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## THE PULPIT.

From the Canadian Baptist.

### A Man's Reasons for Connecting Himself with the People Called Baptists.

BY J. K. D.

"And is it true that I have been hearing, that you have left us, and gone among the Baptists?"

"Well, yes, what you have heard is true enough; but you must not think I did it in a hurry, I have thought over the matter a great deal, and being convinced of my duty I did it."

"I must say I was not a little surprised to hear it, for I always thought you to be a staunch adherent of the Presbyterian church."

"As to that you were right enough. I was all your say, and indeed I may say that all our people for generations back belonged to that church. My grandfather and grandmother used to hear the *Erskines*, and my father and mother used to hear *Drs. Hall and Brown*; so you see I had many ties to bind me to that church, yet a sense of duty made me break them all."

"And what might be your reasons—or what you call a sense of duty, that made you leave?"

"Well, I must tell you in the first place, that it was through the preaching of a Baptist minister that I was led first to think of my spiritual state, and discover that I required a change of heart, which change I obtained by believing as a perishing sinner on Christ. It seemed to me that the Baptist preaching was different from what I used to hear; it came home to the heart. It was not about you, it was about you; at least I felt it so. As I had got so much good, it naturally inclined me to inquire into the views held by that people, for I, like others, believed them far astray. This led me to search the New Testament Scriptures, and the more I read the more I became convinced that they were right, and I was wrong."

"No doubt when they found you attending their meetings, some of them got about you, and did all they could to proselyte you over to their views. And I am told they are proficient at that business."

"Well, now, you never were farther wrong than you are now. I used to think as you do, but I was much astonished to find it was not so. Instead of pressing me to be baptized, they recommended me to search the Scriptures, which I did. And it was the Scriptures, and not the Baptists, which made me a Baptist."

"Then I am to understand from what you say that the Presbyterians have not got Scripture for what they do in the name of the Lord."

"Yes, that is my mind in regard to the sprinkling of infants; I have searched and cannot find any. I have also inquired of the minister, and others; but I could get no stronger proof than inference, or supposition, which failed to satisfy my mind, especially when the Baptists have Scripture in abundance. And it is so clear that Christ required faith, or repentance, previous to baptism. Now, you would not expect me to live in the dark when I can have the light, or take a mere inference when I have a clear command."

"Then you object not only to the subject of the ordinance, but to the mode. You do not call it baptism, but sprinkling; and if you are right, then the people you have left have no baptism at all, but have placed this thing in the place of it."

"Well, yes, you are right. A careful reading of the baptismal scenes in the New Testament would lead any candid mind to the conclusion that immersion was the mode. If not, why did they resort to rivers and pools to baptize, and afterwards erect baptisteries with baths in them where the ordinance was performed. Besides, all Greek scholars of any note admit that the word means immersion, and the greatest of the Presbyterians divines in their writings admit the same thing. So you see with all that evidence before me I cannot help believing that Presbyterians and others are far astray in this matter."

"But if I recollect aright, the Presbyterians do not depend upon a positive command to sprinkle infants, nor do I think they say they have any; but they depend upon the Abrahamic covenant, and they think it came in the place of circumcision. They think that the children of Christians occupy the same place in the New Testament that the children of the Jews did under the Old."

"I know they do, and found their system on that idea; but I have examined into that matter, and I can see that it is their mistake in this that puts them wrong. Their idea would make much of the teaching of Christ and his apostles contradictory. What Christ said to the Jewish ruler, John 3:3, would not have any meaning if they were correct. It is true that God made a covenant with Abraham; but it was in connection with his carnal seed, and the land of Canaan to whom he promised to give it, and the circumcision in the flesh was the seal of that covenant."

"But did he not promise to be a God to him and his seed after him?"

"Yes, he did; but you can see that that promise was conditional, namely, that they would keep the covenant. But this they did not do, and God cast them off for a time, and they lost the land. But God has made no such promise to us Gentiles. He will be a God to all who believe in Christ, but not to their seed, unless they also believe. The only thing that was promised to Abraham that we can lay hold of is the promise that in 'his seed all the nations of the earth would be blessed.' Now Paul tells

us that that seed was Christ, Gal. 3:16. We can only be connected with Christ by faith, that is our own faith. In this way we become in a spiritual sense the children of Abraham, Gal. 3:29."

"Then you do not believe that the children of believers are, on account of their connection, in the covenant of grace, and that the sprinkling, as you call it, seals them into the covenant, which is done on the faith of parents?"

