

Alabama Baptist.

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EDITORS:
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THREE FACTS THAT MAKE
THE BIBLE THE MOST
REMARKABLE BOOK
IN THE WORLD—

Facts that should make us appreciate it above all other books and prevent us from neglecting it; facts that establish its claims upon our attention and give it authority beyond all appeal and make its decisions final; facts that should make us regard it with reverence and regulate our lives by its rules.

It is the oldest book in the world. There is no record in existence that will compare with it in age. Parts of it were written long before Homer was born. It goes back to the creation of the world in which we live. While the race was in its infancy, parts of this book were given. It was not written by educated philosophers or cultured scientists; it came from Heaven, and, like bright light, it shone in upon a barbarous people, unlettered, untaught, and ignorant. Here we discover the marvel of its origin. The fact that words were uttered so far away in the history of the world that we discover only the dimmest outlines; in the infancy of the race, when man was ignorant, untutored, and undeveloped by science or philosophy; words that have given the race its character; that laws should have been given, so wise, so mighty, so far-seeing, that after the lapse of four thousand years are still as vital, as active, as operative as the last fact discovered in science, is proof positive that the Bible is divine in its origin. No book can equal it in age; none can compare with it in power and influence.

When we look upon an old building erected far back in the past, and walk through its halls and under its arches and look at ungainly, priceless pictures that adorn its walls, we are struck with awe, not only by the building itself, but by the consciousness that we are standing where past generations have stood. Here is a building of God, made far back in the past, bedecked with pictures, priceless and beautiful, painted by Jehovah. Across the same golden threshold generation after generation have come to behold, to admire, and to be lifted up into the world of the unseen and unknown. Long after we have gone back to the dust whence we came; long centuries and ages after the grass has faded from the graves where we rest, others will come and stand still, as in the presence of the Almighty. There is something marvellous in age when age is magnificent; there is something awe-inspiring in antiquity when antiquity is grand. When we read the Bible we remember it came from the far-distant past.

The subject matter of this book is paramount in importance; it transcends all other in the value of its contents; it reveals to us the moral character of God, and presents phases and attributes of his being that we find nowhere else; it develops our relations to him as moral agents and makes plain our responsibilities and obligations in all the relationships of life; it reveals to us the only way of escape from sin and its results, through the sacrifice of the Son of God; it reveals the cross, the brightest manifestation of Deity. The philosophy of the Bible is better and above all human philosophy; it gives us correct judgments of the essential things of life, and teaches us the best method and conduct of life; it reveals the true aim and purpose and end of life. The science of this book is higher than all human science; it discovers the beginning, the progress and the end of the universe. The command of the Creator went forth and there was light, the day began. Since that hour till the present moment the sun has moved onward and upward, and now we are surrounded by its rays. From the first gray streaks of dawn to the last beam of orange light, as the sun sets in eternal night, the beginning, the progress, the end is all there, if we will but read. When we read the Bible we are sure we are not reading the ordinary productions of men. We feel as if we were reaching up to take hold of the hand of Jehovah. This Book is the monument that the Lord has built for himself in this world—a monument of eternal, indestructible truth. In height, it reaches to the skies and its shadow falls to the edge of the horizon; and as the ages go by, it reflects with beauty and brightness the character of Him who made it. The Book of books, a transcript of the Divine mind; it is the wisdom of God and the power of God.

The Bible tells of the future. In all ages the just men have earnestly desired and sought to lift the veil that hides what is coming. In this discov-

ion all possibility of human discovery ceases. We may guess and conjecture, but we have nothing reliable or certain. We know nothing certainly beyond the present moment. Not one of us can say assuredly that we will see the morning sun or the returning shades of coming night. A minister entered the pulpit and uttered his text in the words: "But man dieth and wasteth away; yea, man giveth up the ghost and where is he?" Without uttering another word he fell dead in the face of his congregation. We only know what is coming after it has come. The Bible alone speaks authoritatively of what is before us; it alone stretches out its hand forward. This is the only book that has a word to say about the future, and it tells us all that it is best for us to know. It does not tell us much, but enough—thank God, enough. This blessed book is the end and goal of our salvation; it ought to be our daily guide, our dayman, the man of our council. We ought to read it constantly, read it and read it until it is all covered with thumb-marks and so soiled that we can scarcely read it at all. Wherever we go, we find too many clean Bibles, that seem to be kept more for ornament than for use. It is a bad indication when all the Bibles of a family are clean and nice and unsoiled. It is a humiliating fact that we cannot use anything without soiling it. Better, much better, wear our Bibles out studying them than to let them lie all covered with dust and be eaten by moths.

