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The Board of Ministerial Education
 OF THE
 ALA. BAPTIST STATE CONVENTION.
 E. B. TRIGG, Pres.; E. J. FORRESTER, Sec.;
 W. F. WELCH, Treas.;
 E. T. WINKLER, JNO. L. WEST.
 Brethren desiring aid from this Board will
 address Rev. E. J. Forrester, Secretary of
 the Board, at Selma.
 All applicants must appear before the
 Board for examination.

ALMOST every paper in the State
 having omitted an issue during Christ-
 mas week, we are deprived of the
 means of furnishing to our readers
 the usual column of Alabama news.
 The accumulation of an unusual
 number of communications during the
 last few weeks forbids the insertion
 of our General and Foreign news.
 Next week we hope to resume the
 publication of all these items to
 which we expect to devote special at-
 tention in order to furnish the readers
 of the paper with the cream of the
 news at home and abroad.

MORE than once, it has been in-
 timated that the professors in the Se-
 minary at Louisville exercise an undue
 influence in placing the young men
 who have been instructed by them.

It seems to us it would be strange
 if churches looking for pastors did
 not communicate with these brethren
 whose business it is to prepare men
 for the pastorate, and who have the
 best opportunities for knowing the
 largest number of young ministers
 and who feel as deep an interest as
 any, in the progress of the cause of
 Christ. It would be stranger still, if
 these brethren should refuse to assist
 the churches when requested, and yet
 stranger if they felt no special inter-
 est in the men whom they have trained
 and whom they know. The pro-
 fessors are men and must meet the
 responsibilities incident upon the po-
 sition they hold among us as brethren.
 Nothing has come under our obser-
 vation that leads us to believe that
 they have done anything more than
 what was right, and to be expected
 in recommending men for pulpits
 seeking occupants. The good sense,
 wisdom and piety of these brethren
 are recognized, and their opinions,
 suggestions and recommendations
 have great weight with the churches.
 If this were not so they ought not to
 hold the positions they occupy.
 They have no right to withhold their
 assistance when requested to render
 it by churches looking for pastors.

AN intelligent brother said to us,
 "Five hundred Baptist churches are
 organized every year in the United
 States." Not quite ten every week,
 more than one a day. In the same
 conversation he said, "Our Seminary
 sends out every year twelve men who
 enter the pastorate, six full graduates,
 and six who have taken an irregular
 course." A majority of these newly
 constituted churches are in the South,
 and a majority of these brethren
 coming from the Seminary remain in
 the South; but what are so few among
 so many? Aside from churches later-
 ly constituted a number of important
 pulpits in Alabama are vacant and
 others are threatened with the loss of
 ministers now occupying them. It is
 said that there is a growing demand,
 on the part of the churches for an in-
 telligent, cultured, educated ministry,
 and it is said that there is an in-
 creasing scarcity of effective pastors. If
 these things be true (and let him who
 knows better question them) and if it
 has been decided that theology is to be
 taught only in the Seminary, and that
 denominational colleges are to render
 no assistance in supplying the defi-
 ciency and meeting the demand, we
 confess to a feeling of despondency
 and discouragement as we survey the
 present and look to the future.

We apprehend that the "indefinite
 postponement" will not prove to be
 a "final disposition" until after fur-
 ther effort has been put forth by an-
 xious men who have studied the situ-
 ation and who think they know the
 necessities and the demands of the
 churches, and who believe that de-
 denominational colleges may be made
 effective in sending forth ministers
 prepared to meet the demands.

We hear much of the "New Theo-
 logy," of "Orthodoxy," "Heresy,"
 "Creeds," and "Advanced thought."
 Much that we hear is confusing and
 tends to create doubts in regard to
 almost everything religious. In some
 quarters there seems to be an espe-
 cial effort to cast discredit and contem-
 upon the formulated religious beliefs
 of all the past. And those who would
 thus rob us of the foundations upon
 which we have stood, and upon which
 our fathers stood, offering nothing
 which to rest, better than multiplied

negotiations and inquisitive doubts
 that remove anything like certainty
 or fixedness in religious faith.
 A creed is a system of principles
 which are believed or professed. A
 religion without a creed is like a
 building without a foundation, like a
 government without a polity. A
 church without a creed is like a State
 without a constitution. A Christian
 without a creed is like a politician
 without principles. Christianity is a
 failure, if after the work of two thou-
 sand years, it has established no sys-
 tem of principles that may be formu-
 lated into a creed.