"No indeed, I cannot believe it, and I shall tell you why. Those who are in that covenant are said to know the Lord, to have God's law written on their hearts, and to enjoy the forgiveness of sin, Heb. 8:10-12. Now infants can know nothing of these things, nor are they capable of doing so."

"The children of believers cannot be in the covenant of grace until they believe; and to pretend to seal them in when they are not in at all, is a mere farce. Besides baptism is no where in the Word of God called a seal, neither can it ingraft into Christ. The seal of the new covenant is the Holy Spirit, which cannot be got without faith, 2 Cor. 1:22; Eph. 1:13; 4 ch.; John 7:39. It is the old covenant that the Presbyterians and some others follow, and not the new covenant of our Lord and Savior Jesus Christ. The idea of a child being sealed into it on the faith of its parents is too childish and absurd to be taken notice of."

"Then you think that the Presbyterians and others, by following the old covenant, have got a wrong view of the new one and the church of Christ. This seems strange to me, for I always considered them sound in doctrine."

"Just so. All who take the old covenant as their model must have an earthly or fleshly religion, a kind of hereditary faith. Now this is the origin of infants being sealed into the covenant. It is their right by birth (fleshly birth). On the same ground they are church members, though not allowed communion. Now the new covenant requires a new or spiritual birth, so you can see the difference yourself, and it is very great indeed. As to the Presbyterians being sound in doctrine I agree with you. It is not their doctrine in a general way that I find fault with; but their system or practice. Now, for example, they believe in the doctrine of election, and that none will be saved but the elect, yet they profess to seal into the covenant of grace those of whose election they have no proof. Now if a person be in the covenant of grace he is constantly in a state of salvation, his sins being remembered by God no more. But many infants said to be sealed into that covenant when they grow up prove, by the wickedness of their lives, that they never were in it. Nay, more, some of the most abandoned characters, some of whom have suffered death for their crimes, were once said to be in the covenant. Paul knew when people were elected; when they turned from idols to serve the living and true God, 1 Thess. 1:9. The Presbyterians believe in our sinful state by nature, in justification by faith, and conversion, and yet they admit the unconverted to the church and to the table of the Lord. Now all this comes from following the earthly Abrahamic covenant, which was fulfilled and set aside in Christ."

"But you surely do not think that a man should not be a church member, nor attend to the sacrament of the Lord's supper until he is converted? If that is so I fear our churches will be small indeed."

"Well, to tell you the truth, I do really think so, and I cannot help it, if I understand the Scriptures aright. For example, a man cannot be a Christian until he is in Christ, and in him he is a new creature. 2 Cor. 5:17. Now if I understand the Scriptures, it is this new creature that should be baptized, and none other. This baptism is a symbol of the change the man's mind has gone through. His sinking down into the water symbolizes the dying of the old man with Christ; his lying under the water symbolizes the burial of the old man with Christ; and his rising out of the water symbolizes his rising out from death, or from among the dead with Christ to new life. Rom. 6:4; Col. 2:12. So also the Lord's supper is a symbol of the body of Christ, the body that died on the tree and his body the church, of which every new creature in Christ is a member, and none else. 1 Cor. 10:16-17; 1 Cor. 12:27. Now I find that the churches formed by the apostles were made up of believers in Christ, and none else; that proved themselves not to be so they cast out. I do not find that believers and their children, because they were their children, were considered members, but believers only. We find there were old and young, male and female, Jews and Gentiles, in these churches; but they were as 2:1; Phil. 1:1; Col. 1:2; Eph. 1:1; 1 Thess. 1:1; 1 Cor. 1:2; 1 Thess. 1:3. The new birth, not the fleshly one, admitted both the Jew and the Gentile, the circumcised and uncircumcised, and both had to submit to baptism when they believed. So you see none but the converted were baptized or attended to the Lord's supper."

"Then you really think that baptism did not come in the place of circumcision, and that the children of believers are not in the church?"

