dance and fled from prayer.

MORAL.

Dancing and praying will no more mix than oil and water.

A. B. COUCH.

Mobile, Feb. 21st.

P. S. "William Wells" charges a certain class of people with "ignorance." I think he portrays in his communication a very limited knowledge of human nature.

Prayer and Work.

The Interior preaches this sound doctrine: It is a paramount duty to pray for the Holy Spirit for ourselves and others. Faith without works is dead; and prayer without works is worse than dead—it never had any life to begin with. Perfunctory prayer without genuine desire or specific purposes and objects, is a mockery. The motive that leads one to pray for the outpouring of the Spirit, and yet is not strong enough to lead the suppliant to sacrifice or to work, is not the kind of motive that is necessary to genuine prayer. A genuine interest in the outpouring of the Holy Spirit can only be obtained from felt necessities, and can only come from present exigencies. The only way to

pray well is to work well. The only way to pray prevailingly, or the outpouring of the spirit is to pray in immediate view of, or out of the midst of, earnest sacrifice or work. The way to secure an answer to prayer is to be in the line of duty, and hence in the line of the promises. If you want an outpouring of the Holy Spirit, go to work. Perfunctory or merely formal praying for the outpouring of the Spirit is the bane of Christian activities at the present time. We satisfy our consciences with lip-service, when God demands hand and heart service. We ask God to do without us that which, in infinite kindness, to us, he has planned to do with and through us. He has promised to be with us always in his service, but we accept his promise and fulfill the conditions. In the midst of our duty, and of the difficulties with which duty will bring us into conflict, prayer will become a two-edged sword. When the devil gets a Christian cornered and at bay, as it were, the arrows of his prayer will pierce human hearts as well as reach the ear divine. If you are at sea, spiritually, either as an individual or a church put in your own lustily and put a prayer with every stroke and a stroke with every prayer. Sluggards are of no more account in the kingdom of heaven than they are in the corn-field. Go to work—that is what the Lord commanded—and then you may reasonably expect a blessing. If this is wrong teaching will not some one lead us into the light? It will not do to be wrong on such a subject.

A Well Ordered Church.

[Herewith I enclose you an extract from an article in the *Christian Index*, headed "A Well Ordered Church," which I think worthy of the consideration of all our churches.—G. D. Benton.]

1. Our church is comparatively small. The majority of its members are poor. They are about on an average as to culture.
2. We have preaching every Sabbath morning and at night. The church keeps up a weekly prayer meeting, which is conducted by the brethren. We also have a Sunday school. These various services are very well attended.
3. Our church makes great effort to maintain a good and healthy discipline over its members. As a rule we have been able to correct disorderly members by the use of gentle means. But, in a few instances, we have had to withdraw fellowship from the offending. We have excluded one for getting goods under false pretenses; two for drunkenness; one for non-attendance upon worship; one for non-payment of his subscription to the church on pastor's salary, and two for other causes. My memory fails me if we have excluded any other member during a period of about eight years.
4. Our church paid to our State Board for missions, during the last conventional year, about fifty cents per member. I trust God will put it into our hearts to do more this year.
5. Our church pays its pastor a stated salary. The salary is not large, though liberal to the pecuniary strength of the members. This salary is paid monthly to the day.
6. Our church requires all members desiring letters to pay their indebtedness, subscriptions, etc., before granting their applications. In case the applicant has been unfortunate, and cannot pay, he is excused, and the church assumes and pays his subscription.

A Pastor.

The changes in level of the earth's surface, which must have been rapid and vast in early geological ages, are yet in progress. Aside from paroxysmal changes, such as the volcanic upheaval of an island now and then, great areas of land in different parts of the globe are undergoing a slow process of elevation or subsidence. In Greenland a subsidence is taking place. For six hundred miles, from Disco Bay to the Firth of Igliko, the coast has been sinking for four centuries past. Old buildings and islands have been submerged; and the Moravian settlers have had to put down new poles for their huts, the old ones standing. Lyell observes, "as silent witnesses of the change." On the North American coast south of Greenland, from Labrador to New Jersey, it is supposed that similar changes are going on. G. H. Cook concludes that a slow subsidence is in progress along the coasts of New Jersey, Long Island and Martha's Vineyard; and, according to A. Gesner, the land is rising at St. John, in New Brunswick; sinking at the island of Grand Manan; rising on the coast opposite, at Bathurst; sinking about the Bay of Fundy, where there are regions of stumps submerged thirty-five feet at high tide; and rising at Prince Edward's Island. It is believed that in the Pacific ocean, the region of the Coral Islands has, in some portions, sunk not less than six thousand feet during comparatively recent geological times. Surveys made in northern Sweden have shown, according to Lyell, that the coast at that point is rising at the rate of about four feet in a century.