The CAHABA ASSOCIATION met with Pine Flat church, Perry county, Oct. 14th, 1881. Rev. E. F. Baber preached the introductory sermon. With five minutes' warning, he delivered a sensible, pointed, practical sermon. Rev. J. S. Ford was elected Moderator; L. L. Lee, Clerk, and A. Lawson, Treasurer. With a single exception, not one of the com mittees appointed at the last session was present, consequently no business could be transacted until reports were received from new committees.

The apportionment of funds for missions among the churches remains as it was last year. The churches met their pledges made last session. The interests of the State Mission work in all its departments engaged the attention of the Association on Saturday. The organization of female mission societies was heartily approved. The following preamble and resolution were adopted:

Whereas, It is thought desirable that we should have a house of worship in Greensboro, and whereas, the former house of worship there was sold, and a part of the proceeds turned over to the treasury of the State Convention, therefore—

Resolved, That a committee be appointed to investigate and lay the matter before the Convention, on behalf of this Association, and enquire whether under the terms of the transfer of money above recited the Baptists of Greensboro have any legal or formal claim upon said funds.

R. C. KREBLE, Secy.
G. S. ANDERSON, Com.
H. S. D. MALLORY, Secy.

The amount turned over to the Convention was \$6,000.

Dr. McIntosh represented the Home Mission Board. We were glad to have him with us.

Dr. Gwaltney preached the missionary sermon on Sabbath.

Bro. Blizard preached a good sermon on Friday night, and on Saturday night Bro. Huckabee interested an attentive audience.

There were several very blank letters sent by the churches—very blank. The last preaching service on Sabbath was very unsatisfactory—very.

Bro. Murfee spoke earnestly on ministerial education, but came near making a capital mistake. Bro. Forrester interested the ladies on female mission societies. Bro. Baber added interest to this subject. Both these brethren spoke under orders from recognized authority.

The Association meets with Providence church, Dallas county, Friday before the 3rd Sunday in October, 1882.

It is sad to think that Dr. Broadus made a mistake in his grand sermon, published in all the papers, as to what are the distinctive peculiarities of Baptists; yet we heard a good brother at an association, say, with emphasis, that he had. He seemed to be in earnest. It might be well if he would write to Dr. Broadus. If so prominent a man makes a capital mistake and that mistake receives the marked approval of the entire Denomination, and is sent all over the world bearing the impress of that approval, it ought not to go unchallenged. Dr. B.'s position in the Seminary makes it important that he should be informed on all such matters. We urge him to be careful, for he is regarded as a representative man, and most people will think he knows what he is talking about, and that he is right.

A MODERATOR was understood to rule that a "substitute" could not be offered for a motion or resolution; it would not accord with parliamentary law. The second time this ruling was made, a very earnest deacon, appealed from the decision of the chair with decided effect.

PROHIBITION—A SABBATH-SCHOOL INSTEAD OF A GROC SHOP.

A few days since, we passed a house on the roadside in Perry county, which for a number of years, had been used in the sale of liquor. Now an interesting Sabbath-school occupies it every Sunday. The sale of ardent spirit is prohibited in Perry county east of the Cahaba River.

The members of Ocmulgee church, active among whom is Bro. O. H. Perry, deserve the credit of establishing this school. This house has, for years, been a centre from which has gone influences potent, wide-spread, damaging. Who can recall the injury done to the surrounding community since the unceasing flow of the curdling liquid has been going on and on? The fountain from whence it flowed has been dried up. A new power has been introduced—a power for good—that will send forth streams from the Fountain of Life, blessing all who are subject to its influence. How different the motives and purposes of those who now assemble there from week to week from those of the former occupants! They send out streams of living waters to heal and to save all who drink. Formerly, streams of liquid fire ran out to curse and craze all who imbibed. Would that all the grog-shops in Alabama, now sources of wretchedness, and ruin, and poverty, were changed into centres of religious influence, making glad and happy all around them. The Sabbath-school in place of the grocery. God bless the men and women and children, now studying the Word of God in the grog-shop. May they be faithful, diligent, earnest, successful.

