

## MISSION DEPARTMENT.

## Alabama Baptist Directory.

## Baptist West Convention.

Hon. J. H. Harrison, President, Selma, Ala.; B. Davidson, Secretary, Panama, Ala.; S. H. Forshee, Treasurer, Selma, Ala.

## State Mission Board.

W. C. Cleveland, President, Selma, Ala.; T. M. Bailey, Cor. Sec. and Treas., Marion, Ala.; J. H. Harrison, Sec. of Finance, E. T. Winkler, J. C. Renfro, A. B. Woodfin, F. H. Hays, W. C. Ward, H. H. Harrison, R. C. Keeble, T. S. Bowen, H. S. D. Mallory.

## Missionaries and Colporteurs of State Mission Board.

F. C. David, J. E. Starnes, J. Hagan, T. J. McCandless, J. N. Frazier, J. E. Cox, P. M. Callaway, J. G. McCaskey, D. Rogers, J. C. Skipper, J. L. Byars, L. Norris, G. T. Gresham, G. S. Anderson, B. P. Henderson, Wm. Pritchett, Colporteur; J. P. Brown, Colporteur; G. B. Jenkins, Colporteur; Colporteur; C. J. Miles, T. A. Hildon, K. Taylor, Colporteur; P. Armstrong, Colporteur; M. E. Abbey, Colporteur; C. Smith, Colporteur; W. C. Ward, Colporteur; Evangelists among the colored people.

## Direct funds for Foreign Mission Board.

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

## COMMUNICATIONS.

## Supporting the Gospel.

An Essay read at the General District Meeting of the Alabama Baptist Association, held at Selma, Ala., on Friday, May 15, 1881, by Rev. J. H. Harrison.

[Continued.]

Is it the duty of every member of the church to contribute to the support of the Gospel?

## CHRIST'S FINANCIAL AGENCY.

II. Let us consider, in the next place, that if God has made it the life-long duty of all Christians to support the Gospel, he must have provided some permanent organization, through which that work can be carried on with regularity and effectiveness, for order is essential to success in business, and man has neither the wisdom nor the authority to construct and propound government for Christ's kingdom. Accordingly, we observe that our Savior provided the organization of his churches for this great missionary object, to which fact we have before alluded. We say that he did this, because we find that the apostles acted upon this principle, and that Paul declared that they had a right, as ministers, to be supported by the churches. (See I Cor. 9th chap.) Paul said: "Have we not power (authority, or right) to eat and drink (at your expense)? Have we not power (authority) to lead about a sister, a wife (to travel about with our families), as well as other apostles and as the brethren of the Lord (ministers) who were not apostles and Cephas? Or only and Barnabas (who was not officially an apostle), have we not power (authority) to forbear working; the right to live at your expense without following some handicraft for our support; who goeth a warfare at any time at his own charge? The proposition is absurd, and the attempt would result in a signal and ridiculous failure. And yet even in our enlightened age (as we have seen), preachers have sometimes absurdly and unrighteously undertaken to set aside this law of Christ, by preaching to churches for nothing, because they feel themselves able to live without the pay. Such attempts have always been wrong, because at variance with the divine law, and sinful in proportion as they grew out of a neglect of the right understanding of that law. The preaching of Gospel truth, by ministers who thus depart from the rule of the Gospel, has, we will presume, been owned in the conversion of sinners, because God chooses to own his truth, though dispensed partly by human error; and converts brought in and indoctrinated under such erroneous and injurious influences, have largely increased the numbers in our churches; but these bodies have, in consequence, been spiritually dwarfed, and have become the occasion of great evil in the name of religion. It may be said, that this is not demonstration, but an opinion. Very well; there is some cause for all this evil. Will the objector give the cause? The evil here referred to is probably not much less, when ministers are content to preach from year to year to churches that pay them only from one-half down to one-fourth of what is reasonable for their services. "Who planteth a vineyard," says Paul, "and eateth not of the fruit thereof?" It is an unnatural supposition. "Who feedeth a flock and eateth not of the milk of the flock?" To ask the question is to show the injustice of the supposition. If "whoever is not of faith is a curse," it seems not unreasonable to think that the failure of such ministers to follow, in unswerving faith, the law of Christ as to ministerial support, must be at least one of the causes of the evils here deplored.

## THE DUTY OF SUPPORT FOUNDED IN THE VERY NATURE OF THINGS.

Paul next proceeds to show that the principle of ministerial support is founded in the very nature of things, to whom they ministered, was grounded in the very origin of the institution of worship which God gave to man by the hand of Moses. "For it is written, in the law of Moses," says he, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen, or saith he it altogether for our sakes? For our sakes no doubt this is written: that he that ploweth should plow in hope, and that he that thresheth in hope should be partaker of his hope." Paul then shows that God founded the temporal support of the ministers of religion on the same broad, reasonable principle on which men commonly and most naturally obtain their

## And he not only regarded the paying of this reward a duty, but he called the liberality of the church a grace, as partaking of the essence of worship. (2 Cor. 8: 6, 7.)

## MISSIONARY, THE NORMAL CONDITION.

The normal condition of a church of Christ is missionary. The grand object of its existence is to spread light, to carry the Gospel, or send it everywhere. A church may set itself in direct opposition to this vital principle, and live for a while.

I have heard of persons who lived for years in the indulgence of ardent eating, but after a while they died of disease of the heart; and I think such churches die of a similar ailment. Paul teaches in Rom. 10th chapter, that those who call on the name of the Lord shall be saved; but that they cannot be expected to call on him in whom they have not believed; that they cannot believe on him of whom they have never heard; nor hear of Christ without a preacher, nor can a preacher go to them unless he is sent. And there is no authority on earth to send forth preachers, but the churches, as the church at Antioch, itself composed of members redeemed from heathenism, sent forth Paul and Silas to preach to the heathen. (Acts 13: 40.) If a preacher who had money should undertake to go as a preacher to the heathen, without being sent, but going on his own individual, independent authority, he would be committing a sin, because he would be making a law instead of conforming to the law of Christ. The principle of "fighting on your own hook" leads to lawless bushwhacking and filibustering, and is opposed to all regular and good government, in spiritual as well as temporal affairs. If one of the apostolic churches undertook to settle down to take care of itself, as its chief duty, it was soon scattered by the fire-brands of persecution, like the first church at Jerusalem, and made to set the world on fire with zeal for the Gospel; or else it was left to suffer a gradual death from the dry rot of self-admiration, like the church of Laodicea, that thought they were rich and happy, and knew not their poverty, misery and shame.