Heathenism and Christianity.

The Rev. S. W. Nichols, Baptist missionary to Madras, died Dec. 31st, last. He was a graduate of Madison University, class of 1874, and of Rochester Theological Seminary, class 1878.

Original education is growing broader every year. At the last matriculation examination of Madras University, 3,500 candidates presented themselves, and 1,000 passed. Two-thirds of this number came from non-government schools, and it is said that the schools managed by native gentlemen are largely increasing. The majority of the candidates who passed the B. A. examination, were

Rev. W. M. Patterson, of the Southern Methodist Mission to Mexico, reports to the Nashville *Christian Advocate* that the "work in Michoacan is doing as well as could be expected under the circumstances," and that "in Morelia, the capital of the State, and in some other towns, a footing is being gained. 'In Morelia a strong guard has been necessary to keep back the mob. Much opposition has been waged by the priests and those who serve them.' The liberal papers have taken up the persecution of Protestants and are doing good service to the cause."

The Foreign Mission Association of the Society of Friends intend opening a mission hospital at Antanarivo, in Madagascar, with Mr. J. Tregelles Fox and his wife at its head. They are encouraged to this step by the success of the London Missionary Society in hospital work in Madagascar.

According to the *Missionary Review*, the Northern Presbyterian church has the following contrast in its foreign and home work during 1880:

FOREIGN FIELD.		HOME FIELD.	
Ordained Ministers.	Expenses (much of this amount is for salaries, disabled missionaries, &c.)	Ordained Ministers.	Expenses of work, (mostly) for evangelists, &c.
1,000	\$400,000	1,000	\$100,000
Net gain during year, 1 per cent.	10,000	Net gain during year, 1 per cent.	10,000

The results are thus seen to be fifteen times greater in the foreign than in the home field.

"In Pong-land the idea prevails," writes Mr. Peterson, Methodist missionary at Parabelia Station, "that every death is the fault of some one or other, who deserves to suffer for the crime of killing the deceased;" and so the natural death of a person "is almost always followed, by murder, and sometimes by murder on a gigantic scale."

"To-day there are about 500,000 native Christians in India. The rate of growth is thus shown: In 1852, 128,000; 1862, 213,000; 1872, 318,000; 1878, 500,000. The entire number of conversions in 1878, 60,000."—*Christian Advocate*, Nashville.

Among the missions of Northern Presbyterians, Mexico has been most largely blessed. The gain there has been over 31 per cent.

The Southern Presbyterian sees in the immense open air Christian meeting at Tokio, in the large audiences assembled, for three days, to hear Mr. DeForest at Toiyon, and in the recent organization of a church of 40 members, under the American Board at Innaburi, indications that a reaction has begun to set in against the tide of rationalism that was felt so strongly in Japan two years ago. The circumstances connected with the formation of the Innaburi church are striking. "The company had been worshipping in a heathen temple, but being turned out of that, they raised \$700 in four days, and built a house of their own." N. B. WILLIAMS.

"Let us remove temptation from the path of youth," as the frog said when he plunged into the water to see a boy take up a stone.

A tea plantation was established last year by Count d'Amoy upon his estates near Messina, Italy. The tea plant is said to thrive finely there, and its leaves are in no wise inferior to those of the Chinese plant.

Lecture upon the "Rings of Providence." "I must beg you to give me your undivided attention. It is absolutely impossible that you can form a true idea of this hidden animal, unless you keep your eyes fixed on me."

Zion's Herald calls upon the Church to appreciate its power as the great conservator of the State; and therefore to be spiritually alive and active, in as much as in proportion to the degree of this spiritual life and activity will be its efficiency as a leaven in the community.

The First church in Cambridgeport, lost their house of worship by fire on Thursday evening, Feb. 3. It was a large and commodious edifice, and was dedicated in 1867; the former house having been burned the preceding year. The loss is estimated at \$700,000.

Alabama Baptist.

SELMA, ALABAMA, MARCH 3, 1881.

JOHN L. WEST, PUBLISHER.

EDITORS:
H. T. WINKLER, - - - Editor, Ala-
bama Baptist, - - - Talladega, Ala.Entered at the post-office at Selma, Ala-
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ROME IN POLITICS.