"Well, yes, I cannot find Christ or any of his apostles saying that it did. In fact, circumcision and baptism are two different things. The first is a mark in the flesh, and was confined to males alone. The second is a symbol of death, burial, and resurrection to a new life which is extended to

both men and women when they believe. Acts 8:12. If baptism came in the place of circumcision, what better time could there have been to make it known when, in the days of the apostles the believing Jews wanted the believing Gentiles to be circumcised and keep the law of Moses? Now these Gentiles had been baptized. How easy they could have ended all disputes by telling them that baptism came in the place of circumcision. Acts 15:1, 2, 10, 28, 29. But did they do so? No, not a word. All is as silent as the grave on that subject. Now when Scripture is silent on the matter, can you blame me for not believing it? I know, of course, that many say it did; but I have a higher authority, even the Lord himself. If it had been so he would have taught it to the Jews, or some of his apostles would, in order to remove their prejudice. As to the children of believers being in the church, (that is Christ's church) we have no account of it; and more, if the church be the body of Christ, and all the members believers, then it is impossible that unbelieving children can be members. They could be in Moses' church because it was carnal; but Christ's church is not carnal but spiritual, made up of new creatures. I grant that Christ speaks of infants (Jewish infants) being of the kingdom of heaven; but these are used more as a figure of what the subjects of the kingdom would be like when it would be set up. Paul also says something of the children being holy, but that has no connection with the gospel holiness, but to the sanctity of marriage, 1 Cor. 9:14. That is, if the believing wife and unbelieving husband remain together, and do not break up their marriage, the children will be lawful, or holy. But Paul nowhere says, or even hints that these children were members of the church."

"But I have often heard our minister say that the New Testament church was just a continuation of the old, only that some changes had been made in the ordinances, and that the present ones came in the place of the old ones."

"So have I, and I used to believe it too, until I searched the Scriptures on my own account, and I can tell you I found it was not so. I found that all the past was to continue until Christ should come, who was the seed of Abraham to whom the promises were made. The past were types and shadows of better things to come with Christ. The death of Christ divided the old from the new. All the past was dead, and was buried in the grave of Christ. With the resurrection of Christ all things became new. He is called the new man. There is the new creature, the new covenant, and the new church, called his body. Indeed Christ himself said to Peter, 'Upon this rock I will build my church. He speaks of it as a thing he was going to do; a new thing which had not been in existence before. Matt. 16:18. Now this church, which Christ calls 'My church,' began to be built on the day of Pentecost. That day Peter preached the first gospel sermon in the name of the glorified Jesus. That day the first gospel converts were made and baptized and received the Holy Spirit. So you see that instead of going back to the Abrahamic covenant, as the Presbyterians and some others do, for a model for their church, they need go no further back than the day of Pentecost, and take the church at Jerusalem as the model of Christ's church. At present their church is more Jewish in formation than Christian. The Jewish was a family church, so is theirs; it was a national church, so is theirs; it was hereditary, so is theirs. But Christ's is nothing of the kind, being composed of believers only. As to the ordinances it cannot be that they came in the place of the Jewish ones. Why if that were so we would still be under the law and not under grace. But I think, if you examine, you will see that they are different in their mode and spirit from the old ones. They are not intended to save any one, but are for those who are in a state of salvation; so that the unconverted have nothing to do with them."

"Well, well, I really do not know what to say. The views you set forth are all new to me; our ministers never teach such things. But I wonder how the Presbyterians and others got into the system which you seem to think is not according to the New Testament?"

"Well, I think I can tell you. The Presbyterian church is the fruit of the Reformation from popery, which took place in the sixteenth century. Now all the leading men among the Reformers had been in the church of Rome, and you know Rome was not the place to get correct views of the church of Christ. Those Reformers, though they protested against the glaring errors of popery, disowned the authority of the Pope, and discovered the doctrine of justification by faith, yet retained some of her errors, and among them infant baptism and a national church. The retaining of infant baptism, one of the main pillars of popery, put them all wrong in regard to the church. As they had no Scripture for it, it led them to fall back on the Abrahamic covenant, so that by inference and supposition they made out what appeared to them a plausible theory, and so it has continued from that time till now, and the fruit of it has been to bring into the church the unconverted. They say they have Scripture for it, but it is Scripture put in the wrong place. Had the Reformers confined their attention to the New Testament alone in regard to the church it would have been different with their churches today. But this they could not do and retain the infant rite. So you see that

infant baptism, that Romish error, has done all the harm. The church had to be made to suit it, and if you study the system you will see it to be so. In fact it is a system which, if fully carried out, would abolish the need of repentance and faith, or conversion. For if infants are really in the covenant by birth, and sealed into it, they need none of them, but are saved. You wonder that the ministers do not teach these things. I do not wonder at it at all, for two reasons; one is that many do not know them; and the other is they could not do it without destroying their system. They are bound to teach according to the standards of their church, for if they do not do so they will be called to account. These standards were made long ago, and he they right or wrong they must adhere to them or leave. Any one examining these standards can easily see that a great deal is taken from the Old Testament which has no bearing on a New Testament church. 'It is Scripture,' you say. Well, yes, but it is Scripture misapplied, which is as good as no Scripture at all."