## THE PREACHER ESSENTIALLY A MISSIONARY.

Let it not be imagined that it is not the duty of ministers to preach at all, unless churches pay them for their services. On the contrary, we think it is their duty to preach, on every suitable opportunity; to preach to churches on some occasions, if acceptable, though not employed by them; and if they have no regular charge, to preach constantly where there are souls to be saved. The preacher is essentially a missionary, and his duty is to preach always, and in every proper place, as far as his means allow, "pay or no pay." Let him do his duty, "and labor, working with our [his] own hands," as Paul and Apollos did, if need be, for his bread, and trust to the Lord, as they did, for his support. But it is not his duty to serve a church as pastor, if that church does not pay him reasonably for his services. And my impression is, that he would be guilty of sin, and would be doing a church great injury, if he kept up a habit of preaching to it for nothing, or almost nothing, when the church was able to pay reasonably for his services. If he is thus doing a grievous wrong, moreover, it does not stop with the church, but reacts on himself; his own spirituality is damaged, his advancement checked, and his hopes for life disappointed. "Be not deceived," for, verily, "whatsoever a man soweth that shall he also reap." Nor does it relieve the case for him to say, he has the means, and is able thus to do. His money is an injury to that church.

## THE WORLD ALWAYS INDEBTED TO MISSIONARY LABOR.

The world has always, nevertheless, from the first, been indebted to free missionary labor for the spread of the Gospel. It was thus that it was carried from Asia to Europe, and to Africa, and in the course of centuries brought from Europe to America. And this was not done by separate, individual enterprise, but by the organized efforts of churches, in sending missionaries over the world, and some instances by the emigration of churches, or considerable portions of them, bodily, from one country to another. (Moshim, p. 524; Wilson's An. Hist. p. 150.) How is the Gospel now spread in every quarter of the world? This work requires men of good moral training, of solid education, of valuable experience, of wisdom, prudence, high character, a regenerated heart, spiritual self-denial, love for the work, strong faith and hope, industry, perseverance, and a holy life. If all these qualifications were essential to success in farming, the services of every well qualified man for these purposes would be worth at least \$5,000 a year. And yet not a fourth part of these ministers, we suppose, ever realize a tenth part of that sum. Yet they do not flag in their zeal, but continue to preach the Gospel everywhere. How do we, and everybody around us, receive the benefits of the Gospel? Do we always pay for every good, gospel sermon we hear? We know we seldom think of such a thing, but make occasional contributions to religion, when asked to do so, if we feel so disposed, and happen to have small enough change in our pockets. But are we in the habit of enjoying the privilege of hearing lectures on science, literature, or other interesting fields of inquiry, gratis, as often as we choose? We know we are not, and this proves that a grand distinctive characteristic of Gospel preaching, and the glory of its policy, is, that it is essentially a missionary work. A wonderful fact, worthy to close the

## list of his astounding miracles, Christ presented to the messengers of John, which was, that the poor had the Gospel preached to them.

## Terms of Communion at the Lord's Supper.—An Argument.

BY E. E. T.

## INTER-COMMUNION.—The inter-communion is not specially between the communicants, but between the communicant and his Lord; not an inter-communion service, but a memorial service. "This do in remembrance of me." The only passage where the term communion is used, clearly relates to communion with the Lord Jesus. "Partaking of meats offered to idols, was not allowed, if the semblance of communion with the idol was attached to it; for the very object of participating in the Lord's Supper, was recognition of their deity and communion with them; just as the object of celebrating the Lord's Supper, was recognition of his divine character and communion with him. Incidental fellowship and communion with one another, was indeed implied, but not as the definite object of the Supper. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? \* \* \* Are not they which eat of the sacrifices partakers of the altar?" "It follows that those who eat of idol sacrifices partake of idol-worship."—Par. Bib. "What say I then? that the idol is anything, or that which is offered in sacrifice to idols anything? But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God." (1 Cor. 10: 17-21; 10: 27-30.) They therefore mistake, who account the Lord's Supper a special occasion of fellowship between the communicants. It is only an incident of this as other duties to God. And the oneness felt in a common tribute to dying love, is to be second, in its plenitude, only by remembering the main object of the service, its integrity, and excluding irregularity.

## The communion cannot be an act of Christian fellowship, in every case. There are always present, in a large church, on such occasions, parties who do not fellowship one another. And it were a fearful thing, to formally profess fellowship under such solemn circumstances, where, in fact, it does not exist.

## And yet, such disproportionate emphasis is often laid upon supposed fellowship at the Lord's table, as if, in the absence of it, there were no fellowship at all. Strict communists, are charged with unchristianizing their fellow-disciples of other communions, while it is patent to all, that they observe the rule, "Whereto we are agreed let us walk by the same rule, let us mind the same things." The relations of a Toplady and a Gill, of a Chalmers and an Andrew Fuller, of a Manly and a Pratt, with scores of other conspicuous cases, to say nothing of almost universal fact, as observed by every one, utterly confute such ill-humored and false allegations.

## If there be any rule of restriction, where shall we look for it? To the Sacred record, you will say. Very well. All profess so to do. The difference is, that Baptists confine themselves to unmistakable usage of Apostolic churches, as the comment on precept, while others yield to impulse and feeling on the subject. We are strict constructionists, constrained to observe the very pattern, not knowing if we leave it, where to stop. Within the pale of the particular church there may be unworthy members, but the Supper is not conceived to be the time to take cognizance of the fact; there each should be solely concerned with his own personal relationship to the Supper. Let a man examine himself, and let him eat of that bread and drink of that cup."—1 Cor. 11: 28.

## Let the considerations in this paper be ingeniously considered, not with the view of confutation, but with a sincere desire to gather the truth at bottom of them, however unskillfully they may seem to be put.

## Hope for the Methodists.

I will say, by way of preface, that I also like the Methodists; came very near being one of them—my mother was. I have been to a district conference. I heard some good things I want to tell your readers. To get at these I will have to tell some ugly things too.

The preachers talked right out in meeting, one expressed it, "reaching for bottom facts." Mind you there was no Bishop in that meeting. (Bishop is spelled with a big B.)

One brother in the conference said that in the "societies" of his work there were a few converted persons.

The Presiding Elder, a sensible, godly man, called the attention of the conference to this remark and wanted to hear from the brethren on that point. We allowed perfect liberty to the speakers and they useded with a vim.

One member feared that the in-

## crease in numbers had too much influenced the Bishop in his appointments. Many indiscreet men, in order to secure comfortable places, encouraged the unconverted to be members of the church, and were very slow to administer discipline to notorious characters, lest the number should be decreased. We thought the time had come to call a halt, and think serious over the matter. Some of the brethren drew very dark pictures of their societies, finding the officials, who had been long members, not professors of religion; church a few weeks ago, the most faithful preaching practically failed of results owing to the dead weight of an enormous membership.

Another brother said, the six months probation system had been adopted, but the probation was not observed, and the best he could do was to wait until the next year, or give years, or receive them into full membership immediately.