Romanism cannot help being political. Of this principle we see two illustrations now. The first is taken from the forthcoming Allocation or Encyclical of the Pope condemning the hostility of France and other Roman Catholic powers to the Church and ascribing it among other causes to Republicanism. The second is found in the interference with the late elections in Canada by the Roman Catholic priests who exerted all their influence to defeat the Liberal candidates. A case has just been tried, in which the election was declared void because the priests declared the Liberal by denying the sacrament to those who should vote for him. E. T. W.

HASTY ARGUMENTS.

Dr. Graves in his issue of Feb. 5th suggests that the Psalm (72:20) in which it is recorded that "the prayers of David the son of Jesse are ended" may have been the last David wrote. But even were this the case, of which there is not a particle of evidence, there is no reason to suppose that this was the last prayer that David uttered—which our friends quoted the words to prove. Again, to prove that saints do not pray for us in Heaven, he adduces 1 Tim. 2:5 and Rev. 14:13;—the first of which declares that Christ is the only Mediator between God and man, and the second of which declares that the dead saints rest from their labors. What either of these texts has to do with the subject in hand we fail to see. We have never supposed that the prayers of believers for each other interfered with our Savior's mediation, or were those "labors" from which death gives us a happy release. Our prayers here derive all their value from Christ's intercession, and so will our prayers in Heaven—if we continue that blessed exercise before the throne. We should be glad to get some light upon this interesting subject from our friend in Memphis. E. T. W.

On the 27th of January a petition in behalf of the Indians was presented to Congress. It made an immense roll, as large as a man could carry; representing in its signatures every State of the Union and several of the territories. It read as follows:

To the Senate and House of Representatives in Congress assembled:

We, the undersigned men and women of these United States, resident in or near _____, do most respectfully, but most earnestly, pray the House of Congress to take all needful steps to prevent the encroachment of white settlers upon the Indian Territory, and upon all Indian reservations; also, to keep all treaties with the Indians until they are changed by the mutual and free consent of both parties, and to guard them in the enjoyment of all the rights which have been guaranteed them upon the faith of the nation.

In a letter accompanying this many signed document the petitioners insist upon the moral obligation of nations as of individuals to keep compacts. To the objection that the Indian tribes are not nations with whom real treaties can be made, they reply that the Government has recognized the Indian tribes as nationalities, in hundreds of compacts, and that the observance of the treaties made with them as such, is demanded by public faith and honor. To the objection that the right of omnium domain justifies the Government to take possession of Indian lands, the reply is that this right applies only to its own citizens, and cannot relate to the Indians who are under their own legislative and executive authority. Over them it can be extended only by a war of conquest. Finally the petitioners call attention to the fact that the Indian wars growing out of the violation of treaties have already cost us \$500,000,000. It is therefore as much our interest as that of the Indians that we should, if possible, induce them voluntarily to become citizens of the United States, rather than undertake their coercion by acts of Congress.

The appeal is as dignified as it is forcible, and we trust will not prove to have been made in vain. The injustice with which the Indians have been so often treated has operated most disastrously against the efforts put forth by Christians for their evangelization. The propagation of the Gospel among the tribes cannot take place except in a time of peace, and peace cannot be maintained unless the rights of the Indians be respected. We hope that Congress will not only accede to the petition but also adopt such measures of political expediency and public justice as will be the object for which it was drafted. E. T. W.

A QUESTION OF PRONUNCIATION.

Some young friends, who have been discussing the proper pronunciation of the name Anne, have asked us to decide the question for them.

Anne is pronounced Ann. This is shown by the rhymes of Dean Swift and others who lived in the reign of the queen of that name. Thus, in Swift's poem entitled "Jack Frenchman's Lamentation," occur the following lines:

"I'll sing you a song if I can,—
How Louis le Grand
Was put to a stand
By the arms of our gracious queen Anne,"
Another stanza has the lines,
"For this gallant young man
Being a-kiss to queen Anne."

Anne is the abbreviation of Anna, which occurs in Luke 2:36, and which is derived from the Hebrew name Hannah, 1 Sam. 1:2, a word signifying grace. Annie, like the French Annette, is the diminutive of Anna or Anne, and is pronounced differently from the proper names; as a term of endearment it gives to the original a longer and softer sound. It may be that some of our young inquirers have been misled by the common pronunciation of the name of Anne Boleyn, to which pity for the sad fate of the queen who bore it has attached the diminutive ending. In the tender dialect of the family circle nothing is more common than the change of Anne into Annie.

The termination *ie*, now so commonly attached to the names of women, is not English in its origin; but is derived from the Lowland Scotch, and is no doubt largely due to the popularity of Scott's novels and Burns' poems, which have familiarized us with lassie, wife, mouse, doggie, boatie, &c. See Latham's Engl. Language, Vol. II., p. 146.