Certain well-defined doctrines under-
 lie the superstructure in every effec-
 tive organization among men. The
 unwavering fixedness with which
 these doctrines are believed, and the
 earnestness and efficiency with which
 they are inculcated and propagated
 give force and power to the organiza-
 tion resting upon them.

The doctrines of the Christian reli-
 gion are of greatest importance. Fa-
 tal results follow the disbelief of the
 fundamental doctrines of Christianity.

The doctrines of human depravity,
 regeneration, redemption, justification
 by faith, the resurrection, and a gen-
 eral judgment of future rewards and
 punishment, "Christ crucified" as an
 expiation for sin, the Deity of Christ,
 and the sovereignty of divine grace,
 the efficiency of the Holy Spirit and
 the stability of Christian hope, are
 among the leading truths of Divine
 Revelation, and they are the vital
 principles of Christianity, the funda-
 mental basis upon which the whole
 system stands. To disbelieve these
 is to reject the religion of the Bible,
 to question these is to question the
 religion of Christ, and to doubt these
 is to doubt the Revelation given in
 the Scriptures.

These great fundamental truths
 furnish material for every correct re-
 ligious creed. They need to be pro-
 claimed through the pulpit and the
 press if they are to be forceful and
 effective. Only those who hold them
 with unwavering strength of convic-
 tion, and present them as established
 verities, accomplish much as religious
 teachers. Many religious truths are
 matters of faith, and are to be pro-
 claimed dogmatically.

The discussions of the "New The-
 ology" by "Advanced Thinkers," the
 unsatisfactory results announced by
 "specialists" and the failure on the
 part of many ministers to present
 them have relegated some of these
 fundamental principles almost into
 the realms of the forgotten past. So
 much so that some of them have ceased
 to be operative factors in the creed
 of many orthodox ministers and
 members. The discrediting of creeds
 and the tippling ridiculing of "ortho-
 doxy" have not failed to have a pow-
 erful, though it may be an uncon-
 scious influence upon pastors and
 people. While ordinary men may
 not argue with specialists upon dispu-
 ted points, yet they may, and they
 ought, to proclaim with unwavering
 confidence, and press with profound-
 earnestness the fundamental truths
 of the Gospel. A man in doubt as to
 the truthfulness of his proclamations
 cannot speak confidently, earnestly
 or effectively. No man ought to oc-
 cupy the position of religious teacher
 who has not a well defined, creed, a
 carefully formulated system of doc-
 trines which he believes with unques-
 tioning confidence. A Christian
 preacher without a creed is like a
 politician without principles, he is
 first one thing, and then another, and
 ordinarily is nothing in the end. A
 church without a creed is nothing
 better than a club instituted with no
 higher purpose than occasional en-
 joyment and entertainment. Such an
 institution cannot command the re-
 spect, and does not deserve the sup-
 port of serious people who have high
 ideas of the true aim and end of life.
 If the Bible furnishes no system of
 principles and no set of truths that
 can be formulated, and if at this late
 day it needs to be rearranged and re-
 constructed by specialists who are
 divided as to positive results, and
 who present very many questionable
 negatives, we are, indeed, in a de-
 plorable condition, religiously. As a
 revelation to the human race, the Bi-
 ble is a failure if we have yet to wait
 until those who are engaged in taking
 it to pieces, shall reconstruct it, be-
 fore we can understand what it teach-
 es. The failure is all the more po-
 tent when we consider the differences
 among the reconstructors, and count
 the many negatives that crowd the
 catalogue of "results." Our fixed be-
 lief is that when the modern destruc-
 tive reconstructors shall have fallen
 and faded out of memory, the grand
 old Book given of God, which has
 been blessing the world so long, will
 go on conquering and to conquer un-
 til it shall stand confessed all the
 Book of God, the Word of the Spirit.

