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New Testament Subjects of Baptism.

BY J. J. D. RENFRO.

Who are scriptural subjects of baptism? Who, according to the word of God, ought to be baptized? This is the most important inquiry connected with the nature of baptism. And as baptism is an institution of the New Testament, to be perpetuated in the kingdom of Christ, and universally recognized as sustaining an essential relation to the visibility of the organized churches of Christ, it would seem therefore that the whole question as touching the subjects of baptism, should be settled by the teaching of the New Testament. Baptists insist on this; but we find Old Testament subjects on the subject, and into the Old Testament we are always willing to follow them, confident however that there is nothing there on the question.

It would seem to be unnecessary to insist that believers are scriptural subjects of baptism, for this is conceded by all Christian denominations. But the controversy arises in answering the question, Are believers the only scriptural subjects of baptism? Baptists contend that they are. Pedobaptists insist that both believers and infants are subjects of baptism. In this article I will attempt to maintain that on this question, there is in the New Testament a *proscriptio* as well as a *prescriptio*; that while believers are prescribed as the subjects of this ordinance, all other classes are proscribed. Consider just here the well known law maxim—*Expressio unius est exclusio alterius*—"The expression of one thing is the exclusion of another." There is a number of passages in the New Testament, where the application of such a maxim will absolutely *proscribe*—exclude from baptism any class except professing believers.

1. Let us look at the Great Commission; for as it was to continue to the end of the world, it is the authority under which the churches and ministers of Christ are acting to this day. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." (Mark 16:15, 16.) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) "Teach all nations," is properly rendered *disciple* all nations. The preaching is unlimited, it is for every creature in all the world, but the baptizing is limited to those who believe—to those who are *discipled*. Is it possible to find in the Commission the shadow of authority for the baptism of any class except believers—those who are *discipled* by receiving the gospel teaching? As these alone are *prescribed* as the subjects of baptism, are not all others *proscribed*? To use Dr. Jewett's figure—"If you commission your agent to buy for you one dozen copies of Webster's Unabridged Dictionary, will not the terms of your commission forbid his buying for you a lot of small dictionaries? If you give your merchant an order for a case of shoes for the men and women working on the farm, does that authorize him to send you also a case of shoes for their infant children? And so if our Lord command the baptism of believers, does that authorize the baptism of infants? Does it not forbid the baptism of infants?"

2. And now to go far behind the last commission of Christ and begin with John the Baptist, let us notice that "There was a man sent from God, whose name was John." (John 1:6.) Then he had a commission from God—he was "sent from God." Sent for what? To bear witness; (ver. 7.) to preach (Matt. 3:1.) and to baptize with (in) water. (John 1:33.) To baptize whom? Those who repented, (Luke 3:3.) those who confessed their sins, (Matt. 3:6.) those who believed on him who should come after him, (Acts 19:4.) "He was to make ready a people prepared for the Lord." (Matt. 3:3.)

Did not this forbid his baptism of any others? Did not John so understand it and so act? When he saw many Pharisees and Sadducees come to him for baptism, did he not forbid them and reject them? Did he not demand that they should "bring forth fruits meet for repentance?" And did he not warn them, "Think not to say within yourselves, we have Abraham to our father—the very thing which those do now say in effect who appeal to the Abrahamic covenant for subjects of baptism? And does not all this *proscribe* all except the repentant believer? (Matt. 3:7, 8.)

3. And when Jesus with his apostles "made and baptized more disciples than John," (John 4:1.) seeing that he "made them disciples," and baptized them as disciples, and since there is nothing said about his baptizing any but disciples, if we would follow his example, does not that prohibit the baptism of any except disciples?

4. And now let us come to the day of Pentecost. Here was the first execution of the terms of the Great Commission. The Commission was in perfect harmony with the terms of baptism under John, and Christ, and the apostles, before said commission was given by our Lord. We have seen that the Commission required only the baptism of believers. Did the apostles on the day of Pentecost *proscribe* these distinctive terms? When the people who were pricked in their hearts by the word of the apostles preached, they in-

quired, "Men and brethren, what shall we do?" Peter answered, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37, 38.) Notice particularly the character of this passage. 1. Precisely the same persons are commanded to repent, and none others. 2. They were old enough to be pricked in the heart by the word, old enough to repent, old enough to obtain remission of sins, old enough to receive the Holy Ghost.

But at this point Pedobaptists may call attention to the fact that in the very next verse the apostle said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (ver. 39.) They sometimes insist that the children mentioned here furnish an argument in favor of infant baptism. Let us also look carefully into this passage. At the very beginning of his sermon at Pentecost, Peter told the people that "This descent of the Holy Spirit" is that which was spoken of by the Prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams." (verses 16, 17.) And in Joel 3:23, the reader may find the prophesy to which Peter referred; and at the close of his Pentecostal discourse, referring again to this prophesy, he said, "The promise is unto you and to your children." That is, it is to you and to your "sons and daughters," as previously described both by Joel and himself, as those who should be of sufficient age to see visions and to prophesy, (to teach.) Dr. Albert Barnes, a Presbyterian, in his notes on this passage, and referring to a similar one in Isaiah 59:21, says, "In these and similar places, their descendants or posterity are denoted. It does not refer to children as children, and should not be added to establish the propriety of infant baptism, or as applicable particularly to infants." Dr. Barnes is manifestly right; the apostle informed his hearers that the promise of the Holy Spirit's work was to them and to their descendants down to the remotest generations, and to all that the Lord our God shall call in all the lands and in all ages—"even to them that are afar off." What was the result? "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." (verse 41.) Dr. Clarke in his commentary on this says they received the word "joyfully, readily, willingly." This was conversion, and as believing converts they were baptized. "And the Lord added to the church daily such as should be saved." (verse 47.) Mr. Wesley in his note on this says, "The Lord added the saved to the church." And there is not a shade of evidence that any other parties were added to the church except the saved—those who gladly received the word. If infant baptism had any existence then, is it not wonderful that we hear nothing of it on an occasion when so many converts were baptized? Does not the whole story of Pentecost *proscribe* infant baptism?

5. The next baptism is that in the city of Samaria (Acts 8:12.) "Philip went down to the city of Samaria, and preached Christ unto them." And "when they believed Philip preached the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Where were the infants? Why was nothing said about them? Would not this have been a proper place for Luke to mention infant baptism if any had existed? "Both men and women," but no infants! Does not this *proscribe* the commission, and does it not exclude infant baptism?