"But I think I've heard it said that there must have been infants in the households baptized."

"Well, this is only inference, like many of the other things. There are many households even now in which there are no infants. I, like many others, took it for granted that they were in the New Testament households; but when I looked into the matter I found from what is said about them that it could not be. For example, in the jailer's house we are told that they spoke the word of the Lord to them all, and those of Lydia's household are called brethren. Acts 16:32-40. Of the house of Stephanus we are told that they ministered to the saints. 1 Cor. 1:15; 16:15. So it is with all the households; they show of something about them which reads they were believers. I do not think you can prove infant baptism from Scripture, or than any one else can. The only way you can do it is to make it yourself, as the church of Rome did."

"Well, I must say that you have told me a great deal, and things I never heard before; but before we part I must tell you that there are many good people and excellent ministers among the Presbyterians."

"Why you need not tell me that, for I know it. There are many of the children of God, converted men and women and ministers, who have been the means of the conversion of many souls. But mark: that was not the result of their system, but in spite of it. It was God's Word and Spirit that did it. This shows that the system is wrong. If it was right, they would need no conversion, and we should hear of nothing of the kind among them. I am glad that many of them are better than their system, and are not bound down by it. Still the system has done harm and will do more, I mean to souls. It gives the spiritually dead a name to live, and makes church members of those who are not members of Christ. It admits the unbelieving to what it calls baptism, and the unconverted to the table of the Lord. It has a tendency to lead people to trust in their works, and to overlook the work of Christ. Now though I have left the church of my fathers to follow what appears to me to be a more Scriptural and rational system, yet I rejoice in all that is good among the Presbyterians, and look upon all the converted among them as brothers and sisters in the Lord, and my best wish for them is that they may get more light. And I am sure they will get it if they confer their attention to the New Testament, and gain a true knowledge of what constitutes a new covenant church, which is the church built upon the rock, of which Christ is head; and it is his body, of which all believers are members, and none else. To this church Christ has given the gifts of his Spirit that it may edify itself in love."

As a man Jesus never seemed happier than when he was in the midst of his disciples, or surrounded by publicans and sinners, or feeding famishing crowds. He was so great a lover of mankind that he loved to be 'in the company.' Living and working in such a city as this, with all its millions, the burden is enough to break one's heart as we consider the city's sin, its irreligion, its neglect of God. It is sweet to hope that he who loved to be 'in the company' when he was here will certainly come and bless these throngs of men. If even a physician if ever a shepherd was needed, it is among these perishing sheep. Jesus has such a love to the sons of men, and such a wish to gather them to himself, that even now his redeeming work is done he is still ever with us. He has been lifted up, and now he draws all men to himself; and therefore we do expect to find him in the centre of these throngs. Those who go into the dense masses of humanity may expect this same Jesus to be with them in full power to save. Rescue the perishing, and he will be in the company. It was a most natural supposition, because of the sweetness and friendliness of his temper, that they would find Jesus in the company. —[Spurgeon.]

Unction is the tongue of fire, and is just the very gift which no universities, no degrees, no amount of learning or critical attainment, no cultivation of the science of belles-lettres, or rhetoric or elocution can bestow. —[E. Paxton Hood.]

Discontent is the want of self-reliance; it is infirmity of will. —[R. W. Emerson.]

For the Alabama Baptist.

### The Preachers in Conference—What They Said.

By previous appointment a Preachers' Conference was held at Marion on Tuesday, July 10th, the day before the meeting of the State Convention. The meeting was organized by calling Rev. S. Henderson, D. D., to the chair, and appointing Eld. E. F. Baber, secretary. By request of the Chair, Dr. Cleveland stated that the meeting had been called in response to the wish of a number of brethren, for the discussion of subjects pertaining to the work of the pastor, the subjects and leading speakers having been selected by the committee appointed to arrange a programme for the Convention. The subject appointed for this morning is, What can the ministry do to vitalize their churches in religious work?

Dr. Roby made the opening address. [It has already been published in these columns.]

Speaking to the same question, Dr. Winkler spoke of the value of truth, and the danger of error, in our ministrations.