THE YOUNG READER is the oldest
 of the Sunday-school periodicals issued
 by our Baptist Publication Society.
 It well deserves the large circu-
 lation to which it has attained—nearly
 a quarter of a million copies per
 month. Dr. Griffith personally edits
 it. Fine paper, attractive engravings,
 and first-rate articles form its attrac-
 tions. Its price is 12 cents a year
 for the monthly, and 24 cents for the
 semi-monthly edition. Any school
 that has not yet taken it can obtain a
 full supply for one month, free, by
 applying to the Society, Philadelphia,
 or its Branches.

FIELD NOTES.
 "Brethren James A. Whitfield and
 Wm. Carter have been amply repaid
 for their efforts in behalf of their new
 church. They called Bro. Jno. D.
 Mills as pastor, who, with his usual
 success, has baptized four into the
 church—a son of Bro. Carter, about
 grown, and a son, a daughter, and a
 sister-in-law of Bro. Whitfield. There
 have also been four accessions by
 letter. Bro. Mills' influence is al-
 ready felt by the entire community
 and many are expected to join soon
 as the result of his protracted meet-
 ing. The church is alive to missions
 and last Sunday agreed to raise one
 dollar each to aid the Board."—*M.
 Callen, Dec. 30.*—I am glad to
 know that the ALABAMA BAPTIST is
 rapidly gaining favor throughout our
 land. I hope to do more for it the
 coming year than ever before."—*W.
 A. Bishop.* We are glad to read that
 we know that you can do a great
 deal for us, and we need your help
 and the help of all our pastors.
 "My heart rejoices in the precious
 meetings you have had in Alabama."
 The Lord has been mindful of us al-
 and has blessed us with some good
 meetings. We had twenty accessions
 to the church of which I am a mem-
 ber."—*E. S. Park, Tennessee.*
 "I have in contemplation an article
 on Christian giving, more especially
 as to what amount of our substance
 we ought to devote to the 'rich
 system.' What think you brethren?
 am I right or not?"—*W. A. Bishop.*
 You are certainly nearer right than
 wrong."—I have just gone
 through the ALABAMA BAPTIST of
 this week. I am delighted with it.
 I write to thank you for your editor-
 als, both on Sunday schools and Ad-
 vance to pastors. They are wise and
 timely. I am not forty five nor fifty;
 but though younger than either of
 these ages, yet we young men also
 need to be exhorted to read, think,
 study, if we would grow and not 'tell
 one tale' and rust out. And E. B. T.
 gives us a good article also. Again
 I thank you for the present issue.
 I trust all Alabama Baptists read
 your paper."—*Wm. Henry Strickland,
 Nashville, Tenn. Dec. 21st.*—I
 now have the pastorate of four churches
 and have been called to two others.
 The harvest truly is great and
 the laborers few, but who now pray
 the Lord to send forth more laborers
 into his vineyard? Have not the
 churches forgotten this to pray?"
 —*W. A. Bishop, Carthage.*
 "The Ladies' Aid Society of Nanaalia
 church gave a dinner yesterday, from
 which about sixty dollars were received.
 No ladies except those of the same
 spirit of Christian enterprise can equal
 them. Their push and energy have
 grown, in large measure, out of a pro-
 tracted meeting held last summer,
 when some valuable material was
 brought into the church."—*W. H.
 DeWitt.*—Permit me to express
 my hearty approval of the position
 taken in an article in your
 paper over the signature of
 "B. F. K." on the subject of "Lynch
 Law." I think the sentiment therein
 contained, and so forcibly expressed,
 should be echoed by the press
 throughout our country. Especially
 should it become the prerogative of re-
 ligious journals to speak out in no
 uncertain sound and condemn the
 moral turpitude of an act so antago-
 nistic to the laws of our land and the
 teachings of Holy Writ. Although
 "seen so oft," let us not "pity" much
 less "endure and embrace" by the sym-
 pathy or silence of the religious
 press."—*Y. M. Rabb, Evergreen.*
 We have learned with sadness of the
 extreme illness of Mrs. J. E. Cham-
 bliss, of Eufula. For some days
 her recovery was despaired of, but
 we are pleased to know that she is
 now much improved and considered
 beyond danger."—The people
 have been kind, exceedingly kind, to
 us since we have been here."—*Rev.
 C. P. Fountain, Greenville.*
 Dr. Gwin visited his sister (Mrs. Cham-
 bliss) during her recent severe illness.
 Judge B. M. Stevens, Judge of
 Probate of Coffee county, is soon to
 be ordained to the Baptist ministry.
 He is a brother of fine parts and will
 doubtless do much good."—I
 have a very fine body of young men
 belonging to my church."—*Rev. C.
 P. Fountain, Greenville.*—Miss
 Maggie Crumpton (daughter of Rev.
 B. H. Crumpton) was unfortunately
 so broken one of her limbs just a
 day or two before Christmas. She
 has our sympathy.—The Christ-
 mas Cantata given by the Evergreen
 Baptist Sunday school was a grand
 success. Prof. Riggan's Inaugural
 Address at the opening of the Sem-
 inary is pronounced excellent by com-
 petent judges.—Greenville church
 has recently had two valuable access-
 ions.—Prof. Park, the Principal of
 the Baptist Female School there, and
 Dr. Whittington an eminent young
 dentist. Fountain's eyes twinkle with
 genuine delight as he talks about his
 church.—The Sawyer Bros., a
 thrifty mercantile firm of Evergreen,
 will soon remove to Anniston. When
 they leave Bro. Crumpton is going to
 sustain a heavy loss, but they will
 prove a valuable acquisition to the
 church at Anniston. Map out
 work for them Bro. Smythe.
 They can stand a great deal of it.
 Among the evidences of success in
 Greenville is the thorough resuscita-
 tion of the Baptist schools there.
 Pro's. Thigpen and Park are doing
 excellent work, and their schools are
 flourishing.—Correspondents are
 requested to take notice that Rev. J.
 D. Inzer's address is changed from
 Eden, Ala., to Bells, Texas.
 The first report of the Missionary
 Company of Pine Apple church was
 cash \$31.00. Good.—We learn
 that the Christmas tree at Planters-
 ville was a grand thing."—We
 have just had a glorious meeting in
 our church."—*Rev. T. W. Hart,
 Tuskegee.* This is cheering. Write
 us more fully about it, Bro. Hart.