There was a pastor attending the Association of whom the letters from his churches said: "He is indefatigable; he is not only our preacher, but our friend and brother. We don't know how we could do without him. We want to keep him. We are much pleased with him."

He did not smile while these letters were being read.

FIELD NOTES.

"The Association had just adjourned, and we had been talking about the State Mission Board. All the company agreed that it was a good thing and a very efficient agency in the work in which we are engaged. The subject was closed, and an impatient preacher asked one of the young ladies why she was not married—or something to that effect. She pleasantly replied that she had done the best she could, but had so far failed.

Quick as thought another young lady said: "Apply to the State Board. We look to it for everything good."

So, Mr. President, and brethren of the Board, and Mr. Secretary, get ready for your new branch of labor. No "assessments" required."—E. F. Baber.

"Sometimes I hear a member say, 'Our pastor is a good, easy man, and everybody likes him, because he is a good man and not hurt feelings.' Well, I don't think a pastor ought to give any one good reason to feel hurt with him; but my observation is that if he does his duty, even in a kindly spirit, some of his own members, as well as other people, will now and then think a little hard of him, and talk about him. And when I am told that a preacher is 'a good, easy man,' I expect to hear that he is afraid or too indifferent to do his duty."

"Ochmer." The Bethel Association promises to pay the ensuing association year for State Missions, \$400; Foreign Missions, \$100; Home Missions, \$100; Ministerial Education, \$250; Indigent Ministers' Fund, \$27. Well done. "Can you tell me, Mr. Editor, what good reason there is why goats and hogs should be allowed to sleep under the church? I know the Scripture says something about separating the sheep from the goats, and it may be that the members of the church are regarded as the sheep, and so they think it is just about right to put the goats under the church; but it's a great worryment to at least some people for the goats to be so near by. And where is the Scripture for it? and for the swine being there, also? It seems to me that Christians ought to have more respect for the house of God, even if they don't care much for the comfort of those who go to meeting."

"Scratcher."—Dr. S. Landrum has been appointed to begin the work of missions in New Orleans with the Coliseum Place church, the first Sabbath in November. It is understood that he will accept. He is a true and tried man of God. The other day I found a very jealous pastor. He had never stirred up his churches to do much else but talk about election, predestination, and preordination, and discuss other hard subjects, and abuse other denominations; but one of those men who is always talking about missions, and Sunday-schools, and Christian work, got to talking where some of that pastor's members could hear him, and they took right hold of the idea, and talked like they had a notion of doing something for the Lord, and then—But I won't say anything more, because the pastor is a good man, and has done a great deal of good in his day; the misfortune is that he wants people and everything else to go on just as they always did."

"It is astonishing how tenacious some people are in holding on to a wrong idea. Now, tenacity is a good thing in its place; and it may be possible that even stubbornness would be commendable under some circumstances. But when a man closes his eyes and ears, and tenaciously, ay, stubbornly, refuses to see or hear the truth about any matter, he does

wrong, and ought to pray for the grace of humility. This is what I have thought on hearing a few brethren persist in saying that the State Board is assessing the churches, when the fact is reiterated over and over that it simply requests or asks the churches to give it a certain amount of money with which to carry on missionary work. The man who said the horse was sixteen feet high, and 'stuck to it' simply because he had said it, notwithstanding the error, has a good many followers; but that does not prove that he was either wise, or right, or good."—E. F. Baber.

"Was not the singing at Pine Flat grand, anyhow? I think it was inspiring. What says L. L.?"—W. N. Huckabee. "L. L. L." thinks the singing, the organist, and the choir lovely.—The meeting at Columbia closed on Friday night, with three accessions to the church.

Rev. W. C. T. Mosley has located in Greenville.—The Indian Creek Baptist Association met last Sunday at Indian Creek, near town. Sermons were preached by Rev. Mr. Bishop and Rev. Mr. McQueen, of Lowndes county, and by other ministers belonging to the Association. The attendance was large. The Greenvilleans who attended are unanimous in their praise of the hospitality of the good people of the neighborhood."—Greenville Advocate.

