

## MISSION STATEMENT.

## Alabama Baptist Directory.

## Baptist State Convention.

Hon. J. H. Davidson, President, Selma, Ala.;  
H. B. Davis, Secretary, Eufaula, Ala.;  
S. H. Fowles, Treasurer, Marion, Ala.

## State Mission Board.

W. C. Ward, President, Selma, Ala.;  
T. M. Bailey, Cor. Sec. and Treas., Marion,  
Ala.; J. H. Davidson, L. W. Lewis, E. T.  
Winder, J. D. Kenfrew, A. B. Woodfin,  
Abner Williams, C. C. Cleveland, H. A. Har-  
rison, R. C. Keeble, T. S. Bowen, H. S. D.  
Malloy.

## Missionaries and Colporteurs of State Mission Board.

F. C. David, J. J. Stamps, J. Hogan, T. J. McCandless, J. N. Prentiss, J. E. Cox,  
P. M. Callaway, J. G. McCaskey, D. Rogers,  
G. T. Skipper, J. L. Byars, L. Norris,  
G. T. Gresham, G. S. Anderson, B. E. Ham-  
den, Wm. Fritchett, Colporteur; J. F. Bru-  
ner, Colporteur; G. B. Jenkins, Evangelist  
and Colporteur; C. J. Miles, T. A. Higdon,  
E. Taylor, Colporteur; F. Armstrong, Col-  
porteur; M. S. Abney, Colporteur; J. Smith,  
A. Jay, J. S. Robinson, C. O. Booth,  
Evangelist 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, for State Mis-  
sions, for Evangelization of Colored People,  
and for Colporteur work to T. M. Bailey,  
Marion, Ala.

## COMMUNICATIONS.

## Missions.

Our Lord Jesus Christ was a mission-  
ary—sent on the highest er-  
rand of mercy to this far-off ruined  
world. The apostles and their suc-  
cessors were commissioned as mis-  
sionaries. They were first ordered  
to do home work; but the final in-  
struction was to carry the gospel to  
the ends of the earth, and to the re-  
motest ages. If we be successors to  
the apostles, our work, the same as  
their's, is to carry or to send the gos-  
pel to all nations. Our life work is to

"Carry the banner to the breeze;  
Wave it o'er the distant sea;  
Let it wave in the name of God,  
Just as far as man has trod."

But what are Southern Baptists do-  
ing for missions? We have one and  
a half million of church members; a  
half million of them are colored.

Last year the white Baptists of the  
Southern States paid ten cents per  
member for the support of missions.  
The poor Karens and Burmese paid  
twenty times as much. Where there  
is no desire to send the gospel abroad,  
there must be little appreciation of it  
at home.

To oppose missions, whether as in-  
dividuals or as churches, produces  
blind and spiritual decay. It were  
as well to speak of a thrifty tree which  
is not allowed to send out any  
branches, as to look for a spiritually  
prosperous church or individual in  
the absence of the missionary spirit.

But in our home or State mission  
work we think the outlook is cheer-  
ing. The State Board is doing a no-  
ble work. Let us help them. They  
ask us for \$180.00 for State missions,  
\$60.00 for home, \$60.00 for foreign,  
\$90.00 for ministerial education,  
\$20.00 for the colored people, and  
\$24.00 for colporteur work; total,  
\$404.00. Out of a membership of  
over two thousand, we can certainly  
raise this amount. Think of it:  
twenty cents per member—only five  
cents each quarter! And yet, strange  
to tell, there are many Baptists who  
are not willing to give this pitiful sum  
to help evangelize the kingdoms;  
to conquer the world for the crucified  
Christ; to give it to him who gave his  
life for them!

Let us raise the \$404.00, and send  
it to the Board without any conditions.  
Some of our churches—aye, and  
our pastors, too—are not sufficiently  
imbued with the spirit of missions.  
Why is this?

Grace is free, the gospel is not—  
the gospel operative. The gospel, as  
a plan to be worked by man for the  
salvation of the lost, is not free. It  
costs money to operate the gospel.  
It cannot be preached and spread  
without sacrifice. We think all the  
churches ought to adopt the plan re-  
commended by our State Board. If  
they have not, we earnestly recom-  
mend them to promptly adopt some  
suitable plan and operate it in the in-  
terest of missions. The plan ought  
to be scriptural, and will include the  
following particulars:

1st. It will look to the collection of  
funds from every single individual  
member of the church.

2d. It ought to be systematic, char-  
acterized by regularity as to the time  
of making contributions.

3d. It ought to be operated on the  
Scriptural principle that giving does  
not impoverish.

4th. Teach that giving must be as  
the Lord prospers.

5th. It should look to the truth  
that only cheerful giving is accepta-  
ble to God.

The highest success can never be  
reached if we despise God's method,  
prescribed in his Word.

W. H. BERTON, Chairman.

Dear Baptist: The above report  
port was adopted at the last session  
of the Tallahassee and Ten Island  
Association. I ask its insertion to  
"stir up" the minds of the brethren,  
especially the ministers in this asso-  
ciation. If the 404 dollars is not  
raised I shall blame the pastors. I  
am serving only two churches in the  
bounds of this association; they will  
willingly take up quarterly collections.  
The Executive Committee have on  
hand in money and pledges \$23.25,  
leaving a balance of \$28.75. This  
amount can soon be raised by quar-  
terly collections.

Brethren, if your pastor forgets this  
matter call his attention to it.

A PASTOR.

Puney, Ala.

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

Vol. 8.

SELMA, ALABAMA.

"SPEAKING THE TRUTH IN LOVE."

THURSDAY, DECEMBER 8, 1881.

TERMS, CASH: \$2.00 A YEAR.

[No. 35.]

## Marvelous Missionary Work.

The following interesting recital of  
a wonderful work of faith is taken  
from a sermon preached by Rev. M.  
Fiery to his church in Springfield,  
Ohio.

To show the power of prayer in the  
work of missions he gave a hasty  
sketch of the mission work of a Lu-  
theran church at Hermannsburg, in  
Germany. Rev. Louis Harms, pastor.

The members of this church were  
a plain and simple minded people. It  
is said that family devotions were  
regularly held in every house, and  
that no one was ever absent from the  
Sabbath or during the week, except  
when attendance was prevented  
by sickness. The Lord's Supper  
was administered once every month,  
and at each communion nearly all the  
members communed. Among them  
prayer was habitual, and was prac-  
ticed by the laborer at his work as  
well as in his family. The grand old  
hymns of Christian experience were  
loved and sung by the young and the  
old. The most wonderful harmony  
prevailed among the people, and their  
example influenced in a remarkable  
degree the tone of morals in all the  
surrounding region. Order and neat-  
ness were to be observed everywhere,  
and vice and dissipation seemed to have  
been banished from the community.  
While none were really wealthy, pov-  
erty likewise was the condition of none.

Such was the plain and pious con-  
gregation of Hermannsburg. A people  
so imbued with the spirit of the  
Gospel would necessarily feel strong-  
ly the claims of the heathen world  
upon them. All who possess this  
spirit, keenly realize the great bless-  
ings they enjoy, and they seek to con-  
vey the same to others. Deeply sym-  
pathizing with the perishing they are  
constrained to fly to their rescue.

When their pastor proposed to  
them, that they should start a mis-  
sion and support a missionary among  
the heathen, they welcomed the sug-  
gestion with joy, and adopted it at  
once. From this people there were  
no hard words, or cold looks, or se-  
vere criticisms, or vain excuses. They  
did not complain that "times were  
too hard," that "it would cost too  
much," that "the heathen were too far  
away," that "whether saved or not  
was no concern of theirs," or that  
they had enough to do to convert the  
heathen at home. Neither did they  
look elsewhere to find their mission-  
aries, but they asked, "Who from  
among ourselves will go?" Strange  
as it may seem, twelve of the mem-  
bers of their own church offered them-  
selves as missionaries to go where it  
would please God to show they were  
most needed. These twelve were ac-  
cused.