State Mission Board.
 The regular quarterly meeting of
 this Board will be held in Selma on
 Tuesday January 7, at 7 P. M. A full
 attendance is requested.
 T. M. BAILEY,
 Cor. Sec. and Treas.

One self-approving hour
 whole years outweighs.—Pope.

To be happy we must be true to
 nature, and carry our age along with
 us.

A Hard Editorial.
 In the Baptist of December read,
 Dr. Graves has a hard editorial on
 the Unity Association of this State,
 in response to a letter from the Rev.
 J. M. McCord. Of the merits of the
 case I know nothing except as it was
 gathered from Bro. McCord's
 letter. And on that representation
 of the affair it would seem that Dr.
 Graves is correct in his opinion as
 touching the main question involved,
 but he says some things severely and
 some things that are not justified by
 the facts before him.

It appears that the Unity Associa-
 tion rejected two newly constituted
 churches which applied for member-
 ship with the body, because only one
 minister participated in the organiza-
 tion of each church; the association
 holding that two ministers are neces-
 sary to organize a church these
 churches were rejected. The New
 Testament and the practices of the
 Baptists will sustain any regular min-
 ister in the organization of a church;
 and therefore if there were no other
 reason for the rejection of these two
 churches, it seems quite clear that
 the association should have received
 them. Thus far we have no contro-
 versy with Bro. Graves; but let us
 notice a few of his remarks in treat-
 ing the subject.