All declared that they would not receive a member who did not give evidence of suitable "religious convictions." I was not at all surprised to hear from these honest men of the fearful state their societies were in, from this reckless business, carried on in many places, of urging the unconverted to join the church. On one occasion I heard a Methodist minister urging the unconverted to join the church. We said God commanded us to "Seek first the kingdom of God and his righteousness, &amp;c., that the kingdom here was the church, that was the first thing to seek, then "all these things," repentance, conviction, &amp;c., "would be added." On another occasion, when about thirty young people came forward for prayer, a thing they had been doing for about three weeks, the minister urged them not to come any more, but join the church. We said if he had to "get religion over again" the first thing he would do would be to give his hand to the minister and say, "Theophorus I am a disciple of Jesus Christ." These no doubt were of the "indiscreet" number spoken of by one of the speakers at the conference.

My heart has been made sad, especially last year, while traveling as a evangelist, in some communities largely under Methodist influence, to see that a fearful number of ungodly people there were who said, "I am not a Christian, but a member of the church." Need I say that in such communities there was a low moral tone, and that skepticism abounded. I have been afraid that under such influences infidelity was growing, that the Master was being wounded in the final result. Of course such influences have had their effect upon all denominations. The spirituality of Christ's kingdom is not enough preached by any denomination. But there's hope for a better day. The Methodists are a wonderful people. They have men of power and piety and courage who will go to the root of the evil if they are once aroused to the danger. I was glad to see in this meeting such a feeling for the cause of Christ and hear such outspoken opposition to the thing which is doing such untold harm.

## I do not want to be misunderstood. What I have written is not to reproach the Methodist denomination. While I am Baptist "of the strictest sort," I do thank God from the bottom of my heart that he has shown these good people their danger. And now I want to write as a companion piece to the above.

## A WARNING TO THE BAPTISTS.

Somebody else needs to be calling a halt. We claim that the thing that most distinguishes us from all other people is that we insist upon a converted membership.

If that claim is just we ought to be the most holy of all people, we ought to live more for the conversion of the world, we ought to be far ahead of every denomination in every good word and work. The world has a right to expect us, if our claims are understood, to outstrip every other denomination in all that goes to make up a godly, consecrated life.

But, anybody says that the Baptists are ahead? Do they drink less whiskey? Do they have less trouble in their churches? Are they more careful about their poor? Is there more brotherly love exhibited among them? Have they more comfortable homes for the spread of the Gospel? Are the preachers better paid? Who of us people dare answer these questions in the affirmative?

I, we, who insist upon a converted membership, with our so-called converted churches, do no better than denominations which acknowledge that they have many unconverted among them, whom they have received showing their unconverted state, who does it show? That the principle of receiving only those who give evidence of conversion is wrong? No, this is right. But it shows that many of these so-called converts are not converts at all. We have grown too lax on our examinations of candidates. Some of our preachers, no doubt, are anxious for great names as revivalists and successful pastors, and urge the church to take in those about whose conversion they entertain grave doubts.

One of our preachers is too much afraid of "hurting feelings," if they are the candidate to wait. As for our churches, as a general thing, they have thrown the whole responsibility of the reception of members on the pastor. In some instances professional revivalists have done as much harm.

By the Lord grant that our people, ministers especially, will see our danger and avert it before we further go.

W. B. CROMPTON.

Held Mill, Ala., July 29th.

## To the Baptists of Alabama.

DEAR BRETHREN: As we enter upon the work of another conventional year, we think it proper to make you acquainted with our aims. The plan of Missions adopted by the Convention of 1880 having been worked successfully, is by order of the Convention continued. The entire Missions work of Alabama Baptists, State, Home and Foreign, is the work among the colored people—the collection of funds for Ministerial Education with Colporteur Work is entrusted to the State Board. Funds for these interests are to be forwarded to Rev. T. M. Bailey, Corresponding Secretary and Treasurer, Marion, Alabama.

## OUR STATE MISSION WORK.

We were never so well organized as now. In no former year have we had so many Ministers employed. Never

was the outlook so bright and inspiring as it is now. The withdrawal of the Home Board from active operations in our State as recommended by the S. B. C., that it may address itself to the work in less favored regions, and the calls for help yet unheeded, demand an increased liberality upon the part of the churches. Nine thousand dollars will be required to meet the demands for Mission Work in our own State. This will be an advance of only \$1,000 upon the receipts of last year. With God's blessing and the hearty co-operation of the pastors, the amount can be secured. If this sum is sent to the Board without any conditions and forwarded during the year so that the Missionaries may receive their quarter's salary when due, the good effects will soon be apparent.

## The work among the COLORED PEOPLE.

will be continued. Since January Bro. Booth has been engaged in holding Institutes for the instruction of Colored Ministers, Deacons and Sunday School Teachers. His labors have been abundant and acceptable. At the Convention in Troy \$230 in cash and pledges was raised to keep him at work. The Board desires to put additional laborers in this vast field, and asks the Churches to give this year \$1,000 for the support of the work. Will not brethren all over the State imitate the example of those who contributed so liberally at the Convention for the work of evangelization among the colored people? We should aid them to the extent of our ability and opportunity.

## COLPORTEGE.

This work, so much needed in our State, must be vigorously prosecuted. We propose to raise during the year \$1,200 as a permanent fund to operate the Colporteur work, and to be spent. With this amount in hand we can, in connection with our Mission Work, broadcast sound religious literature over the State. We hope some part of the above amount may soon be sent to us, so that the work may go on during the fall and winter months.

## MINISTERIAL EDUCATION.

With the wakening of our Churches to greater earnestness in the Master's cause, there is a corresponding demand for an intelligent Ministry. We have already drawn a number of excellent men from other States, but this can only be done to a limited extent. We must educate our own young men whom God calls to preach his word. This was the primary object in the minds of those godly men who founded Howard College. There being no endowment, the faculty have for years uncomplainingly borne the burden of educating our young ministers. Contributions since the war made for ministerial education have been applied to pay the board of students and supply them with books and clothing. The faculty must be relieved. To effect this, we ask the Churches to give during the year \$3,000 for this important interest. All our stronger Associations who send a ministerial student to the College, should

## send the full amount of Board and tuition, \$225.

## HOME MISSION BOARD.

The work of this Board demands more attention from Alabama Baptists. The S. B. C. has instructed it to withdraw its work from the older States having effective State organizations, and to address itself to the wants of the more needy States. We are not however to understand that the States from which it withdraws its work are to lessen their contributions from its treasury. There is still a vast field for it to occupy. In Arkansas, Florida, Louisiana and a large portion of Texas, a fearful destitution prevails which no State Board can meet. Let generous contributions be made to it, that it may do for those States what it has already done for others. The Board is instructed to give heed to New Orleans. This Spring, while we are supporting Dr. Taylor and his devoted band of evangelists in priest-ridden Italy, let us not be unmindful of New Orleans, the stronghold of Roman Catholicism in our own Southern land. We bespeak generous contributions for this particular field.