There has been held, recently, very the Tuscaloosa Times, an interesting meeting at the Hopewell Baptist church, resulting in ten additional churches.—We learn that there are eighty boarders already enrolled at the A. C. F. College.—Last Friday morning the residence of Rev. H. C. Taul in this city was burned. The fire is supposed to have originated from burning soot in the chimney. They succeeded in saving a great deal of the household goods, but not near all, the house being rapidly consumed. The property was insured for one thousand dollars. Mr. Taul has not yet determined whether he will rebuild."—Wetumpka Times.

Bro. Taul has our sympathies in the loss of his new and comfortable home.

"A meeting of days at Liberty church, Avasta county, embracing the 3rd Sabbath in October, resulted in the addition of ten members by baptism and one by restoration. Among the number was a lady aged 80 years, who had never manifested any interest before in her soul's salvation. A great grand-daughter of hers, aged 14 years, joined also, and the grand-daughter, mother to the great-grand daughter. The church was revived and the meeting closed with good feeling in the congregation."—J. H. Ray, Deatsville.

"I am quite pleased with the ALABAMA BAPTIST and wish you a long and useful career. I know personally many of the noble ministers and laymen of your State, and am happy to note the fact that they are frequently 'deviating liberal things' for the Master."

—J. L. Lloyd, Milan, Tenn.

"We were very much disappointed by the failure of Brethren Cleveland, West, and Bailey to put in their appearance at the Bethel Association. However, we believe that the presence of the Holy Spirit was with the body, and we were sustained."

The ALABAMA BAPTIST was represented. It will leave the task of organizing an association to another."—Geo. M. Parker.

Rev. E. T. Seythe has been signed at Oxford, where he has been pastor twenty years. Bro. Smythe is one of the most faithful, successful pastors in Alabama. He has been called to succeed Dr. Henderson at Childersburg.—How many people will read a newspaper article seventy-five pages long? We want to know before the first of December.

"Now, who is Bob Lacon?" He is one of the best preachers in Alabama.—Rev. W. G. Curry has been called to take the pastorate of the church at Carlisleville.—Arrangements are being made to secure the services of two number one pastors from another State.—"Mrs. S. J. Holmes, for many years a missionary to China, has just returned to this country on account of ill health. She is anxious to know of the whereabouts of her son, S. Landrum Holmes. She will consider it a great favor if Baptist pastors will lend her their assistance in finding him, and address her at 126 South 14th Street, St. Louis."—Baptist Courier.

Orson Pratt, the leading commentator on the Book of Mormon, is dead. Among the Mormons he had no peer as a doctrinal expounder. His people feel his loss scarcely less than that of Brigham Young.—A want of space will account for the non-appearance of several articles now on hand—they are long.—Next week we will publish an interesting letter from Bro. John H. Eager, our missionary in Italy. We will hear from him again.—Rev. C. W. Buck, Clerk of the Tuskegee Association, has our thanks for copies of the minutes of the last session of that body.

We regret that the printer made so many errors in the advertisement of the ALABAMA BAPTIST, printed on the second page of the cover. The subscription price of the paper is \$2.00 a year for all, not \$2.00 as stated in the advertisement. We have no club rates. Communications for the paper should be addressed to the ALABAMA BAPTIST or to Jno. L. West & Co.—The two Baptist churches of this city will withdraw from the Alabama Association, lately in session here, and, with several other churches, form a new Association, to be styled the Montgomery Association. This action was determined on merely for the sake of greater convenience."—Montgomery Advertiser.

"Rev. L. G. Skipper, the popular and growing preacher of Butler origin, has gone to Howard College. One church in the Alabama Association raised and gave him enough money for one session. One man of that church, Mr. M. Pruitt, of Mt. Willing church, gives him over \$100. The Association also raised enough money to send young Mr. McLendon, of Ramey church, for another session."

