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## COMMUNICATIONS.

## Vindication of the Communion of Baptist Churches.

A Review of the Present Views of Rev. J. R. Graves, L. L. D., of Memphis, Tennessee, as Found in His Book, Entitled "Intercommunion, Its Scriptural and Doctrinal Basis, and Its Practical Application."

BY J. L. D. RENFROE.

No. II.

## REMOVING THE DEBRIS.

"Dusting" about questions and strifes of words.—Paul.

"Gather out the stones."—Isaiah.

In overturning the old Baptist position on communion at the Lord's table, Dr. Graves accumulates a mass of debris which must be taken out of the way before we come to the real issue. In a vast pile of debris—refuse bricks and cast off stones—there may be some precious fragments, which, for reasons, could not be made to serve any true purpose in the building; so all through this book against intercommunion—a long Baptist, there are shining, sparkling, powerful truths, put in the author's cogent style, but they are piled together in an irrelevant mass of "questions about words" which cannot minister to edifying, and cannot be forced into any proper relations to the subject of non-intercommunion.

## "STANDARD AUTHORS"—SO-CALLED.

The first "part" of this book, embracing eight chapters and 98 pages, is chiefly devoted to the "concessions" of our standard authors, "in an attempt to show that they have conceded so much to other sects, that they leave the Baptists not one foot of ground to stand upon." He seems to admit that Baptists have used some Scriptural arguments on the subject of communion, but says, "The Scriptural argument used by our writers is, to say the very least of it, the very weakest which the Word of God affords, and these are rendered wholly unimportant by the concessions of our standard authors on communion." (p. 14.)

1. Bro. Graves says a good deal about "our standard authors," whereas in point of fact the Baptists have never had any standard authors and never will have, except the books of the Holy Bible. In church order and ordinances the New Testament is the only standard that Baptists know anything about. It will do for those who are formed into sects and held together by general ecclesiastical courts to talk about their "standards," but it is the language of Ashdod, and can serve no purpose, but a misleading purpose among Baptists. If these authors were "standard authors," it might do to be alarmed at their concessions, that is, when they do in reality make concessions. But what difference does it make as to the truth of our "principal arguments" on communion that some great men have used them unwisely? They are not standards. Their concessions cannot change the truth. If the proposition was true in the beginning, it remains true after ten thousand men have made concessions about it. If an American statesman, in maintaining the excellences of our republican form of government, should concede that a monarchy or an absolutism is nearly as good, and then if ten thousand other American citizens should make the same concession, how would that affect the original truth, and what would be thought of the United States Senator who would assume that, on account of these patronizing concessions, made in speeches, books, and newspapers, our old republican doctrine is destroyed, and therefore we must cut off communication between the States of the Union? If the story of creation in the first chapter of Genesis, and the whole Pentateuch, were true when written, they remain true, though a countless jumbo of Christian ministers give aid and comfort to infidelity by concessions. And now suppose Dr. Curtis, or Dr. Howell, or Dr. Gardner, or Dr. Jones, or Dr. anybody else, has admitted that Pedobaptist churches are scriptural churches, or evangelical, or gospel churches, what has that to do with the question as to whether they are scriptural churches in point of fact? And what have these concessions to do with the relation that one Baptist church sustains to another of like faith and order?

2. Dr. Graves says that these concessions have rendered our arguments wholly unimportant. Whereas as facts show that the Baptists of the United States were never more firmly fixed in strict communion than they are to-day. We have for the last century always had some men who wanted to air themselves by getting forth open communion sentiments. We all know that for twenty years Bro. Graves has been able to name a dozen or so who were tainted with loose communion; and we further know that the sentiment of the denomination has sent them into ecclesiastical nonentity. If such men remained quiet or people have tolerated them; but when they have attempted to defend loose communion and to lead churches into the practice of it, they have found it necessary to "walk a plank," as, for instance, J. Hyatt Smith, Pentecost, David Reeves, Melish, Malcolm and

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several others within the last ten years, "who went out from among us because they were not of us." There is a sense of right and consistency in our denomination which makes it uncomfortable for such men to stay; and absolutely this is the best that we can do. Doubtless we shall continue to have such men, and Bro. Graves' remedy affords no relief; and it is infinitely absurd to attempt to hold intercommunion responsible for the sins and cranks of such malcontents. We only have to stand by the old doctrine and let such preachers shine until they shine out.

3. But what about these "weakest arguments which the Word of God affords?" Does the Word of God afford any "weakest arguments?" However, I deny the charge over every inch of the ground. The arguments which Baptists have used on this subject have carried universal conviction among honest men of intelligence. Nothing else in the whole range of ecclesiology has been so triumphant among men of logical thinking as these arguments. It has been left for open communion Baptists to deny the force of these arguments; and the man who denies them now takes his place amid the illogical quicksands of open communion. He may stand for a time on some shaky tussock, but sooner or later he must return to the rock-bound shore of the old truths, or sink into the surrounding magnificence.

INFERENCES.  
I suppose the reason why Dr. Graves pronounces our arguments "the weakest which the Word of God affords," is because they are inferential—they are deductions from certain facts. If this is the ground of his deduction, I will say here that he has given us a book of 368 pages, and it is difficult to find an argument in it bearing on communion, which is not inferential. Indeed, the whole book is composed of deductions, and very many of his deductions are fallacious. Still it is cheerfully conceded by strict communion Baptists, that their arguments are inferential, and such inferences as have carried almost everything before them.

1. After all, it is not true that Bro. Graves, in his new zeal, has unintentionally done Baptist authors great injustice? It is not my purpose to defend these authors. The concessions quoted from them by him are patronizing, and in some cases entirely untrue; but how easy it is to search an author's book and show that he yields too much to his adversary; how easy it is to show that he is inconsistent with himself; and taking several authors on the same subject, how easy it is to show that they are inconsistent with each other; how easy it is to show that they talk loosely at times, and use language which a critic can twist into absurdities. If Dr. Graves were an exception, he might with greater gracefulness insist on the first third of his book, but he is not an exception.

2. Suppose one who believes in the doctrine that the church of Christ is a continuation of the Jewish church, were engaged with Dr. Graves in a debate on that proposition, and should produce from the Great Iron Wheel the following language, where in maintaining the perseverance of the saints, and making an argument from the joy of angels over the repenting sinner, he says: "Would there not be folly in such joy? Would it not be presumptuous? (i. e., if falling from grace be true)." "Have they (angels) not learned in watching the history of the church 6,000 years, to suspend their joy till the tried spirit of the saint mounts in triumph to glory?" (Iron Wheel p. 58.) What would Bro. Graves say about this church with a history of 6,000 years? Was it a continuation of the Jewish church, or an Adamic church, or "the spiritual church universal," or the "visible church universal," or what sort of a church was it? Certain it is that it has a "history 6,000 years" long, and has all the time been "watched by angels!" Now, we all know that Bro. Graves did not mean all this; but it shows that he ought to attach less importance to the unguarded concessionary language of his brother authors.

3. Or, suppose some one wants to convince Bro. Graves of "the sameness of the church and the kingdom;" that they are one, and that the words may be used interchangeably, and a quotation is made from his long standing column in his paper on the "Constitution of Baptist Churches," thus: "The church of Christ is his kingdom; its constitution is divine;" and then he proceeds at once to speak of "church officers," as if they were the officers of this kingdom-church, and though he tells us that "the question, therefore, is of greater importance—What constitution has Christ given to his church?" yet there is not one word to indicate other than that there is something that may be called "Church," which is the same as "the kingdom." Now he tells us that the kingdom of Christ has no officers, and that it is "constituted of the sum-total of all his visible churches." (Intercommunion p. 143-160.) And I suppose this is what he meant in his first article on the "constitution of Baptist churches," but it is not what he said, and this shows that he ought not to try to knock the bottom out of our old position by the use of the loose statements of other writers; for they generally made their objectionable statements in the onward sweep of discussion, whereas he made his indicating fundamental law, and then published it weekly for years.

EVANGELICAL.  
Does not Dr. Graves overdo the thing when he speaks so critically of Baptist authors' using these words, "evangelical," "Christian," "Gospel," and "Scriptural," in allusion to other denominations? An author should be judged by the manifest sense in which he uses words, and by the common use of the word or words among the people who use them at all. Bro. Graves appeals to Webster, and Webster's definition he tries Baptist authors, to prove that their use of such terms when speaking of other sects, fully endorses these sects as true Gospel churches. Now, I deny that Christian writers use such words in the literal sense of Webster.