## The work among the Chinese in California demands our sympathy and support. They are here not to stay, but to return to their own land. Let us embrace the opportunity offered and do our entire duty to them, that with God's blessing they may return to China as Christians, carrying the light of gospel truth in their hearts and lives to their idolatrous countrymen. To this mission another laborer has recently been appointed, a lady of fine culture and devoted piety.

## For the Indians no argument is needed; our duty is plain. We dwell on the lands of their fathers. Let us send them the gospel, that they may become partakers of a heavenly inheritance. Besides assuming its work in the State, we propose to raise \$2,500 for Home Missions, to be expended outside of Alabama. We rejoice over the increased interest manifested in

## FOREIGN MISSIONS.

Loving CHRIST more our people are giving more attention to His last command, "Go ye into all the world and preach the gospel to every creature." The fact that Southern Baptists give only an average of \$45,000 yearly to Foreign Missions, shows that we are Missionary more in name than in reality. As we contend earnestly for our peculiar doctrines drawn from the Bible, let us contend with equal earnestness for obedience to the SAVIOR's last command to his people. Can we as Baptists be indifferent to the claims of 815,000,000 of the human family who are without the gospel? God forbid! Let us strengthen the cause of Christ at home, by prayer, and giving more liberally for the extension of his Kingdom abroad. Will not Alabama Baptists give \$2,500 to Foreign Missions this Conventional year? We nearly doubled our contributions last year. Let us do so this year.

## Our plan of work for the year is before you. We propose to raise \$9,000 for State Missions, \$2,500 for Home Missions, \$2,500 for Foreign Missions, \$1,000 for Evangelization of the Colored People, and \$1,200 for Colporteur Work. Relying upon God and the earnest co-operation of our pastors, it can be done. We ask the Associations at their annual meetings to appoint judicious committees to distribute the amount asked for among the Churches. We also ask ONE TO PLEDGE, but do beg that earnest effort be made by the Churches of each Association to raise the amount asked for. Some Associations may be able to give more; by the grace of God let them do it. Some may not be able to give the amount asked for; let them do what they can. Some may wish to give a larger proportion to some particular object than the amount put down for it; that is their privilege. May He who died to redeem us, help every one of us to do our whole duty.

## ASSOCIATIONS.

State Missions.

Home Missions.

Foreign Missions.

Ministerial Education.

Evangelization of Colored People.

Colporteur Work.

TOTAL.

Alabama.

Arkaboochee.

Bethlehem.

Big Bear Creek.

Bolton Springs.

Cahaba.

Cahoon Valley.

Canaan.

Cedar Bluff.

Centennial.

Central.

Cherokee.

Cocoa River.

Elm.

Eufrata.

Harmony East.

Harmony West.

Indian Creek.

Judson.

Liberty East.

Liberty West.

Liberty North.

Madison.

Music Shoals.

Mud Creek.

Mt. Carmel.

New River.

North River.

Newton.

Pine Barren.

Pine River.

Rock Mills.

Sandy Creek.

Salisbury Springs.

Salem.

Shelby.

South Eastern.

Tallapoosa.

Tallapoosa River.

Union.

Yellow Creek.

Warrior River.

Zion.

Churches of Baptist Union.

T. M. BAILEY, Cor. Sec. &amp; Treas.

W. C. HARRIS, President.

## A Bursting Bubble.

Some years ago "up North," quite a stir was made among the Baptists by the announcement, that several pastors of more or less prominence had declared for open communion. These were members of the "liberal school," "broad-gauged," men of advanced thought, &amp;c. They announced that the year of jubilee had come to the thousands of Baptists who had been held in bondage by sectarian lives. They shouted themselves hoarse over the glories of the "church of the future."

They mourned over the narrowness and rigidity of the Baptists who did not meekly submit to the "inevitable" and join in the new departure. The "baptists" hailed it as the dawning of the millennium.

But the Baptists of the stricter sort could not see it that way. When argument and persuasion failed to convince the broad-gaugers, they were narrow enough to advise them to quit the Baptist fold and set up for themselves, or join other denominations whose way of thinking was more congenial to their feelings. This suggestion was considered by the party of "advanced thought," the greatest display of narrowness and bigotry, and a species of persecution. They tried to excite sympathy for their cause by proclaiming themselves martyrs for the truth. The Baptist ranks did not split worth a cent. So they began very reluctantly to seek new homes for themselves. One of the leaders went over to the Congregationalists, another to the Presbyterians. J. Hyatt Smith, with his church, Lee Avenue of Brooklyn, concluded to run in a crowd by himself. Being a very liberal man he made other new departures. Finding a man who needed baptizing, and something being in the way of his immersion, he sprinkled him. Of course he defended his action, and embraced the opportunity to "denounce" "cast iron creeds," "narrowness" and "bigotry." Bro. Smith was of a restless disposition. The ministerial office did not afford him sufficient opportunity for the display of his wonderful powers. The range was entirely too narrow, so he went into politics. He was in the habit of ignoring denominational lines in religion, so in his new role as politician he despised party lines, and, by some means, was elected to Congress as an Independent.

When Congress meets in December we will hear from him. But in the mean time his pastoral labors are brought to an inglorious end by the sale of his church and all its contents, an account of which we give below.

The Lee Avenue Baptist church of Brooklyn, of which Congressman J. Hyatt Smith is pastor, was yesterday sold by auction under the foreclosure of the three mortgages, aggregating \$28,567.81, executed in 1865, 1866, and 1877 to the Williamsburgh Savings Bank. The sale occurred in the Eastern District Exchange salesroom, and the auctioneer was Charles Fox. The only bid was that of S. M. Meeker, President of the Williamsburgh Savings Bank, to whom the property was knocked down at \$25,000. The personal property of the church, including organs, stoves, melodeons, portable heaters, campstoves, cushions, chairs, books, carpets, pulpit furniture, clocks, shades, and school room furniture, was next offered for sale. Mr. Meeker said that the bank having purchased the property, would claim all that came under the head of fixtures, but he would not designate specially what would be claimed. The organ was sold to Mr. James Martin for \$1,000. Mr. Martin held a bill of sale of the personal property, security for \$2,000 advanced to the church, and he bought the melodeon for \$30, the piano and heaters for \$25, the pulpit furniture for \$10, the school room furniture for \$50, the library books for \$10, and the rest of the articles for small prices, which aggregated for all that he bid in \$1,190. Mr. W. H. Otley bought the largest melodeon, the church cushions, and carpets. He represented no church. Mr. Martin anticipates that the church



## Alabama Baptist.

SELMA, ALABAMA, AUGUST 11, 1881.

JNO. L. WEST &amp; CO., PUBLISHERS.

EDITORS:

W. C. CLEVELAND, ... JNO. L. WEST.

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## WHAT MUST THE CHARACTER BE IN ORDER TO SUCCESSFUL CHRISTIAN WORK?