1. He says, "The action of that
 association in Alabama is very strange
 if it is a passible intelligent body."
 If it is, I take it that the Unity Asso-
 ciation would not be forced to insist
 on its intelligence; still it might mod-
 estly claim to be "plain men," with no
 theologians or ecclesiastical scholars
 in the sense which the schools attach
 to the learned; still when Dr. Graves
 talks to them about a church being
 constituted without a minister, they
 may have intelligence enough to ask
 for the chapter and verse to justify
 such an assumption. True he refers
 to the passage, "Where two or three
 are gathered together in my name
 there am I in the midst of them."
 Matt. 18:20; but the Unity Associa-
 tion might insist that as the "two or
 three" must have been baptized by a
 minister so it is reasonable to con-
 clude that if constituted into a church
 at all it must have been by the same
 agency. True also he quotes his fa-
 vorite passage from Tertullian,
 "When there are three there is a
 church," though they be laymen;"
 but the association might insist that
 though the "three" be laymen they
 may have been constituted by a min-
 ister for they must have been bap-
 tized by a minister. And when Dr.
 Graves triumphantly inquires, "From
 what source, pray, do ministers get
 their authority?" this association may
 have the temerity to reply, "From
 what source, pray, do the churches
 get baptized?" And if he insists that
 the churches baptize the other churches,
 they may ask whether this is done
 without a minister, and if he declares
 that it is, then let him show the chap-
 ter and verse. And when he says
 that "this Alabama association is al-
 ready no little tainted with schism-
 atism," this self-same association
 might have the "passible intelligence"
 to ask him if he is not tainted with
 something worse when he talks about
 "Dr. Hiscox's Church Directory" be-
 ing a standard authority with Amer-
 ican Baptists. It is safe to venture
 the opinion that the Unity Associa-
 tion is sufficiently intelligent to de-
 ny that Dr. Hiscox or Dr. anybody
 else is "standard authority" among
 true Baptists. No Methodist has
 ever claimed more for their Discipline
 than that it is "Standard Authority"
 with Methodists. A standard author-
 ity in religious matters is an author-
 ity having position to settle ecclesi-
 astical and doctrinal questions, and
 therefore the creed or the test of a
 creed; and outside of the New Testa-
 ment, the Unity Association in
 Alabama may afford to deny the ex-
 istence of any such standard among
 American Baptists. And after all the
 quotation which Dr. Graves makes
 from Hiscox's Directory does not
 teach the doctrine which is set forth
 in this assault on the Unity Associa-
 tion. It speaks of councils to recog-
 nize a new church, but no such coun-
 cil can be found in the word of God
 nor is such a council common among
 Southern Baptists. It further says
 that such a council is not at all nec-
 essary, but it does not deny the uni-
 versal practice of having a minister
 at the constitution of a church. It
 is only Dr. Hiscox's opinion of Baptist
 practice.

But then Dr. Graves also says,
 "This Association also stultified itself
 in endorsing the ordinances as ad-
 ministered by these churches as valid,
 and with the same breath pronounc-
 ing the organizations themselves no
 churches." This is a very severe
 charge. To charge a Baptist Asso-
 ciation of honest Christian men with
 "manifestly stultifying itself," is about
 as hard a charge as could be made,
 and the facts as stated in Bro. Mc-
 Cord's letter do not furnish the
 shadow of a basis for such a charge.
 Bro. McCord says, "I heard that it
 was said at the Association that these
 baptisms were all valid, because I was
 an ordained minister." But who
 said it? He only "heard" that it
 was said, for he was not present, but
 did the Association say it by a vote
 of the body, or was it only said by
 some brother or brethren in debate
 or in conversation? Is this Alabama
 Baptist Association to be charged
 with stultification on account of what
 some one said as an individual opin-
 ion? I do not know what the action
 of the body was except as it is indi-
 cated in Bro. McCord's letter, but his
 letter does not seem to intend to say
 that the body endorsed the baptisms,
 but "it was said."

If I were in position to advise the
 Association and those two churches,
 I would advise the churches to send
 messengers to the next session of the
 Association; and if there be no other
 objection to them I would earnestly
 advise the Association to receive them;
 and not to doubtful dispa-
 tions. J. D. R.

One self-approving hour
 whole years outweighs.—Pope.

To be happy we must be true to
 nature, and carry our age along with
 us.

A Serious Misrendering.
 I have been exceedingly interested
 in a misrendering, found in the Au-
 thorized version of the New Testa-
 ment, pointed out by the *Christian
 Commonwealth*, an English exchange,
 from which the *Religious Herald*
 copies in its issue of the 20th Decem-
 ber. The editor of the *Common-
 wealth* says: "We would refer to
 Martin Luther's German translation,
 to Beza's Latin version, to the French
 version most approved by Protest-
 ants, and the Italian version of Dio-
 dati. By all these alike we find our
 authorized version diametrically con-
 trasted. Such texts as Matt. 13:15
 and Acts 3:15 are translated by
 Beza, 'Lest they convert themselves';
 'Repent and convert yourselves.' The
 very same expression is employed
 throughout all such texts by the Ger-
 man and French translators. Only
 the Latin Vulgate and our authorized
 version, it is in effect stated, among
 all those best known, render the verb
 concerned, in the passive voice, 'Lest
 they be converted'; 'Repent and be
 converted.' I have not the means of
 verifying these statements; the ver-
 sions with the language of which I
 am acquainted, except the authorized
 version and the Canterbury Revision,
 are not at hand. Of course they are
 reliable.