Whether among Protestants or Baptists, these words, when used by an author in one sect, in speaking of other sects, are used as recognizing in them a people who hold and preach those principles which are usually designated the fundamental doctrines of Christianity, without reference to ordinances; and they do not once think of endorsing the church order and peculiar doctrines of each other. It seems unfair that Dr. Graves should appeal to Webster to make a hard hit against Baptist authors, and against "the old current arguments" of Baptists, and then discard lexicons and dictionaries—himself, as on page 166, when it suits him to do so; and on page 192, he says: "The reader can see the ignorance manifested by those who refer to Webster for a correct definition of *baptizo* by looking under this word 'baptize.'" Thou that sayest another shall not do thus and so, dost thou do thus and so? And so I assume that it is supremely ridiculous to call on Webster to settle any theological or ecclesiastical question. Baptist authors and all other authors have used these words in the same sense in which Dr. Graves used "evangelical," twenty-six years ago as preface to his "Primitive Church Constitution," when he said, "These principles can be found together, embodied and in specific articles, in any one chapter in the New Testament, I do not claim; nor can the Apostles' Creed or the acknowledged Articles of Evangelical Faith; but, like these, they run through the whole body of the teachings of Christ and his apostles." (Great Iron Wheel, p. 54.) What does this teach but that there are "acknowledged Articles of Evangelical Faith," and that these with the "Apostle's Creed," run through the whole New Testament as truly as do the distinctive principles of Baptists? Dr. Graves has never written anything superior to the last chapter of the Great Iron Wheel.

MISSING THE MARK.

Therefore, what are all Dr. Graves' "facts and axioms" in his second chapter worth, as concerning the subject of his book? I had never before heard of that "breast-plate church," or that "rainbow church," or that "curency church;" they are new churches to me. It may be that the inventors of these churches had read where the Lord speaks of his "heritage as a speckled bird, with all the birds round against her," (Jer. 12, 7,) or of the breast-plate of the high priest with the names of the tribes inscribed, and thought that they could discover something divine about them; but what has all that to do with the subject of intercommunion among Baptist churches?

2. And then, in his third chapter, where Webster is brought forward and turned against Drs. Howell, Arnold, and Samson on "evangelical churches" and "orthodoxy," as relating to other denominations, how is it possible to make that have any bearing on communion among Baptist churches?

3. And suppose, as treated in his fourth, fifth, and sixth chapters, that Baptist authors have admitted too much concerning agreement between Baptists and other denominations on fundamental doctrines; and suppose there is no agreement between Baptists and Presbyterians, or between Baptists and Methodists, or between Baptists and Campbellites, or between Baptists and any other people under heaven, what has that to do with the relation that one Baptist church sustains to another? And if, as in his seventh chapter, our authors have generally missed the real issue between Baptists and others touching communion, has not Dr. Graves more strongly missed the mark when he attempts to force this into any sort of bearing on intercommunion? And suppose, as in his eighth chapter, Drs. Wilson, Taylor, and Beardsley, have agreed with Bro. Graves about the concessions of other authors; and suppose some one or more of these three did get shaky about the arguments generally urged by Baptists, what has that to do with intercommunion among Baptist churches? Every one of these three, on whom he does so much, is of the number who hold "that it is right and expedient for Baptist ministers to affiliate with Pedobaptist ministers and exchange pulpits, thus showing to the world that they are equals, officially and ecclesiastically." (Intercommunion, p. 96) and, therefore, however grand and intellectual and however worthy to testify among Baptists on some questions, Dr. Graves is not the man to introduce them as witnesses, and they are not the men to be introduced, among old land-mark Baptists, for it has never been strange to Bro. Graves, if a Baptist minister's logic fails on the pulpits question, that it should also break down on the communion question. But what has this to do with the question, whether a Baptist church may invite a visiting brother of the same faith and order to commune? And though it can be demonstrated that Campbellites, and Presbyterians, and Methodists, and all Protestant Pedobaptists teach baptismal salvation, as he claims they do, and proves it very clearly, and though it be true that many of their teachings cannot be made to harmonize with the doctrines of grace, and though it be made as clear as noon-day that infant baptism, as Dr. Howell puts it, "despoils the church of those peculiar qualities which are essential to the church of Christ," and "blots out every vestige of the character of the church of Christ," and suppose it cannot be clearly shown that Baptists can no more commune with Protestant Pedobaptists, than they can with Romish or Greek Pedobaptists, what has all that to do with the intercommunion of Baptist churches?

SERIOUS OBJECTION.  
One of the most serious objections that I have to Dr. Graves' treatment of this subject, is that it requires a Baptist church to bear itself toward all other Baptist churches precisely as it does to other sects. By this doctrine the First Baptist church in Memphis must look at the Central Baptist church through the same glasses, and hold it in the same relation touching fellowship, that it does every Pedobaptist church and Campbellite church in the city! Of this I may be sure hereafter, but will add here, that it does as much to destroy our denominational distinctiveness as would open communion itself, and destroys the promise that our communion table has always rendered against the church order and ordinances of other sects, and instead, turns that protest of every Baptist church with suspicious eye against every other Baptist church. As a Baptist, I can have no sort of sympathy for a doctrine which does this; and that his new doctrine does it, is unquestionable.

CONCLUSION.  
It has been my purpose in this article to impress the reader of the vast amount of matter in this book against intercommunion, which cannot be made to touch the subject, and can, in no sense, affect the legitimate potency of the arguments which Baptists use in support of restricted communion. Having thus removed some of the debris which Dr. Graves had left behind in demolishing the old Baptist house and building a new one, I may now address myself to the subject. My next article will consider the Lord's Supper as a church ordinance, intending to show that intercommunion among Baptists does not interfere with the sacred feast as a church ordinance.

THE QUESTION AT ISSUE.  
And it seems proper at the conclusion of this paper to state the question at issue. Dr. Graves assumes that it is inconsistent, unscriptural, and productive of evil, that it is "wrong," that it is a "sin," for one Baptist church to invite the members of other Baptist churches of the same faith and order to commune with it at the Lord's table, and that to accept such invitation is wrong; and that such intercommunion violates the ordinance, so that in such cases it is not a church ordinance, it is not the Lord's Supper. All and every part of this I deny.

## Our Worthy Dead. No. 3.

BY SAMUEL HENDERSON.

Rev. Alexander Watson.

I can never recall this name without remembering him with all the tenderness of that scene in my ministerial life, my ordination. It occurred in the old meeting house in the town of Talladega, a little over forty years ago. Mr. Watson was one of the presbytery, and made the ordaining prayer, a prayer that yet seems to sound in my ears—so earnest, so fervid, so melting. At its conclusion, one could hear a quiet, suppressed emotion from the whole assembly, and the house was as full as it was ever known.

Mr. Watson spent the last ten or twelve years of his ministerial life in the southern part of Talladega county, where, by the kindness of our late brother Benjamin Averitt, he was comfortably settled in a substantial country home. He was pastor of the old Fort Williams church, now at Fayetteville, but then located about a mile and a half south of that village, from his settlement there until his death, and it grew under his ministry to be one of the largest churches in all that section of country. Mr. W. I believe, was a native of one of the Western States, perhaps Kentucky, for in his young manhood, he was a soldier in the war of 1812 under Gen. Harrison, and took part in some of the most exciting scenes in that war, both with the Indians and the British. He would occasionally refer to his soldier life to indicate how God had preserved him through such perils to make him a soldier in a higher and nobler warfare.

As a preacher, Mr. Watson was no sermonizer in the technical sense of that term, though he seldom failed to bring out the real import of his text. He knew little of system in the arrangement of his thoughts. He simply threw out thought after thought on his subject, careless as to any coherence in them, other than that they were fairly in his text. But they were thoughts—thoughts that often burnt their way down into the hearts of his hearers. The first time I ever saw him or heard him preach, was in the fall of 1835, I believe. It was at the Wokee camp-meeting, and he was put up to preach at 3 o'clock in the evening on Sunday. The first verse he read of his hymn caught my attention. There was a shrill, sweet melody (if the reader can conceive of such a combination), in his voice which I heard, one never forgets. But his sermon really surpassed anything of its style of speaking we had ever heard up to that time. We have not much more than heard it equalled since. His angular thoughts, rugged eloquence, impassioned and unctious delivery, flowing tears, piercing yet melting, voice, with a countenance all

glow with the profoundest emotion, altogether, presented just that style of oratory that we naturally associate with the first Baptist preacher that lifted his voice "in the wilderness of Judea," nearly nineteen centuries ago. I wept as he seldom wept in my life. Indeed, it was a Bochim throughout that vast congregation. Many stout hearted sinners were subdued into penitence, while saints rejoiced in the treasures of that grace which he so happily expounded; for he was a grace preacher. While none excelled him in his hortative powers in addressing the unconverted, but few surpassed him in "feeding the church of the living God" with whatever could cheer, comfort, strengthen and confirm them in the divine life. He was a firm believer in the old faith, and never dodged an occasion to bring it out in its massive simplicity. Out of respect to the old man's poverty and his large family of children, all of whom were daughters, the people of the county elected him tax collector once or twice. But this was a mistake. He had no capacity for that kind of business, and it rather increased than lessened his embarrassments. This is generally the case when God's minister descends from their exalted position to mingle in the affairs of this world. "No man that wreath entangle himself with the affairs of this life, that he may please men; he never did anything, however, in public or private life, that diminished the confidence of his brethren or the world in his integrity or piety, and he died sharing the full affections of his brethren and the respect of all who knew him.