Christian character is something more than external. The time was when to be a minister the man's garments were compelled to be of peculiar cut and color. But the time has gone by when the minister is considered either a holier man or a better preacher because he wears clothes that advertise his profession. Away with all shams, whether in preacher or hearer. Away with all Phariseism which upon the outside proclaims in clerical robes, "I am holier than thou." Take heed to thyself, not to thy robes. Guard thy life, not thy profession. Let us ever carry with us an atmosphere of God-fearing righteousness, and then men will respect us and honor the profession which we have made before the world.

Success in life depends more upon what a man is, than upon what he says. The Christian may be poor, he may be uneducated, he may not have much of what we call culture, but he may be a mighty power for good, by the energy which comes from the indwelling Spirit of God. We have known some such men, obscure, poor, ignorant as respects this world, but their presence in a prayer or conference meeting was felt like a benediction, and their faces shone with something of the glory of the Mount of Transfiguration. We say, therefore, to those who are young in the divine life, you may fail in all things else, but no earnest seeker after God can call his life a failure.

The power which a life has over men is well illustrated by the following: "A man known to be very rigidly in his gifts, once subscribed liberally to a certain benevolent object. A friend complimented him on his generosity. The reply was: 'It was not generosity which prompted that gift, but when Mr. Block asked me to give for that cause, I really felt that if I declined I should not simply refuse the money for that object (which I would have done willingly), but I should refuse my friend a favor which, for his sake, I ought to grant.'"

When we approach men upon the subject of religion, there should be so much of honest Christlikeness in our character, that men would feel that in rejecting the offer of salvation they also reject us who bore it. The inconsistencies seen in our characters are too often stumbling-blocks in the way of the progress of Christianity. What effect can we have, if when we tell our unconverted friends that the religion of Christ is a pleasant service, they should see us endeavoring to find our pleasures in the things of this world? Of what use is it to talk to them of the sweet communion which the Christian has with Christ, if when they go to prayer-meeting they never find us there? Of what avail is it to urge friends to "take up their cross" when they find us trying to get rid of ours at every opportunity? The truth is, all our assumptions of Christian character effect nothing unless our credentials are written in our lives, and stamped upon our brows. The true, consistent Christian is always a power for good; but the half-hearted, worldly-minded professor neither has comfort himself, nor does he bring joy to others. Take heed to thyself, to thy life, to thy conduct. Let not the world entangle thee; let not the interests of this life make thee forget that there is a better life, a life in the great beyond.

It is said that King Henry IV. once asked the Duke of Alva if he had observed certain ecclesies which had occurred that year. "No," was the reply. "I have had so much business to attend to upon the earth, that I have had no time to look up into heaven." We should take heed to ourselves lest God visit us in anger, and all our busy care go for naught. It is right to be earnest and zealous in temporal affairs; but it is not right to forget God, and to leave his service out of all our plans. A man may have a laudable ambition to gain riches which may be honorably obtained, but there is always danger attending such earnest pursuit. "In the middle course you will go safest." An old myth relates that Icarus had a pair of wings, made for him by his father. As he was about to fly over a sea, his father told the young man that he should not fly too low, for then his wings would become damp and heavy. Neither should he soar too high, for then the sun would melt his waxen wings, and he would fall to his own destruction. The youth, however, as he felt his powers in the air, was not content

with such a middle course. Like many a young man of the present day, he knew better than his father what to do, and hence, disregarding counsel, he began to mount upward. As had been told him, the wax dissolved under the burning rays of the sun. He fell into the sea and was drowned. Alas! how many a Christian has fallen into a sea of troubles, because in his ambition for the things of this world he has soared too high. Take heed to thyself, or thou mayest find that in the hour of seeming triumph there cometh eternal disaster.

No one has a right to entangle himself with the cares of this life that he cannot give serious thought to the things of eternity. God does not give us powers in order that we may use them for ourselves alone. God does not bestow riches in order that weariness in caring for them shall drive out all thankfulness for their bestowment. Yet it is not difficult to find Christian men so determined to "make hay while the sun shines" that they forget even to look up to the beneficent Father who is causing all things to work together for their good. Surely it is not hypercriticism to affirm that the world is now in imperious need of a more earnest, devoted, aggressive Christianity. To influence men for good, to win souls to the Master, the thing most needful is not greater opportunity for effort, but an honest willingness to use the opportunity God has already put within our reach.

The earnest proclamation of divine truth by men who practice what they preach is the most potent agency for the conversion of the world.

The earnest, persistent persuasions of inconsistent professors, whose lives and characters do not accord with their professions damage the cause of Christ.

## WHAT CAN CHRISTIANS DO TO ADVANCE THE CAUSE OF TEMPERANCE?

They can do much. They can cease to pass resolutions in conference meetings forbidding this or condemning that. The Scriptures are a sufficient rule of faith and guide of practice in regard to temperance as well as in everything else.

They can cease to pervert the Scriptures, and refuse to use texts in support of total abstinence which have no reference to the subject. They can persistently refuse to make, buy, sell or use alcoholic drinks, of any kind, as a beverage. This they must do if they would make forceful their proclamations and persuasions.

They can withdraw fellowship from drunkards. It will accomplish little good for pastors to preach temperance sermons, or make earnest proclamations against the evils of intemperance, for the church to condemn in terms ever so severe the use of intoxicating drinks, if at the same time members are retained who drink to intoxication and habitually reproach the professions made in baptism. The glaring inconsistency between the preaching and the practice destroys the power of the preaching.

Churches without passing resolutions forbidding the making or selling of this, and condemning the use of that, may discipline, and if need be, exclude any who bring reproach upon the cause of Christ, and disturb the quiet of the people of God by making, selling or using this, that, or the other.

Christian ministers may proclaim the teachings of the Bible temperately, repeatedly, and lead the people in making their proclamations practical. Christian fathers may abstain from the use and exclude from their homes all ardent spirits, except as they may be prescribed by physicians.

Christian mothers may train their boys to abstain from strong drink, and to avoid association with men who dissipate. They may teach their daughters to decline the attention and to refuse association with drunkards, and to reject the overtures of men who drink. Christian mothers make a mighty power in any movement for good. They must make their influence felt in the right training of their children if they would do their duty in banishing the evils of intemperance from society.

Christian young men may discountenance in every way possible the drinking of alcoholic liquors as a beverage, and if it must be so, by refusing to associate with those who persist in their use.

Christian men and women may exalt the standard of piety by continually living consistent, godly lives and by the exercise of a wholesome, affectionate, rigid Gospel discipline in the family and in the church. They can thus make Christianity the aggressive, potent force that it ought to be in the temperance movement, as well as in every other movement for the relief of race from the evils that oppress it.

Christian men and women can persuade men to leave off making and drinking alcohol, and make their persuasions forceful by refusing to manufacture and by abstaining from the use of ardent spirits.

They can use the press in giving wider scope, and greater influence to

their persuasions and in making their expressions more potent. Through the press they may mould public opinion and create a sentiment among the people that will sustain and assist every proper movement made for the banishment of the evil from the community.