6. In the same chapter (ver. 36-39) we have an account of the baptism of the eunuch by Philip. And although the new Canterbury version leaves out the 37th verse as spurious, yet the account, according to that version, is in perfect harmony with the Great Commission. The eunuch was an adult—a man of great authority—treasurer of Candace, Queen of the Ethiopians. He was reading the word of God. He asked for its exposition. Philip preached Jesus to him. He asked for baptism. Philip baptized him; and he went on his way rejoicing. According to the common version, he asked for baptism; "And Philip said, if thou believest with all thine heart, thou mayest." And he answered and said I believe that Jesus Christ is the Son of God." Then he was baptized.

7. Saul of Tarsus was first converted, and then baptized. (Acts 9:18.) At the beginning of the church, it is said that, "Many of the Corinthians hearing and believing were baptized." (Acts 18:8.) The baptism of the twelve disciples whom Paul found at Ephesus, was corrected because of a radical defect in their Christian experience, and because on that defective experience their former baptism was irregular and invalid. (Acts 19:15.)

HOUSEHOLD BAPTISMS.

It is claimed by the advocates of infant baptism that the household baptisms mentioned in the New Testament furnish strong presumptive evidence in favor of that rite. But it is an interesting and remarkable fact that in every case of a household baptism there is something said, showing that all the baptized were believers.

opened her heart that she attended unto the things that were spoken by Paul." She then was a convert. And there is no evidence that she had husband or children. She was a merchant woman from Thyatira, at that time residing in Philippi, as a "seller of purple," and invited the apostles to "enjoy her hospitality." After their baptism the persons in her household are called "brethren," who were capable of being "comforted" by the apostles. The natural presumption is that her family consisted of her employees. (Acts 16:14, 15, 40.)

2. In the same chapter (verses 25-34) we have an account of the baptism of the jailer and his household. It is enough for our purpose, that before the baptism the apostles "spoke unto him the word of the Lord, and to all that were in his house." And after the baptism "he rejoiced, believing in God with all his house." 1. All his house heard the word. 2. All his house rejoiced. 3. All his house believed in God. Therefore there could have been no infants.

3. It is maintained that there was a household baptism in the case of the family of Cornelius recorded in the 10th chapter of Acts. It is said in the early part of the story that Cornelius "feared God with all his house." (ver. 2.) Therefore all the members of his house were of sufficient age to fear God and did fear God. Cornelius called together at his house "his kinsmen and near friends" to meet and hear the apostle Peter. (verse 24.) And all who were baptized, whether of his family or his relations and friends, were persons who "heard the word" and "received the Holy Ghost;" and therefore infant baptism is out of the question in that house. (verses 44, 47.)

4. Among those baptized at Corinth we have the mention of "Crispus, the chief ruler of the synagogue, who believed on the Lord with all his house." And therefore the entire household believed. Infant baptism could not have occurred in that case. (Acts 18:8.)

5. The apostle Paul says, "I baptized the household of Stephanas." (1 Cor. 1:16.) And in the same Epistle (16:15) he says, "Ye know the house of Stephanas; that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints." Infants could not "addict themselves to the ministry of the saints," nor could they be regarded as "first fruits" of the gospel.

6. In John 4:40-53, we have an account of a nobleman who, "himself believed, and his whole house." But there is nothing said about their baptism; and I only mention the case to show in harmony with the others which have been considered, that household faith—believing families, were not uncommon in the times of Christ and his apostles. And every observing Baptist minister in this day, knows that he frequently meets Christian families where all are professed believers.

Dr. Meyer, the great Lutheran commentator, confessedly one of the most scientific expositors of his age, in speaking of household baptisms, on Acts 16:15, says, "If there were children in the Jewish and heathen families, which accepted Christianity, the baptism of these can be supposed only in those cases where they were sufficiently advanced to be able to confess their faith in Jesus Christ, and actually did confess him; for this confession was the universal and absolutely essential prerequisite to the reception of baptism. If, on the other hand, there were children in addition to those mentioned, who were incapable of making this confession, baptism would not have been administered to them, since in their case the necessary prerequisite was lacking." And with this quotation from Dr. Meyer, a Pedobaptist, I close on household baptisms. They furnish proof against but none for infant baptism.

APOSTOLIC ALLUSIONS TO BAPTISM.

1. The passage in which Paul speaks of baptism as a burial, in the 6th chapter of Romans, manifestly involves only believers' baptism. They were "baptized into Jesus Christ," and "arose from baptism to walk in newness of life."

2. The several allusions to baptism in the first Epistle to the Corinthians all carry the idea of believers' baptism, as when it is said they "were baptized by one spirit into one body." (12:13.) and "were all baptized into the faith of the resurrection." (15:29.)

3. The same is true of the mention of baptism in the Epistle to the Galatians (3:27) where it is said, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Nothing could be plainer.

4. In the Epistle to the Ephesians (4:5) the apostle speaks of "one Lord, one faith, one baptism." The precise order of the Great Commission. Believers' baptism is conceded to be "one baptism." Infant baptism, so very different, would be "two baptisms;" and thus we find in the "service" for baptism in those cases who practice infant baptism two distinct forms of ceremony, one for adults and one for infants—two baptisms by their own showing. Paul says "one faith, one baptism."

5. So in the Epistle to the Colossians (2:12), where the apostle again speaks of baptism as a burial, it is manifestly said, for the baptized party is said to be "inseparably united to the faith of the operation of God."

6. And in the first Epistle of Peter (3:21), baptism is said to be

"the answer of a good conscience toward God." This can only be said of believers, and as this is its very nature, it absolutely prohibits the baptism of those who cannot in the nature of things have a "good conscience," nor any conscience at all. SOME OF THE REASONS FOR INFANT BAPTISM.

1. The beautiful incident in the life of our Savior where young children were brought to him, and where he said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven" (Matt. 19:13-15) is frequently adduced in support of infant baptism. But it is sufficient for our present article to call attention to the fact, that these children were not brought to Christ for baptism, but "that he should put his hands on their heads, and departed hence." There was no baptism about it, not anything resembling it. In fact Jesus himself never baptized anybody at any time. (John 4:2.)

2. It is sometimes said that we have authority for infant baptism in Ephesians (6:1), where the apostle says, "Children, obey your parents in the Lord, for this is right." But the children here alluded to were of sufficient age to "obey their parents," and therefore old enough to obey the Lord.

CIRCUMCISION—BAPTISM.