Before sending them they needed to  
be educated. So a suitable house  
was prepared, and an instructor en-  
gaged to teach and prepare these ca-  
didates, and thus a missionary insti-  
tute was established. They laid out  
a course of study which it would re-  
quire four years to master. The peo-  
ple were determined to send out only  
educated men, fitted for their work.  
These young missionary students, in  
addition to their daily studies, labored  
with their hands to aid in earning  
their own bread, to preserve their  
health, and that they might be fitted  
for more practical and effective work  
in their mission field. These young  
men were faithfully admonished to  
cultivate the spirit of fervent devo-  
tion. Pastor Harms said to them:  
"Be diligent in your studies, but also  
remember Luther's saying, 'Well  
prayed is more than half learned.'  
Therefore pray diligently in your  
rooms for the Holy Spirit's help."

After much thought and prayer the  
east coast of Africa was fixed upon  
as their mission field, and the Gallas  
tribes back from the Zangbar coast  
were selected to be the subjects of  
their missionary labors. These tribes  
were fierce savages who robbed and  
murdered along the coast with im-  
punity. No missionary had ever before  
attempted their conversion.

After more reflection it was resolved  
to send out not only preachers and  
teachers, but mechanics, farmers and  
artisans also. They rightly supposed  
that the permanent success of the  
mission required that the wild, roving  
tribes of Africa should be taught  
the industrial arts of civilized life.  
No sooner was this proposed, than  
sixty persons offered their services for  
the benefit of the mission. Of them  
only eight were accepted. When all  
was ready aid was sought from mis-  
sionary societies to send these labor-  
ers, but in vain. Pastor Harms ap-  
plied for a passage for his mission-  
aries, to the owners of the vessels  
which traded on the east coast of Af-  
rica, but various difficulties interpos-  
ed, and his applications were unsuccess-  
ful. Harms laid the matter before  
God in prayer.

He proposed to his people to build  
a ship, and thus become independent  
of all ship owners, and be able to send  
out as many missionaries as might be  
needed from time to time. In his  
scheme few of his flock encouraged  
him. Even his best friends believed  
he was not in his senses. Prayer and  
work overcame all obstacles. The  
building of the ship was cheerfully  
done by all ship owners, and he was  
able to send out as many missionaries  
as might be needed from time to time.  
When finished it was solemnly dedicated  
to religious services to the sacred work  
of carrying the gospel to the dark  
tribes of Ethiopia.

To get the ship ready for its first  
voyage, the whole congregation work-  
ed to fit and furnish it for its grand  
work of benevolence. All were alive  
with missionary zeal, the old and  
young, male and female, parents and  
children. Smith, tailors, carpenters,

## Junius and His Technicalities.

Eds. Ala. Baptist: In your issue  
of Nov. 17th, I find an article headed  
"Useless Terms and Technicalities,"  
signed by "Junius." Well, I do not  
know who the writer is, nor am I very  
much interested to know, on person-  
al consideration. I have long since  
concluded that it was very bad taste  
to write over a false name or nom de  
plume; and especially is this repre-  
sensible when writing for a religious  
paper. When I see the name of the  
writer appended to his production, I  
conclude he is in earnest and is willing  
for the reading public to know who  
he is, so that they may judge of his  
sincerity. On the contrary, when I  
see fictitious names signed, I con-  
clude that the writer is ashamed to  
father his production, or else he is  
cowardly and can only work himself  
up to a point that he may have some-  
thing to write from the secret of his  
dark room. I do not wish to be under-  
stood as faulting the writer of the  
article in question more than others.  
It is the custom I am after more than  
otherwise, I may be waking up a li-  
on or a Tartar—one that will rend me,  
—but if I am, I must take the conse-  
quences. I assure Junius and all the  
others, that I am not in ill humor, but,  
on the contrary, very pleasant.

To the article in question: If I  
look at the caption, and then read the  
sayings of the writer, I conclude that  
he has made a wonderful mistake, for  
the caption in no sense indicates, to  
my mind, the line of thought as pen-  
ned by the writer. It may be because  
of my obtuseness in not readily com-  
prehending the argument and conclu-  
sion of the writer.

I desire to say, now, that I am not a  
preacher, a theologian, or a contro-  
versialist, but an humble member of  
the church of Jesus Christ, seeking to  
know God's way in contradistinction  
to man's ways; what God requires  
me to do, as revealed in his Word of  
Truth, and not to learn a sickly senti-  
mentalism. I grant that much that  
is in the books on "Law, Science, Med-  
icine and Theology," could have been  
left out and yet taught all that is  
necessary to learn. I grant further,  
that theological writers have made  
very grand mistakes. In other words,  
they have written much as of the  
Word of God that is very far from it;  
perhaps as far from sound Bible doc-  
trine as my friend Junius is from the  
teachings of that old book and its  
doctrines as I have learned them. My  
friend says, "There are various kinds  
of theology," and so I grant; but I  
will pretend that they are all of the  
revealed Word of God. I grant that  
in theology means Bible truth. But is  
not much of the theology of the day  
merely a restatement of the old doc-  
trines that prefer the Tradition of the  
elders to the word of truth?

I grant that there are "divers kinds  
of communion," but only one church  
of communion. I will not admit that  
"there is church, open, close, mixed  
and inter-communion," in the sense  
that the church of Jesus Christ, strictly  
speaking, is so inconsistent with it-  
self, as to admit that Christ or his  
immediate followers ever promulga-  
ted such contradictions. The Word  
of God teaches, by its liberal reading,  
of that Word I would like my friend,  
or brother Junius, to answer three or  
four questions: Is the New Testa-  
ment Scriptures the revealed word of  
God? Does the last will and testament  
of Christ declare the will of the Tes-  
tator concerning man? Did Christ or-  
ganize, set up, and establish his church  
while in the world? If so, did he not  
give its rules and regulations? Did he  
not declare in what the ordinances  
consisted? Are they not just two—no  
more, no less? When the Supper was  
instituted in the memorable upper  
chamber, who was present? Were  
there any visiting brethren? Was not  
Christ so exclusive, that even Judas  
must needs be gone, so that the com-  
municants should be of one mind?

Will you point to a single church of  
all the churches, known as the seven  
churches of Asia, that ever invited a  
visiting brother or sister to commune  
with them? If yes, please give the  
church and the name of the person  
who did this? Was it at Laodicea,  
Philippi or Macedonia? Is the rela-  
tion of such a circumstance to be  
found in sacred or profane history?  
I challenge you to find out, even in  
the foot notes of the history of the  
churches by the man of sin and his  
writers.

But when you have answered these  
questions from God's Word, I wish  
you to turn to the place in that Word  
—the section—where, by precept or  
example, it is intimated that a deacon  
may by one church be a deacon for-  
ever. By "forever" I suppose you  
mean, during life or good behavior;  
that is, he is authorized to do the  
work of a deacon in any other church  
than the one setting him apart to that  
work. Junius confounds what is done  
in a particular way to be done  
with those things that are to be done  
in some other way. To illustrate: A  
junior confounds the directions given  
to appointing elders with those for  
deacons, —the ordinance of baptism  
and the ordinance of the supper,  
not observing the peculiar direction  
as to either as given in the law of  
Christ.

The whole of Junius' article is  
clearly traceable to one error, as I  
think I see in the writing, that of the  
exploded idea, that there is a church  
universal in the world, a church spiri-  
tual, a church temporal, and a church  
so wide spread and liberal, as to say  
that no matter what you believe, in a  
moral sense, so that you are honest in  
it, you are all right. Well, this may  
do for my brother's theology, but  
with my Bible it is a great fallacy—  
one that has wrecked and will wreck  
its thousands.

The illustration of friend Junius, of  
the six sons, is unfortunate for him.

T. M. BAILEY.

## Who Makes too Much of Baptism?

## Dr. Phillip Schaff on Inspiration.

BY REV. J. M. PHILLIPS.