They can approach the throne of grace asking the help and blessing of God upon every instrumentality used for the rescue of the people from evil.

As citizens they may unite with their fellows in every approved enterprise, instituted with the purpose of driving from our midst the beverages that are cursing and crippling us in every department of society. They may refuse to sustain any who drink or encourage drinking. It is not necessary that they become politicians, in order to make themselves felt in politics. Nor is it necessary for them to become legislators in order to influence legislation.

The influence of earnest, active, aggressive Christianity is persuasive, is too forceful to pass unheeded in the movements made for the salvation of men.

Temperance is rapidly becoming a subject of absorbing interest, and refuses longer to be relegated to the list of subjects that may be let alone. Men are determining to relieve themselves of the evils of intemperance.

We arrogate to ourselves a position second to none in earnest desire for the success of the cause of temperance, and in our willingness to do anything and everything possible to aid in its advance. We are quite persuaded that any temperance movement that leaves out of its calculations, or fails to recognize Christianity as the most potent factor in its furtherance will be a failure. Permanent prayers in relieving the world of the evils of intemperance, as of all other evils, must rest where God has placed it, upon the earnest, faithful, active disciples of Christ.

If Christian ministers are faithful, fearless, loving God so that they will fear nothing else, if the churches of Christ are earnest, active, persistent they can do more than all beside. Men and women of God, stand up, make the power of Christ felt in banishing from the country the overshadowing evil that is cursing the family, the church, the government, from the capital to the confines of the continent.

We would call special and prayerful attention to the appeal made by the State Mission Board of Mississippi in behalf of New Orleans. Any contributions sent to the Treasurer of the State Mission Board of Alabama, will be forwarded promptly. Will not pastors and superintendents make collections and forward them immediately?

Bro. B. H. Crumpton's little girl, who had been very ill for a number of weeks, died on the 30th inst. We tender our most affectionate sympathy to our brother and sister in this time of affliction. God has taken the little child to himself.—Rev. J. W. D. Creath, of Texas, died July 28th, 1881. "The death of Brother Creath removes from the field of labor one of the most active and zealous ministers in all the ranks of the Baptist denomination in Texas."—Baptist Herald.

The Hon. Jon. Haralson, of Selma, layman, was chosen President of the State Convention; B. B. Davis, of Bufala, Secretary. Two better officers never served a Convention.—Courier.

"The late Dean Stanley's handwriting was so poor that very few people could get any sense out of it." There is comfort in this for some of us.—The introductory sermon was preached by Rev. B. H. Crumpton, of Greenville. The appropriate subject of missions was clothed with fresh and edifying thought and handled in a terse and vigorous manner.—Courier.

"A young lady of Greenville is getting ready for the Southern Baptist Convention next May—she is raising ducks to feed the preachers on. At this writing she has thirty odd growing ducks and one old dowager duck to hear from."—Courier.

A provident young woman. Is there only one such in Greenville? "Let us be wise, and not commit ourselves to partial plans, nor yet bind ourselves to an unbinding rule. Above all, let us not hinder those who are doing a good work, albeit somewhat different from ours. This is the plan."—Baptist Record, Amen.

"A Maine pastor, not far from Bangor, either personally or by agents runs three churches, a salmon fishery, a large farm, a coal office, a teamster's route, is a carpenter, a road conductor, a stage coach owner, a chief partner in a public bath and a mineral spring, a holder of turnpike gates, a lodging-house keeper, a guardian of the poor and a member of the board of health."—Secretary. He ought to have a jug factory.

"Let it be borne in mind that we never answer questions concerning church troubles in the Record. It is not safe to meddle with such things any way, and especially should we keep clear of them."—Baptist Record. Sensible.

"However small the field, the minister will always find some work on hand that needs to be done. There is need of more heart in the work and a stronger faith in the efficacy of the means we have in hand to accomplish it. There is need of more patient continuance in well doing." "I neither drink wine nor give it to my guests. Strong drink is the curse of the country and the age. Sixty thousand men in America every year lie down in the grave of the drunkard. Drink has murdered my best friends, and I hate

it. It burdens me with taxes, and I denounce it as a nuisance, on which every honest man should put his ban."—Dr. J. G. Holland. "It used to be said, 'The chief end of man is to glorify God and to enjoy him forever,' but it now seems that the chief end of man is to make money as fast as he can, and then go to places of amusement to recover from the strain."—"One of New York's most famous physicians, Dr. Willard Parker, makes the astounding statement that one-third of the deaths in New York city are the result, directly or indirectly, of the use of alcohol, and that in the last thirty-eight years 19,000 persons have died from its use in the city."—Life Boat.

A scientist recently said, 'Our science of nature, like our science of man, is a patchwork of half-stated, half-worked-out sums on a slate; and we are kept as busy with the sponge as with the pencil.'—Secretary.

"The apologists for skepticism, in their arguments against evangelical truth, often assert that piety makes persons no better. But their actions often belie their arguments. An eminent judge, whose memoir has been published, relates that in his youth he was inclined to skepticism. A Deist fell in with him and preached infidelity to him. But the Deist charged his young friend not to let his wife know of his infidel sentiments; for she was a Christian. 'But why choose a Christian wife?' asked the young man. 'Because, if she is a Christian,' he replied, 'it makes her a better wife, a better mother, a better mistress and a better neighbor.'—The Methodist.

The race of Exhortors is virtually extinct. Its explanation of the fact is significant of the tendency of the times. "The disappearance of this order of men is not owing to the want of a field in which they may operate; for that field was never broader, nor more in need of such a service than at this time—but to the decadence of deep and clear convictions for sin among professed Christians, and the sense of the fearful danger incurred by living without repentance and faith. Where sin is reduced to a misfortune, and hell to a myth, the occupation of the Exhorter is gone."—Secretary.

We cannot see how the evil of the rum shops and drunkenness is to be checked, except by the strong arm of prohibition. All Christians should come forward, and in this conflict take sides, either for temperance or intemperance; there is no half way ground.—Monitor Journal.

The great hope of the Christian ministry in all its conflicts with error and every species of skepticism is in the doctrine of the Holy Spirit.—Time is moving eternally approaching. What you do must be done quickly. Soon your friends must be in heaven, or hell—which may depend on what you do, and do at once. Think, PRAY, ACT.—Reflector.

Dr. J. R. Graves, the closest of close communionists, is so close that he is called (by the Independent) the champion of open communion. A man can be so straight that he leans backward.—J. P. McCullough has been appointed missionary of the Southern Baptist Convention. He goes to Tung Choo in October.

Dr. R. H. Graves, Rev. W. M. Flournoy, goes to Mexico.—Bro. McCrary thinks the outlook at Oak Grove is hopeful. We hear good accounts of Bro. Anderson.—May or Kallio's organ (The Evangelist) the only paper we have seen that accepts Bro. J. R. Graves' doctrine of non-intercommunion among Baptist churches.—Religious Herald.