3. It is often assumed by the friends of infant baptism, that the Christian church is a continuation of the Jewish church, and that baptism came in the room of circumcision, as infants were circumcised so they should be baptized. It would seem to be a sufficient reply to this, to call for a single passage of the word of God which intimates such a thing, for such a passage has never been found. And there is the greater force in this, when we remember that several occasions occurred in the history of the apostles, where certainly they would have stated the fact, if it had been a fact, that baptism came in the place of circumcision. The Judaizing teachers were at the heels of Paul almost continually. The relation which the New Testament system sustained to the old, was the great question in dispute; and several of Paul's epistles discuss this question at length. His opponents demanded that the Gentile Christians should be required to submit to circumcision. Now if baptism came in the room of circumcision, it is not wonderful that in all these disputations the fact is not once mentioned?

The Council at Jerusalem recorded in the 15th chapter of Acts, grew out of a controversy at Antioch over this very question. "Certain men which came down from Judea, taught the brethren, and said: Except ye be circumcised after the manner of Moses, ye cannot be saved." Paul and Barnabas controverted this; and after much disputation, they went with the question to the apostles and elders and brethren at Jerusalem. There, in a council, it was discussed at great length. And yet, in the whole controversy it is not once intimated that baptism takes the place of circumcision. Is not this unaccountable, if the Pedobaptist view be correct? Would not the statement of that fact have settled the question? But it was not stated nor remotely intimated. Could Pedobaptists hold such a council to consider that question without stating that baptism came in the room of circumcision? But the apostles did not state it, for such a plea had never once entered their minds.

In Acts 21:17-26, we have another account of a visit of Paul to Jerusalem, when he met the same sort of a difficulty. The charge against him was, that he taught the Christian Jews that "they ought not to circumcise their children." And the multitude again came together to inquire of him about it. If the Pedobaptist position be correct, why did he not tell these objectors that baptism came in the room of circumcision for their children? But he did not. The truth is, circumcision was for the Jews as a nationality, regardless of moral character; baptism is for believers throughout the world.

Circumcision was for the male sex alone; baptism is for "both men and women."

Jewish servants were to be circumcised on their relation to their masters; baptism is an individual matter for every believer.

Jews when converted to Christianity had to be baptized, though they had been circumcised in infancy. Jesus was circumcised in infancy, but he was baptized at thirty years of age. All those who went out to the Jordan to be baptized by John had been circumcised, and the great numbers baptized in Jerusalem at Pentecost were circumcised Jews, and so were those in the so-called Jewish church; but when they became believers in Christ they were baptized. Timothy was circumcised after he was a baptized believer. (Acts 16:3.) Why was all this, if baptism came in the room of circumcision? Alas! this doctrine that baptism came in the stead of circumcision, is fraught with mischief against evangelic religion! It does more than any other one assumption to engraft Judaism on the Christian system and on the faith and practice of the Christian denominations who hold it.

A FEW PEDOBAPTIST TESTIMONIALS.

1. Neander, a Lutheran, says, "Baptism was at first administered only to adults; as men were accustomed to conceive baptism and faith as strictly connected." *Hist. of the Christian Religion*, p. 311.

2. Dr. Wood, long a Professor in Andover Seminary, says, "It is a plain fact that there is no express record of infant baptism in the New Testament. The proof, then, that infant baptism is a divine institution, must be made out in another way." *Lectures on Infant Baptism*, p. 11.

3. Prof. Moses Stuart, also of Andover, says, "Commands, or plain and certain examples, in the New Testament, of it, I do not find." *Essay on Baptism*, p. 101.

4. George Edward Steitz, in Herzog's Encyclopedia, vol. 15, p. 431, is quoted by Dr. Whittitt in his pamphlet on Infant Baptism, says, "Among scientific exegeses it is regarded as an established conclusion that no trace of infant baptism can be detected in the New Testament."

5. Dr. Wood, in his *History of the Christian Church*, says, "The children of Christian parents, of which there is not a trace in the New Testament, was not, as Origen supposed, an apostolic custom, inasmuch as it met with early and prolonged resistance; but is a practice which arose after the age of the apostles."

The intelligent reader knows that these quotations of concessions against infant baptism as a New Testament institution, could be carried to any length, and that, too, from its most learned friends. If, then, as Neander says, baptism "was only administered to adults" in apostolic times, if, as Dr. Wood says, "it is a plain fact that there is no express record of infant baptism in the New Testament," if, as Professor Stuart says, "there are no commands for it or examples of it in the New Testament," if, as both Dr. Steitz and Dr. Meyer say, "there is not a trace of infant baptism to be found in the New Testament," may we not ask how is proof for it to be made out? And shall we be complaining of, when they deny that on the subject of infant baptism the word of God is as silent as a grave? And shall it be thought strange if we agree with Dr. Meyer, who he further says that, "Infant baptism is the most striking example of the recognition of the authority of historical tradition by the Evangelical church?" For it is by "historical tradition" that these scientific theologians attempt to sustain infant baptism. And shall we be thought unwelcome if we insist on the truth of a statement by Dr. Hase, as quoted by Dr. Whittitt—"Hase, the author of one of the foremost works on church history, styles infant baptism 'the element of Romanism which adheres in the body of Protestantism.'"

I will not, in this paper attempt to discuss the evils of infant baptism; however firmly we may believe that when it reaches the ends of its legitimate tendency, "it despoils the church of those peculiar qualities which are essential to the church of Christ." Not only is it unsupported by the word of God, but the attempt to maintain it leads to a most hurtful wresting of the Holy Scriptures.

Baptists cannot too much emphasize the claim that their most distinctive doctrine, that the most peculiar trait in their church order, that the feature which distinguishes them from all others more than any other one thing, is the doctrine that no known being, old or young, has a scriptural right to membership in the church of Christ except on a personal profession of faith in our blessed Lord. And we should sustain this exalted position by a careful watching at the door of the church; and by that faithfulness in the administration of both instructive and corrective discipline, which is demanded by the very letter and spirit of the system.

From Bro. Glenn.

On the third Sabbath of November last, the church at Hopewell, St. Clair county, Ala., met for the purpose of setting apart Bro. N. A. Hood to the work of the gospel ministry. Revs. P. S. Montgomery, H. E. Harris and the writer acted as Presbytery, which was organized by appointing Eld. Montgomery Moderator. The examination of Bro. Hood was conducted by Bro. Montgomery; the prayer was offered by Bro. Harris; charge and presenting the Bible, by the writer; benediction by Bro. Hood.