It is said that Baptists make too  
much of baptism; is this true? Bap-  
tists insist that each true convert to  
the Christian faith should be baptized.  
Do our Pseudo-baptist friends say less?  
Certainly not. They differ from Bap-  
tists only on the question as to what  
baptism is, but they insist just as  
earnestly that each convert should be  
baptized. Nay more, while Bap-  
tists stop with baptizing the believer,  
the Pseudo-baptists would baptize his  
children also; so, whether the Baptists  
would baptize one the Pseudo-baptists  
would baptize a family. Which, then,  
makes the most of baptism? Which as-  
cribes to it the greater efficacy? Many  
Pseudo-baptists attribute to baptism a  
supernatural efficacy, even making it  
essential to salvation. There is no  
denying that Romanists and Episco-  
pals hold to this view, and even  
among Methodists and Presbyterians  
much of this idea still lingers. Though  
their system, as a whole, repudiates  
this idea, yet they often speak of bap-  
tism as affecting the relations of the  
child to Christ and his prospect of  
salvation. Now no Baptist, not even  
the most illiterate, regards a man any  
safer because he has been baptized.  
Baptists regard baptism merely as a  
symbol of a change of heart—death  
to sin and renewal unto holiness,—but  
they hold that baptism does not  
change the essential relations of the  
believer to Christ. They hold that  
the Scriptures everywhere teach that  
none but those who are saved should  
be baptized, and if a man is not a saved  
man in Christ baptism will do him no  
good whatever.

Baptists have always refused to  
give baptism to infants, because the  
Scriptures clearly teach that none but  
believers are qualified for baptism.  
To give it to any other would there-  
fore exceed the limits of the commis-  
sion given by the great Head of the  
church authorizing baptism. We  
hold moreover that infant baptism  
takes away from that Christian ordi-  
nance a large part of its meaning.  
In the apostolic age Christian baptism  
was a solemn profession or faith in  
Christ, voluntarily putting on Christ  
in baptism was an evidence of faith  
in baptism and sonship with God. In  
the baptismal symbol and profession  
Paul argues that the Christian dies to  
sin, separates himself formally from  
the love and service of it, even as  
Christ died for sin, and by satisfying  
its penalty separated himself from its  
burden and curse forevermore.

This open renunciation of the ser-  
vice of Satan and acceptance of Christ  
is not true of persons baptized in in-  
fancy. An ordinance administered  
to a party without his knowledge or  
consent, can express no death to sin,  
no union with Christ. When there-  
fore baptism is applied to infants the  
most important part of its meaning is  
lost, the truths it was divinely insti-  
tuted to symbolize are set aside.

It was the making too much of  
baptism, the taking it out of the place  
given to it in the Christian system,  
that gave rise to infant baptism, as  
well as to the substitution of affusion  
or sprinkling for baptism. Believing  
that in some way and to some extent  
the saving grace of God depended on  
the reception of this rite, they began  
with children who were apparently  
about to die. And as immersion was  
thought to be impracticable for one  
in a dying condition it was decided  
that the divinely established mode  
might be departed from and pouring  
and sprinkling used in its stead.

Thus beginning with children who  
were about to die they ended by giv-  
ing the ordinance to all children, not  
according to the divinely established  
mode, but by affusion and sprinkling.  
Now who makes the most of bap-  
tism, those who administer it only to  
those who are scripturally qualified, or  
those who would give it to all who are  
born into the world? Those who be-  
lieve the ordinance has no saving ef-  
ficacy, or those who hold and teach  
that there is no salvation to the un-  
baptized?

If Baptists seem to give too much  
prominence to baptism in their teach-  
ings, it is because they are driven to  
it by the opposition of those who have  
changed and multiplied the ordinance  
and who if they had it in their power  
would destroy it for ever. In seem-  
ing to make too much of baptism we  
are but obeying the apostolic injunc-  
tion, "Content earnestly for the faith  
once delivered to the saints."

I am employed by the Muscle  
Shoals Association to ride as mission-  
ary for this association. I am out  
on my work, and meeting with  
considerable encouragement from the  
brethren, though some of our churches  
seem to be spiritually dead; they are  
sleeping over their blood-bought re-  
sponsibilities, and seem to have for-  
gotten that our Blessed Redeemer  
said, "Go ye into all the world and  
preach the gospel to every creature."  
The harvest in our section truly is  
great, but alas! the laborers are few.  
We need more of the spirit of our  
Savior, and we need, yes, greatly need,  
the ALABAMA BAPTIST circulated  
among our people. I find that our  
members need to be instructed upon  
the subject of church work; and an-  
other prominent need is the circula-  
tion of a healthy, sound religious lit-  
erature, to enlarge the liberality of  
our people. As a general thing they  
need to be instructed in the way of  
the Lord more perfectly with regard  
to their obligations to God and man.  
Pray for my success in my work. I  
shall do all I can for your excellent  
paper. Never drop me, for I can't do  
without the ALABAMA BAPTIST. It  
grows better all the time. May God  
bless its Editors in their "labors of  
love." Must I act as an agent for it?  
Yes, I must.—S. R. C. Adams, Dan-  
ville, Ala.

## Fishing and Feeding.

BY A. J. GORDON, D. D.

There are two distinct functions of  
the ministry of the gospel which are  
pointed out in Scripture. "Follow me,  
and I will make you fishers of men,"  
said Jesus to some whom he was call-  
ing to be evangelists. "Feed the flock  
of God which is among you," says the  
Spirit, speaking by the mouth of Peter  
unto the elders of the church. And in  
these two sentences we find a com-  
plete summary of the work of the min-  
istry.

Feeding the flock.  
One of the greatest evils from which  
the church is suffering to-day comes from  
the crossing and misplacing of these  
two functions? "I will make you  
fishers of men" is nowhere said in  
Scripture. And yet this is what some  
of our popular preachers are about,  
and have been for years. They look  
upon their great congregations not as  
fish-ponds from which they are to  
draw out Sunday after Sunday those  
who shall be saved by the hearing of  
the word, but sooth as fish-parks  
into which they are to cast handfuls  
of novel bait for the pleasure of see-  
ing the minnows and trout and gold-  
fish jump and play in the exhilaration  
of the sport. Feeding the fishes—O  
yes! who has not enjoyed the sport?  
Some rich and fine-cut food is hung  
out to them; and then to watch the  
stir of the waters, to see the flash of  
their agile bodies in the sunshine, as  
they dart with lightning-like rapidity  
towards the prize, and to note the  
greedy delight with which each seizes  
and bears away its portion. No hol-  
iday sport could be more entertaining,  
if one has no serious business on  
hand. And such, we fear, is the ha-  
bitual occupation of some who are  
standing in the pulpit. They are  
throwing out handfuls of sensational  
bait to men's curiosity; they are  
flinging out pungent and well-seasoned  
novelties to such as are hungry for  
entertainment. Not the bread of life  
for feeding the disciples, but some in-  
geniously concocted morsels for at-  
tracting the fishes.

"Hash," said a boarding-school  
youth trained to exact definition—  
"Hash may be defined as the weekly  
review." How often have we recalled  
the definition as we have read the re-  
ports of the sermons in our Monday  
papers! All the happenings of trade  
and commerce, of politics and art,  
and sensation, wrought into a won-  
derful pulp compound called a ser-  
mon—a weekly review, instead of a  
Sabbath portion of holy truth. No  
closely-woven net of exposition and  
argument for compassing souls and  
bringing them into the church of  
God; no barbed hook of conviction  
carefully inserted in the bait for car-  
tening and fetching in the careless  
sinner! "I will make you fishers of  
men," Simon Peter was one of those  
who heard the words, and how well  
he fished on his first grand trial day!  
"Now when they heard this," says the  
reporter who took down his Pente-  
cost sermon, "they were pricked in  
their hearts." Do you not see that  
there is a hook in that bait, and that  
it has stuck fast in the hearts of these  
guilty sinners? And as they writhe  
upon that hook, unable either to spit  
it out or break the line, we hear them  
saying, "Men and brethren, what shall  
we do?" Not "men and brethren,  
wasn't that splendid?"—such a mag-  
nificent voice, such a finished style,  
such a brilliant imagination! Con-  
viction ending in eager and agonizing  
inquiry—this is the fruit of the Ap-  
ostle's preaching, that has this day  
proved him a skillful man-fisher.