E. T. W.

BIBLE READING.

The *Mirror* has undertaken to show that the restrictions upon the use of the Bible by the people begun with Protestants, and were adopted by Rome only as a means of precaution against the use of erroneous translations. The editor quotes from a decree of the Congregation, allowing "translations of the Bible in the vulgar tongue, if approved by the Apostolic See or edited with notes taken from the holy fathers or from learned Catholics." But the priest forgets to quote the decree of the Council of Trent which prohibits the use of such authorized Bibles, without the written permission of the bishop or archbishop. These provisions are not to be presumed, without such permission, to have or to read them, cannot obtain absolution of his sins, unless the Bibles be first returned to the ordinary." And this restriction, be it remembered, is upon "the reading of Bibles in the vulgar tongue, translated by Catholic authors." Such is the language of the Tridentine decree.

The restriction has been maintained as rigorously as circumstances permit, but, as Dens ingeniously observes, "with some variation, on account of the prevailing spirit of some regions;—more indulgence has been granted only when it was necessary to live among heretics." These facts are notorious, and the editor of the *Mirror* might just as well confess them. Whenever the Catholic reader of the Bible begins to discover that the Bible condemns Romanism, the priest requires that he shall give up his Bible or incur damnation. Whenever a conflict appears between the Word of God and the priest's word,—then the Word of God must be surrendered. Such is the steadfast law of Catholicism, in every land to which its influence extends. E. T. W.

IMMERSION IN HISTORY.

While Baptist history is being investigated more and more diligently by a few specialists, we are surprised to see how little is known of it in what are generally regarded as intelligent quarters. The *Independent* "respectfully asks" the Baptist press for proof that immersion was in use among our people before 1641, and that Roger Williams or John Clarke was immersed in Rhode Island. And one of our most able Baptist exchanges regards this as a matter of importance and worthy of the attention of our best minds, and calls for proofs from the original authorities, and not from Drs. Dermont and Ypel.

Ought not the fact to silence questioners and to satisfy doubters that on the Continent of Europe baptism by sprinkling was not permitted, except in extreme cases, before the thirteenth century, and that immersion prevailed in England until after the Reformation. In those regions and within those periods every baptism that took place was presumably an immersion. At the Reformation the Baptists had no occasion to contend about the mode of baptism, which everybody, Luther, Calvin and all, admitted to be immersion. There is a remarkable letter of Luther upon the subject in answer to Bugenhagen, in which the great Reformer insists that all infants ought to be immersed. The controversy then was con-

cerning the subjects of baptism. The Baptist doctrine of a regenerate church membership excluded infants. And it was at this point that the Baptists maintained the conflict for the New Testament church polity in the time of the Reformation.

The statements we have made are substantiated by the Episcopal Prayer Book of England which requires that the minister shall "discreetly dip" the candidate, and by the records of the Council of Ravenna, A. D. 1311, which for the first time legalized sprinkling. But if there were no such records, our appeal as Baptists would be to the customs of inspired antiquity and to the word of God. E. T. W.

NEW GALLOWSES.

Judging from the last issue of the *Alabama Baptist* our brethren are becoming rather hypercritical. We modestly suggest to all concerned that the editorial of the *Baptist Record* on censors is worthy of a perusal.—*Baptist Reflector*.

We do not know to which one of the editorials of our paper the *Reflector* alludes, but our opinion is that the editor of that paper was simply hard up for an occasion to make a fling at the ALABAMA BAPTIST. He seems to have been somewhat out of humor with us ever since we warned him of the roaring of the "old lion." "Hypercritical" or not, we have never yet denounced any other Baptist editor as ungentlemanly in bearing, nor have we ever gotten so large nor so much out of sorts as to cut the acquaintance of any other Baptist paper.

Some young editors remind us of the fellow who threw off his coat at the cross roads to fight, and while some advanced to hold him as if they supposed there was great danger at hand, another plain "muggins," who stood at the outskirts of the crowd, said: "You need not hold him; he just pulled off his coat to show his new gallowses."

The *Reflector* is an excellent paper, and it deserves success, but right often it seems like it is trying to show its new gallowses. Now that Dr. Hillsman has become one of its editors, we shall expect the *Reflector* to keep its coat on. We all know that he wears the right sort of gallowses. R.

THE LATE REV. T. B. ESPY, D. D. OF KANSAS.

Our relations to this excellent brother were too intimate through a make some reference to him now that he is gone. Our memory still pictures him in our congregation at old Yellow Creek church, in Cherokee county, nearly thirty years ago, when we were the tyro pastor of that church and he a boy who regularly waited on our ministry, his father's house being only a few steps from the church house. It is only some four months since we had a tender and devout letter from him, in which he made most pleasant allusions to those days.