I have agreed to undertake the mission work of our Association, giving one half of my time to the work. This compels me to resign the pastorate of two churches, which was an unpleasant duty with me. After canvassing the situation, I decided to resign at Union and Hopewell. I can congratulate both of these churches in being so fortunate as to secure the services of Eld. H. E. Harris as pastor and hope that God may bless their labors of love as pastor and church to his glory. I have entered upon the work and shall give it one half of my time, and hope that all those who have an interest in the cause of our blessed Redeemer will remember me at the throne of mercy, that God may bless my efforts, that the cause of Christ may be built up in this Association, so that before the present year shall have passed, every church may be wheeled into the line of the marching columns of our Zion in Alabama, accomplishing great things in the name of our God. Ashville, Ala. J. A. GLENN.

God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.—Jas. Martineau.

Better strong within than strong without.

Nothing overcomes passion more than silence.

Communication from Dr. and Mrs. S. H. Ford.

Dear Brethren and Sisters of the Alabama Baptist: Rejoicing with you in the well-being of your paper, the ALABAMA BAPTIST, and permitted by the courtesy of its editors thus to address you, may we not enlist the sympathies and co-operation of the brethren and sisters in Alabama in behalf of the only combined theological and family magazine in the Baptist denomination, and indeed the largest and most widely circulated religious literary magazine in America, if not in the world?

After the toils of more than a quarter of a century, permanent success has crowned our efforts. The *Home Circle*, published by the American Baptist Publication Society of Philadelphia, has been purchased by us, and will be united with the *Repository*, and published under the same cover as *Christian Repository* and *Home Circle*.

The *Repository* Department will contain, during the coming year, "The History of the Church," in a new form—the translated words of Irenaeus, Hippolytus, Tertullian, Novatian, Origen, Cyprian and Augustine, and so down to the Waldenses, and found nowhere else; together with articles by Drs. Armitage, Pendleton, and other distinguished brethren; with biographies and likenesses of our foremost men.

The *Home Circle* Department (Mrs. Ford's) in addition to her serial, "The Inebriates," will contain the story of "Kathleen," by an English authoress, to which will be added a romance, founded on facts, styled "The Divorce, and What Came of it"—showing the Bible law of marriage and the withering curse of divorce. There will also be a Missionary and Children's Department, with first-class illustrations. The faces of our missionaries will be seen on its pages. Special attention will be given to the children's department, with the hope that we may aid our sisters throughout the land to bring up their children in the fear and admonition of the Lord. To instruct and truly benefit—not merely to amuse—shall be our aim.

In view of these facts, may we not appeal to you to aid in this blessed work? It has met with God's blessing and the approval of the brotherhood. Will you not give us your influence and active co-operation, and your subscription? Send us your name for 1884, accompanied by \$2.50, and the *Repository* and *Home Circle* will be mailed to you regularly for 1884. Dr. Broadus' "great sermon" with his picture, and that of Dr. Meil, will be sent to every new subscriber.

SALLY ROCHESTER FORD.

S. H. FORD.

We are indebted to Bro. Forrester for the following communication from one of our devoted missionaries:

REV. E. J. FORRESTER,

SELMA, ALA.

Dear Brother:

I should like to write an occasional letter for THE ALABAMA BAPTIST, and I am greatly at a loss to know what subjects to take up. The history, manners, customs and religion of the Chinese may be gotten from books on every hand, and interesting missionary incidents do not occur every day. Our lives are, in one sense, very monotonous, preparation in our studies, and teaching the people "publicly, and from house to house," sometimes in the city, sometimes in the country. There seems to be, on the part of many of the country people, as Miss Moon and I were remarking to-day, a desire to break the fetters of idolatry, a longing for a general turning to the new and better way, while they feel helpless to move themselves. We do not often have as interesting a trip as one from which I have just returned. About six miles from the city, nestled among the rugged mountains, is a village called Shaw Lee Kya, from which a young man went, three or four years ago, to California. He has been writing and sending money to his father, through Mr. Crawford, and the family feel very grateful to us. Three days ago I sent my servant in advance to rent a room in the village, intending to spend two nights there, devoting myself to teaching mainly in that one place. Mr. Chang's house had only three rooms, the middle one being the kitchen and general passage way, with a family consisting of ten persons. Just in front of this house was another of like size and structure, unoccupied, and this Mr. Chang got the privilege of putting me into. The brick beds had been torn down, one of the middle walls was partly gone, and the room I was to take had a heap of dry pea shells on one side reaching nearly to the roof, and a great pile of millet straw on the other. The room opposite was so full of old pieces of timber and farming implements that one could not get into it. A place had been swept between the straw and pea shells wide enough to place two benches four feet long, upon which the door of the opposite room was laid, and a mat upon it, for my bed. Another bench completed the furniture of the establishment. Being about six inches wide and without a back it was a very restful seat, but I had the poles removed from my sedan chair and placed it between the benches and the door which pretty well took the little space that was left. The middle room soon filled with men, women and children, and I could

teach them from my chair while they stood around, sat on the one bench, or upon a beam of timber on the side of the room. Among the hearers I observed one old woman of seventy-five who listened very attentively. She afterwards followed me to Mrs. Chang's and seemed anxious to learn more. About dark, as she arose to leave, she said very earnestly, "I never did believe that offerings to the dead were of any use, and when I die I don't want any burnt to me."

The next day sister Mung (who had accompanied me) and I went out to visit five adjacent villages, all within two or three miles, and did not return to Shaw Lee Kya until late in the afternoon. Finding a group of women washing at the stream in front of our door, I sat upon the rocks beside them and began the "old, old story."

My hearers gathered around me, much as well as women and children, and we discussed various points of their religion and ours. On going to Mrs. Chang's I learned that the old woman who had listened so earnestly the day before had been there nearly all the afternoon waiting for me to come and teach her again, but as night approached had gone home. She said what she heard the day before had so interested her she had not slept all night. On awaking this morning I heard the rain pattering on the dry leaves outside, and knew what it involved. Sister Mung slept on the heap of millet straw, and the wind was not blowing we did not suffer from the cold. But a ride of six miles, over the roughest of roads in the rain was not a charming prospect. After breakfast I went to Mrs. Chang's, and the old listener soon came. I had been teaching the children hymns and the catechism and now began with the whole group together. This old woman, Mrs. Chang and a sister-in-law, a cousin, three brothers and three sisters (Chang's) with a few outsiders constituted my audience. They seemed unwilling to lose a word—Mrs. Chang not the least earnest. One of her sons, a boy about fifteen, won very much upon me. He has some education and reads the letters of his California brother with great interest. He is evidently anxious to break the fetters. I heard him say, "O, if only two families would become Christians, but how can one alone?" I had given two little hymn books for him to teach his younger sister, and had heard him afterwards repeating some of the hymns. As I taught the catechism about the creation, the fall of man and redemption through Christ, I heard him say "That is the book I want, the hymn book does not go in to the root of matters so well."