—Greenville Echo.—Messrs. Hare & Long have purchased the Tuscaloosa Democrat. Dr. Jos. Shackelford's paper.—Two correspondents of the Mountain Advertiser are discussing "close communion."—"Our cause,

in some respects, is still progressing. In connection with my labors this summer there have been 125 professions at my churches. I have baptized twenty. We still have some trouble with that dreadful enemy of man—ardent spirits. Oh! when will the friends of temperance succeed in driving it from our land?"—T. P. Quinn, Oxford.

"On Saturday before the 3rd Sunday in September we began a meeting with the West Bend church, of which your correspondent is pastor. The meeting continued six days. The Lord graciously revived the church and manifested his power in the salvation of sinners. Seven souls were added to the church—one restored and six followed the Master in baptism. The church at Hoboken received showers of Divine grace the week following. *** On Saturday before the fourth Sunday in September a meeting was commenced with Hoboken church and continued five days. Six were added to the church by baptism and five by letter.

At West Bend we had the assistance of Bro. R. H. Hunter, one of the beneficiaries of Bethel Association, at Hoboken, Brethren Dickinson, Hunter, and DeWitt were with us. They did valuable service. *** We have held no series of meetings with Canaan church as yet; but two converts were baptized into the fellowship of that church a few weeks ago. The Lord be praised."—Geo. M. Parker.

Eld. Jas. G. Thornton has been unanimously called to the pastorate of Mt. Zion and Forest churches, in Pickens county, Alabama.—Eld. M. P. Smith has resigned the pastorate of Bethel Baptist church, Greene county.—"Dr. Mays has resigned the care of Tabernacle church, Jacksonville, and removed to Apopka City, where he will teach and preach. We do hope his health will improve, which was his principal reason for the change. He accomplished much here."—Index.

Professor Christlieb states that seventy per cent of the pastors of Germany are evangelists, whereas a few decades ago there were very few evangelists among them. Dr. Toy is reported as saying in a lecture before a Unitarian Ministers' Institute, that "Ezekiel originated the sacerdotal element in Judaism, and introduced into its sacred books, from the Babylonian records, the story of Eden and the Flood."—It is said that the Gospel of Mark will be the subject of the Sunday-school Lessons for 1882.

We hope this is so, if the entire year is to be spent in the study of this Gospel.—Rev. Dr. T. J. Conant, widely known and highly respected, is now in his 70th year, but he eats, sleeps and works so well as to give the best promise of his completing the important revisions he has in hand.—"Mr. Spurgeon gave a terrible illustration of the 'soft answer' when, being called 'a very great humbug' by a man whom he met on the street, replied, 'I am only too happy, sir, to be a very great anything.'"

—Nat. Bapt.—"The men who succeed best in public life are those who take the risk of standing by their own convictions."—James A. Garfield.

Guileau was arraigned on Friday in the Criminal Court at Washington for the Murder of President Garfield. He was "taken handcuffed from the prison to the City Hall, two miles distant, in a carriage. He pleaded not guilty to the indictment, and Nov. 7th was tried fixed for his trial. Previous to Oct. 30, however, the question of jurisdiction will be argued and settled. The defence will be insanity in the prisoner and malpractice of the surgeons. Through part of the proceedings, the prisoner manifested great abjectness and terror."—A Christian is a Christian; just change the *to an*. Paul's idea of man was three-fold: out of Christ, or in a state of nature; in Christ, a state of grace, and with Christ a state of glory."

—Chas. S. Robinson.—Two THEOLOGICAL STUDENTS—BENEFICIARIES. A number of guesses have been made as to whom we referred. None have named the persons and few the College to which they went.—"We will be glad to have news notes from the churches of every part of the State."—Visitors to the West Florida Association report the 'Introductory Sermon' by Rev. A. P. Ashurst, one of the ablest, grandest, and best efforts of the kind they ever heard. The attendance was large and all was perfect except the want of room in the church, and shade convenient on the outside."—Columbia Enterprise.

—Drs. E. T. Winkler and W. H. McIntosh passed through Selma last week en route for Meridian, to attend the Mississippi Baptist State Convention. They returned Tuesday and reported that the Convention held held an interesting and profitable session.—Mrs. J. S. Sanford, who was appointed sometime ago by the Home Mission Board to labor among the Chinese women and children in California, will enter upon her work at once. The Baptists of Mississippi will contribute liberally to her support.—Rev. Dr. R. Graves, editor of the Baptist, passed through Selma Tuesday on his way to meet appointments in Elmore and Coosa counties.