Mr. Watson was, for many years, the Moderator of the Old Mulberry, now the Unity, Association. In his latter years, he was greatly afflicted with ulcers on his lower limbs, which kept him at home most of his time. He was taken suddenly ill while from home, and died, I believe, at the house of one of his brethren. His widow, being his second wife, still lives in the vicinity of his old home, near Fayetteville, in Talladega county. He died, as I remember, some time in the year 1848.

## A Fact Scored for Prohibition.

Nothing convinces like a fact except facts. Homilies, lectures, essays, sermons, &c., are excellent in their way, when good is to be wrought by means of logic and rhetoric, but a fact, seen, heard, talked to and handled, is a more potent factor in an argument than any rule insisted upon by Locke, or Whately.

I saw in a recent number of the *Editor's* request by Rev. W. B. Crumpton, and in the issue of the 12th inst. referred to by Benj. F. Bishop, in his article, "An Advertisement and some Reflections," that all who have witnessed the workings of local prohibitory laws should publicly make known whether such laws were failures, and as I have just returned from a "quarantined" locality, can readily comply with the request.

Last week a term of our Circuit Court was held at Ashland for the county of Clay. For five and a half days the court house was crowded with parties, witnesses, jurors, attorneys and spectators, and the little village seemed scarcely large enough to contain the multitudes attendant upon court during the sittings and upon horse-swapping during the intervals; yet it was a fact noted and commented upon by us "visiting attorneys" from the other counties of Talladega, Randolph and Calhoun, that no man could be seen or heard of under the influence of liquor; not a fight or quarrel, not even a ribald or profane conversation, gave variety to the monotonous good order of the people, even in the unsavory precincts of the "bone-yard," as their horse-swapping grounds are called; and no more petty real orders in the best regulated and most cultured church of the city, than marked the sittings of the court during the entire term.

This condition of things is the normal state of that people, as illustrated by them at all their public gatherings—in the church and the court room scarcely more than at the hustings and the elections.

Prior to 1879, when accustomed to attend the sittings of the U. S. Circuit and district courts at Montgomery, I saw, at every term, thronged representations from Clay attending upon the courts as defendants, charged with distilling and selling liquor in violation of the Internal Revenue Laws; and indeed, so numerous were the cases and so easy of proof, that a defendant from Clay county met in those courts little more favor than a Mexican at the hand of a Texas judge who charged the jury: "Gentlemen, the defendant is on trial before you on a charge of stealing a horse. Mexicans, gentlemen, are notorious horse-thieves—the defendant is a Mexican. Bring in your verdict." You can make the application.

Two years of local (county) prohibition has relieved that people of all unsavory reputations abroad; self-respect is restored at home; the maniacs of drink are "clothed and in their right mind;" men, women and children happy and prosperous of themselves, are blessing others—a new people, "redeemed" from the influences of the still, "regenerated" in tastes, in words and in works, "disenthralled" from the bondage of corn whisky and drink-wrought mortgages.

Among the many with whom I talked there, were some who worked and voted against prohibition—"taking away our rights,"—and I found two men in the county who, if the question were submitted to-day, would vote for "liquor and liberty." One of them was a former liquor dealer and the other was his brother.

By-the-way, while at Ashland last

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elapsing since the publication of the

appeal which called forth these gifts, convinced me that our Macedonian cry had not been forgotten, and has led me to hope that others who are blessed with comfortable church buildings will yet be moved by Christian sympathy to aid us.

I have received many words of cheer and thirty dollars from friends in your State. I trust the experience of each contributor will be similar to that of the man of whom John Bunyan said:

"A man there was, some called him mad, the more he gave, the more he had."

Our Heavenly Father permits not a sparrow to fall to the ground without his notice; neither will he fail to take into account every gift made to the advancement of his cause in this beautiful "Land of Flowers"—the Italy of America—where many of his children, though rich in faith and good works, cannot erect and complete their churches without assistance from their brethren and sisters of other States.

Florida is, at present, to a great extent missionary ground. There is much prospective wealth among the Baptists of the State, but until the wealth is attained they cannot make that progress which they desire, and which the present condition of things demands without help from the lovers of Baptist truth in the older States. At no former period has the need of aid been so urgent as at the present. The great influx of immigration is daily adding to the population, bringing together people from every State in the Union, and of different habits of thought, and of various social customs. Religiously, Florida is now in a kind of formative state. To-day, the necessity of preaching Bible truth, divested of all human excrescences, is greater than ever before. To do this successfully, there must be more Baptist church buildings; yet the denomination is unable to erect them and make them comfortable.

Within the past fifteen months eight educated, talented, active pastors from other States have settled in Florida, and we hear of others who are coming.

I have made these statements with the view of asking the readers of the *ALABAMA BAPTIST* to turn their benedictions, in part, to Florida. "There is that scattered," and yet increased." The founders of mission work in England caught the pulse of the English church life to beat faster by sending the Gospel to India. In blessing India they blessed England. "Mercy gives and him that takes."

MRS. J. A. BAILEY.  
Middletown, Fla., Jan. 12.

I am sick of opinions; I am weary to hear them; my soul loathes their frothy foam. Give me solid, substantial religion; give me an humble love of God and man—a man of mercy and good fruits—a man laying himself out in works of faith, the patience of hope, and the labor of love. Let my soul be with such Christians, wherever they are and whatsoever opinions they may hold. "He that doeth the will of my Father which is in Heaven, the same is my brother, and my sister, and my mother."—John Wiley.

Every man is a missionary now and forever, for good or evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society, or he may be a blessing, spreading benediction over all the length and breadth of the world, but a blank he cannot be. There are no moral blanks; there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, or being dead or alive, every man speaks.—Thomas Chalmers.

Life-force may go into words or it may go into deeds. The power of steam may expend itself through the cylinder or through the whistle. Steady living, under the sweet pressure of genuine love for God, is a vastly more eloquent than the most rhetorically sweet sounding declarations by the human voice. There may be a religion without words; there can be none without deeds. The old proverb puts it well: "None preaches better than the apt and she says nothing."

Every wakeful moment should be usefully employed. God lends them to us. He will call us to a strict account for their usage. They have wings that wait their own record of our use of them on high. When once past, they will never return to us. But their mission will come back to us with fearful condemnation by-and-by, for their right employment shall add stars to our crown of rejoicing forevermore.

It is easy to repent after your fortune has been made by questionable means, but to prove your repentance by making restitution, that's a very different thing. A man is always generous and humble enough to be willing to be forgiven, and the religion which makes no drafts on our bank accounts is very popular.

It is a grave defect in our system of benevolence that most confine their charity to dollars and cents, and are niggardly of a smile, a handshake, and a gentle word, which cost nothing, and yet are precious beyond comparison.—*Jewish Messenger*.

The best name by which we can think of God is Father. It is a loving, deep, sweet, heart-touching name, for the name of father is, in its nature, full of inborn sweetness and comfort.—*Mary Lutzer*.

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## THE ST. LOUIS ORDINATION—ANOTHER TROUBLE.

As we get them from the *Central Baptist and the Flag*, the facts are as follows: Mr. H. T. Morton, formerly a Presbyterian minister, united with the Second church, Rev. W. W. Boyd, pastor. A council was called to consider the propriety of his ordination. The council was satisfied with his examination, and voted to "advise the church to set him apart by ordination," and contrary to the custom of councils in such cases, left all further action to the church itself. Afterwards the church determined to recognize him as a Baptist minister without the laying on of hands, because, as the pastor said, "reverent hands—the hands of holy men"—had been laid upon his head. Mr. Morton was quite willing to go through with all the services and ceremonies usual in such cases, and believed he was being regularly and satisfactorily inducted into the Baptist ministry when set apart by the services held in the Second Baptist church.