When I spoke of the immortality of the soul and of the fables of transmigration I heard him say, (not to me) "Those things are not for us, idolatry has destroyed all such prospects for us." It was such a delight to assure him that God had not relinquished his rule over China and that idols could not injure those who did not worship them. At ten o'clock I tore myself away from these eager listeners and had a dreary journey through the rain on the ruggedest of roads. Being Saturday I could not well remain longer. Young Chang has joined the Episcopal church in California and often writes, exhorting his father to become a Christian. He also requests us to instruct the family. The father says he must wait until his son's return before he can decide upon the matter of being a Christian. He knows Christianity is true, but with all around him heathen—hating and persecuting Christians, it requires, in a Chinaman, more boldness and fortitude than one in America can realize.

If you choose to have any part of this letter published you are at liberty to do so. And if you will give some hints in regard to letters for the ALABAMA BAPTIST I will be greatly obliged. I often think of my delightful visit to Selma and the dear Christian friends I met there. To know that you are praying for the conversion of these people, and the blessing of God upon our labors is a constant source of comfort to us. Please remember me to dear Mrs. Forrester, her mother and sister, and to other friends in Selma. I have written to dear Mrs. Harison.

Yours Sincerely,
M. F. CRAWFORD.
Tung Chow, China, Oct. 27, '83.

1884.

As we review and criticize and weigh the work done for the cause of Christ during the year 1883, the concluding question comes back. What have we done? How much have we accomplished for good? Where are the fruits of our labor?

At the threshold of the new year let us pause and prayerfully reflect on what manner of men we are; what is our duty in the future; what work is there for me to do; where is my part in the vineyard? Must I be a hewer of wood, a drawer of water? Must I enter the role of minister, deacon, steward? Must I humbly take an obscure seat, and leave the work to be done to others? Lord, what wilt thou have me to do? Should we be earnest, devout question of every Christian. There is a place for every one to work. There is something for every one to do. He that is nerveless, thriftless, motionless in the Christian labor, is dead in trespasses and in sins, for the Christian cannot be listless, or deaf to the calls of duty. Let the sluggish go and learn of the ant. There is no rest for our labors in this life. The happy Christian is the active Christian. Hope, and the reward that is consequent upon Christian activity, is a balm that is full of healing power, and begets a joyous consolation.

If the Baptist people of Alabama could all of one accord act in concert and unite their energies and their forces, and have a perfect union of devotion, of consecration, the result of 1884 would be fruitful and joyous. There is much to be done. The inviting fields of labor are ready for the thrusting in of the sickle. Macedonia calls for help. The echo from the Red Sea, "Go forward," is sounding all along the line, and the music of the conqueror is stirring the hosts. Who is there among us standing aloof, halting between two opinions? Let him remember that, he that doubts is damned.

Progress in every department is stamped in broad, deep letters; but I fear that it is more *imagined* than *real*. The gold hunter, the place seeker, the ambitious politician. In that great day who shall be able to stand? He that has sold himself for naught, recklessly, unheeding, neglected his duty to God; or the brave, devout, consecrated Christian soldier who has been up and doing, forgetting self, refusing to listen to the siren song of the deceiver, but pushing forward toward the work of the prize of the high calling in Christ Jesus.

"He builds too low who builds beneath the stars." Then let us all put off all lethargy, slothfulness, all inaction and arm ourselves for the year's work. Let us map out a line of action, let us determine on some plan for the year, and let each individual member of the Baptist family say, This year I intend to do more than I have ever done before. If you are a lawyer, plead for Jesus; if you are a doctor, practice for Jesus; if you are a farmer, sow for Jesus; if you are a merchant, sell for Jesus; if you are a teacher, teach for Jesus; if you are a builder, build for Jesus; whatever you do, do for Jesus, and heaven's richest benedictions will attend you, and the reflection consequent on a well-spent year will cheer you and fill your cup with a joy that cannot be measured. Then let us, pastor and people, all begin the year 1884 with a forced determination to do our whole duty for the Master.

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Resolutions.

The following resolutions were passed by Salem church, Lee county, Ala.:

Alabama Baptist.

SELMA, ALA., JAN. 10, 1884.

JNO. L. WEST & CO., PUBLISHERS.

EDITORS: W. C. CLEVELAND, and JNO. L. WEST.

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One price for all. No club rates.

Extra copy one year to the person sending 10 names, new or old, and \$2.00.

Write for specimen copies.

The Baptist Ministerial Education.

OF THE ALA. BAPTIST STATE CONVENTION.

E. B. TRAGUE, 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.

INTERESTING ANNOUNCEMENT.

On the first day of June next we will distribute two hundred dollars in gold among our friends, as follows:

1. To the person sending us the largest list of new subscribers for THE ALABAMA BAPTIST by that date we will give one hundred dollars in gold as a premium.

2. To the person sending us the next largest list we will give fifty dollars in gold as a premium.

3. To the five persons sending us the next five largest lists we will give ten dollars each in gold as a premium.

No name will be counted unless accompanied with the money to pay a full year's subscription. Only names of new subscribers will be counted. However, those who have been subscribers in the past but are not now receiving the paper will be considered as new subscribers.

In addition to the above, we will give two dollars to every person who secures for us five subscriptions, new or old, and ten dollars; the person securing the names to retain two dollars and send us eight dollars with the names. Or, if preferred, we will send the paper one year free of charge to the person sending us five names and ten dollars.

On either of these propositions no name will be counted unless all arrears are paid when it is entered. No name received later than May 31st will be counted.

JNO. L. WEST & CO.

Jan. 10th, 1884.

TO THE FRIENDS OF THE ALABAMA BAPTIST.

Several years ago so many names of those who had not paid their subscriptions had accumulated on our books that we were compelled to drop all who had not paid in advance. This created dissatisfaction on the part of many good brethren who thought that we ought to have continued their papers.

