





## Alabama Baptist.

SELMA, ALA., SEPTEMBER 29, 1881.

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

W. C. CLEVELAND, EDITOR.

Entered at the post-office at Selma, Ala., for transmission through the mails, second-class matter.

BRO. W. H. HARDY, the President, notifies us that the Baptist State Convention of Mississippi, will meet on the 20th of October, and not on the 2nd of September. For good reason the time has been changed. Those interested will take notice.

MONDAY, September 26, President Garfield was buried in Cleveland, Ohio. Every business house in Selma was closed; and the citizens of every sex, condition, color and persuasion, assembled in and around "Hadden's Grove," where appropriate services were rendered. The longest procession we have ever seen in the city followed an empty hearse from the hotel to the grove. If the President's body had been in the hearse, and we had been taking it to the grave, the conduct of the great crowd would not have been more orderly, quiet, serious and becoming. These ceremonies were not empty forms; they were serious, heart-felt expressions of sincere grief.

Telegrams from different cities all over the country tell us of similar gatherings and of similar services. The Nation, without regard to section or party, waited and wept while the body of the President was being deposited in its last earthly resting place. The assassination, the consequent lingering, painful sufferings, the Christian conduct, the death of Mr. Garfield, have mellowed the feelings and done more to unite the people of the United States than anything that has occurred since the close of the war.

Let the people of God pray that his successor may adopt no policy that will disturb the peaceful feeling that now obtains; that he may do nothing that will quicken the heart-burnings that slumber, that will renew sectional strife, contrition and bitterness.

"With considerable reluctance we agreed to embark upon a sea so rough and perilous as that upon which the editor sails. We are candid to confess that while there may be a vast amount of good done, and possibly some fame won, by a true man in the editorial life, nothing but a stern and unyielding necessity could have induced us to have launched upon a sea so frequently swept by fierce waters, and upon which there falls so little sunshine. But, necessity knows no law, and however much the love of ease and popularity may have constrained us to halt and consider, our keen sense of the wants of our God-given children, and a high appreciation of the almost universal expression of desire for us to assume control of the GREENVILLE ECHO, have combined to elicit our consent to do so. "The die is cast;" it is now with our friends and the God of wisdom and love, whether we succeed or fail.

The above is taken from Rev. B. H. Crumpton's "salutatory" in the Greenville Echo. We extend to him a hearty welcome to the brotherhood, and our very best wishes for his success. For many years we have known him as friend, brother and fellow worker. We have never known him to fail. Amiable, hopeful, energetic, competent, he will make the Echo worthy the most liberal patronage.

"Why don't somebody formulate a theory of inspiration, so that we may know what we do believe?" This question has been asked frequently, with an air which indicated that the enquirer thought nothing of the kind had been attempted; that we had no positive belief as to a denomination.

The "New Hampshire Confession," which is the basis of the articles of most of the churches North, has this to say: "We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter."

The "Philadelphia Confession" is accepted by most of the churches South, and begins with this declaration: "The Holy Scriptures are the only sufficient, certain and infallible rule of all saving knowledge, faith and obedience."

We believe the very large majority of Baptist ministers and members in the United States subscribe to the above without hesitation. Speaking for the denomination in Alabama, we are confident they do. Judging from expressions already made, almost every Baptist editor North and South adopts the declarations given above with emphasis.

If majorities have anything to do in the settlement of the question of inspiration, there can be no doubt as to the belief of Baptists. We are persuaded that they will adopt the declaration of faith given in the extracts, with as great unanimity as they will accept the declarations of these Confessions in regard to any doctrine.

## TRUTH IN TREES.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." "It is our belief that the earth and sea and sky and all that in them is, began to be by the creative fiat of the Almighty. Matter is not eternal; nature is not self-existent. The material universe is a revelation of God. The invisible things of him, from the creation of the world, are clearly seen—even his eternal power and Godhead. The Psalmist, in sublime language, places side by side, as co-testimonies, the external created universe and the law, the Scriptures, the institutions of the divine religion, written in books and in human souls."