In Louisiana last year, there was raised for all purposes, in cash and pledges, the following amounts: State missions, \$1,408.00; ministerial education, \$1,008.06; foreign missions, \$213.70; Sabbath-schools, \$617.50; contribution to Eld. Dupree, \$12.05; total, \$3,229.30. This is ahead of anything heretofore. We should take courage and go ahead. The Baptists of Louisiana are doing better—giving more and developing.—Messenger.

Eld. T. N. Coleman has been elected by the Board of Trustees, President of Keachi College.

Many a small man is never done talking about the sacrifices he makes, but he is a great man indeed who can sacrifice everything and say nothing.—Dr. J. M. Gibson.—On receiving a prize in a foot-race, the successful competitor said: "Gentlemen, I have won this cup by the use of my legs; I trust I may never lose the use of my legs by the use of the cup."—At a collection for missions at South-east, England, a check for \$9,680 was put on the plate.—A preacher and 300 members of the State church of Holland have seceded and joined the Baptist.—There are eight Baptist churches in Mexico.—A heavy majority against prohibition in North Carolina. Bad for North Carolina.

## New Orleans.

To our Churches, Pastors, Superintendents and Sabbath-schools.

DEAR BROTHERS: The building which the First Baptist church of New Orleans worship, is now offered for sale. There is no other building in the city available in which they can meet and maintain their hold on the congregation and Sabbath-school. An intimate acquaintance with the church and its pastor enables us to make an appeal to the denomination, without any misgivings.

Our State Mission Board since April, 1879, have appropriated \$150,000 to one hundred dollars for the city available in which they can meet and maintain their hold on the congregation and Sabbath-school. An intimate acquaintance with the church and its pastor enables us to make an appeal to the denomination, without any misgivings.

Let all this be granted, and what then? If these brethren entertain views in regard to the inspiration of the Bible, which the Denomination at large look upon as gravest errors, how was it possible that the Foreign Board should commission them to impress their beliefs upon the nascent and plastic civilization of the most populous of all earth's empires? Should the Board support missionaries of this sort in China it would certainly renounce the sympathy of every State but South Carolina, and probably of a

large number of brethren and churches even in that State. In this case the whole Foreign Mission work of the Southern Baptist Convention would fall unless it could be assumed and pushed forward by a restricted party in a single State. Our friend can judge for himself whether this could have been done. Under the circumstances would it not have been a fatal policy for the Board to have sent these missionaries to China?

We do not care to enter upon the theological question which originated the difficulty. Yet we regard the question as simply vital. And we do not see how any one who reads the lectures of Prof. Robertson Smith in which the last results of the theory of shall we call it, "blundering inspiration" or as Prof. Wilkinson calls it, "Inspiration in Spots" are given, can fail to see that those who oppose the Germanic novelty of Kuenen are contending for the very ark of God. But there is no need of question. For it is currently reported, and we suppose it is the fact, that a simple question proposed by the writer of the present article led to the revocation of the call that had been extended to the missionaries.

The facts in the case throw a flood of light over the whole matter. While our late Southern Baptist Convention was in session in Columbus we were asked to take part in the examination of a student who desired to become a foreign missionary. When he had finished the touching recital of his impressions and experiences, we were asked by the presiding officer of the Board to propound any questions we thought proper. We proposed but one. It was this: "Do you believe that the Bible is the word of God, or that it simply contains that Word?" The candidate hesitated for a moment, seeming not to understand the question, whereupon another brother said, "Do you believe the Bible to be infallible?" To this question the candidate responded promptly and emphatically, "I do."

Such was the occasion whence the difficulty with the newly appointed missionaries arose. They felt that they could not answer the question, as the applicant at Columbus had done. For, he held that the Bible is God's truth mingled with certain portions of human error—to what extent neither they nor the Board could tell. Nor was it necessary to inquire. The principle they had adopted was susceptible of new and varied applications. It was impossible to say what they intended to teach in China, or what their "progressive" views might constrain them to teach when they were settled there. They might repudiate all the history, all the prophecy, all the types, all the theology, as the Continental leaders of this school of thought have done, and alas! its most influential American representative seems to be now doing. They could not affiliate with the Board on the simple tenet, fundamental to Baptists, that the Bible is God's pure truth. Certain parts of it there were, how much or how little was not and perhaps could not be indicated, but among them were not only "secular" matters on Scripture, such as chronology, science, but predictions of Christ in the Old Testament, which they had already repudiated as errors. How could our Board appoint teachers of this class to a mission in China?

Between the Churches to which these brethren are preaching and the Board, under whose sanction they were to preach as missionaries in China, the difference is marked. To the churches the eccentricity of pastoral opinion may signify but little. If any doctrine gravely wrong is preached they can suppress the evil at once. But how can a Board correct the errors that may be published under its sanction, and yet really without its knowledge, in a foreign land? On this account its duty is urgent not to send acknowledged errorists abroad.

Nay, we would go further. If the Bible be what Brethren Stout and Bell hold it to be—divine truths mingled with human errors—the question might be raised, What need to undertake the missionary work at all? For there is no Heathen system of any country or any age in which certain primordial revelations are not found. The foundation of Paley's celebrated argument for the existence of God from design in Nature was stolen from the Heathen philosopher Cicero. The Roman used a clepsydra, a classic water-clock, to illustrate the principle that design proves a designer. The Englishman improved the illustration, describing instead of the clock, a watch found upon Salisbury Plain. In the systems of Confucius and Buddha there is a surprising amount of spiritual and moral truth blended with human error. If, then, our sacred books are of the same character as those of a Chinese or a Hindu, how can we send missionaries to China at all? In his lectures on the Old Testament, Prof. Smith successively assails the Psalms, the Prophets, the Historical Books, the Levitical Ritual, with destructive criticism. If the work goes on a little further the disciples of that school will have no Bible left. Or else they must come back to first principles, and clasping the Sacred Volume to their breasts, exclaim, as we do: "Let God be true, and every man a liar!"

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BY E. T. WINKLER.

Rev. A. W. Lamar has published a protest against the action of the Foreign Mission Board in revoking the appointment of Messrs. Stout and Bell to the China Mission. And the protest amounts to this: that these appointees are esteemed South Carolinians, that the State which has given so nobly to Foreign Missions is entitled to consideration, that the Board in recalling the commissions of brethren known to be out of sympathy with the denomination at large in regard to a vital doctrine, has formed itself into an ecclesiastical Council, and finally that the action taken in this case is contrary to the great Baptist principle of liberty of conscience. Yet with amiable inconsistency the good brother calls upon the churches of the State to condone this malfeasance in office and to devote heart and

Foreign Missions under the direction of the Board.