We then adopted the plan of notifying through the mails, on the first of each month, all whose subscriptions would expire during that month, and of notifying them at frequent intervals afterwards that their subscriptions had expired. In these notices, and from time to time in the paper, we stated that unless subscribers ordered their paper stopped it would be taken for granted that they wished it continued. We begged all who did not want the paper continued to their address to inform us of the fact at once. We hoped that this course would remove all cause for complaint. We intended it as a kindness to our subscribers and as a mark of our confidence in them, and we felt assured that they would not suffer us to lose anything by it.

The result has not been satisfactory. We have been so seriously inconvenienced by the failure of those to whom we have been sending the paper to pay us, that we shall be compelled hereafter to adhere strictly to the cash in advance system.

REV. E. J. FORRESTER preached his closing sermon here on the last Sabbath in the year, and went the following day to Pleasant Hill. He will remain there until the weather is favorable when he will start with his family for his new field of labor at Hartsville, S. C.

We shall miss his usefulness in Alabama. He is one of our best and truest men.

May Heaven's richest blessings attend him to his new scene of labor.

The accounts we have read represent the last annual meeting of Mr. Beecher's church in Brooklyn as a most successful occasion. Only seven additions to the church reported, congregations growing less, interest decreasing, contributions to charitable objects falling behind.

Mr. Beecher compared Plymouth church to a spiritual tavern, to which "People come to be filled, and go away without any thought of house-keeping." We would not like to keep house on much of the stuff his hearers get at the "tavern."

Mr. Beecher said further—"I have felt more and more as the years go by that I was losing my power in the

church, and that my usefulness was rapidly giving out. Under the circumstances, I could not help thinking what was to become of Plymouth church if I should die or go away. It would then be spoken of as the church that was. This has given me many discouraging thoughts. The idea of having to leave it to become dilapidated has been a constant trouble to me and I often pray to God to make it more cohesive before he calls me." They seem to be getting at the true inwardness of things. The church was built by Mr. Beecher, for Mr. Beecher, and rests on Mr. Beecher. The foundation is rotten and the signs of decay are becoming manifest. Soon it will "be spoken of as the church that was." When it falls the wreck will be complete and the ruin beyond remedy. The wonder is that it has stood so long. The transcendent genius and marvellous resources of the erratic pastor are the only explanation. Take these away and the foundation is gone and the superstructure must fall to pieces and disappear. The cause of Christ will not suffer seriously from the shock when the crash comes.

NEWSPAPERS constitute one of the most potent agencies operating in society. There is no family, at all intelligent, that does not feel its influence for good or for evil. Like every other human instrumentality capable of accomplishing much good when wisely used, it makes great evil when employed in the wrong direction.

Now we would speak of one of the most mischievous habits, prevailing to a lamentable extent among the secular newspapers of the country. We refer to the habit of publishing in minute and shameful detail the history of the most shocking and disgraceful crimes committed among the most degraded. These details are given ad nauseam, and are often illustrated with cheap wood cuts that shock the taste and the sensibility of right thinking people. Many of these accounts are unfit to be read by men of mature age and firmest moral stability. They are ruinous to younger men and boys. Ladies and girls should not think of reading them.

No good reason can be given for their publication. Many can be given for their suppression. They pollute the soul, poison the mind and tarnish the character. Not unfrequently they suggest the thought, inspire the purpose and open the way that leads to physical, social and spiritual ruin. Publishers in presenting them pander to the lowest and most sensual passions and appetites of fallen human nature. The baser passions of the young readers feast upon them and grow strong until only the opportunity is needed to induce them to enact the scenes with which they have become familiar.

"Dime novels," we are told, have wrought the ruin of many boys and girls, but they cost a dime. Many of the great dailies, furnishing material for the most disgusting and exciting "dime novels" may be bought for less than half that amount. Agents are employed to hunt for such matter, agents who can embellish, illustrate and make it attractive. Human nature is fond of detail. Nothing so fastens the attention, stirs the sympathies, and excites the emotions. That a ship was wrecked at sea and a hundred lives were lost is a startling announcement, but it does not shock us much. A detailed account of the storm, of the breaking vessel, and of the struggles and sufferings and death of the individuals seizes the attention, melts the heart in sympathy, and excites the emotional nature to the center.

A simple announcement that a murder in a gambling den or a drinking saloon, that a seduction or a rape has been committed gives us the facts, all that is needed. We receive them unharmed. A minute description of the persons involved, given with a detailed account of all that was said and done and suffered, produces quite a different, a worse and a more lasting impression. The effects of these accounts are harmful and only harmful. Yet many of the secular newspapers fill many columns with shameful reports of crimes that no right-thinking man with decent moral perceptions would put into the hands of his wife and children. Mr. Comstock, who has paid more attention than any other to the effects of all kinds of impure literature upon the minds of the young, regards the sensational narratives of crime that appear day after day in the newspapers as the most injurious. These stories of adventure and vice and murder lead many boys and girls to ruin.

Many of the press dispatches come within the range of our criticism. The minuteness with which the detailed accounts of most disgraceful crimes are given is disgusting, and the careful reader who would guard himself from the baneful influence, is obliged to pass unread many, very many dispatches.

The earnest protest being made against the sale and use of ardent spirits is right, and we are in hearty sympathy with it. Alcohol poisons the body and then the mind. Impure literature poisons the mind then the body. A rigid execution of the

law against the transmission of obscene literature through the mails would stop the circulation of many secular papers now going to the confines of the continent and across the seas. The most sacred interests of society call for an earnest, effective protest on the part of all conservators of good morals. It is nothing to say that these papers are merely meeting a demand, satisfying a desire. Shall poison, a poison that saps the foundations of life, be given to young people because they demand it, because they love it? No more should impure literature be given them because the cravings of a perverted nature demand and desire it. "The love of money is the root of all evil," and it is the root of this evil. The catalogue of adjectives has been exhausted in denouncing the rumseller who deals out "liquid fire," "blue ruin," "distilled damnation," &c. &c., to the destruction of scores and hundreds of young people, poisoning bodies, minds and souls. What better is he who deals out these mischievous narratives every morning, poisoning minds, souls and bodies. The liquor dealer finds entrance for his wares through the mouth, the news-vender through the eye. One poisons the physical and through that the moral and mental, the other poisons the mental and moral and through them the physical. Adjectives appropriate in the one case would not be out of order in the other. "Flaming fire" might be used in place of "liquid fire," "black ruin" in place of "blue ruin," and "distilled damnation" in place of "distilled damnation."