Any one at all acquainted with the
 Greek may see, in a few minutes,
 that the verb concerned is always in
 the active voice, active intransitive;
 literally rendered 'convert,' 'Lest
 they convert,' 'Repent and convert,'
 or turn, 'turn again,' as the Can-
 terbury revisers translate. The party
 converted is active, not passive, in
 the matter. See Matt. 13:15; 18:3;
 Luke 22:32; John 12:40; Acts 28:27;
 3:19, etc.

The revolution in evangelical the-
 ology, that the writer predicts, with
 so much enthusiasm, is, I presume, un-
 called for. The activity of the sub-
 ject, in conversion, has constantly
 been preached by the ministers with
 whom I have been associated, as
 gathered from other forms of expres-
 sion and the scope of scripture teach-
 ing at least.

A favorite illustration has been,
 the stretching forth of his withered
 hand, on the part of the man whom
 Jesus healed on the Sabbath day.
 Nevertheless, this substitution of
 the passive for the active verb, in re-
 lation to conversion, was the greatest
 and the gravest error committed by
 King James's translators. Our writer
 conjectures it was due to Knox's
 "almost fatalistic kind of Calvinism,"
 and to reverence for the Latin Vul-
 gate, which renders the Greek verb
 into a Latin passive.

It is gratifying to note the general
 tendency toward what Isaac Taylor
 calls the "fearless theology of inter-
 pretation,"—not speculation. Every
 tendency of this sort will lead back
 to the received meaning of "the
 words which the Holy Ghost teaches."
 And advocates of the dynamic theory
 will find themselves taxed to distin-
 guish between the meaning of an
 author and the exact meaning of the
 words he employs. E. B. T.

Personal and Christian Courtesy.
 In a recent article in your paper,
 Dr. Renfro, in referring to those of
 us who have written against the ad-
 visability of establishing, at this time,
 a chair of theology in Howard Col-
 lege, uses this strong language:
 "Every argument submitted by the
 'other side' has been puerile and so-
 phistical, except the single argument
 expressed in the fear, that the ex-
 istence of such chairs might be prej-
 udicial to the interests of the Seminary
 at Louisville."

Now, "puerile" means boyish,
 childish, trifling; and, "sophistical,"
 means fallaciously subtle, not sound.
 It carries with it, also, the idea of
 unsoundness which is known, and
 therefore false. The arguments of
 brethren then, have been denounced,
 not only as knowingly unsound and
 fallaciously subtle, but boyishly and
 triflingly so. We are then criticized
 as being not only ignorant, but wick-
 edly stupid.

Suppose this language were em-
 ployed by one brother, in character-
 izing the argument of another, on
 the floor of our Convention, would it
 not violate the parliamentary rule
 which prohibits one member from
 using language in debate which is
 personal and discourteous towards
 another?

Suppose Dr. Renfro, in private
 conversation with any brother, who
 has written on the "other side," as he
 calls it, were seriously to character-
 ize the suggestions of that brother as
 puerile and sophistical, could he hope
 to do so, without giving just cause
 of offense to his brother, well calculated
 to produce enmity between them?
 Has not language, not more offensive,
 frequently led to serious and some-
 times fatal results between gentlemen
 in secular life?
 And, does it make it less offensive,
 for him deliberately to write and pub-
 lish in a religious newspaper such lan-
 guage about a number of his brethren
 in this State,—ministers and laymen,
 who, in so far as they have expressed
 their opinions on the subject of this
 theological chair, have done so tem-
 perately, cautiously, and with Chris-
 tian courtesy towards him and all
 other brethren with whom they dif-
 fered, and who however erroneous
 their views, ought to be supposed to
 have been honest in their convictions?
 Suppose, again, any matter of de-
 nominational interest is up for con-
 sideration and settlement, which of
 the two is the better plan, to discuss
 it in a spirit of Christian courtesy and
 fairness, with a view of harmonious
 conclusion and action; or, in a way,
 calculated to produce animosity and
 alienation between brethren, and con-
 sequent injury to the cause? And
 particularly in reference to this the-
 ological chair, is it not well to delib-
 erate the question cautiously as one
 of local and general denominational
 interest; to encourage its intelligent
 and candid discussion, in all its
 phases, unmixed with prejudice or
 passion, or personal abuse, to the end
 that we may do that which is wisest
 and most to the interest of the Master
 to do? Will it help the cause for
 brethren, who differ in opinion, to