We remember visiting Howard College in after years when he was a student there. That was the first time that we ever looked into a college building. How genial, how loving and attentive was his greeting! Though we never saw him often after he became a minister, our intimate and brotherly relationship was preserved to the last, and we rejoice in that fact. We have one of his letters on file as a trophy.

We trust it will not be egotistic to mention it. At the close of a discussion which we had with some distinguished brethren in 1869, through the columns of the *Memphis Baptist*, on the question "Did the Divinity of Christ Participate in his Sufferings on the Cross?" in which we maintained the negative, we received a letter from him stating that he entered on the reading of that discussion with his views against us, and finished in hearty accord with us. We have never known whether Brethren Graves and Wood made any converts or not, but we fear they did. This circumstance drew our affections still more warmly toward Bro. Esby.

He has been a useful and much loved man in Arkansas. Personally, we are bereaved at his death as for a son in the Gospel. May the father of mercies richly provide for his widow and six children. We'll do remember her when she was a little girl—the daughter of one of the best deacons who ever lived and died in Alabama. We earnestly bespeak for her the practical kindness of Dr. Esby's many friends. R.

NEW BIOGRAPHICAL DICTIONARY.—An excellent feature of the New Edition of Webster's Unabridged Dictionary, just issued, is the New Biographical Dictionary, in which are given the names of nearly ten thousand noted persons of ancient and modern times, with a brief statement of the dates of their birth and death, their nationality, profession, etc. This is designed for purposes of ready reference, to answer the questions which often arise as to when and where certain persons lived, and the character of their achievements. It contains many names of persons who are still living, and the pronunciation of each name is given.

THE NEW PRESIDENT.

To-morrow, the 4th of March, Mr. Garfield will take the oath of office and become the twentieth President of the United States, and at the same time Mr. Hayes will retire into that state of nonentity which usually attaches to an ex-President of this country. If the latter can now escape a state of oblivious contempt he will do well, for, in addition to the fact that he never was elected, he has done quite a number of contemptibly small things. While he has in the main made a very good President, he, in the earlier days of his administration, appointed to important positions the whole cohort of corrupt little men, who perpetrated the enormous crime of stealing the Presidency for him; and in the latter days of his rule he shows a disposition to fill official stations with men from his own State of Ohio. These are things of infinitesimal littleness.

Mr. Garfield comes into authority under most favorable circumstances, far more so than did Johnson, Grant, or Hayes. To mention nothing else in Mr. Johnson's way, he was thoroughly circumscribed by an opposing Congress, and was without the confidence of the people either North or South. Gen. Grant went into office as an enemy of the South, manifested his enmity through his administration, and his late carpet-bag speech shows that he is still the enemy of the South,—and as a consequence the South hated him:—no use to disguise the truth—the South hated Grant as Grant hated the South, and therefore our section always regarded him as their master—not their President, but their cruel master. Mr. Hayes' civil service pretensions gave the South kindly feelings for him, at the start, and they were prepared to honor him as the President of the country while they considered him a fraud on the country.

Gen. Garfield comes in with none of these difficulties. It is likely that there will be no great difference between him and the Congress. By all sections he is recognized as a true man and a great statesman. While he has sometimes spoken bitterly of our section, take his career as a whole, he may be set down as not an enemy of the South. Withal he was elected, and therefore goes into office of right—it is his right to be the President of the United States. He is not a fraud. So far as we can judge the sentiment of the people he takes the reigns of government with no prejudices against him, but with all good feeling in favor of him. All good people can unite around him, and confidently in praying God's blessing on the man and on his administration, and thank God that once more we have a President whom the whole country can heartily recognize and in whose advance to that high office they can rejoice. Anxiously as we desired the election of Gen. Hancock, we expect a wise and successful administration from Gen. Garfield.

And having spoken so freely of the fraud which made Mr. Hayes President, we cannot close this editorial without an expression of mortification and deep humiliation that the Legislature of Alabama adjourned without changing an election law which is so seriously objectionable and which fosters election frauds. But we must not risk ourself to say more at this point, but as a citizen of Alabama we feel a good deal. R.

FIELD NOTES.