Dr. Boyd, in giving the hand of fellowship to Mr. Morton, said that back of his hand was "the most intelligent, the most cultured and the best part of the Denomination."

Bro. Roy, of the *Flag*, says: "The Second Baptist church, St. Louis, is composed of devout, intelligent, working Christians. They do not design to 'harm' Baptist doctrines and practices. This question of Presbyterian ordination was sprung upon them so unexpectedly that they had no time to think. We believe, and trust, that after proper reflection, the Second Baptist church will correct this unfortunate blunder."

Dr. Boyd seems to know little of Baptist doctrines and practices and to care less. He is repeatedly doing just those things that disturb the peace of the Denomination and make trouble. Before long he will know that the most intelligent, the most cultured and the best part of the Denomination do not approve the unusual and unscriptural conduct in the case above referred to.

We think the church is not blameless. If they are intelligent Baptists, they would not have required much time to think in the case presented. And further, the pastor has done so many unusual and unexpected things, they ought to be watchful and take as much time as is necessary to think, in order to do what is right. It is no slight thing to disquiet the peace and disturb the harmony of the Denomination to which they belong. They may not design it, but they are doing harm to Baptist doctrines and practices.

united himself. Wherever he goes among us, his position will be questioned, and very few, if any, churches will seek his services. He is in a most unfortunate position, but there without any good reason. He has left the Presbyterian church, and lost his standing as a minister there; he will not be recognized as a minister among Baptists. Now, what ought to be done?

Dr. Boyd ought to acquaint himself with Baptist doctrines and practices and abide by them, or leave the Denomination.

The Second church ought to give its pastor to understand that it will not sustain him in his unexpected, unusual, unscriptural, unchristian conduct; that he must place himself in sympathy with the Denomination or sever the relation of pastor and church.

Mr. Morton, if he wishes to serve God as a Baptist minister, ought to seek ordination at the hands of those who understand the sentiment and practices of the Denomination, and who will set him apart in the regular way, and place him in right relations with those with whom he desires to labor.

The Denomination cannot do less than pronounce its disapproval so emphatically as to make its disapprobation felt.

In these days of liberal "tendencies" and "broad" plat-forms, Baptists should stand squarely and firmly by their doctrines and practices, and contend earnestly for the "faith delivered to the fathers." They can afford far better to lose any man or any church in their ranks, than to desert any doctrine or practice they draw from the Scriptures. The old land marks must be preserved, and the fewer irregularities, the better.

## A PESSING NEED.

At our Southern Baptist Theological Seminary at Louisville, Ky., a large number of consecrated young brethren, who are preparing for the work of the ministry, are sustained in whole or in part by what is known as the "Students Fund"—a fund raised by voluntary contributions for the purpose of paying the board of worthy young preachers who have no means of their own. This fund has been entirely exhausted, and unless means shall be sent in at once, these young brethren will have to abandon their studies and go home. They are willing to consecrate their lives to the work of preaching the Gospel; they are making every sacrifice to fit themselves for their high calling. Let us help them all we can. They are worthy of aid. The money is needed at once. Let every one who reads this send a contribution for this object to Rev. T. M. Bailey, Marion, Ala. Will not the pastors call attention of their churches to this appeal, and take up collections at an early day for our young ministers?

NEW ORLEANS.—On his return from New Orleans, Dr. McIntosh spent an hour with us. We are glad to know that the outlook is so encouraging. Dr. Landrum is working diligently, hopefully, and is organizing for a forward movement. The debt of the Coliseum Place church is nine thousand two hundred dollars. It is confidently expected that members of the church will pay more than half of it. If the Denomination will contribute four thousand dollars, the church will be relieved of the burden now hindering its progress and crippling its usefulness. The church at Selma has just contributed twenty-five dollars, and the Ladies' Mission Society will send forty dollars. Will not many other churches respond to the appeal for help? It may be well to state that this debt was incurred in making repairs on the church building that were absolutely necessary for the preservation of the property. The State Mission Board of Mississippi is sustaining Bro. Cole as pastor of the First church, and will soon send to his assistance several female missionaries. Any contributions for the work in New Orleans, either to aid in paying the debt of the church or to assist in sustaining Dr. Landrum, the pastor, sent to Bro. Bailey in Marion, will teach their destination promptly.

We are glad to learn from Bro. Bailey that the churches in Mobile and in Whistler are contributing liberally and heartily to the State Mission work. Bro. Norris is doing good, successful work. Our Secretary seemed quite impressed with the fact that the Baptist cause in Mobile is on rising ground and making progress. Brethren Eager and Owen are diligent, faithful, efficient pastors, and deacon Hodson is always at his post. We hope to meet a full delegation from all these churches next summer at Huntsville.

"Use your discretion freely with the enclosed communication, whether to correct, publish, or consign to the waste basket." The above note accompanied a most excellent article from an active, busy lawyer in a distant part of the State. We like to receive such notes. When we read them, we feel assured that we have a good article, needing no correction, and that will find no place in the basket.

## FIELD NOTES.

"Why cannot men begin to glorify God with a yard-stick, a pair of shears, a hand saw, a pen in their hands, and not wait for good harps?"—*Standard*.—Dr. Enoch Pond, President of the Bangor, Me., Theological Seminary, died January 22nd, at the age of ninety-one. In Micronesia very nearly four hundred additions to the churches are reported, and the Gilbert Islands are becoming a more promising field. A law has been passed in China exempting all converts to Christianity from the religious taxes for the support of idol-worship. Prohibition is to be strictly enforced in Madagascar. Under a new law promulgated by the Queen, the manufacture and sale of liquor are forbidden under a penalty of "ten oxen and ten dollars." The English Church Missionary Society reports that on the Niger tribe are ready to receive teachers. On the Delta of the Niger the people by hundreds are throwing away their idols, and the churches are thronged every Lord's day; while the famous old temple at Bonny, situated with human skulls, is going to ruin. The 20,000 Hindus in Trinidad are said to be following the example of the Hindu coolies of British Guiana, who of their own accord held a meeting to discuss the merits of Christianity, and with one exception, decided in favor of Christianity. They also sent for a teacher, who was supplied; and agreed to build a church and support its services. The estimated value of the lands, buildings, chapels, printing presses, etc., held by the Board of Foreign Missions of the Northern Presbyterian Church for the use of its missions in heathen lands, is \$777,800. The *Western Recorder* says that three of the students attending our Seminary this session have grandchildren. The Mississippi Baptist Record has moved back to Clinton, the home of the editor and proprietor. A new Campbell Power Press has been purchased for it, and it will hereafter be printed in its own office. The Record has always been one of our favorites, and we are glad to note this evidence of prosperity.

Dr. Graves says his change of views on the communion question is an advance. That is undoubtedly true, but such old landmarks as Pendleton and Renfro think it is an advance from the old landmarks into the woods. We fear it is. Come back, brother, your old friends all wait to kill the calf."—*Baptist Record*. The Baptist Courier announces the sudden death, January 19th, of Rev. John G. Landrum. He was in his 73rd year, and had been pastor of Mt. Zion and Bethlehem churches, in South Carolina, more than 50 years.