And that is the first test of a min-  
ister's power. "Canst thou draw out le-  
viathan with a hook?" asks the patri-

## Who Makes too Much of Baptism?

## Dr. Phillip Schaff on Inspiration.

BY REV. J. M. PHILLIPS.

It is said that Baptists make too  
much of baptism; is this true? Bap-  
tists insist that each true convert to  
the Christian faith should be baptized.  
Do our Pseudo-baptist friends say less?  
Certainly not. They differ from Bap-  
tists only on the question as to what  
baptism is, but they insist just as  
earnestly that each convert should be  
baptized. Nay more, while Bap-  
tists stop with baptizing the believer,  
the Pseudo-baptists would baptize his  
children also; so, whether the Baptists  
would baptize one the Pseudo-baptists  
would baptize a family. Which, then,  
makes the most of baptism? Which as-  
cribes to it the greater efficacy? Many  
Pseudo-baptists attribute to baptism a  
supernatural efficacy, even making it  
essential to salvation. There is no  
denying that Romanists and Episco-  
pals hold to this view, and even  
among Methodists and Presbyterians  
much of this idea still lingers. Though  
their system, as a whole, repudiates  
this idea, yet they often speak of bap-  
tism as affecting the relations of the  
child to Christ and his prospect of  
salvation. Now no Baptist, not even  
the most illiterate, regards a man any  
safer because he has been baptized.  
Baptists regard baptism merely as a  
symbol of a change of heart—death  
to sin and renewal unto holiness,—but  
they hold that baptism does not  
change the essential relations of the  
believer to Christ. They hold that  
the Scriptures everywhere teach that  
none but those who are saved should  
be baptized, and if a man is not a saved  
man in Christ baptism will do him no  
good whatever.

Baptists have always refused to  
give baptism to infants, because the  
Scriptures clearly teach that none but  
believers are qualified for baptism.  
To give it to any other would there-  
fore exceed the limits of the commis-  
sion given by the great Head of the  
church authorizing baptism. We  
hold moreover that infant baptism  
takes away from that Christian ordi-  
nance a large part of its meaning.  
In the apostolic age Christian baptism  
was a solemn profession or faith in  
Christ, voluntarily putting on Christ  
in baptism was an evidence of faith  
in baptism and sonship with God. In  
the baptismal symbol and profession  
Paul argues that the Christian dies to  
sin, separates himself formally from  
the love and service of it, even as  
Christ died for sin, and by satisfying  
its penalty separated himself from its  
burden and curse forevermore.

This open renunciation of the ser-  
vice of Satan and acceptance of Christ  
is not true of persons baptized in in-  
fancy. An ordinance administered  
to a party without his knowledge or  
consent, can express no death to sin,  
no union with Christ. When there-  
fore baptism is applied to infants the  
most important part of its meaning is  
lost, the truths it was divinely insti-  
tuted to symbolize are set aside.

It was the making too much of  
baptism, the taking it out of the place  
given to it in the Christian system,  
that gave rise to infant baptism, as  
well as to the substitution of affusion  
or sprinkling for baptism. Believing  
that in some way and to some extent  
the saving grace of God depended on  
the reception of this rite, they began  
with children who were apparently  
about to die. And as immersion was  
thought to be impracticable for one  
in a dying condition it was decided  
that the divinely established mode  
might be departed from and pouring  
and sprinkling used in its stead.

Thus beginning with children who  
were about to die they ended by giv-  
ing the ordinance to all children, not  
according to the divinely established  
mode, but by affusion and sprinkling.  
Now who makes the most of bap-  
tism, those who administer it only to  
those who are scripturally qualified, or  
those who would give it to all who are  
born into the world? Those who be-  
lieve the ordinance has no saving ef-  
ficacy, or those who hold and teach  
that there is no salvation to the un-  
baptized?

If Baptists seem to give too much  
prominence to baptism in their teach-  
ings, it is because they are driven to  
it by the opposition of those who have  
changed and multiplied the ordinance  
and who if they had it in their power  
would destroy it for ever. In seem-  
ing to make too much of baptism we  
are but obeying the apostolic injunc-  
tion, "Content earnestly for the faith  
once delivered to the saints."

I am employed by the Muscle  
Shoals Association to ride as mission-  
ary for this association. I am out  
on my work, and meeting with  
considerable encouragement from the  
brethren, though some of our churches  
seem to be spiritually dead; they are  
sleeping over their blood-bought re-  
sponsibilities, and seem to have for-  
gotten that our Blessed Redeemer  
said, "Go ye into all the world and  
preach the gospel to every creature."  
The harvest in our section truly is  
great, but alas! the laborers are few.  
We need more of the spirit of our  
Savior, and we need, yes, greatly need,  
the ALABAMA BAPTIST circulated  
among our people. I find that our  
members need to be instructed upon  
the subject of church work; and an-  
other prominent need is the circula-  
tion of a healthy, sound religious lit-  
erature, to enlarge the liberality of  
our people. As a general thing they  
need to be instructed in the way of  
the Lord more perfectly with regard  
to their obligations to God and man.  
Pray for my success in my work. I  
shall do all I can for your excellent  
paper. Never drop me, for I can't do  
without the ALABAMA BAPTIST. It  
grows better all the time. May God  
bless its Editors in their "labors of  
love." Must I act as an agent for it?  
Yes, I must.—S. R. C. Adams, Dan-  
ville, Ala.

## Fishing and Feeding.

BY A. J. GORDON, D. D.

There are two distinct functions of  
the ministry of the gospel which are  
pointed out in Scripture. "Follow me,  
and I will make you fishers of men,"  
said Jesus to some whom he was call-  
ing to be evangelists. "Feed the flock  
of God which is among you," says the  
Spirit, speaking by the mouth of Peter  
unto the elders of the church. And in  
these two sentences we find a com-  
plete summary of the work of the min-  
istry.

Feeding the flock.  
One of the greatest evils from which  
the church is suffering to-day comes from  
the crossing and misplacing of these  
two functions? "I will make you  
fishers of men" is nowhere said in  
Scripture. And yet this is what some  
of our popular preachers are about,  
and have been for years. They look  
upon their great congregations not as  
fish-ponds from which they are to  
draw out Sunday after Sunday those  
who shall be saved by the hearing of  
the word, but sooth as fish-parks  
into which they are to cast handfuls  
of novel bait



## Alabama Baptist.

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SUFFERING WITH CHRIST.

We read in the epistle to Timothy, "If we suffer with Christ, we shall also reign with him." The apostles and early Christians, we know, suffered with Christ—suffered with him by suffering for him. How is it now? Are we of to-day, in these easy-going times, when no inquisition, with its dungeons, its racks, its fire and sword, confronts us—are we called to suffer with Christ? Does not this language belong to another age and another order of things? and is it not misleading as applied to the state of things in our own day? Is it not? That is the question. Has the real attitude of Christ and his cause to the world, and the spirit of the world, changed, as from those days to ours? A trace is not a peace; a lull in the storm of battle is not victory.

We, if we would be true Christians, living, growing, aggressive Christians, are called to suffer with Christ, if not as in those rough old days of martyrdom, yet often by more refined and keener inflictions. There is still a cross in Christ's religion, and those who follow him must take it up and bear it. Not by our death do we suffer with him, but in our life; not by the cost of physical tortures, but by the higher cost of Christly devotion and sacrifice. The Apostle writes, "Mortify your members which are upon the earth." Mortify means to kill—kill your pride; kill your selfishness; kill your avarice; put every ungodly lust to death; kill your envy, your bitterness; cut out all the despicable meanness which sin plants and fosters in the souls of men; kill your love of praise, your love of show, of dress, your vanity, all your old habits of evil—the broods of evil thoughts which so often make the human soul a rookery;—you will find before you get through with this, that you have on hand some suffering with Christ to endure.