"There are two classes of people in the church; the one is made up of those who do the hard work of the church; the other of those who sit by the fire and find fault." "The preacher delivered a very able and learned discourse to convince skeptics—who were absent. The flock went home hungry that day." *Nashville Advocate*.—"The Rev. Dr. Talmage is to be added to the small number of ministers of the gospel who think the theatre can be 'elevated.' If this sort of thing goes much farther, it will next be in order to elevate the pulpit." *Watchman*.—"There are thousands of Christians who never put themselves to any trouble to learn what is going on in the Christian world outside of their own immediate neighborhood. They do not take religious papers; they give little or nothing for missions and education; oftentimes, though wealthy, they ease their consciences by giving their pastor a pittance." *Central Baptist*.—"An active, working church never fails to provide a power for good in a community. Christian sacrifice and service are sure to be recognized and appreciated, and the chief reason for the manifest lack of influence of some churches is the fact that they are not engaged in any good work. Let the people see that religion is a practical thing, having purpose and power in it, and they will be made to respect it." *Baptist Weekly*.—"In some of our churches there are brethren who have been 'bitting still' ever since they 'came up out of the water.'" *Biblical Recorder*.—"The Rev. J. B. Hawthorne, D. D., pastor of the First Baptist Church, Richmond, past his health has been poor, and has wisely loving people have sent him South to recruit. We are glad to state that he is rapidly improving." *Baptist Courier*.—"The 'Observatory' of the *Baptist Courier* tells of a deacon who presented his pastor with two stale water melons, and in Octo-

ber, when he was requested by the treasurer to pay the balance due on his subscription to the salary, he insisted that the subscription be credited with two melons at 25cts each. Says the 'Observatory' man: 'The above is not fiction, but truth. Don't ask us where it occurred. We confess to such shame in hearing these things as to make us want to apologize for being a part of the sum-total of humanity.'—Good bye, Bro. Womack, good bye!—The *Texas Presbyterian* makes a novel offer to deliver a lecture at the Baptist church at Opelika this (Thursday) evening. We regret that in Dr. McIntosh's article, which appeared in our last issue, our types made him say 'Mechanical Labor School,' instead of 'Manual Labor School,' as he wrote it.—Rev. T. M. Bailey, Cor. Sec. of the State Mission Board, is on a tour among the churches of the Coosa River Association.

promises to write a number of articles for our columns on the different sorts of country preachers that he has met or may meet in his travels. Of Rev. B. H. Crumpton, pastor of the Greenville and Evergreen churches, the *Evergreen Star* says: "Mr. Crumpton is deservedly popular in this community, and the people, regardless of sect, always unite in tendering him a cordial welcome. He is a very able minister."—Rev. Dr. S. H. Ford, editor of the *Christian Repository*, was announced to deliver a lecture at the Baptist church at Opelika this (Thursday) evening. We regret that in Dr. McIntosh's article, which appeared in our last issue, our types made him say 'Mechanical Labor School,' instead of 'Manual Labor School,' as he wrote it.—Rev. T. M. Bailey, Cor. Sec. of the State Mission Board, is on a tour among the churches of the Coosa River Association.

Southern Baptist Convention.

Columbus, Mississippi, May 6th, 1881.

All who expect to attend the Convention are earnestly requested to forward their names and post-office addresses to the Committee at once. The citizens of Columbus will open their hearts and homes to our guests on that occasion, but it will be impossible to avoid confusion, and consequent discomfort, unless all comply with these requests. Do not embarrass the Committee by sending word to your friends here that you are coming to their homes; write us that you desire to be assigned to such friends, and we will comply with your wishes, if possible. Those who wish to stop at hotels, and prefer to pay, at a reduced rate, will be accommodated on conferring with the Committee; no reduction can be had except through this channel. Cards of assignment and replies to applications will be sent out about April 15th. Application has been made for excursion rates to Columbus. Full particulars will be given through the press as soon as possible. Address

H. W. BATTLE,

Box 51, Columbus, Miss.

March 1st, 1881.

Religious papers please copy.

Bible View of Baptism Refuted.

See 6. Relation of Children to the Church.