Rev. Wm. Henry Strickland has accepted the pastorate of the Greenwich, S. C., Baptist church, and will enter upon its duties next Sunday. Rev. B. F. Riley has this week been canvassing this part of the state in the interest of his new church at Opelika. He secured from Troy, Eufaula, and Union Springs \$325 and is much encouraged in his work.—*J. S. Dill, Union Springs*. "My churches are organizing Sabbath-schools, under very flattering auspices, much earlier than usual. The members seem to be in earnest and the people anxious. I hope that the present year may be one of great prosperity with all."—*H. E. Longcreeper*. To Rev. W. B. Carter, Hartsville: We regret that the notice of meeting at Bethel, sent us for publication in last week's paper, did not reach us until the paper had been printed and mailed. Absence from home for two weeks has caused me to be behind with my correspondence.—*T. M. Bailey, Cor. Sec.* "On account of sickness and death," I failed to give you an account sooner of the arrival of Dr. J. E. Chambliss, (not J. A. C., as I had it in our issue of the 5th inst.). He arrived here from Kansas City, Mo., Dec. 30th, and preached his first sermon as our pastor on the following Sunday, January 4th, at 11 a. m. and 8 p. m., to large congregations. On Wednesday night following, he conducted his first prayer-meeting with us, which was largely attended and a very interesting meeting. The remarks by Dr. T. W. Toby and Rev. W. N. Reeves, as a kind of introduction and welcome to our new pastor, were so good that Dr. Chambliss arose and said it made him feel like he was at home, and surrounded by Christian workers who were ready to put their hands to the wheel and help him. There is plenty of work to do here, and I suppose it is so in all other fields. Our services during the first month in the year have been well attended. We trust and pray that the attendance may increase, and that Dr. Chambliss' labors with us may be crowned with success."—*T. J. H. C. Bufaula*. "Dr. Nelson, of Shelby, writes that he expects to see to it that every family belonging to the church at that place takes the *Recorder* this year."—*Biblical Recorder*. How many pastors in Alabama will see to it that every family belonging to their churches shall be supplied with the ALABAMA BAPTIST this year? "The National Baptist Anniversary will be held with the First Baptist church in the city of New York, beginning on Wednesday, May 24, and continuing till Wednesday, 31st. The Home Mission Society will occupy the first three days. One day will be given to the Jubilee of this Society. Pres. M. B. Anderson, of the University of Rochester, will give the Jubilee Address; and Sydney Dyer, Ph. D., the Jubilee Poem. The Publication Society will occupy the next two days. The Missionary Union will have the closing two days. The Women's Societies, both Home and Foreign, will have a place. The Sunday will be divided between the Societies above named."—*National Baptist*. "Two weeks' Prohibition in Pickens county works admirably. The hardest public drinkers plead that it may never be repeated, and God grant that it may not. A trial is all that is necessary to convince the most obstinate. Speak out, brethren. I love to hear you talk. A whisky dealer from Mobile was in town last week proposing to 'back' any one who would test 'back' saying that it was 'not his business.' Some one replied to the party relating it, 'That is just what

we set out to do.'"—*W. G. R.*—Rev. C. W. Callahan, formerly a resident of Alabama, has moved from Hope City to Eureka Springs, Ark. He goes to take charge of the Baptist church at the latter place. "We clip the following from the Fairport, N. Y., Herald: 'As we go to press on Thursday afternoon, all present as well as former teachers of the First Baptist Church Sunday-school of Fairport are enjoying a dinner at the S. S. rooms, upon the invitation of the Sudentenverein. H. A. DeLand, Esq. After the dinner they will have a social time, and will discuss plans for the benefit of the school during the coming year. By a recent vote of the school Mr. DeLand will add another to the numerous years during which he has been the chief officer of this the strongest Sunday-school in our village.' Hon. H. A. DeLand is well known as an enterprising, progressive public-spirited man, as well as a devoted Christian and Sabbath-school worker. It is refreshing to see a man of wealth and influence devoting himself earnestly to Christian work. We had a pleasant call from Rev. J. L. M. Curry, who was on his way to Jackson, Miss. He was looking well, and was in fine spirits. We also had the pleasure of meeting this week brethren T. M. Bailey, of the State Mission Board, and E. J. Foushee, the pastor at Camden and Rock West."

## From Montgomery.

Editors *Ala. Baptist*: Having recently retraced my steps to Montgomery, for so many years my cherished home, I find it in my heart to send you a few words concerning our church here, not that I have a great revival to report (would God I had), but simply that I believe any intelligence from any part of our Zion not uninteresting to the true lovers of our common Savior, and that our denominational organ is the proper medium for such communications.

My absence lasted four years. The time seems short, very short, and yet how many changes have occurred. The never idle death angel has done some sad work, leaving hearts and hearthstones desolate and the church poorer, but thereby enriching Heaven. We miss several who were prominent for piety and good works, among them our dear brethren Waller and Garrett and sisters Ferrell, Copeland, Hadnot, Molton, Croom, McWhorter, Adams and Benson. These, and others, have been called to their heavenly home. The sands of life are rapidly flowing for some of us that we do must be done quickly, as the hour glass will soon signal that time with us is no more.

I want particularly to tell you about our pastor, and the general state of things as they appear to me. Brother Woodfin's position here has been an embarrassing one, as is well known, and as would have been the case with any other man who had been the immediate successor of the gifted and beloved Hawthorne, but it gives me pleasure to say that he is constantly growing in favor with the people. His consecration to his Master's work and his jealous watchcare of his flock, as evinced by untiring zeal in pastoral labor, can merit it, he must continue to grow in their affection and confidence. I have been listening to him Sabbath after Sabbath for several months, as he has broken to us the bread of eternal life, and week after week as he has lectured in the prayer meeting, and not once have I failed of instruction and soul benefit. His sermons are full of the very marrow of the Gospel—deep in thought, forcible in illustration and eminently practical. His congregations are large and attentive on the Sabbath, and the prayer meetings are well attended. Both in and out of the pulpit he is a workman that needeth not to be ashamed, for like him whom he serves, "he goes about doing good." He makes you feel that he is your friend by his ready sympathy and words of comfort, and this draws his people to confide in him that he may do them good. We are surely blessed in having the ministrations of this consecrated man of God, and if we but do our duty in upholding his hands, the cause must prosper in this part of the Master's vineyard.

Our sisters have lately renewed their prayer meeting with lively interest. The ladies have also a Missionary Society and an Aid Society for general benevolence. In these the pastor's work is conspicuous for interest and zeal.

The Sabbath school, where zealous Christians love to work, is in this church an important and useful institution. Though not all we could wish, it is alive and growing. Our finances are in a healthy condition. B. B. DAVIS

## Our Cause at Tusculumbia.

Perhaps it will not be uninteresting to your readers to learn something of Tusculumbia and the Baptist cause here. Tusculumbia is not a new place. It was built, or begun, long years ago when the Indians roamed wild over the land. It is located in the most beautiful portion of the Tennessee valley, about one and a half miles from the Tennessee river and three miles from the foot of the mountain. This is the most healthy portion of the Valley in which I have ever been. A large spring furnishes the town with as good water as one would wish to drink. The town at present contains about 1,300 inhabitants. It covers an area of about one mile and a half in length by three-fourths of a mile in breadth. It got its growth long since, and although there still remains some wealth here, very few signs of improvement can be seen. There is great lack of that enterprise which is noted in some younger towns. Many years have passed since the painter's brush or the carpenter's hammer did much work here, except in the eastern part of town where the Catholics have built them a church and a fine building for the habitation of the priests. This portion, by the way, continues to grow a little all the time.

But, notwithstanding the lack of general enterprise, Tusculumbia is not altogether dead. She has a Female Institute which does great credit to

her citizens; a first-class male school under the charge of our zealous young brother, Henry Gilbert; and also a private school that is well attended. Two gentlemen have taken advantage of our fine water power and have each erected a good mill. Further down the stream, an energetic German has built a nice little cotton factory which gives work to quite a number of hands. A new court-house is being built. It will add greatly to the appearance of Tusculumbia when it is finished. The Gordons have a band of surveyors at work surveying a route from here towards Birmingham, and perhaps Tusculumbia will yet be the leading city of North Alabama.

But let me tell you something of the Baptist church, past, present and future. We have a tolerably good brick building, whose outside walls tell us that "Father Time" has driven his carriage over it for many years. From what we learn this church never did have a very extensive membership, but has had, most of the time at least, preachers of the first talent to serve it. Brother J. Gunn, our "big Gun" of North Alabama, preached here in his youthful days, and has continued to preach here occasionally ever since; and for many years Brother Shackleford was pastor of this church. But some how or other, it has been a difficult matter for the church to build up much. Last year they had a regular pastor who gave all of his time to the work and as a result built the church up in membership some, but this year they felt, rather, too poor to pay a pastor thus to do, so they employed me at a very small salary, and I have to do other work for a support. As the newspaper business was the first thing that offered itself, I embarked in that, and you know how little time a man has to devote to the ministry, who has charge of a paper, edits, manages and sometimes does the manual part of it. So I have been of very little benefit to the church so far.

Tusculumbia is strictly missionary ground, and I would here state that it is, in my opinion, the most important field for mission work that there is in North Alabama. The Catholics have been coming in here for a number of years, and they have, as already stated, a nice sized church, a school and two priests who devote all their time to the work. In proportion to the way they are working and growing, numbers and influence, it will not be many years before they will have the ascendancy over every other denomination in this town. The other churches are alive to the fact, for the Methodists and Presbyterians each have a minister whom they pay to give his entire time to the ministry, and they are holding their own and growing, while the Baptists, without a pastor except on some other work, are not simply not growing but absolutely going down hill. What they need is just what the others have—an intelligent, energetic and devoted man who can give his entire time and talents to this one work. Now I would like for the State Board to turn their eyes toward this place, and, if possible, do for it as they have done for other towns. Place in this city, and assist the church to support, a man of right ability, and in the near future, if the town builds up as it sometimes promises to do, this church can be made self-sustaining.