Selecting from among the countless objects of nature let us take the tree, and consider it as a witness to God. The language of the Scripture quoted may intimate that some trees were not produced by the Great Creator. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." But the meaning is, rather, that every tree has its uses in the economy of nature, is at some period pleasant to the sight, good for food, and is God's handiwork. He planted the germs and designed the form, the foliage, the blossoms, the fruit, the endless variety which characterizes this class of vegetation. As they came from his mind and hand they were perfectly adapted to their purposes, were beautiful and serviceable.

Every tree has a voice which proclaims the power and glory of God. "The trees clap their hands" and praise their Maker. Left to themselves trees often degenerate, and thus show the wisdom of God in placing man in the garden of Eden to dress and till it, to preserve the trees and develop them to the highest standard of perfection. Nothing is more responsive to man's care than the tree. It can be shaped, transplanted, improved and made to subserve almost any object of human desire. Even left to itself, but guarded from fire and flood, the tree of the forest multiplies, grows, expands and becomes a source of wealth and comfort beyond ordinary calculation. The tree bears its witness everywhere to the Creator's goodness by its beauty, its fruitfulness, its utility, its comfort. The earth would be a monotonous desert but for the forests and orchards and groves that adorn and beautify its surface. If any association can call forth solemn awe and the sense of God's presence it is the deep solitude of the lonely woods, where the winds moan among the branches. If there is anything that can excite admiration of the Creator's skill it is a stately oak or graceful elm in the lively hues of spring, or the deep colors of summer. In their towering strength or lives of beauty they reveal God's great and wonderful thoughts. They outlive man; they proclaim their Maker's benevolence day by day, and awake at midnight in the summer winds to sing their solemn songs of praise. If the heart is capable of being touched with gratitude, it cannot fail to be moved when the fruit trees yield their luscious burdens, each in season, supplying some new sensation of pleasure or element of food. The little birds resting in their clefts or swaying on their branches, sing and carol in strains that melt the heart; and why shall not man, by their bounty feasted, by their various loveliness charmed and helped in a thousand ways, also sing and rejoice over the Lord God who made to grow out of the ground every tree that is pleasant to the sight and good for food?"

Trees have their historic associations, for the first and most solemn of these memories is that of the tree of knowledge, the plucking of whose fruit by our first mother, signified the revolt of our nature against God and the introduction of all the sorrow and sorrows that follow sin. The tree of life was a fruit-bearing tree, the use of which preserved human life, gave nourishment and strength to the bodily powers. The other tree was to furnish the test of obedience, by means of its fruit, and finally through disobedience in eating from its forbidden treasure, man was to discover the curse of evil—the ruin of sin. When we look on a tree, we may well be reminded of our Maker's wisdom and human folly.

We read again that the Son of Man was hanged on a tree, that he forgave our sins in his own body, and then provided a fruit of which if a man eat he shall live forever. The new tree of life grew on Calvary, and the blood of Jesus stained the burden with richer crimson than that which man had shed from the apple that won Eve's desire. We should not forget to ask ourselves, "What shall be our doom in the day when the Great Husbandman comes to gather the crops of a life's opportunities?" Will we be like the barren fig tree, cursed and withered, or a palm in his garden? A wild olive tree or a cedar of Lebanon? Let us not forget the promise, "They that are planted in the house of the Lord shall flourish in the courts of the Lord."

"Since the adjournment of the Troy meeting, I have been laboring in North Alabama, where I have engaged in three institutes and attended the annual meetings of two of the leading organizations of our denomination. A convention of delegates from the Sunday-schools and churches composing the Muscle Shoals Association was the first meeting attended. Except, perhaps, a half dozen, the messengers were all young men and young women, several of whom had spent more or less time in the Nashville Institute; and what they had gotten from their teachers they were trying to impart to their people. The president, in his opening address, said: 'It is painful for us to be compelled to meet year after year, without the sympathy of our pastors and the encouragement of the older people; but we are doing a good work, the thought of which should stimulate us to efforts more and more earnest and faithful.' They were courteous and orderly. They received me gladly, and were delighted to hear of the joint-action of the white and colored Baptist conventions in the matter of my appointment and support, and gave by special collection from delegates the sum of \$6.25 for State Mission work."