Take it more outwardly. In the practical affairs of life, a Christian man or woman is called to suffer with Christ. The maxims of the world and high, uncompromising principles of Christ and his kingdom, do not harmonize any more to-day than they did two thousand years ago. And the reason Christians suffer so little with Christ now-a-days is, they do not stand to these principles as they should, as they did in those old times. Let our churches come squarely upon the Bible; let the light shine through them; let them put away from their communion everything which Christ does not approve, and what a cry would be raised against them by the ungodly, both outside and inside the church! What batteries, which are now silent, would be trained and opened upon them! It would make men, and practices, and schemes, and whole interlocked businesses odious and intolerable, which are now respectable. Let the Christ-light, the Christ-spirit, the Christ-power, as these really are, be thrown by our churches, as by a burning glass through our villages and cities, and you would hear the old Philippians crying out: "These men do exceedingly trouble our city." "So that this, our craft, wherewith we have our wealth, is in danger to be set at naught." Let Christian men and women put Christ first everywhere, not as a figure-head, but as a living presence and inspiration, and say, "Now, I am, by the help of God, going to do what I honestly think Christ would himself do, if he were here in my place. I am going to stand behind my counter and do this, whether I make or break by it; I am going into my office, into the counting-room, the school-room, to the polls, the council-chamber,—I am going to take this stand in social life, whether applause or censure follows." Can a man or woman take this stand and hold it, without striking a cross pretty soon, and coming into the region of suffering with Christ? Let a Christian man in the higher and more fashionable walks in life, take such a stand as this against all questionable usages, and with this as a motto: "What fellowship hath light with darkness? what concord hath Christ with Belial?" stand to this position in reference to the drinking usages of society, to theatre-going, to promiscuous dancing, to card-playing, to all forms of lotteries in the church, as well as out of it, to everything that vitiates the taste or mars the bloom of virtuous thought,—let him do this and he will find revolution in the air. This is what is meant by suffering with Christ—living like Christ and taking the consequences. Now, is it not full time that Christians come into the vortex of such suffering?

## QUERY.

"A brother has been guilty of the sin of intemperance and acknowledges the fact to one of the deacons of his Church, and promises to be present at the next conference of his church and acknowledge to the church. He fails to be present. Now, the question is, should he be excluded simply on motion, without charge or specification? Does the fifth chapter of 1st Corinthians teach such a course?"

## ANSWER.

We think not. A member should not be excluded from the church without a charge of some kind being brought. In the case referred to above, the church should have informed itself of the reason for absence. The charge of drunkenness should have been preferred, and the offender should have been notified, that he might have opportunity to reply or confess. Notorious offenders sometimes may be properly excluded without the usual steps taken in cases of discipline, but never without a charge being preferred.

We take this occasion to remind the brother, sending the above, of the promise he made us last spring in regard to those twelve subscribers.

THE ALABAMA CONFERENCE met in Selma, Nov. 30th, and has been in session since. Bishop Pierce is presiding. This body is composed of a number of intelligent, earnest, active Christian workers. A very creditable amount has been collected for missions during the year, and arrangements are being made to enlarge their missionary operations. A number of distinguished ministers from other States are in attendance. A great deal of work has been done and very few speeches have been made. We cannot now make room for a more extended notice this week and may recur to the subject.

OUR venerable brother, Timothy Thompson, made us a short visit last week. We enjoyed it very much, and was glad to see the old man looking so well. When we asked why he had not written lately, he said he had been plowing in his oats. He does his own plowing. He evidently has something "on his mind," about which we expect to hear soon. The old gentleman didn't make a good crop this year, and we thought he looked a little blue. He is decided in the opinion that brethren ought to sign their names to their articles in the paper.

"WHAT progress is the Central Committee making in forming female committees in the churches?" We cannot answer definitely. When we heard last from the President, she was writing a great many letters. We will be obliged if she will give us the information desired. Parties desiring information can communicate with Mrs. E. J. Forrester, at Fort Deposit, Lowndes county.

We appreciate and will not forget the many very kind and complimentary things said about us by brethren and sisters in various sections of the State. They encourage and strengthen us, and give us heart to work. We are glad to be able to say to them, that our subscription list is lengthening continuously, our job office is busy, and the future of the paper was never so hopeful as now.

THE State Mission Board is in correspondence with the Publication Society in Philadelphia, with reference to assistance in our colporteur work. There was never a greater need for the distribution of religious literature, or a more earnest demand for it.

REV. C. O. BOOTH, our evangelist among the colored people, will send in his resignation at the next meeting of the Board.

## FIELD NOTES.

"Perhaps some of your readers would like to hear about the great revival in this city. I commenced a meeting at the Central church two weeks ago, and up to date there have been sixty-five professions of faith, and forty additions to the church. The interest is rapidly increasing. More than a score went forward for prayer on last night. It is the prevailing opinion that hundreds will be converted before the meeting closes."—J. C. Porter, Nashville, Tenn.

"We had a visit from Dr. Graves about the first of this month. He delivered his five lectures. They were enthusiastically received by the Baptists, and well received by others. Much of the prejudice formerly felt against him was swept away. He was my guest during his stay, and both myself and family were delighted to have him with us. He is very genial in the social circle. The next year I will preach two Sundays in LaFayette. I resigned County Line church, Bro. Moss has been called to fill the vacancy. The loss of the house of worship by the church in Opelika was very sad. I feel sorry for the brethren there. We are still doing well here; church moving on finely; Sunday-school flourishing."—Geo. E. Bremer, LaFayette, Nov. 29th.

"A Baptist meeting is to be organized at Hawkinsville next second Sunday, and Bro. Wandbold, of Euftalia, is to preach two sermons there on that day. I commenced my labors at Ramah as pastor last Saturday. Mt. Zion church has called Bro. J. O. Hixson as pastor."—W. S. Rogers, New, 29th.

"During the session of

## The Tennessee River Association.

which met at Scottsboro on Friday before the fourth Sunday in September, I met one of your agents, Bro. T. J. McCandless, and subscribed for your paper through him. Not knowing anything about it, I did not know whether I would like it or not. I am pleased to say that it is one of the best religious papers I ever saw. We had a very interesting meeting yesterday at Macedonia church, when our deacons were ordained. Bro. W. L. Crawford, our pastor, is a most worthy and able minister."—A Sister, Rev. S. R. C. Adams, missionary for Muscogee Shoals Baptist Association, preached in the Baptist church here Tuesday night last. Mr. Adams is an energetic Christian gentleman and we trust all the good people of this country will receive him cordially."—Tusculum Democrat.

"We are informed that Rev. H. C. Taul has accepted a call to the pastorate of the Baptist church at Rockford. The church is to be congratulated upon having secured his ministerial services."—Wetumpka Times.

Rev. Mat. Lyon has been called to the pastorate of the Moulton Baptist church. A lady friend in East Perry county will please accept our thanks for her kind remembrance.

The articles now adorn the walls of our office. We have been unable to supply the demand for the issue of our paper containing Dr. Dag's article on Inspiration, and will therefore republish the article as soon as we can make room for it.

Rev. Joseph E. Chambliss, D. D., of Kansas City, Mo., has accepted a call to the care of the church in Euftalia, and will enter upon his duties there Jan. 1st.—The Baptist church at Greenville have called Rev. T. W. Hart, of Florence, S. C., who has accepted the call and is expected to enter upon his work at an early day.

We regret to learn that Rev. J. H. Hendon, of Birmingham, has been very ill for several days. We trust that he may speedily recover.