Eld. Hixson suggested that ministers are too much inclined to conform to, and to court the approbation of, the world; and so their preaching fails to develop vitality in the churches. They neglect the truth for fine words.

Eld. Falkner thought that many pastors make the mistake of beating and mauling the sheep and the lambs, instead of feeding them in love.

Eld. Baber endorsed the proposition that the desire to work must be created in the members, but how to do that is the question. What the pastor may say or do that will develop the activity of one member, will fall on another. The pastor needs a large measure of perception and of common sense to enable him to deal with each church and each member just as its or his peculiarities may require. The preacher should try to make his sermons attractive. Some of the dearest churches have never heard "flowery" sermons.

Eld. Watson said it is God that worketh in us both to will and to do, and if we get the Spirit of God, the pulpit and the church will be full of work.

Dr. Cleveland said the pastor should do no work that any member of his church can do. If the pastor allows anything to interfere with his private devotion, he loses power with his people. The pastor must keep up social intercourse with his people. He thought our churches are increasing in vitality.

[Eld. M. H. Lane of Georgia, and D. I. Purser of Mississippi, were invited to participate in the discussion.] In response to Dr. Cleveland, Dr. Teague said he recognized the value of social contact with the members, but he had been wanting in either tact or piety to make it profitable. The short duration of the pastorate is one reason of the want of vitality in the churches. Pastors and churches think too much about changing. Pastors should remain long enough to obtain and maintain a moulding influence with the people. Preach solid, well-defined truth.

Dr. Winkler feared we may have come to rely too much on the religion of form; that we may take it for granted that our church members do not need to have the fundamental truths preached to them, when in fact many of them do. The pastor must make each member feel his individual responsibility as a partner in the work of the Lord.

Bro. Goodhue endorsed the suggestion that the pastor must not do the work of the church, reciting the case of his own church, which had prospered when it had no pastor, because the members met the responsibility resting upon them.

Eld. Stout alluded to the case of Uzzah, whom the Lord killed for placing his hand upon the ark to steady it, and said if we will preach the truth and be faithful in our ministry, the Lord, as a sovereign, will take care of his churches and vitalize them according to his pleasure.

Dr. Shackelford thought if we were more careful in the reception of members, and had fewer unconverted members in our churches, they would naturally have vitality on account of a converted membership.

Dr. T. M. Bailey did not know how to characterize some churches. Some would contribute money, but would do little else, and he did not know whether to call them dead or alive. He believed in God's sovereignty, and in the necessity of the Holy Spirit in the heart, and yet there is something for pastors to do in leading and teaching the churches to work. With everything else, there must be organization and individual training. The pastor should learn and make use of the peculiar talent of each member.

Eld. Rogers thought we are making the false impression that our churches are dead. The Baptist churches of the State show that they possess more vitality to-day than ever before. We do not represent dead churches, so let us go on as heretofore. Still, there is room for improvement. He has always been more successful when his own heart was filled with the Spirit.

Eld. Stout explained that he meant to present the thought that we might fail to give God the honor that is his due in reviving our churches, and take the credit to ourselves. Let us do all we can, but remember that God must give the increase.

Dr. Henderson endorsed the remark that we are not dead. Nothing is dead in which the Spirit of God

has been planted. All our churches do not come up to their duty, but many of them are working out their destiny in a quiet way, some of them amid poverty and difficulties. As to our style of preaching, we ought not to preach the gospel in the low vernacular of the illiterate, but in the best language we can command, if it be plain and forceful. Let us have system, but every one will know his place when the heavenly instruction gets into his heart. He feared that we are inclined to rely upon the polished instrumentalities, instead of the Holy Spirit.

Eld. Barbour said some of the brethren around him admit that the churches that were dead are now alive, and they want to know how it was done. In his part of the State the vitality was started by the work prosecuted by the State Convention. The way to reach dead churches is to exercise all the common sense that God gives us, preach the truth, and the people will listen, even when we talk money. Don't fear opposition; it will help you. If the preacher will make sacrifices, and lead the people aright, they will follow.

Eld. J. B. Huckabee said there has been improvement in the churches in his part of the State. The great difficulty is that pastors have too many churches, and so are unable to do their part in developing the membership in piety and activity. Once a year they have a little warmth at protracted meetings, and unfortunately receive too many unconverted persons. We have too much formality in our church work. Our pastors are too short.