The Associations hardly gave me as much encouragement as the convention alluded to. Before they had convened I received the information that the elders had caucused against my work; for they could attend to their own business, knew as much as anybody, and especially they thought they could do better than I. During a discussion upon the rights of laymen in our churches, it was said, by some of the leading members of the body, that a layman had no right to report offenders to the church, but may report to the deacons, who, after they have arranged the matter, may lay it before the church. "A motion was made to give the moderator \$8.00. One of the pastors objected, saying that would be a bad precedent to set. In reply to the objection, the moderator remarked, 'if they didn't think him worthy of it, they need not pay it; but he would remind them that he had been confined to his seat the same as the clerk. The motion was so amended as to give him instead of the \$8.00, the Sabbath morning's collection, which amounted to \$12.25."

"If one member of either body took one drop of ardent spirits during the meeting, I failed to discern it. The humble, hospitable spirit of many made me feel that it was good to be there. A brother, while preaching a sermon on Baptism, remarked: 'In order to explain the Greek word baptism, we must bring in some of the past tense, some of the present tense, and some of the future.' "While speaking of the strange stories of our people regarding their trips to hell and heaven, and of what they see and hear, etc., a pastor said: 'We should help our people out of this in an easy way. Some of their experiences can hardly be called superstitions. As an instance, they tell that they hear the words, 'Go in peace and sin no more.' Now, when you question them closely, they say, 'I didn't hear it with these ears; I heard it inside of me.' This is the best language they have in which to say, 'In my soul I feel the impression of pardon, peace, and hatred of sin.' 'I have no means, and you know about how much a man is fit for work, when his family are in want of the necessities of life.' We would publish the excellent communication of Bro. Booth entire, but for lack of space. He is doing good work, a work much needed. We print the above hoping to call the attention of the churches to our work among the colored people."

## EXTRACTS FROM A COMMUNICATION OF OUR VICE-PRESIDENT, REV. C. O. BOOTH.

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## HOWARD COLLEGE.

We are pleased to learn that the prospects for a successful opening of Howard College on the 1st of October are so encouraging—never were better."

While we deeply regret the loss of Prof. T. G. Whitney, we are pleased to know that the Board of Trustees have secured the services of Prof. A. D. Smith, a distinguished graduate of the University of Georgia, and a teacher of much successful experience. Prof. A. D. Smith is a graduate of the University of Georgia with several years experience as a teacher. I know no man better qualified for the professorship of Mathematics and military tactics. He seems to be a born soldier—beautiful in carriage and martial in appearance. His power and influence over young men are very remarkable. Rev. P. H. Mehl, D.D., LL.D., Chancellor of the University of Georgia, says of him: "Capt. Smith is a first class mathematician, and a first class man in every respect. Since his graduation he has had, for a number of years, experience as a successful teacher. He is a man of fine personal appearance and of weight of character, and with a military expert. Any institution obtaining his services as professor of mathematics would gain a prize."

the editor and his local striker for abusive language."—Riley. Prof. A. D. Smith, a graduate of the University of Georgia, an educator of much experience, has been elected to succeed Prof. Gwaltney as Professor of Mathematics in Howard College. The faculty is now full. We will give to our readers next week an article from the venerable Dr. Dagg, on the Inspiration of the Scriptures."

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Special Notice. Permit me to say through your paper, that I shall be glad to receive by mail, the names of young men members of Baptist churches or of Baptist families, who propose to attend the University of Va., during the next session. WM. H. WILLIAMS, Pastor Bapt. Ch. Charlottesville, Va. September, 1881.