Parties having a copy of the ALABAMA BAPTIST of Nov. 17th will do Bro. Wood and family a great kindness by mailing it to Bro. R. W. Beck, box 123 Birmingham, Alabama. That number contains an obituary notice of Bro. Wood's daughter, and he is anxious to secure a few extra copies. We would mail them from our office, but have not a copy of that issue left.

"The Baptist church will soon be repaired. It will be made ten feet longer, a belfry will be added, the building plastered and supplied with new seats."—Evergreen Star.

"The Moulton church is a good one and pays the pastor's salary promptly."—Jas. Shackford.

We regret exceedingly to learn of the sudden death of Bro. T. C. Watts, of Pine Apple, which occurred in Camden last Friday. Bro. Watts was a brother of Ex-Gov. Thos. H. Watts. At the time of his death he was the superintendent of the Friendship Sunday-school at Pine Apple, and was doing good work for the Master.

We have received calls this week from a number of brethren who were on their way to the meeting of the Grand

to the Atlanta Exposition. Among them were Rev. N. B. Williams and Maj. J. G. Harris, of Livingston, brethren J. W. Jones and A. G. Westbrook, of Marengo county, and Dr. D. W. Ramsey, of Pine Apple.

We take pleasure in recommending to our Baptist churches that are in need of hymn books, the "Service of Song," published by Sheldon & Co., New York. This is the most popular Baptist hymn book now offered for sale. Read the advertisement, and read what Drs. Miller and Peddie have to say of it, in this paper.

Dr. McIntosh, Cor. Sec. of the Home Mission Board, passed through Selma this week on his way to the Florida Convention.

Among the visitors to Selma last week was Col. Powell, of the Union Springs Journal. We were glad to see him in our office.

## Stoves in Churches.

The older the world grows, the larger will be the sphere of common sense. Is it too much to hope, that before the end of the 19th century men will have apprehended the simple truth, that a great part of Christian duty is the application of common sense to the highest concerns of humanity? Preaching would then be as different as the practicing now would differ from the practicing then.

Prayer meetings would illustrate most beautifully "The Deformed Transformed." Men would rejoice over their children, their wives, their op- portunities to do good, and the like, far more than now they do over elections to the legislature, fortunate speculations, and all such baubles which perish with the using. Finally, the houses of God would be made as comfortable and attractive as money and loving labor could make them.

"The children of this world are wiser (more careful to use common sense) in their generation than the children of light." The devil's churches (theatres, ball-rooms and bar-rooms) are models of comfort.

Dr. Richard Fuller said once: "The Baptists are the Lord's simpletons. They have the truth and—nothing else!" Now every Baptist church ought to have stoves: 1. A stove with a fire for the pulpit, and the fire in it from January to January. 2. Two or more stoves, with four legs each, and the fire started early Sunday morning and well replenished just before the sermon, or better, before the opening song. In addition to this basket of chips, you are welcome to a fat pine splinter. The meeting house may get warm and stay so a little better when the windows and doors do not admit the air.

## The Miracle of Christendom.

Coleridge speaks fitly of the "Miracle of Christendom," for it is a perpetual miracle. God's method of building and carrying forward the Christendom whose blessings we breathe with every hour of our social, civil, domestic and religious life, and whose benign influence we see over so vast parts of the earth, is at once a profound mystery and yet a manifest truth, subverting the wrong-headed and evil-hearted tendencies of a depraved race, and bringing all round to the service of the good and the holy. The tendency of society, unaided by the Gospel is downwards; it matters not what other religion it has, after it has time to show its fruits, it is seen that its pointings all bear toward a lower plane. Under the extraordinary exertions of some noble specimens of human nature and intellect, coming in succession to each other through a long series of ages—and even they, very much aided by traditional lessons from biblical regions, systems of philosophy were evolved which were grand and salutary in nature and results; but further results proved them to be systems which only trained an unregenerate nature and an unchanged race, for a more disastrous work of evil, and still all the more benighted and sooner or later collapsed.

The worshippers of Venus began in the midst of the very best that classic paganism could do, yet the passion of love which she represented was prostituted until the vilest acts of human degradation became the besetting economies of her devotees. In Egypt men began by worshipping the Nile, and ended in the worship of cats. In Rome they began with the adoration of Jove, and sunk to the worship of lustful tyrants. Unchecked by divine forces, unpurified by divine holiness, unguided by divine wisdom, the heathen mind has everywhere had the same tendency, and in its best estate never could rise above the object of its adoration; it cannot rise any higher than the climax of un-sanctified human genius; and if it ever reaches that height, just there it begins to descend. Mythology and Paganism in all their forms never tend upward, but always downward. And in this condition the religion of our Lord Jesus Christ found our world. It would not have been better with the Hebrews, but for their recognition of their Scriptures as revelations from that God who was so gloriously manifested in Christ Jesus.

Now, it was not Constantine, nor the great line of so-called Christian kings and popes and governments, that built up the Christendom of our age, or of the sublime past and the glorious future. It is the work of our grand old Bible, revealing to man the Christ of God, and bringing life and immortality to light as the world has never known it and never could know it without this Book. Skepticism assails it from a thousand standpoints, but yet it stands, outlasting all peoples and all civilizations other than its own. Governments, arts, science and literature—all change; but after men

old, bold, mysterious and authoritative Book holds its own in the world as "the testimony which God has given of his Son," and is constantly widening its circle of influences, asserting its right to rule men's hearts and lives, laying itself open to criticisms of learned unbelief, and thus provoking a controversy which attracts attention; and leaving man to accept it or reject it, it moves right on declaring the same things to every age; and after ten thousand battles it is left victor on the field. Now it is utterly impossible to account for this on a supposition of a human origin. It is not "more or less" the word of God—more or less true, but it is "the Holy Scriptures," and "every Scripture given by inspiration of God shall endure forever." It cannot be broken. Not one jot or tittle shall pass away till all be fulfilled. Indestructible as the everlasting hills, it will last while the race lives and God reigns, and yet it will remain as full of the voice of God as ever.

Its great power lies in two of its characteristics: 1st, it is "true from the beginning;" and 2d, it is "spirit and life." Here is the foundation of the miracle of Christendom. I do not neglect the truth that Jesus is the foundation; but Jesus is in the divine word; the Scriptures testify of Christ; otherwise the world would have no saving knowledge of him.

And so we should read the future of God's Zion and the future of the world in the light of the same immortal story. That God who has been behind all the movements which make up the events of history, and who has given conquest to his cause in the past, is still driving on for the events of the future, and there is no room for discouragement. At the important crisis he will interfere, putting forth silent forces through the agency of his word and Spirit, but however silent, yet sure in energy; and also the loud sounding revolutions in the civil, social and scientific world, shall contribute to the advance of Christ's redemption, and whatever stands in the way of his kingdom must go down. Very often in the history of the kingdom of Christ, great learning within and without has been turned against it. In every instance, when that learning on any given department of investigation, advanced beyond the realm of conjecture and hypothesis, and settled down on established certainties, the result has been an achievement for Christ and the Bible. It will always be so. He who wrought the signs and wonders of Palestine while here in the flesh, and who empowered his apostles to do the same, carries forward his cause to-day by the same power, physical objects or mental diseases, the Spirit of his grace, healing the spiritual maladies of the repentant heart, building up by the instrumentality of his people, the sublime agencies which are bestowing such blessings on the world, and successfully withstanding all opposition. Here is the same divine energy which, by many infallible proofs, evinced the Godhead and glory of our risen

Lord; and here is the assurance of the church of God. "Thou art the Christ, the Son of the living God." O blessed confession! "Flesh and blood hath not revealed it unto thee, but it is given unto thee of my Father which is in Heaven." O blessed experience and sublime divine recognition! "On this rock I will build my church;" therefore it shall stand forever. "I give you the keys; whatsoever ye shall bind on earth shall be bound in Heaven." They *bound* the word of his truth on earth, by inspiration given. It is bound in Heaven. It will stand forever.