It was our pleasure to have a call from Brother S. R. C. Adams, the missionary of "Muscle Shoals" Association, some weeks ago. The Board made a good choice when it selected Brother Adams to work for the Association. He has a splendid way of getting along with every body he meets; and, if he will close his eyes when he reads this, I will say to you that he is one of the most interesting preachers for his opportunities I ever heard. He interests both the learned and the ignorant, the young as well as the old. We expect much good to result from his labors.

Now kind readers and patient editors, if you will all forgive me for writing this long letter, I will not write again for a long time.

Tusculumbia, Ala. C. W. HARE.

## Howard College.

I am glad to find that as the first term of the college closes there are fewer boys that will be compelled to leave for want of means or other causes than usual, and the accessions for the second term will probably be more than usual.

The health of the college and town is good. There is no epidemic or other disease threatening.

T. M. BAILEY.

Marion, Jan. 30.

## Assurance of Pardon.

I very greatly fear that in many quarters an undue stress is laid on what is called an "experience" in the work of conversion, seeking for emotional evidence rather than the testimony of God's Word in relation to the pardon of sin. The greatest difficulty I meet with in leading a penitent soul to Christ, is to get him to look away from himself to the testimony which God has given concerning his Son Jesus Christ. If I read or quote a promise or declaration of Scripture, I am met with the answer, "Yes, I believe that is true, but I do not feel that God forgives me." Now, the simple fact is, that to suppose any emotional, or subjective experience, or change, is wrought in by the Holy Spirit apart from the Word, is to assume what the Scriptures nowhere teach. On the contrary the Word of God is very explicit in teaching, that the subjective experience of the soul to which the inquirer is looking follows the exercise of faith in Christ. "Being justified by faith we have peace with God." Hence no one ever felt that he was pardoned unless that feeling was the effect of believing the assurance of pardon given in God's Word. He that depends only on his emotions for joy and comfort feeds upon shadows. Emotions are evanescent and fleeting, but the Word of God abideth forever.

While I would not undervalue an experience of God's Spirit and grace in the heart, I would not have this exalted to such prominence as to exclude Christ himself. Apropos of this is the illustration of an ancient

writer who says, "Christians, prize Christ's grace within thee, but trust not to this for life and salvation. The bride does well to highly esteem her husband's picture, which he hath given her, especially if it be a close resemblance, and most of all if drawn by his own hand; but as it is sinful if she dote on that so far as to slight her husband, and when she won't money and food to go to the picture and not to her husband."

And do not many professed Christians go to this experience of grace for comfort rather than to a living Christ? While I bless God for all I have experienced of his grace in my heart, I would not have myself and others to prize and rely upon the fruit of Christ's love and the work of the Holy Spirit more than upon Christ himself. Christ on the cross and at the right hand of God ought to be more dear to the believer's soul than the work of his Spirit—the picture of himself he has wrought in the soul. The one is the creature, the other is the Creator; over all things he is forever. All the blessed experiences God's people have, are only pictures that the Holy Spirit, with the pencil and brush of the Word dipped in the blood of atonement, has painted and engraved on our hearts.

Let not the sinner look to some expected change or feeling for assurance of regeneration or pardon, then, but to the Word of God which assures of pardon in Christ; for in him there is forgiveness of sins. If his heart be held up to the Word as is a photograph plate in the camera, the Holy Spirit will surely paint Christ's image upon the soul and show him that in him there is all that he needs. The Word of God is that wondrous mirror in which "we all with open face, beholding the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord."

Let Christians also be careful not to how down before a subjective work of grace, called a Christian experience, lest thereby they slight and reject Christ. When asked to give a reason of the hope within us, let us with Paul say, "I count not myself to have apprehended; but one thing I do, forgetting the things that are behind and stretching forward to the things which are before, I press on toward the prize of the high calling of God in Christ Jesus." J. M. PHILLIPS.

## From Greenville.

You cannot imagine, Brethren Editors, what pleasure it affords me to sit down to write again for the dear ALABAMA BAPTIST. My time has been taken up for the past five months for a secular journal, and it left me no spare moments for this work, so precious to me. Many of my friends and brethren, in many parts of our Southern country, have feared that I would lose my interest in the religious cause; and they have uttered and written it. It caused a joyless editorship, albeit I knew that there were unavoidable pressures, forcing me into it. However it may have appeared to others, I saw in it the path of duty. God placed me in it, perhaps, as the Presbyterian pastor here says, to bridge a chasm between myself and some other work. Yet, I am sure God did it. The final result has not yet been evolved, but it is rapidly developing. Be this final what it may, I am ready to say, "Speak, Lord, for thy servant heareth." I never felt more like I wanted to be consecrated, soul and body, for time and eternity, to the precious work of my blessed Lord and Master. I am now out of the secular newspaper business, from failing health, which I accept as the voice of God to close, at least for the present. It has been a fine school for me.

I desire now to congratulate you upon the success of the ALABAMA BAPTIST. I say this in no meaningless flattery. It requires no sage to discover the constant improvement, even above two or three months ago. Many persons will remember my predictions in regard to the new arrangements for I published them in the paper. You must excuse this reference to my views, for you know a man delights to reflect upon the wisdom of his opinions, especially after that wisdom has been practically demonstrated. If the Editors will, I would like for valuable reading matter, which the popularity of the paper will warmly elicit, it will not be long until it will have no superior. I must say that the wisest thing, among the many wise things you have done, was the timely connection of Bro. J. J. D. Renfro with the paper. I expect a treat from him in his review of Bro. Graves' book.

Now, brethren editors and readers, pray God to direct the steps and keep the heart of yours fraternally,

B. H. CRUMPTON.

## How May the Efficiency of Our Associations be Increased.

1. There might be an increase of the number of messengers from the churches actually attending, and these patiently remaining until the business is thoroughly transacted. I was present once when, after occupying much of the association's time, with matters in which they were specially interested, the messengers of the strongest church left, almost in a body, before the association adjourned. An excellent report or two came up afterwards, with but a dozen or so messengers to hear and discuss them. The effect was exceedingly dampening and the thing very disrespectful to the authors of the reports. We have all been worried by such things. How much better that all remain until the business is finished, and take an old-fashioned hand shaking adieu, in company with all!

2. Reports ought to be prepared with more care, written with a mastery of the facts germane to the subject; condensed into small compass, and dressed in a careful and entertaining style. Instead of this, we often have long documents, put up in a slovenly way, few facts, inferences standing on a very narrow basis, and a long exhortation, such as, at the end of a sermon, Dr. Peck used to call "a grand spurgation."

3. The letters from the churches ought to be brief, neatly written as to

form and chirography. The progress and status of the church is best shown by the simple facts of its twelve months' history. Nor is it graceful to interpolate a laudation of the pastor and Sabbath-school superintendent. These may be inferred. Much time might be saved if the letters were legibly written. How irksome to listen to two brethren in the pulpit spelling out complaints of coloreds, all added with 50 cents for minutes, \$1.50 for State missions, and 75 cents for Foreign missions! The cause of the coldness is generally very obvious.

4. A business programme should be made out sometime beforehand, and special speakers appointed to discuss elaborately the more important subjects. Such speakers should prepare themselves most carefully, take time to make their speeches short and full, so that opportunity would be afforded for others to say something, after being wound up and set going by a resume of all the important facts bearing on the subject.

I have emphasized facts, because all of us know too little of current events in the movement of benevolent efforts. Few are read, and every one is eager for facts.

5. Newspapers, especially the State organs, ought to be taken. There is no other way of making ourselves "intelligent Baptists." These, now-a-days, contain from week to week the best thought and piety of the times, elaborate and able essays often, once resorted to for facts. The greatest thinkers communicate with the public through the newspaper. If any one says he is not able to take a paper or two, I simply respond, "to-bacco." I put \$3.00 over against \$12.00.

6. Above all, we need more missionary spirit, more solicitude for souls more concern for the honor of the Master, a more tender and elevated piety. Fill the souls of our brethren with a passion for souls, and the means will be found. Zeal mis- isters means. With hearts full of the cause of missions, which is most exactly the cause of Christ, and we shall go up to our associations with holy enthusiasm. B. B. TRAUER.