## Queries.

1st. "What is the first step to be taken when a presbytery meets to organize a church? Should they appoint a moderator and clerk of their own number?" We think so.

2nd. "Has a presbytery the right to receive members of other churches into the organization of a church without letters?" We think not. To do so would be to create confusion.

3rd. "Has one minister the right to organize a church?" It would not be best, unless circumstances made it necessary.

4th. "Can a soul be convicted and not converted?" Genuine conviction will result in conversion.

## Notes from Pine Barren Association.

At 11 o'clock on Sunday a tremendous congregation assembled in the church to listen to a sermon by Bro. C. P. Fountain. His text was Rom. 1:14: "I am a debtor both to the Greeks and to the Barbarians; both to the wise and the unwise." The main thought of the discourse was that all Christians are servants of Jesus Christ, and as such they are debtors to all who are without the Gospel. After the sermon a collection was taken up for Foreign Missions, which amounted to something over thirty dollars.

On Saturday night Bro. W. G. Curry preached. That was the first opportunity your correspondent has ever had of hearing Bro. C., and he was completely charmed, and so were all whose privilege it was to be present on that occasion.

At half past 8 o'clock Bro. Bell preached in the church, and Bro. Skipper in a neighboring school house. Both these brethren had large and attentive congregations, and they preached excellent sermons.

On Monday morning, after the report on Denominational Education was read, Dr. J. T. Murfee presented the claims of the Howard and the Judson in a very forcible manner. He showed very clearly that it was the interests of the Baptists of Alabama to patronize these institutions.

The report on Missions called forth some very earnest, soul-stirring speeches. Dr. Murfee brought out the fact that the expenses of the State Mission Board only amounted to 12 per cent. of all the funds collected by it. This fact was an astonishing revelation to some of the brethren present. Many of them were under the impression that the expenses were about 40 or 50 per cent. of the amount collected. One good brother stated that he had been exerting his influence against the Board, because, up to that moment, he thought it took nearly half the money collected to defray the Board. But from that hour, he said, he was a warm friend of Mission. He intended to use his influence for the Board. He said he had heretofore refused to contribute anything to Missions, but he never would do it again. This brother was thoroughly converted, by the simple statement of a fact. I believe there are many others who stand just where he did. They are opposing the enterprises of the denomination, simply because they are not informed as to the workings of these enterprises.

The association will raise something over \$500, instead of the amount asked for, and I believe they will make it at least \$600. I presume the Board will have no objection to this way of granting their request.

## Pine Barren Association.

The Pine Barren Association closed its annual session with Ebenezer church, Butler county, Monday evening, the 19th inst. It was certainly the most pleasant, harmonious, working session we ever attended. Twenty-four churches were represented. The letters were, in the main, very encouraging; the brethren seem to have a mind to work; the pro-rating system on the plan asked by the State Board was unanimously adopted; and the amount pledged was much larger than that asked by the Board. Right here allow us to say that all our brethren need to do their full duty to contributions, and should have the subject fully presented to them in the proper manner. There is a great deal in the way a man is asked to do a thing; at least this is our opinion.

We enjoyed the presence and wise counsel of Eld. T. M. Bailey and Col. J. T. Murfee during the meeting, and also several other corresponding brethren. Brethren T. M. Bailey, C. P. Fountain, J. E. Bell, J. G. McCaskey, L. G. Skipper and W. G. Curry preached most acceptably to large and attentive congregations during the session. The finance report was good, and will be better next year. The next meeting will be held with Concord church, Monroe county, on Saturday before the third Sabbath in September, 1882. D. W. RAMSEY, Pine Apple, Sept. 21st.

hlibionist. A postal card is neat, cheap, convenient, and just about large enough to write a spicy news letter upon. We would be pleased to get a number of them every day from every section of the State. Next week we will publish a sermon of unusual interest from Dr. Renfroe."

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