The quarterly meeting of the State Mission Board will be held in the lecture room of the First Baptist church, Selma, Tuesday, Nov. 1st, at 4 p. m.

T. M. BAILEY, Cor. Secretary.

To the Kind-Hearted Everywhere.

Our missionary to China, Mrs. S. J. Holmes, has arrived in our country, where her only child, J. Landrum Holmes, has been for several years. Not knowing of his mother's coming to the United States, Landrum left his home in West Virginia, and it is supposed, is working his way to China. His mother is in intense agony. Any information as to the whereabouts of her son will be received with the greatest gratitude; and any expense employed for his detention or restoration to her will be promptly refunded. Her address is Parkersburg, W. Va., care R. A. Little.

H. A. TUPPER, Cor. Sec'y.
Bd. For Missions, S. B. C.

Inspiration—The Main Question at Issue.

It is a cause for devout thanksgiving that in Dr. Daggs' treatment of this subject the personal element is eliminated. May his example prove a precedent! The question for us in all such discussions is not, "What does this one or that one think?" but "What is the truth about the matter?" The main question at issue in late discussions on this subject, as it seems to me, is too briefly treated by Dr. Daggs. And, partly because of this brevity, doubtless, he seems to be less clear and conclusive here than elsewhere throughout his article. In stating the question, he gives his thesis clearly enough. It is in his proof that he seems to me to be rather obscure and inconclusive.

Here is his thesis: "Inspiration is not confined to those parts of Scripture which directly teach moral and religious truth." His proof is two-fold: 1. "The opinion that it is so confined contradicts the words of Paul: 'All Scripture is given by inspiration of God.'—2 Tim. 3: 16." 2. "Many prophecies (predictions) which do not directly teach any moral or religious truth, have been proved by their fulfillment to have been given by inspiration." Let us examine the proof, point by point. In the first part, it depends on the exegesis of Paul's words in 2 Tim. 3: 16. Th it no contradiction of these words is involved in the above view, and that this text is not decisive in the case, appears to me on a nearer look, certain. For—

1. The text faithfully rendered is this: "Every Scripture inspired of God [is] also profitable for teaching, &c.; and so it reads in the Revised Version. It does not affirm that "all Scripture is inspired of God," nor does it determine specifically what "Scripture" is "inspired of God;" it simply declares that "every Scripture," or writing so "inspired" is "profitable for teaching." &c., and consequently, there can be no contradiction of these words involved in the above view. It must be admitted, however, that the text, when taken with the preceding verse, does seem to imply that every separate portion of the "Sacred Scriptures," as the Apostle knew them, is inspired of God, and forms, as is claimed, "a part of a living and organic whole."

2. The text as used by the Apostle had exclusive reference to Old Testament Scripture. This the context clearly shows. We may be able to show that it can be applied also to New Testament Scripture, but originally it had no reference to such Scripture. The New Testament was not then in existence.

3. It is a question yet to be fully and finally settled whether, at the time Paul wrote, the Jews were really themselves agreed as to what books were "canonical," or rightfully had a place among their "Sacred Scriptures."

Moreover, when we take the whole passage in which this text is found and examine it closely and in its entirety, do we not find, that so far as it bears on this question at all, it really *forgets the stage* which the Doctor says it "contradicts" an question with the people, evidently, is not, "Is all Scripture inspired of God?" but "What is the practical use and ultimate design of inspired Scripture?" And he says, accordingly: "Every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction in righteousness." He limits the instruction to the sphere of righteousness. May we not fairly infer that the "teaching," "reproof" and "correction," spoken of in the text, are likewise limited to the sphere of righteousness? Then we have Paul declaring: "Inspired Scripture is profitable for religious uses—for righteousness." Is it then asked: "What is the end of all this instruction?" &c., i. e. the ultimate design of God in giving inspired Scripture?" He tells us: "That the man of God may be perfect (complete) thoroughly (completely) furnished unto every good work." In other words, the grand purpose to be accomplished by the Giver of inspired Scripture is religious—the perfection of the man of God in character and life. So elsewhere throughout the Scriptures: "This is the will of God, even your sanctification."