## Miscellaneous Notes.

PROHIBITION IN DALE COUNTY.—The new year is the beginning of a new era with us. Heretofore we have had a doggerel at almost every cross-roads and two or three bar rooms in every little village. Heretofore we have been disturbed at all times of the day and night by the wild cries, groans, and blasphemies of the poor drunkard. But, thank God, the "hundred headed monster" is chained, at least for a time. I believe that it is the earnest desire of a large majority of our citizens that he should remain so. Since the first day of January I have seen not a single man in the least intoxicated; I have scarcely heard an oath; the Sabbath-school interest has largely increased; our prayer-meetings are more promptly attended; jealousies are rapidly subsiding; our friends who were dealing in liquor have gone into wholesale business and say it is much more pleasant; trade is not failing, as some predicted; in fact, everything seems to conspire to peace and pleasure, and a bright and prosperous year, not only for Newton, but for Dale county, is anticipated by all. I am no newspaper correspondent, but I am anxious for the friends of temperance, of morality, of peaceful homes, of happy wives and mothers, of Christianity, those who pray for the salvation of sinners and the furtherance of God's kingdom upon earth, to know the happy effects of what some term a hard law.

Newton, Ala.

"LEAVE IT ALONE."—I often see in some newspaper, receipts for making pies, cakes, and the like, and flavoring them with wine, brandy, or some intoxicating liquid. It is possible that the wise mothers of this day follow these receipts, in many cases causing their sons to be drunkards, and bringing disgrace upon themselves. We do not know but what that is one cause of so much intemperance. The people of this time seem to be indifferent to the amount of drunkenness in their midst. I would like to know who may read the ALABAMA BAPTIST, and all, when the alcoholic stimulants in every form as you would the evil one himself. I am aware that there are many physicians, and even learned men, who recommend intoxicating drink in one form or another. People, most of them, seem to be blind to the action of alcoholic, or intoxicating, liquor upon the mind and body; but there is one thing I do see, and if I were making a speech before a crowd and had the power, I would say in a voice of thunder, "It is best to forever leave intoxicating drinks alone."

However stimulating they may seem at first, they are sure to madden the young men's head and perhaps cause them to lie drunkards in a grave. We have often heard it said, "Judge of a thing by its tendency and its results." The tendency of strong drink is to make drunkards and the result is that it makes an "empty pocket" for and a vagabond of the drinker. I never knew a confirmed drunkard who was not made in precisely that way. Leave intoxicating drinks alone. Those people, be they physicians or what not, who recommend spirituous liquor for prolonging life, in any way whatever, are generally those who have acquired the habit, and their advice is thus influenced and their judgment prejudiced by their appetite. It cannot be otherwise. Some say "liquor has saved many lives." I see only one way in which it has, and that is by people's not swallowing the poisonous stuff and leaving it alone. A FRIEND.

We, the members of the Baptist Sabbath school of Childersburg, unanimously agreed to offer the following commendatory resolutions as a token or tribute of love and respect to Bro. W. P. McKellar, who has left us to operate in another field as an educator and Sabbath-school teacher, viz: Resolved, That Bro. W. P. McKellar, while sojourning among us, proved himself a most elegant and high-toned Christian gentleman, and a good citizen, meritorious, not only of our re-

spect and encomium individually, but of that of the community at large.

Resolved, That Childersburg has lost one of her brightest ornaments as a humanitarian and moralist, who is an advocate for all useful and heedful reforms; and being an indefatigable laborer in Christ's vineyard, he possesses the characteristics of a true benedictor.

Resolved, That his conduct was alike both in the church and school room, diligent and attentive, associated with gentleness in manner and punctuality in attendance.

Resolved, That he has set us an example worthy of our highest emulation, and we trust the seed he has sown among us will bloom and bear fruit in the future, and propagate itself in successive harvests forever.

Resolved, That we commend our brother to the kind regards and affections of our brethren, wherever in the providence of God, his lot may be cast, as a devoted and zealous Christian.

Resolved, That while we voluntarily tender our hearty thanks and kindest affections to our good brother, for the inestimable good he has done for us, with great reluctance that we accept his resignation as superintendent of our Sabbath-school.

Resolved, That the committee furnish a copy of these resolutions to the ALABAMA BAPTIST for publication, and that a copy be forwarded, through the courtesy of the editors, to Bro. W. P. McKellar, now residing at Pellham, Shelby county, Ala.

F. MOSS.

R. T. GRIFFIN.

## Alabama News.

The farmers of Butler are raising oats in an extent unprecedented in that section for years. There is not, we believe, a case of small-pox in the State, though several reports to that effect have been about. The Evergreen News is authorized for the statement that a sow in that place gave birth to two human pigs. The people in every section of the State are making loud complaints of the bad roads. The Ayres are all swollen by the heavy rains, and much damage is reported in some sections. In Marshall county, James S. Seward, a weekly journal founded and edited by W. McK







## Excitement in Rochester.

The Communion Canceled by the Statement of a Physician.

An unusual article from the Rochester, N. Y., *Democrat and Chronicle*, was published in this paper recently and has been subject of much conversation both in professional circles and on the street. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. R. Henion, who is well known not only in Rochester but in nearly every part of America, sent an extended article to this paper, a few days since which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal inquiries which have been made in our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed an editorial necessity.

With this end in view a representative of this paper called on Dr. Henion at his residence on St. Paul street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements in it the terrible condition you were in, and the way you were rescued as you can sustain?"

"Every one of them and many additional ones. Few people ever get so near the grave as I did and then return, and I am not surprised that the public think it marvelous. It was marvelous."

"How in the world did you, a physician, come to be brought so low?"

"By neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches, felt tired most of the time, could eat nothing one day and the next day eat more than usual. I had indigestion and my stomach was out of order, but I did not think it meant anything serious."

"That have these common ailments anything to do with this fearful Bright's disease which took so firm a hold on you?"

"Anything? Why, they are the sure indications of the first stages of that dreadful malady. The fact is, few physicians can realize what ails them, and I am sorry to say that too few physicians do either."

"That is a strange statement, Doctor."

"But it is a fact. The medical profession has been treating symptoms instead of diseases for years, and it is high time it ceased. We doctors have been clipping off the twigs when we should strike at the root. The symptoms I have just mentioned are an unusual action or irritation of the water channels indicate the approach of Bright's disease even more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, stomach, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it Doctor?"

"Precisely. Thousands of so-called diseases are torturing people to-day, when in reality it is Bright's disease in some of its many forms. It is a Hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can remember back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints, which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured, as I was by the timely use of the same remedy—Warner's Safe Kidney and Liver Cure. I am getting my eyes thoroughly opened in this matter and think I am helping others by the facts and their possible danger also. Why, then, do you seem to be hearing on this subject. If you want to know more about it go and see Mr. Warner himself. He was sick the same as I, and is the healthiest man in Rochester to-day. He has made a study of this subject and can give you more facts than I can. Go, too, and see Dr. Lattimore, the chemist, at the University. If you want to know the truth and the reality of the alarming increase of Bright's disease, its simple and deceptive symptoms, and that there is but one way in which it can be escaped."

Fully satisfied of the truth and force of the Doctor's words, the reporter bade him good day and called on Mr. Warner at his establishment on Exchange street. At first Mr. Warner was inclined to be reticent, but learning that the information desired was about the alarming increase of Bright's disease, his manner changed instantly and he spoke very earnestly:

"It is true that Bright's disease has increased wonderfully of late, but by reliable statistics, that in the past ten years its growth has been 250 per cent. Look at the prominent men it has carried off: Everett, Sumner, Chase, Wilson, Carpenter, Bishop Haven and others. It is a terrible disease, shows a greater growth than that of any other known complaint. It must be plain to every one that something must be done to check its increase or there is no knowing where it may end."

"Do you think many people are afflicted with it to-day who do not realize it, Mr. Warner?"

"Hundreds of thousands. I have a striking example of this truth which I just came to my notice. A prominent physician in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. In order to draw the contrast between healthy and unhealthy fluids he had provided a vial of urine which was drawn from his own person. And no gentleman, he said, as we have seen in the healthy indications, I will show you how it appears in a state of perfect health, and he submitted his own fluid to the test. As he watched the results his countenance suddenly changed—his color and command both left him and in a trembling voice he said: 'Gentlemen, I have made a painful discovery. I have Bright's disease of the kidneys, and in less than a year he was dead.'"

"You believe then that it has no symptoms of its own and is frequently unknown even by the person who is afflicted with it?"

"It has no symptoms of its own, and very often none at all. Usually no two people have the same symptoms, and frequently death is the first symptom. The slightest indications of any kidney difficulty should be enough to strike terror to any one. I know what I am talking about, for I have been through all the stages of kidney disease."

"You know of Dr. Henion's case?"

"Yes, I have both read and heard of it. 'It is very wonderful is it not?'"

"A very prominent case but no more so than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured?"

"I know it can. I know it from the experience of hundreds of prominent persons who were given up to die by both physicians and friends."