J. J. D. R.

## What a Business Man Thinks about It.

Messrs. Editors: I have read a good deal of late about Inspiration and that sort of thing. I don't know much about it, and therefore I am rather afraid to say anything in print on the subject, lest I may be criticized by the theologians. But, in spite of my fear, I have concluded to say a few things as they come into the mind of a plain business man.

A goodly number of brethren have been writing upon this subject from first to last. It seems that the discussion was first started when Prof. Toy was dismissed from the Seminary at Louisville, and then it had rather died out till the Foreign Mission Board rejected two young brethren in South Carolina, whom they had previously appointed as missionaries to China. Now, so far as Prof. Toy is concerned, I have nothing to say, because it seems that he has been saying some things of late that are right hard to treat with patient consideration. But with reference to those two brethren in South Carolina, as well as it seems that they heresy consists in their believing that the inspiration of the Scriptures does not extend to anything except their religious or moral teaching; that when a Scripture writer, in conveying religious or moral truth, touches upon the domain of Nature—for the understanding of which God has given us his Book of Nature—they are left to themselves to give their own impressions, except when those impressions may affect the religious or moral truth which they are proposing to convey, in which case, of course, the Holy Spirit controls them in such a way as to prevent their making a mistake. That, now, Bro. Editors, seems to me to be a fair statement of their heresy, as I have gathered it from all that has been written on the subject.

Now, once for all, I want to make one remark, viz: We business men look at things in a thoroughly practical way; our religion is a thoroughly practical thing; we do not condemn the esthetic, the scientific, and all that, in the religion of others, but, as for us, we dwell on the practical side of the matter, and we don't care one iota about the rest of it. The theologians may discuss theories and soar into realms unknown to them and the rest of us; that gives us no food, and produces no responsive emotions in us. What we want is the practical, what will help us. And now, after that remark, I want to say further, that we don't care whether these two young brethren are right or wrong, and we don't care whether the theologians who have been fighting their belief as heresy are right or wrong; we don't know who is right and who is wrong, and we don't care, no matter how it is settled, we know that the bottom is not going to fall out of whatever is helpful in our religion; and what is helpful is the only part we care anything about.

It seems to us that the whole discussion is a discussion of the difference between twaddledum and tweedledee, and is conducted in an ugly spirit, anyhow. Why don't the disputants have a fair and square understanding with each other as to the particular point at issue, and then fairly and squarely stick to that point, and discuss it in a manly, Christian spirit? That has not been done. Whenever the point has been touched, it has been dismissed with an assertion or two, to the effect that if thus and so be true, then this and that will be true. That is not shunning the issue, then I am certainly looking at the matter in the wrong way.

Some of the brethren who are in sympathy with the young brethren of South Carolina, say, "If we find this and so to be the case, then we shall not get alarmed;" and Bro. Winkler replies, "If we find this and so to be the case, then we have no Bible; it must go." Now, Bro. Editors, you are theologians (rather by name than in fact, I am glad to believe); why don't you call the attention of the disputants to the way they are doing? Why don't you tell them on one side that the thing for them to do is to get together—instances that seem to prove their position, and then tell the other side that their business before branches, having done this, they can then row, plume their wings, and soar aloft into the broad, blue region of general assertion? That's what I'd tell them, if I were in the editorial chair.

I said this whole discussion seemed to us as a discussion of the difference between twaddledum and tweedledee. Just look; Bro. Stout says there are errors in the Bible; Bro. Winkler and others say there are none. Somebody brings up the case of the hare chewing the cud. Bro. Stout says, "Here is an error; the science of Natural History has discovered that the hare does not chew the cud; therefore the Scripture writer was not raised by inspiration above the people of his times into the region of a knowledge of exact scientific truth." Bro. Winkler says, "Well, yes, the thing is not stated here exactly as it is. I admit that science knows nothing of hares that chew the cud; but Bro. Stout makes a wrong inference. He ought not to have said that the Scripture writer was uninspired so far as his knowledge of the hare was concerned; he ought rather to have said, that the Scripture writer represented the matter as it seemed to the people. Bro. Stout is certainly a heretic, when he admits that the Bible

has errors in it." Now, Bro. Editors, here is the way that looks to a plain man: If, with reference to the fact of an error of statement, Bro. Stout and Winkler stand on the same platform; if to admit the error constitutes a man a heretic, then they are both heretics, for they both admit it. The only difference between them is, with reference to the explanation of the error. Bro. Stout says that the writer did not know any better, but chose to represent it as it seemed to the people. Which is the right explanation? who knows? I don't. I can't tell whether the writer knew more than he said or not. We generally, however, judge of what a man knows by what he says. I press the point, that, as a plain man, both the matter, Bro. W. and Bro. S. both admit an error in the statement of the Scripture writer, and only differ with reference to the explanation of it. That I call twaddledum and tweedledee.

There are two other things that come up in my mind, and I will write them down. In this week's issue of the ALABAMA BAPTIST, Bro. Renfroe says a good deal about the "younger brethren" of the ministry, and talks about their referring "disparagingly" to the "older brethren." As I am neither young nor old, and have very little interest in any members of the ministerial order, except so far as there is efficient work and a plenty of it in them, I may be allowed to ask Bro. Renfroe, who began this thing? Did the older first refer to the younger, or the younger to the older? I'd like to hear him answer that question. Again, Bro. Renfroe says, "The history of these same bottom facts, and their results in former times, shows that they were just so many holes bored into God's well of inspired truth by the so-called scientific theologians of the *genus atavus*, and that they invariably let in the muddy waters. It is easy to make this appear from the record so clearly that a man will not need to know much about 'phenomena' to see it." Bro. R. evidently has that history at his fingers' ends. I have always been interested in history, and I know a great many of your readers who are like me in that respect. Will not Bro. R. do us the very great kindness to let us enjoy that history from his pen? He says it will not be much trouble. We should esteem it a great favor.

As I write, still another thing comes into my untrained mind. Bro. R. says the "younger brethren" have been lecturing the "older brethren," and refers us to the *Mobile Union*. It seems to me that I somewhere saw the first copy of that little paper, and it also seems to me that a statement was made that it had no editor, either young or old, and that it purported to be run by a committee of brethren, whose names were printed. I did not know all the brethren, but some of them I did know, and some of them were rather elderly brethren. I should like to know if the management of the paper has been changed and handed over to "younger brethren."

Bro. Editors, please excuse this long letter. I could not put my thoughts into as small compass as I might have done, had I been accustomed to writing. I have just written as things have come into my mind, and said just what I thought; that is the only way I know. S. A. W.

I. S. I like your editorials—they are practical.

## Letter from Dr. Miller.

BROOKLYN, N. Y., Nov. 9th, 1881.

To SHELDON & Co.:—It is now over a year since we introduced your truly excellent Hymn Book, "The Service of Song," for Sabbath use in our church service. Having given it a fair trial, using it a part of the year with the choir, then with a precursor and the congregation, we feel competent to speak intelligently of the book, as pre-eminently adapted to the sublime purposes of worship in praise in Baptist churches. The hymns are well chosen, and the music is remarkably adapted to bring out the sentiment of the hymns. There is a beauty and completeness in the construction of the book, *within and without*, that will commend its use to all churches who will give it a candid and careful examination.

Before adopting "The Service of Song," we examined several other Hymn Books, in some instances trying most of the tunes, and in one case, either singing or playing every hymn or tune in the book. We congratulate ourselves on the choice we made; "The Service of Song" grows in our admiration daily. Please accept our thanks for the service you have rendered to the object of Christian worship in holy song, and therewith this honest and unsolicited commendation of the best of Hymn Books. So especially adapted to the use and service of Baptist churches, we hope that the churches proposing to introduce a new Hymn Book will not fail to examine the Baptist Hymn Book of the day—"The Service of Song."

You are at liberty in all cases to refer to the pastor or music committee of our church.