We are told that the temperate use of ardent spirits is followed by murder, divorce, seduction and vice and crime of almost every sort. Who will say that the same results do not frequently follow the constant reading of the exciting, demoralizing narratives that find their way into every nook and corner of the country. Mighty corporations are sending agents who are carrying liquor in every direction from one end of the country to the other. The United States mail furnishes a convenient vehicle for scattering this impure literature broad cast over the land.

We here enter our earnest protest, and our place stand ready to do all in our power to make it effective. If this wide-spread and withering evil is to be stayed and stopped, the pulpit and religious papers must arouse themselves to a sense of their obligations and responsibilities as the potent agencies appointed to conserve the morals of the country and to save the people.

Several times within the past few weeks we have been requested to say something about "church letters." These requests have come from ministers and laymen. In every instance the question has been accompanied with one of two statements. Either a party has left one church and moved into the neighborhood of another, bringing a letter and holding it, or he has come bringing no letter, retaining his membership in the church from which he came.

A "church letter" is nothing more than a certificate of membership and of "good standing and full fellowship." The securing of this certificate does not change the church relations of the party obtaining it, until he has been received by another church to which it has been presented. So long as he holds it, he is a member of the church granting it, and is amenable to its discipline just as before the letter was granted.

In granting letters as in many other things, there has not been uniformity of action. Many churches grant them without limiting the time within which they must be used, others limit the time to six months, others require that the names of the churches to which they are to be presented shall be inserted in the certificate; and others require that a member wishing to change his church relations shall make application to the church with which he wishes to connect himself, after which the clerk of the second church is instructed to write to the clerk of the church from which he comes, asking for a letter of dismission. When it is obtained it must be presented by the clerk securing it.

We think it best to grant letters limiting the time in which they may be used to six months, for the following reasons: Limiting the time makes it more probable that certificates will be used soon after the removal of parties bearing them, and they can not be used years after they have been granted. Churches will thus be enabled, with less difficulty, to keep correct lists of members. The transfer is more easily made than when the correspondence is conducted by the clerks.

All churches receiving members upon certificates should notify the churches from which they came immediately, and all church letters should be accompanied with a request for this notification.

When a member moves beyond the control and influence of the church to which he belongs, if he remains away six months, and is not heard from, diligent enquiry should be made as to his spiritual condition,

his intentions and purposes. If he intends to remain away long, he should be urged, if not required, to connect himself with the church with which he is associated, or to give good reason for not doing so. Members who go, and remain away without letters and without explanation, should be treated as delinquents. Members who take letters and refuse or neglect to use them, should be excluded, after proper investigation, and the churches of the neighborhood into which they have gone, should be notified of the fact. It is easy to find in almost every community, members of Baptist churches, who have letters in their possession, or who have no letters, and yet who hold membership in churches away. Many of them remain in this unassociated condition for years, asserting their claims to membership when it suits their convenience or serves their interests, and concealing or denying it when pressed to meet the obligations and responsibilities involved in church relationship. Such persons, ordinarily, would not add much to the strength of any church, but they do harm when they are classed with baptized believers. The only thing for them to do is to present their letters, or burn them and ask for exclusion from the churches granting them. Nor being "of Israel" they ought to get out from among the Israelites. In the paper above we have answered all questions presented, and have written enough for the present.

FIELD NOTES.

When DeTocqueville grasped the hand of Charles Sumner, then a young man visiting Europe, he said: "Remember that life is neither pain nor pleasure; it is a serious business to be entered upon with courage, in the spirit of self-sacrifice." "Every dollar gotten by any other method than in inheritance or honest industry makes you poorer." "The first ingredient in conversation is truth; the next, good sense; the third, good humor, and the fourth, wit." "Sir W. Temple." "If you would hit the mark, aim a little above it; every arrow that flies flies the attraction of the earth." "Longfellow." "A deep religious awakening is now taking place in the University of Iowa." The Protestant Bible Society of France gives a New Testament to every Protestant communicant, and a Bible to every newly married couple. Within nine months, Rev. J. T. Christian, pastor of the First Church, Chattanooga, has received seventy-two members. A good record as far as it goes, but the most difficult part of the pastor's duty will be to develop the new members.

A. Williamson, a Presbyterian student from Danville, Ky., has joined the Walnut Street Baptist church of Louisville. He expects soon to enter the Southern Baptist Theological Seminary. Staid old Anderson Seminary has been the scene of a number of innovations during the last few years. The last one mentioned by the Baptist Weekly is the appreciation of a course of lectures to the students upon extemporaneous preaching by Dr. Buckley. A prominent brother in a private note to us says, "In reflecting upon the past year I see how little I have done for Jesus. I intend to do far more during the next year, God helping me." Noble resolution, that. Let us all adopt it and do our utmost during 1884.—It is said that Moody finds it difficult to get hold of the unconverted masses in London.—Hon. S. S. Cox has written an article for the Christian at Work on "And thou Bethlehem."—Over 2,500 members attend regularly the Saturday afternoon Bible class of the Boston Sunday-school Teacher's Union. The exercises are conducted with great skill by Dr. R. R. Meredithe.—As a gentleman from New York stepped from the Michigan Central train in Chicago a handsome young girl rushed from the crowd of by-standers, threw her arms about his neck and rapturously kissed him many times saying, "Oh! papa! I am so glad you have come." The gentleman threw both arms around her and held her firmly to his breast. Soon she looked up, and with horror said, "Oh, my! you are not my papa," endeavoring meanwhile to extricate herself from his embrace. "Yes, I am," said he, "and you are my long lost daughter. I shall hold you till I call an officer." When arrested she was found to have the diamond pin of the gentleman from New York in her hand. The policeman remarked, "Well, this is a new trick here." "Is it?" said the shrewd New Yorker. "It is old in our city."—There is the latest in the compilation of statistics, concerning the progress of Christianity: Day of Pentecost 3,000; end of the first century 500,000; reign of Constantine 10,000,000; eighth century 30,000,000; Reformation 100,000,000; in 1883, 450,000,000.—Rev. Dr. Pressence, who has done so much for the cause of Protestantism in France, has been made a life Senator.