Is there then any contradiction of Paul's words involved in the view stated above? Do the Scriptures set up for themselves the claim that they come to teach any other than moral and religious truth? But they do distinctly set up for themselves this claim, that they are given to teach or impart to us, under the influence of the Holy Spirit, such truth as pertains to our salvation and sanctification. Then, if this is the avowed purpose of Scripture, according to the maxim which the Doctor has already given us, and which seems to me to enshrine the guiding principle of this whole problem, we have no reason to conclude, beforehand, that its contents are inspired except so far as they have a bearing on the accomplishment of this purpose. So that, according to the Doctor's own canon, and in the light of this exegesis of the above passage, "inspiration" would seem to be "confined" to such "Scriptures," or "parts of Scripture" as are informed and directed by the Divine purpose, of giving or imparting, either "directly" or indirectly, "moral and religious truth." And who shall venture or shall be able to set up for the "Sacred Scriptures" a loftier or diviner claim than this: "which are able to make the wise unto salvation through faith which is in Christ Jesus?"

As to the second part of the Doctor's "proof," every candid man, free from dogmatic presupposition against the miraculous in religion, must admit the force of the "indisputable harmony of the Old Testament prediction and the New Testament fulfillment" as proof of the possession of a supernatural predictive power by the prophets of the old dispensation. But can it be fairly asserted of any such predictions so fulfilled that they had no direct bearing on moral and religious matters? They may not "directly teach moral and religious truth," and yet they may have a vital connection with and direct bearing upon great moral and religious

ends. May not the above mentioned view be stated differently? The Scriptures claim to be divinely inspired for moral and religious purposes; in so far, therefore, as they bear directly on the accomplishment of these purposes they are, *certainly*, inspired. In so far as they, in their incidental allusions or references to matters not religious, have no such bearing, they may or may not be inspired, they do not themselves set up such a claim: this we must decide by examining such allusions, &c., in the light of known facts. Then there is no contradiction involved—the fulfillment of such prophecies does not "prove the opinion to be wrong." At least, so it seems to the writer.

We are brought, in conclusion, to consider another important question involved in what has gone before. It is the question whether inspiration necessarily implies infallibility in other than moral and spiritual matters. The Doctor's maxim, which we considered above, would seem to lead us to a negative conclusion. But let the Doctor speak on this subject also. He concedes that Scripture has the imperfections incident to "human language" as "an imperfect vehicle of thought," and that the "divine truth" is so affected by this that it may be, and as a matter of fact often is, misunderstood. But he denies that the Scripture is "a mixture of divine truth and human error;" for, says he, quoting the same verse as conclusive in the case, "All Scripture is given by inspiration of God and must, therefore, be received as divine truth." Mark you, the Doctor's treatment of this, as of every other proposition in this article, shows that he regards it as a question not to be decided apart from the examination of the Scriptures themselves. Surely, Bishop Butler was right, and we cannot determine beforehand what inspiration must involve. Two questions, then, arise:

1. Does the Doctor in denying that Scripture is "a mixture of divine truth and human error," mean that the inspired writers were preserved absolutely from all inaccuracy in their references to purely physical and secular matters? His words do not force us to understand him thus. He shows us that both Christ and Paul teach that the Scriptures "must be taken as a whole," and as such received as Divine truth." He distinctly says, however, "I never speak of *fulfillments*." I by this he means that his writers never make statements lacking in veracity, no Christian certainly will dissent from him. But it means that his writers always speak with infallible accuracy in their references and allusions to scientific and secular matters, in which no spiritual truth is involved, does he not violate his own maxim, and assume the very point at issue, viz., that inspiration for spiritual purposes involves infallibility in secular matters? It is one thing to say that the Scriptures, in all their broad statements touching physical history of the world, that are "marvellously coincident with the best and most tested results of modern science;" but it is quite another thing to assume that the Scriptures, in all their statements touching infallible exactness in all their allusions, even to scientific and secular matters. No fair and wise disputant of to-day, it has been well suggested, should claim more for the Bible than harmony with science in the broad statements of "documents" which he himself admits were "drawn up for a very different purpose than that of communicating scientific knowledge."