D. HENRY MILLER, Pastor First Bapt. Ch., Noble street.

PROF. W. D. HASKELL, Chorister.

## Letter from Dr. Peddie.

SHELDON & Co.:—

Dear Sirs:—From an experience of nearly two years in the use of "The Service of Song," I am prepared most cordially to endorse the high commendations already given to it by so many of our ministers and the press. I have seen, not only its admirable adaptation to the chorus choir, but its great value in developing the sacred sentiment of congregational singing.

"Let the people praise thee, O God; Let all the people praise thee."

Midst its great variety of ever popular hymns and tunes we have found some rare gems, such as—

"Let kindle light amid the encircling gloom;" "I know no one," etc., whose rendering has often filled the heart with thankfulness that they found a place in its pages.

Sincerely yours,

JOHN PEDDIE, Pastor First Bapt. Ch., N. Y.

## The Opelika Church in Distress.

Dear Bro. Cleveland: You have no doubt heard of our sad misfortune in the loss of our house of worship. It took fire from a defective flue on last Friday morning, and I barely saved my library from destruction. Our people are utterly stunned by the disaster. The insurance upon the building had expired only a short while ago, and we expected to renew it on next Wednesday night. There was not a cent of insurance upon it. We have taken immediate steps toward rebuilding. Our town has been severely taxed in the erection of a neat church edifice for the Methodists. The people have had but a brief breathing spell as yet, and are ill prepared to undertake work just at this time; but we have no place of worship, and are forced to begin under adverse circumstances at any rate. I have done here the hardest work of my life. My arrangements had just been completed when our church was laid in ashes. Surely the ways of Providence are mysterious. Our people are poor, and yet there is not a more important point in Alabama than Opelika. Its real importance cannot be sufficiently estimated except by a resident pastor. Being a railroad center there are currents and cross currents of influences here which need counteraction. It is of the highest importance that a house of worship be built here as early as possible. The brethren in conference last night requested me after canvassing our town to take the field and see that brethren will do for us abroad. Bro. A. B. Campbell, of Columbus, writes and tenders material aid.

Our brethren in Opelika have our profoundest sympathy. We call especial attention of the churches to the above private letter from Bro. Riley. It was not written for publication. We most cheerfully tender our columns to Bro. Riley, and ask that he will use them in approaching the denomination in the State. We will forward promptly any contributions sent to this office.

## Miscellaneous Notes.

## Make \$20.00 for Christmas!

The publishers of RILEY'S MONTHLY on the price puzzle department of their Monthly for December offer the following easy way for some one to make \$20.00: To the person willing who is the longest, to solve the puzzle, will receive \$20.00 in gold. The puzzle is in gold as a prize. The money will be forwarded to the winner December 15th, 1881. Those who try to solve the puzzle must send 20 cents with their answer, for which they will receive the Christmas number of the Monthly, in which will be published the name and address of the winner of the prize, with the correct answer thereto. Cut this out, it may be worth \$20.00 to you. Address: RILEY'S PUBLISHING CO., 47 N. 2nd St., Easton, Pa. 21.

FROM FAIRFIELD, TEXAS.—I do not intend while I love Alabama, and especially the paper, that the ALABAMA BAPTIST shall ever cease its weekly visits. I have been a reader of its columns since its first issue, and while in Alabama I was a worker for its success. I am glad to know that it is doing a superior amount of its class of journals. The denomination in many portions of this State seems to be awake and moving forward, though in my opinion they suffer loss by too many general bodies. Through this section, however, a great degree of apathy prevails, and too much division of sentiment exists in reference to the two leading general bodies, the State Convention and General Association, and the two papers, which tends to lessen the interest of the churches in missionary work and denominational enterprises in general. But this feeling I am glad to know is fast giving way. Very recently a new association, embracing this section, has been organized, which I am constrained to believe will do much in uniting and developing the churches and bringing them forward to every good work. In this movement it has been my privilege to take an active part, and before me now is an amount of work that will require all and more than all my capacity to perform as it should be done. It desirable I will give some items of interest in connection with a mission and colporteur work our new association has inaugurated.—P. E. KIRKE.

Few houses, in our line of business, have extended their trade all over the entire country as have D. M. PERRY & Co., the celebrated Seedmen, of Adairsville, Ga. They furnish employment to about 1,000 persons, and go to commercial travelers on the road, looking after their interests. They grow on their own Seed Farms a very large proportion of the seeds they sell, which is the only one of the principal reasons why their goods are held in such high esteem all over the land. We would advise all our readers seeking information regarding seeds to send and procure a copy of their new and beautiful Seed Annual for 1882.

Last Sabbath Dr. I. P. Cheney was ordained to the full work of the ministry at Glennville, Russell county, Ala., by Rev. Jas. Stratton Paulin and the writer composed the Presbytery. The examination was private and very satisfactory. The sermon was preached by the writer. Text, Tim. 2: 15: "Be meek, what to preach, and how to preach it." Prayer and charge by Bro. Paulin. Dr. Cheney is a man yet in youth and there is much promise in him. Being of an enthusiastic temperament and deeply in earnest, and also a man of parts, high hopes of his usefulness are entertained. This was my first visit to Glennville since my removal from Seale and it was a treat indeed to meet with the loved ones in Christ and the many friends there; but the most gratifying thing was the rise of the little church, which has been so well kept up for several years. Some Baptist families have moved in, and the church is now able to have a regular pastor. Last Sunday evening a brother was baptized and that night his wife joined by letter. I preached for them three sermons during my visit. After the sermon Tuesday night several young ladies who are in Mrs. Paulin's school manifested an interest in their spiritual condition by coming forward for prayer. Bro. Paulin, the pastor, is an excellent organizer, and has already done a very gratifying work in "strengthening the things that remain." God speed him.—W. S. ROGERS, Midway, Nov. 29.

We had quite an interesting meeting in August, resulting in much good. The Lord seemed to be with us, and the church was very much revived. There were fifteen accessions to the church, fourteen by experience and one by letter. We have prayer meetings twice a month—the second and fourth Sabbaths. Our pastor, Bro. J. L. Thompson, will serve us another year. We have become so much attached to him that we cannot give him up. He is so kind and social that the community would feel at a loss without him. He is a splendid revivalist. He is the right man in the right place. I noticed a communication from Randolph in your last paper in regard to temperance. We have been blessed in that respect. Our little town was incorporated at the last session of the legislature, and peace and quiet have reigned here ever since January 1st last. I do not think that a man can be a Christian without being opposed to the liquor traffic, for I do not think there is any good in it. Speak out, friends of temperance. Do not care what men may say when you fight whisky. You are fighting for the Master.—H. J. D.

BY A RECENT IMPORTANT IMPROVEMENT, Dr. Holman has perfected a great addition to the efficacy and usefulness of HOLMAN'S PAINS in the treatment of persistent Chronic Diseases. As now improved, Dr. Holman's Pains will relieve Pain, Looms' high endorsement: "They are more a UNIVERSAL PANACEA than anything in medicine."

AN ELOQUENT ORATION—"Generation after generation," says a fine writer, "have felt as we now feel, and their lives were as active as our own. They passed like vapor, while nature wore the same aspect of beauty as when nature commanded her to be. The heavens shall be as bright over our graves as they now are around our paths. The world will have the same attractions for our offspring yet unborn as she had once for our children. Yet in a little while all have happened. The throbbing heart will be at rest. Our funeral will wind its way, and prayers will be said, and then we shall be left alone in silence and in darkness for the worms, and it may be for a short time we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter and song will be heard in the room in which we died, and the eyes that once looked upon us will be dried, and given again for joy; and even our children will cease to think of us, and will not remember to kiss our names."—B.

Thousands of women have been entirely cured of the most distressing cases of female weakness by the use of Lydia's Pink Pills. Vegetable Compound. Send to Mrs. Lydia E. Pinkham, 233 Western Avenue, Lynn, Mass., for pamphlets.