In this section Mr. B. declares that "there can be no doubt that God organized a visible church in the house of Abraham," and says "St. Stephen called it a church." Now it appears that there were two covenants made with Abraham, one recorded Gen. 12:1-3. This was confirmed of God in Christ, and given to Abraham when he was seventy-five years old, 430 years before the law was given. This promise, or covenant, Paul calls the Gospel, Gal. 3:8-17. Now, 24 years afterward, when Abraham was 99 years old God made the covenant of circumcision with him, Gen. 17:1-14. This covenant was made 406 years before the law was given. So you can see that the Gospel covenant was made 24 years before the covenant of circumcision. The covenant of circumcision was incorporated in the law of Moses, and made a part of it. But there is not the slightest evidence that the Gospel covenant ever was in the law, or formed any part of it. The law and the prophets continued till John. Since that time the kingdom of God is preached, &c. The law was given by Moses, but grace and truth came by Jesus Christ. Jno. 1:17. It is the covenant of circumcision to which Mr. B. alludes—trying to make it identical with the Gospel covenant. Now read the covenant of circumcision in Gen. 17:1-14; you find no Gospel promise in it—no Gospel in it. All that Mr. B. expects to gain by making the Abrahamic covenant of circumcision and the Gospel covenant the same, is that the covenant of circumcision embraces infants, and hence he has infants in the church. If the covenant of circumcision made with Abraham is the Gospel covenant, then neither we nor our children are in it nor can we ever get into it. The Lord describes only two classes of persons that are to belong to it: 1st, he that is born in the house; and 2d, he that is bought with thy money. Now it is plain enough that we can't come in under either of those heads. We are not Jews, are not of the house or family of Abraham, nor are we our children bought with the money of Abraham, or any of his people's money. So that if this is the Gospel covenant both we and our children are forever excluded from it by the terms of the covenant itself. Over thirteen hundred years after the covenant of circumcision was made with Abraham, Jeremiah said, Behold the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. It is no difference how many covenants were made, nor by whom, for this, for Jeremiah speaks of a covenant which the Lord says, I will make, and not to one which he had made with Abraham, or anybody else. That this was the Gospel covenant Jeremiah spoke of, Paul abundantly proves by quoting the Language of Jeremiah in Heb. 8:13, applying it to the Gospel. But we are told that the Lord organized a church in the house or family of Abraham, and it has been perpetuated until now, and that as infants were in it when it was organized, then infants ought to be in it yet. We emphatically deny that there was any church established in the house or family of Abraham, and there never had been, one before. It is, first, assumed that there was a church in the family of Abraham; and, second, that infants were in that church; and, third, that the church then and now is the same; and on these three assumptions a divine institution is attempted to be made out. First prove that there was a church in the time of Abraham before you trouble yourself about its identity with or similarity to anything.

The Lord said to Peter, Upon this rock I will build my church. Notice he don't say, I have built, or that I will remodel the church, but I will build my church. This does not and cannot refer to a church built in the time of Adam, Abraham or Moses, or to any other time before the Lord came into the world, and uttered the above language. To whom did Peter preach on the day of Pentecost. Certainly to members of the Old Jewish church. They that gladly received his word were baptized and the same day there were about 3000 added to them. To whom were they added? Were they added to the same old church to which they already belonged. All who desire to see the truth can see plainly enough, that they left the old Jewish church into which they were born and joined the new church that Christ had built. But Jeremiah said the new covenant would not be according to the covenant made with their fathers. In this particular, in the new covenant, they shall know the Lord from the least to the greatest. In the old covenant infants were taken who did not know the Lord, and ignorant heathen bought with money, who did not know the Lord, who had to be taught to know him. But in the new covenant they should not teach their neighbors saying, Know the Lord, the condition on which they are to enter the new covenant being that they shall all know the Lord. They cannot enter the new covenant without knowing the Lord. All are children of God by faith—none in this covenant without faith. Infants have no faith, hence infants are not in it.

Mr. B. says the 3000 on the day of Pentecost were added to the same old church, which Christ had remodeled; but I don't see how that could be, as they had always belonged to that same church, by virtue of being Jews or the natural descendants of Abraham, and how they could be added to what they already belonged is a little hard to understand. All the Jews belonged to the covenant of circumcision. But John told them when they came to his baptism, 'Say not, We have Abraham for our father. Circumcision nor uncircumcision avails anything now, but if any man be in Christ he is a new creature. That which is born of the flesh is flesh and that which is born of the spirit is spirit. All who enter the new covenant must have faith and know the Lord. At least two thirds of the members of the Pedit Baptist societies were taken in and made members before they knew the Lord, or whether there is any Lord or not, and before they had any will about anything, and could as easily have been made Mahomedans, as anything, if their parents had so willed it.

Mr. Boland in making out the changes which he says took place in the Abrahamic or Mosaic church when Christ remodeled it, says baptism was substituted for circumcision, or rather circumcision was no longer required and baptism was made the door into the church; and hence Paul calls baptism the circumcision of Christ. Another misrepresentation of Paul. Surely Mr. B. don't expect to meet Paul very soon, or he would not misrepresent him so often. But the Jews, even the Christian Jews, continued to circumcise their children during the Apostles' administration, and were not forbidden to do so by any one of the Apostles. See Acts 21:21.