"You speak of your own experience, what was it?"

"A fearful one. I had felt languid and unfit for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctor. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'There goes a man who will be dead within a year. I believe his words would have been proven true if I had not fortunately secured and used the remedy now known as Warner's Safe Kidney and Liver Cure.'"

"And this cured you, did it not?"

"No, it caused me to investigate. I went to the principal cities of Dr. Craig the discoverer, and saw the physicians prescribing and using it and saw that Dr. Craig was unable with his facilities to supply the medicine to thousands who wanted it. I therefore determined, as a duty I owed humanity and the suffering, to bring it within their reach and now it is known in every part of America, is sold in every drug store and has become a household necessity."

The reporter left Mr. Warner, much impressed with the earnestness and sincerity of his statements and next paid a visit to Dr.

S. A. Lattimore, at his residence on Prince

street, Dr. Lattimore, although busily

engaged upon some matters connected with

the State Board of Health, of which he is one of

the analysts, courteously answered the

questions that were propounded him.

"Do you make a chemical analysis of the

case of Mr. H. H. Warner some three years

ago, Doctor?"

"Yes, sir."

"What did this analysis show you?"

"The presence of albumen and tube casts

in great abundance."

"And what did the symptoms indicate?"

"A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"

"No, sir. I did not think it possible. It

was seldom, indeed, that so pronounced a

case had, up to that time, ever been cured

and I did not know anything about the remedy

which cured him."

"Yes, I have chemically analyzed it and

upon critical examination, find it entirely

free from any poisonous or deleterious

substances."

We publish the foregoing statements in

view of the commotion which the publicity

of Dr. Henion's article has caused and to

meet the protests which have been made.

The standing of Dr. Henion, Mr. Warner

and Dr. Lattimore in the community is be-

yond question and the statements they make

cannot for a moment be doubted. They con-

clusively show that Bright's disease of the

kidneys is one of the most deceptive and

dangerous of all diseases, that it is exceed-

ingly common, alarmingly increasing and

that it can be cured.

## THE FAMILY CIRCLE.

High Aims and Perseverance.

A Lesson for Young Men.

It is an old and familiar maxim,

that "example is more powerful than

precept," but it is even more true

that example, especially when suc-

cessful, is more encouraging than pre-

cept. To a large class of minds, the

example of Christ is probably more

impressive than the words of Christ;

and to all, his example both explains

and impresses his divine teachings.

The same is true of the examples

of great and good men; and the les-

sons of their diligence, perseverance,

and success in high aims, cannot too

often be set before the young to stim-

ulate and encourage them in the ear-

nest pursuit of the highest and noblest

ends of life. Reading the memoir of

the well known Dr. Francis Wayland,

so long a able and successful Pres-

ident of Brown University, his high

aims, and diligent perseverance, and

his early and marked success, sug-

gested an invaluable lesson to the

young, and especially to young men,

a lesson which may meet the eyes of

some, perhaps of many, who may be

encouraged to imitate so illustrious

an example.

In early life, young Francis Way-

land had to struggle against many

difficulties and discouragements, such

as would have broken the spirit and

crushed the hopes of the irresolute

and feeble, but which only roused

him to diligent and persevering effort.

He was the son of an English currier,

who had given up a profitable trade

to become a Baptist preacher. And

following the example of his self-de-

voting and excellent father, he gave

up the profession for which he had

in part prepared himself, that he also,

might become a minister of the gos-

pel. His public study of theology

extended only to a single year at And-

over, where he was so poor that he

says he had come to choose between a

coat for his back and a copy of

Schlesinger's exegesis. And yet he

so faithfully improved his limited

time and slender opportunities, that

at the age of twenty-five, he was called

to the pastorate of the First Baptist

church in Boston. Here his diligent

earnestness and faithful devotion to

his work at once attracted the atten-

tion of his own denomination, and he

was invited to preach on the subject

of missions before the Baptist For-

eign Mission Society.

The evening appointed for the ser-

vice came. It was a cold, rainy night

in October, 1833; the audience was

very small, consisting of only about

fifty persons. The discourse was de-

livered, but it kindled no enthusiasm

and awakened but little interest, and

it is said that as he went home, the

preacher threw himself on a lounge

in his study, exclaiming with keen

chagrin, "It was a complete failure; it

fell perfectly dead!" But fortunatel-

y, providentially rather, among the

few unappreciative hearers, there was

one clear-headed and warm-hearted

man, a printer, and a deacon of the

church, who insisted that the sermon

should be printed; and, against his

own will, the author at last consented.

The discourse, that memorable and

well known sermon on "The Moral

Dignity of the Missionary Enter-

prise," at once attracted universal at-

tention. It ran through editorial ad-

vice, and kindled a new enthusiasm in

half of missions throughout the en-

tire Christian world. Robert Hall,

on reading it, pronounced it one of

the most masterly specimens of pul-

pit rhetoric, and predicted the high-

est distinction for the preacher. And

three years later the author, hitherto

an unknown young man, was elected,

almost by acclamation, to the presi-

dency of Brown University, over

which he presided for years with sig-

nal dignity and success. To day his

writings are everywhere known, and

his text-books are standards in some

of the leading schools and colleges of

the land.

So, in every case where there are

high and right aims, and a resolute

will, and diligent perseverance, let

the young remember that they may,

in the end, surely enjoy success. It

may not come at once; for as Mon-

tesquieu tells us, "Success, in most

things, depends on knowing how long

it takes to succeed," or as DeMaistre

says, "in knowing how to wait." A

well known governor of Massachu-

setts ran for the office sixteen suc-

cessive years in vain, but at last ob-

tained it by a single vote. Von

Moltke was unknown to the world till

he was sixty-one years of age. And

the immortal Havelock did not gain

a name in history till but a few years

before his death. But though it may

not be at once, yet in the end success

will come; always in the conscious

possession of a high and noble char-

acter, and generally, also, to the eye

of the world, and in the estimation of

men. "Resolution," said one, "is

omnipotent." "Nothing," says an-

other, "is denied to well-directed la-

bor." "The great difference," says a

third, "between the great and the in-

significant, the successful and the un-

successful, is energy, invincible de-

termination, an honest purpose sus-

tained and carried out with untiring

diligence, without which no talents,

or helps, or circumstances will avail."

"Impossible," said Napoleon, "is a

word for the dictionary, for idiots or

fools."

Before such a spirit, especially when

inspired by right motives, not only do

obstacles give way, but they are so

met and used as to be made helps

and instruments of progress and suc-

cess, by the power of high aims and

an earnest and resolute will. And

the individual, by the way he meets

and overcomes and uses them, reminds

us of "the fabled spectre ships that

were said to sail fastest in the very

teeth of the wind!"

To do justice to himself, to society,

to his God, every young man should

be "occupied, diligently, earnestly oc-

cupied in the highest and best em-

ployment of which his nature is cap-

able, so that he may both live and die

with the consciousness that he has

done his best for himself, for the

world, and for God."—Tyron Ed-

wards, D. D., in *Illustrated Christian**Weekly*.

FARM AND HOUSEHOLD.

The Highest Rank.

Made from harmless materials, and adapted

to the needs of fading and falling hair,

Parker's Hair Balsam has taken the high

rank as an elegant and reliable hair restor-

ative.

AMERICAN PORK.—An old butcher,

in Detroit, says the prejudice in Eu-

rope against American pork arises

partly from the fact that hogs fatten-

ed on our Indian corn do not make

as fine pork as do those of Germany,

the Netherlands, France, &amp;c., which

are fattened chiefly on peas and buck-

wheat. With the latter such a con-

dition as "rusty pork" is unknown. As

both peas and buckwheat grow rankly

in this country, wherever properly

cultivated, it may be worth while for

some farmer to test the matter. Pos-

sibly the oleaginous principles in corn

may tend to deteriorating effects, in

some degree, though that cereal will

doubtless continue the principal food

for fattening hogs in this country.—

*New England Farmer*.

Needless Misery.

Many miserable people drag themselves

about with failing strength, feeling that

they are sinking into the grave when

Parker's Ginger Tonic would begin with

the first dose, to bring vitality and strength

back to them.—*Sun*.

A PROFITABLE FERTILIZER.—An

English correspondent reports profit-

able experience with soot and lime,

and gives in *The Garden* this in-

formation: "Soot and lime, in equal

parts, is a most valuable fertilizer for

potatoes, and for all other crops. It

is a most valuable fertilizer for

potatoes, and for all other crops. It

is a most valuable fertilizer for

potatoes, and for all other crops. It

is a most valuable fertilizer for

potatoes, and for all other crops. It