We are sorry to find ourselves at issue with Bro. Lamar, whom we number among our most cherished friends. But we are compelled to say that he is, in our judgment, altogether in the wrong. By universal acclamation, South Carolina has done nobly in the cause of Foreign Missions. Beyond all question, that cause has had no more zealous and effective advocates than Brethren Stout and Bell. The former has been especially conspicuous as the Chairman of the Foreign Mission Board of the State and as the familiar adviser of Miss Mackintosh, who has organized its Sixty Female Missionary Societies. The latter is a man of deep personal piety, and one of the star students of the Southern Baptist Theological Seminary. Let all this be granted, and what then?

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If these brethren entertain views in regard to the inspiration of the Bible, which the Denomination at large look upon as gravest errors, how was it possible that the Foreign Board should commission them to impress their beliefs upon the nascent and plastic civilization of the most populous of all earth's empires? Should the Board support missionaries of this sort in China it would certainly renounce the sympathy of every State but South Carolina, and probably of a

large number of brethren and churches even in that State. In this case the whole Foreign Mission work of the Southern Baptist Convention would fall unless it could be assumed and pushed forward by a restricted party in a single State. Our friend can judge for himself whether this could have been done. Under the circumstances would it not have been a fatal policy for the Board to have sent these missionaries to China?

We do not care to enter upon the theological question which originated the difficulty. Yet we regard the question as simply vital. And we do not see how any one who reads the lectures of Prof. Robertson Smith in which the last results of the theory of shall we call it, "blundering inspiration" or as Prof. Wilkinson calls it, "Inspiration in Spots" are given, can fail to see that those who oppose the Germanic novelty of Kuenen are contending for the very ark of God. But there is no need of question. For it is currently reported, and we suppose it is the fact, that a simple question proposed by the writer of the present article led to the revocation of the call that had been extended to the missionaries.

The facts in the case throw a flood of light over the whole matter. While our late Southern Baptist Convention was in session in Columbus we were asked to take part in the examination of a student who desired to become a foreign missionary. When he had finished the touching recital of his impressions and experiences, we were asked by the presiding officer of the Board to propound any questions we thought proper. We proposed but one. It was this: "Do you believe that the Bible is the word of God, or that it simply contains that Word?" The candidate hesitated for a moment, seeming not to understand the question, whereupon another brother said, "Do you believe the Bible to be infallible?" To this question the candidate responded promptly and emphatically, "I do."

Such was the occasion whence the difficulty with the newly appointed missionaries arose. They felt that they could not answer the question, as the applicant at Columbus had done. For, he held that the Bible is God's truth mingled with certain portions of human error—to what extent neither they nor the Board could tell. Nor was it necessary to inquire. The principle they had adopted was susceptible of new and varied applications. It was impossible to say what they intended to teach in China, or what their "progressive" views might constrain them to teach when they were settled there. They might repudiate all the history, all the prophecy, all the types, all the theology, as the Continental leaders of this school of thought have done, and alas! its most influential American representative seems to be now doing. They could not affiliate with the Board on the simple tenet, fundamental to Baptists, that the Bible is God's pure truth. Certain parts of it there were, how much or how little was not and perhaps could not be indicated, but among them were not only "secular" matters on Scripture, such as chronology, science, but predictions of Christ in the Old Testament, which they had already repudiated as errors. How could our Board appoint teachers of this class to a mission in China?

Between the Churches to which these brethren are preaching and the Board, under whose sanction they were to preach as missionaries in China, the difference is marked. To the churches the eccentricity of pastoral opinion may signify but little. If any doctrine gravely wrong is preached they can suppress the evil at once. But how can a Board correct the errors that may be published under its sanction, and yet really without its knowledge, in a foreign land? On this account its duty is urgent not to send acknowledged errorists abroad.

Nay, we would go further. If the Bible be what Brethren Stout and Bell hold it to be—divine truths mingled with human errors—the question might be raised, What need to undertake the missionary work at all? For there is no Heathen system of any country or any age in which certain primordial revelations are not found. The foundation of Paley's celebrated argument for the existence of God from design in Nature was stolen from the Heathen philosopher Cicero. The Roman used a clepsydra, a classic water-clock, to illustrate the principle that design proves a designer. The Englishman improved the illustration, describing instead of the clock, a watch found upon Salisbury Plain. In the systems of Confucius and Buddha there is a surprising amount of spiritual and moral truth blended with human error. If, then, our sacred books are of the same character as those of a Chinese or a Hindu, how can we send missionaries to China at all? In his lectures on the Old Testament, Prof. Smith successively assails the Psalms, the Prophets, the Historical Books, the Levitical Ritual, with destructive criticism. If the work goes on a little further the disciples of that school will have no Bible left. Or else they must come back to first principles, and clasping the Sacred Volume to their breasts, exclaim, as we do: "Let God be true, and every man a liar!"

There is a growing complaint that churches are fickle. Is it any wonder that churches are fickle, when pastors are fickle? What right has a minister to be coquetting with other churches when he has not been long out of his new field to soil his boot-strap? When churches wake up out of lethargy, when they are in the flush of progress under the inspiration of a new pastor, when all is harmony and hope, is it Christ-like for a minister of the Gospel to seek his own reputation and let the bubble of ambition blow him up?—Boston Cor. of Standard.

A witty French lady once said of a savant, very learned but very dull, "He is an immense library, the librarian of which is a fool." Not all learned men are wise, it is true.

Our Foreign Mission Board and the New The



et al., coming session opens Sept. 14th.  
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... have addressed petitions to the Sultan, confessing their crime and asking clemency on the ground that the conspirators acted under orders of Murad Pasha, who succeeded Abdur Aziz; and that this led to the commutation of their sentences of death to exile. . . . The Czar and family were enthusiastically welcomed by the inhabitants of Moscow on their entrance to that city. In response the Czar said: "After passing through the great affliction which fell on the imperial family and all the Russians, I esteem myself happy to be at last able to carry out my heartfelt wish of . . .

reached Rev. A. R. Scarborough, 5:15-5:16. In the afternoon Maj. J. C. Harris of Livingston, was appointed secretary, Col. L. C. Brown, secretary, was on the Office of Denon, and its followed by Elds. N. B. Williams, and others.

The convention met at 9 o'clock. The first read an essay on The triumphs of unity. This was followed by Bro. Williams, on Christianity vs. Heathenism. The meeting adjourned for two hours. The stock business was resumed. The question as to whether members of the church receive their State paper, the ALABAMA

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of Lexington, was appointed Col. C. L. Brown, secretary, who presided at the Denon, and its aftermath by Elds. N. R. Williams and others.

The convention met at 9 o'clock, and read the report of the triennial assembly. This was followed by Bro. Williams, on Christianity vs. Heathenism. The session adjourned for two hours.

The stock business was resumed. The question was whether members of the church should purchase the State paper, the ALABAMA FREE PRESS. Scarbrough made a speech in favor of father placing it in the hands of the children, and Bro. Harris was elected

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