We have abundantly shown that Mr. B's Abrahamic covenant of circumcision is not identically the same with the Gospel church. Jeremiah called the covenant that the Lord was going to make a new covenant, and Paul called it a new covenant; he also called the covenant of circumcision, the one that embraced infants, the old covenant. Mr. B. has plenty of infants in his church, but there never were any infants in the church that Christ built. Mr. B. got infant membership, not from Christ and his Apostles, but from Peter's pretended successor, the Pope of Rome. Mr. B. went to Moses to command baptism. He now goes to Abraham to commence his church. Alas for him!

The new Russo-Chinese treaty was signed at St. Petersburg on Thursday. The Marquis Tseng and his Secretary will start for Paris immediately.

The store of Friedman Bros. of Detroit, who recently gave over \$100,000 in chattel mortgages on their stock, was closed, and is now in the hands of their creditors and lawyers.

It is said that Mount St. Mary's College, at Emmettsville, Md., is in financial trouble, and application has been made in court of Frederick, Md., for appointment of a receiver. The indebtedness of the college is stated to be between \$750,000 and \$800,000. The new president of the college, Rev. Father Hill, late of Brooklyn, N. Y., upon entering on his duties, learned its financial condition and made application for a receiver. The financial embarrassment began during the late war, from which the college has never recovered.

Churches that Draw.

Every now and then we hear a great deal of talk about preachers who draw. A church loses its pastor and begins to look for his successor. Immediately the question arises when a man is suggested, "Does he draw?" I reckon this is all right. A pastor ought to possess enough of fully attractive power. Just think of what he must draw people over.

First, there are the cold, indifferent members of the church, who care little or nothing about its interests or progress, who chill everything, and throw cold water on every enterprise.

Secondly, there are the complaining croakers: nothing suits them; everything goes wrong, no matter which way it goes. I guess very few of these get to Heaven, for it is their fixed purpose to be miserable; and everybody in Heaven is satisfied. They never are.

Thirdly, there are the inconsistent, ungodly professors, who do all in their power to disgrace the cause of Christ, and hinder its progress. They make a very high hill to pull over.

Fourth, there are the "theater-going," "the circus attending," "regular drinking," "dancing" members, who go with the world, while they belong to the church. They do what they can to prevent anything like seriousness in the congregation.

Fifth, there are the shrewd, sharp traders, who preach the principles of the gospel, while they take advantage of all the "tricks in trade," and do business by the rules and maxims of the world.

Put all these together, and they make an obstacle over which it is most difficult to draw a multitude of people who are searching for the truth. The pulpit must be wonderfully attractive if it succeeds. It is fortunate that in every church there are earnest, honest men and women who lay hold and help the pastor draw. They do about as much as he does, often very much more, in drawing.

I think it will be well when churches appreciate their obligations in this drawing operation. There are many ways in which members of churches may draw, or help to draw.

The most important is, by leading a consistent, pious life—"keeping themselves unspotted from the world." The conduct and utterances of such characters exercise influences almost irresistible. They draw mightily.

Again, by adopting as their motto and rule of life, "If my brethren will not go with me, I will go with them," and performing their part in every enterprise instituted with the approval of the church.

Again, by attending regularly all the services of the church, and finding fault with as few things as possible.

Again, by doing what they can by way of polite attentions to induce others to attend.

Again, by co-operating with the pastor in every good work, cheerfully, cordially, prayerfully. The pastor is merely the leader in the team; all the team must pull—pull altogether—pull in the same direction,—if the "drawing" is successful, continuous, profitable. Balking horses—horses that draw in the wrong direction, or that won't pull at all, or that hold back, hinder the team, but never so anxious to go forward. On the contrary, balking horse will hold a team an indefinite length of time, and exhaust the patience of the most persistent leader. It would be much better if he were out of the team altogether.

Whenever the "drawing" fails, I think it will be well if every member of the church will stop and consider the question, "Am I helping or hindering?" If he is helping, let him pull still more; if he is hindering, by not pulling at all, let him pull; if by drawing in the wrong direction, let him fall into line and do his duty; if by holding back, let him go forward; if he is not willing to help, let him get out of the team so that he may not hinder.

Now, Mr. West, the truth is just this; every church that does its duty has all that it can draw. Every member of it must do his part faithfully, fully, if it succeed in accomplishing the work assigned it. Every pastor ought to lead; but he ought not to be expected to pull the entire team, made immensely heavier by the weight of an inactive, indifferent, unsympathizing membership.

I guess I have said enough on this subject just now.

JOHN TRAPP.

P. S. It is possible that my business will make it necessary for me to travel among the country preachers. You may hear from me while I am out.

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