Deacon Ira Foster felt assured we are doing a great deal, but not as much as we ought. One great reason, as has been said, is that we have too many unconverted persons in our churches. If we keep our lamps trimmed and burning, the Lord's work will prosper in our hands. Our denomination is becoming so popular that people seek membership with us for selfish purposes. Keep out the goats!

Eld. Edens had found one great difficulty—the proper cultivation of the members of the church. We are guarding the door of the church pretty well, but do not properly train those in the church who are converted. They are babes at first, and must be taught. He had been greatly blessed in his work by taking care of the babes in Christ. Old members of the church can do a great deal in this way. The pastor is himself greatly benefited in teaching the little ones in Christ. Let us not forget the A B C of the Christian life. There is more neglect inside the church than at the door.

Dr. Woodfin said the agencies for Christian work in our churches are also the instruments for vitalizing them. The prayer-meeting must be made interesting, vitalized, and so must the Sabbath-school, and then the church will be warmed up.

The discussion of the subject was here closed. The Conference decided to request the committee that shall be appointed to prepare a programme for the next Convention, to arrange for a meeting similar to this next year, on the day before the meeting of the Convention.

Adjourned till 8½ o'clock this evening.

TUESDAY EVENING, 8½ O'CLOCK.

Prayer by Dr. A. W. Chambliss.

By appointment, Eld. J. M. Phillips delivered the opening address on the question, What are the characteristics of a successful preacher? He spoke first of the great importance of success on the part of the ministry. Men differ widely as to what constitutes a successful minister. Some succeed in one department of Christian labor and some in another, because they have been endowed with different gifts. Whoever rightly uses the gift bestowed upon him, be he in humble or in eminent sphere, is successful; but no minister succeeds who does not in some way make men better and happier, and excite them to activity in some department of the Lord's work. Some sow, some cultivate, some reap, and each is efficient according as he does his work well.

The successful preacher is a man of consistent piety, deeply imbued with love to Christ and to man. A preacher's conduct should be the best exponent of his sermons. Men comprehend and appreciate consistency, purity and tenderness of character more than orthodoxy in theology.

The successful preacher is a consecrated man. His capacities and energies must be devoted wholly to the service of God; he must sink himself in his work. He would give special emphasis to the suggestion that too many of us fail because we are too much concerned about our temporal interests in connection with our work. The church was not made for the preacher, but he was made for the church.

The successful preacher is an earnest man. We have a striking example in Paul, who appears to have been raised up to teach us what concentrated energy may do.

Another element of success is sympathy and love for souls. A preacher must be in sympathy with his hearers, if he would have power with them. The Savior reached men in this way.

Another element of success is common sense. A preacher may attain to eloquence, or grace, or other qualifications, if he lack them; but if he lack common sense, his case is well-nigh hopeless. Common sense is the doing or saying the right thing at the right time and in the right way. Our Savior was a striking illustration of this, and so was Paul. A preacher

must know men, know his own heart, and have a sense of propriety.

A successful preacher acquaints himself with the Word of God. He must be trained for his work by diligent and prayerful study of the Bible; without that he will fail, whatever his other attainments may be. He must also seek the power of the Holy Spirit; if not, he will fail. He preaches best who prays best.

The successful preacher preaches the cross of Christ. This means, not merely to talk about the sufferings of Christ, but about all the related truths.

Eld. Purser emphasized the thought presented by Bro. Phillips of adaptation to the work. Every preacher ought to know where he can best work. Many fail because they overmeasure themselves. Every preacher should pray to know where he can best work, and occupy that department. Again, preachers must be men of convictions. Half-heartedness will surely be accompanied by failure. We must not be wild and fanatical, but earnest and pointed. We must feel that we stand before God, and that the unbeliever is lost. He would impress a truth presented to-day, that we must pay attention to members of the church so as to encourage and develop them.

Dr. Winkler said Dr. Basil Manly was the ideal preacher above all whom he had known, and his eminent quality was *unction*—meekness and sympathy toward men and filial reverence toward God. These will characterize the successful minister. The element of unction is greatest of all.

Adjourned till the day preceding the meeting of the Convention next year.

[NOTE.—The pressing engagements of the Secretary, and a misapprehension of the wishes of the editors of the ALABAMA BAPTIST, caused delay in the appearance of these notes. The Conference did not order its proceedings published.—SECRETARY.]

For the Alabama Baptist.

Rejoice with Us!