2. If the Doctor advances his propositions here in this latter sense, the question then is, do his proof-texts establish his position? If we read them in the light of the Scriptures themselves and according to the accepted laws of interpretation, it would seem not. For, then, as he himself says, "the meaning is that the Scripture must be taken as a whole." The Bible is a compilation gradually made of the various revelations, divine messages and truths progressively given to man, in the various forms of history, biography, law, ritual, poetry, proverb, prophecy, psalm, sermon, epistle, &c., &c., and recorded under the influence and guidance of the Holy Spirit. Accordingly it must be taken as a whole, i. e. in the totality of its spiritual import—or it is not rightly and really received. It cannot otherwise become to us "the divine truth"—"the very Word of God." We must consider its various parts separately, book by book and verse by verse, noticing their mutual relations and constructive force; then we must organize their facts and teachings into a great spiritual whole; and even though we fail to form out of all its parts a volume of scientific accuracy in all its details, or a perfectly consistent and plausible history, we have the truth as it is in Jesus, the very Word of God. In this and in all other matters of controversy, to close with the wise words of another, "we cannot remind ourselves too often that arguments are strong only as they are true, and that truth itself is the fullest confutation of error." So far and only so far, as there is truth in what I have written, may it prevail!

"God's own time is best,
In patient hope I rest
For the full day-breaking."

Vox.

Dear Baptist: I wrote last spring telling our brethren of our weak condition at Oak Grove, that through the efforts of the State Board the good Lord had sent us a pastor, Bro. G. S. Anderson, who came preaching from the parable, "A sower of seeds, announced himself as a sower of seeds in his Master's field and service. He has continued his work diligently, visiting the sick families and those who have stayed away from the church. Now the result: A series of meetings have been held by Bro. Anderson, assisted by Bro. Forrester, commencing on Sunday, the 18th inst., continuing eight days, during which time Bro. Forrester preached us some of the most instructive, impressive and edifying sermons that it has ever been our privilege to listen to. Brethren, you remember that in the communication I asked the prayers of the faithful ones of our sister churches. I feel that some of you

have remembered us at a throne of grace, and your prayers have been answered. Our church has been greatly revived; some that have gone away have returned to the flock, and sinners have been converted. Although we are weak in number, we are strong in the faith; patiently waiting, relying on the precious promises recorded for God's people. Thus have we rested Jacob-like until now the blessing. Three had been added previously and eight at the recent series of meetings, making eleven additions to the church this year. Many others are deeply impressed, and we hope for more additions soon. The good Spirit is among us, and all the praise be to God. May God's blessing continue with his people.

A MEMBER,
Marion Junction, Sept. 30th.

Meetings Held in the Cahaba Association.

On Saturday before the fourth Sabbath in September, 1881, I met the few brethren at Hephzibah church in Perry county, Alabama, preaching the brethren went into conference, made up \$10 for State Missions and arranged the business of the meeting. The hour of prayer was appointed that evening for prayer meeting. The young brethren prayed fervently for a revival in this part of the Lord's Vineyard, and for the conviction of sinners, and for the conversion of their friends.

We expected Bro. P. C. Dixon, but were disappointed; then we trusted to God for help. The meeting continued five days and nights, with great success, and with twenty-seven accessions; fifteen young men and women were happily converted to God, and put on Christ by baptism. All the praise and honor is due to God.

On the first Sabbath in October I commenced a few days meeting at Ephesus church. This meeting was attended by a very large concourse of people. Good attention was given to the word preached. Sinners were convicted, and many were made to inquire what they should do to be saved, and this amidst all the opposition (we were in the midst of Campbellism and other opposition of the church). But the good work went on, the Lord blessed the services of the meeting, and fourteen were buried with Christ in baptism, four reclaimed and the church greatly revived, whereas we are glad, do ascribe all the glory and honor to God. I have not forgotten the ALABAMA BAPTIST, to put its claims before my congregations.

From Ephesus I went to Mt. Gilead, in Bibb county. Here we held a four-day meeting. The church earnestly sought the blessing of God. We were all revived, and felt to rejoice in the hope of the glory of God. But while

ALEX. RICE, 585



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Alabama News. Every well but one in Perote, Bullock Co., has failed from the drought and each family in town is allowed but one bucket of water per day.

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