denounce one another as sophists and
 triflers, and to "fight the question out
 at all hazards," as has been proposed
 by Dr. Renfro to be done? Into such
 a battle, this "puerile" brother
 can't be led, or lead anybody.

It is becoming here, to ascertain any
 reflection upon Bro. R.'s motives.
 He is justly esteemed one of our
 ablest and best ministers of the gos-
 pel, and a leader in all our denomina-
 tional enterprises. And, such men as
 he, are generally looked up to as
 guides and patterns in all Christian
 proprieties, as teaching and practicing
 that which tends to promote peace
 and good will amongst men and
 brethren. It has seemed to us, in
 having for some reason used the lan-
 guage excepted to, he has violated
 this expectation of him as a minister,
 and transcended the bounds of legiti-
 mate Christian and brotherly criti-
 cism, and given just ground of com-
 plaint and grief to a number of his
 brethren, who are among his best
 friends and admirers. We do him the
 charity to suppose it was perhaps
 hurriedly and inadvertently done.
 As his criticism was public, so is this
 one made. LAYMAN.

From Verbena.

Dear Baptist: Our church at Ver-
 bena is now building a parsonage
 near their place of worship. This is
 a good move and reflects credit on
 the originators.

We have as pastor Brother J. L.
 Thompson, a young man of the How-
 ard stamp, already known to readers
 of the BAPTIST. He gives us half of
 his time, the other half being given
 to the Deatsville church. We are
 proud of our pastor. He has served
 us three months, and, by the faithful
 discharge of his duty, has endeared
 himself to his little flock. He
 preached a missionary sermon to-day,
 and intended taking a collection for
 that object, but by previous arrange-
 ment, of which he was uninformed,
 this was postponed until the first Sab-
 bath in January.

Brother Riley's idea of "genuine,
 unctious preaching" was fully de-
 monstrated in Brother Thompson's
 discourse. He instructed and moved
 his hearers by his forcible exposition
 of the missionary doctrines of the
 New Testament, by the simple array
 of facts regarding modern missionary
 work, and by his pathetic peroration,
 alluding to the dying Saviour upon the
 cross satisfying the claims of divine
 justice, all for sinful man, and urging
 us, as proof of our obedience to the
 Master's command, to do all in our
 power to push forward the missionary
 spirit of the age.

We want more system in missionary
 work. The present plan of most churches
 is to let the matter rest until just be-
 fore the associational meetings and
 then make a public attempt to raise a
 few dollars from individual members.
 Now this is not in keeping with the
 apostolic injunction to lay by some
 thing, according as God has prosper-
 ed us, on the first day of the week.
 Our churches need a revival on the
 subject of missions, organized effort,
 regular collections, and encourage-
 ment of children in missionary work,
 are among the first steps to be taken.
 The small sums taken separately,
 but aggregating a good total, that are
 squandered during the holidays
 should be turned into the missionary
 treasury to be used in sending the
 "bread of life" to distant heathen
 lands. Let our churches be aroused
 on the subject and good will follow.
 J. M. K.

Verbena, Dec. 16th.

From Cahaba Valley Association.

Dear Editors: I feel safe in saying
 that the Baptists in this section are
 awakened as they never have been
 before to the great work before them
 for the next associational year. The
 visit of Brethren Cleveland and Bai-
 ley to our association was enjoyed by
 all; and we believe was the means of
 awakening a deeper interest in the
 enterprises of our denomination. The
 Executive Board for missions in this
 association, in concert with the State
 Mission Board, have addressed them-