EDS. ALA. BAPTIST: I am not in the habit of troubling you with communications, but I have something to tell just now that is worth telling. You have asked for news items from the different sections of the State, and I have some good news. Will you hear it?

We have just had a series of meetings at OSWICHEE.

This is a new church, organized less than two years ago. Fourteen members began the work, upon which God seems to have smiled from the very beginning. One of the first acts of the new organization was to receive two into its fellowship upon a profession of faith, and through baptism. Thus they were permitted to begin by reaping. Under the ministry of Bro. G. D. Benton, the little band increased to thirty—more than doubling itself in about sixteen months.

I began my labors among them last January, and my visits have been like so many holidays. A more delightful people I have never known. I found them ready for work. Some churches require a ring in the nose and a strong hand to pull before they will go forward. The pastor of this church must move to prevent being run over by his people in their eagerness to advance. I have realized what it is to have a church at my back pushing me on. It is scarcely necessary to suggest to them what they ought to do. They are alive and awake.

After my return from the State Convention, we began a series of meetings, which lasted just one week. The preaching was done by Bro. S. M. Province, of Columbus Ga., and Bro. I. P. Cheney, of Greenville. The people enjoyed the social intercourse and the preaching of these brethren, and are greatly indebted to them, and love them tenderly. They know already how they have endeared themselves to the pastor.

But what shall I say of the "time of refreshing from on high"? How we all "sat together in heavenly places in Christ Jesus"! We wept together, we laughed, we sang, we prayed, we preached, we read God's Word, we told how God had dealt with our souls. The Lord of hosts "opened to us the windows of Heaven and poured us out a blessing, that there was not room enough to receive it." We could say with the Psalmist, "Our cup runneth over." Twenty-one were baptized, and one is to be "buried with Christ" to-morrow. Three were received by letter. To twenty-nine there were thus added twenty-five. Happy church! happy pastor! Brethren, rejoice with us. I find it difficult to describe that which we have enjoyed. I do not know how many of your readers have passed through such a meeting. I had never been permitted to do so before, although not a stranger to revivals. Our hearts were stirred and the people were stirred. We can not say that there was "no excitement," for it was like the bursting of a waterspout, or the shock of an earthquake.

I might write much about the different features of the meeting, the readiness of many to do anything, the faith of some, the old-fashioned "experience meetings," the efforts of the new converts to "bring others to Jesus," their happiness and enthusiasm. "It was good to be there." How faithful and earnest we ought to be in the future! How strong our faith should be when we remember God's power and love as displayed in this meeting! Lord, revive us again!

J. A. HOWARD.

"Man's religion is an impression of his wishes rather than his needs."

From the Christian Home.

### The Working Temperance Church.

BY REV. THEO. L. CUYLER, D.D., OF BROOKLYN, N. Y.

Every true and timely moral reform should be born and nursed, and reared and supported by the Church of Jesus Christ. There is not a single moral precept which sinful humanity needs, but the church should teach it; there is not a wholesome example to be set, but the church should practice it. That Christian Church will be the most Christlike which does the most to "seek and to save the lost."

Among all the great moral reforms, none has a stronger claim on Christian men and Christian ministers than the enterprise for saving society from the crime and curse of drunkenness. And intemperance never will be checked, the liquor traffic never will be prohibited, the drinking usage of social life will never be overthrown until the members of Christ's church all feel that they are also members of Christ's great Temperance Society. If the church does not save the world, then the world will sink the church. And what a burlesque it is to style that church organization a "salt of the earth" which has a trimmer in its pulpit and tipplers in its pews!

Holding these incontrovertible opinions, we earnestly insist that every Christian church which expects to do its whole work must have a temperance department as much as a Sunday-school or a missionary department. It must have a machinery to promote total abstinence, just as much as a machinery to promote Bible distribution, or mission-schools, or Sabbath observance. A well-appointed steamer must have not only a good engine in its hull, and a good pilot at the wheel, but a good supply of life-preservers in the cabins.

What are some of the essential features of a working temperance church? We reply that the first essential is a thorough teetotaler in its pulpit. An active temperance church with a wine-bibbling minister is as rare a curiosity as a victorious army with a drunken commander. A zealous teetotaler will not only practice abstinence from intoxicating drinks, but he will *preach* it as a vital part of the gospel message on the Lord's day. The Bible abounds in temperance texts; and every community abounds in people who need to hear them. It is the pastor's office to expound the causes and the curse of