The following prayer was offered by a South Sea Islander at the close of the service: "O, God, we are now about to go to our respective homes. Let not the good words we have this day heard be like the fine clothes we have been wearing, soon to be taken off, folded up, and hidden in a box till next Sabbath comes round. Rather let thy truth be like the tattoo on our bodies—ineffaceable till death." The spirit of this prayer might be copied with great profit.—It is said that there are 70,000 children in Chicago who do not attend Sunday-school.—Tolland, a sparsely-settled county in Connecticut, has sent out thirty-two missionaries to foreign lands.—Just seventy years ago Judson commenced work in Burma. It was seven years before he baptized the first Burmese convert. To-day there are 111 missionaries, 502 native assistants, 468

churches and 25,584 church members in the Baptist denomination alone. "Papa," asked a little six year old girl of a physician, "wasn't Job a doctor?" "I never heard that he was; why?" "Because mamma said the other day she didn't think you had any of the patience of Job." Dr. Wm. R. Williams, of New York, has been pastor of the same church fifty-one years.—Sow and reap during the year 1884.—Dr. John Hall says that "the ministry that pleases everybody must will suspect itself." The Methodists of Cincinnati have raised \$6,500 for the purpose of building a Woman's Home in Salt Lake City to shelter needy women, and especially those seeking refuge from the bondage and disgrace of polygamy.—Dr. S. H. Ford has bought out the Home Circle of the American Baptist Publication Society, and he now calls his journal, "Ford's Christian Repository and Home Circle."—We are pleased to learn that the concert given at the Alabama Central Female College just before the holidays was a grand success. Prof. Yancey deserves to succeed.—The Montgomery Advertiser of Dec. 26th contains an account of two notable sermons by Dr. Renfree. They are described as being discourses of great power. Nobody is surprised to hear that.—It is said to have to chronicle the sudden death of so good and useful a man as Rev. J. S. Ford. A card from Bro. Stringfellow, just received, announces that he died near Akron on the morning of the first.—A secular paper states that the acacia flowers found in the coffins of the Pharaohs are exactly like those that now bloom on the banks of the Nile, and the mummies of 1900 B. C. are exactly like the men of 1884 A. D. Evolution, it thinks, gets on very slowly.—A dandy was attempting to manage an irascible grey mule. After repeated efforts to coax him into docility, the freedman lost his patience. Promptly stepping in front of the brute and protruding his massive lips, in anger, the enraged darkey said, "Look ere now, you don't know who you foolin' wid. Mebbe you think I can't use big words any mo'; but I'll let you know I's gwine to make a 'ception in your special case." Rev. W. F. Kane, the Huntsville pastor, has been doing some acceptable preaching for the Lee Street church, Baltimore.—Philadelphia Baptists are building missionary chapels in different parts of the city. Every city church ought to aspire to work of that sort.—In order to solve the problem of reaching the non-church-goers, the Philadelphia Episcopalians have rented a theatre where services are held on Sunday evenings. Brass bands and other attractions are used to draw them to the service. These musical exercises are interspersed with addresses from the clergy and laity. Breakfasts are also furnished on Sunday mornings at a cost of \$50 each. This reminds us of the backwoodsman's expression, "What a sickness must end in death, he said: "I did not think of such good news so soon. Praise God."—The St. Louis Baptists are going to build an Orphan's Home.—Dr. H. H. Tucker's sermon on the "Position of Baptism in the Christian System" is to be translated into a number of foreign tongues.—The following is furnished as a Texas marriage notice: "No cards, no cake, no flowers, no thanks, no regrets, nobody's business."

THE GOVERNMENT AND THE LOUISIANA STATE LOTTERY.

One of the most hopeful signs of the times is the persistent crusade of the Postmaster General against the Louisiana Lottery. For years, this nefarious institution has been plying its business, regardless all the while of the ruinous demoralization which it has created. The most astonishing offers have been made to the public in the form of capital prizes ranging from \$25,000 to \$75,000.

These tempting baits, officially endorsed by two prominent Confederate Generals, have succeeded in ensnaring many victims, and there has come the demoralization which is always consequent upon gambling. So blighting to public morals had these institutions become that they at length caught the attention of Congress, and a law was enacted forbidding the transmission of lottery matter through the mails. But the Louisiana State Lottery was an institution chartered by the Legislature of the Commonwealth, and it proposed to bid defiance to the enactment of any such statutes. Less determined than his vigorous successor, the late Postmaster General Howe, made but a feeble effort to suppress this high-handed and wholesale gambling. And it is to be feared that under the leadership of a less heroic spirit than Postmaster General Gresham, the assaults upon these strongly entrenched enormities would never have been made. But elevated to this important position, one of the first steps of the present Postmaster General, was to move for the total extinction of these strongholds of crime. But the lottery managers of the Crescent City did not propose so easily to succumb. They found it far too profitable to yield without a fierce struggle. Indeed the proposition of Mr. S. A. Dauphin, the chief manager, seems to have been not to yield at all. From New Orleans then came the opposition to the successful execution of the statute barring the transmission of fraudulent lottery matter through the mails. Thereupon the Postmaster

General issued an order to the postmaster at New Orleans prohibiting him from delivering registered letters or money orders addressed to Mr. Dauphin. In vain did the manager of the concern plead that it was legalized by the State of Louisiana. Failing to secure even the slightest modification of the original order, the ingenious lottery manager bethought himself of a shrewd device of evading the force of the order. He at once advertised that all remittances should be sent to the New Orleans National Bank. But the Postmaster General was not to be so easily foiled. With praiseworthy promptness he forbade the postmaster at New Orleans delivering the letters to the bank because it was clearly permitting its address to be used as a cloak of the correspondence of the lottery company. A temporary injunction against the postmaster was obtained. Then came a motion to dissolve this injunction on the part of the postmaster's authorities. This has necessitated a visit on the part of Attorney General Brewster, to New Orleans. All this, of course, has aroused a great deal of excellent indignation on the part of certain papers that would be proud to be recognized, not only as exponents of standard thought, but of standard morals as well.

But with calm dignity the national officials are moving with resolute spirit toward the suppression of these iniquitous strongholds. With not a little of demagogic these fuming journals are seeking to heap contempt upon the late visit of the Attorney General to New Orleans.

But from the beginning to the present stage of the issue, the efforts to cast out these great moral pests deserve and should command the approbation of every patriotic citizen. To our mind these late movements augur much good. Of course opposition, fierce and defiant, will be aroused. Men have always combated efforts looking to reform. This is, therefore, to be expected. Ridicule, murmuring, invectives and threatenings will abound; but what of it? These are incidental to all reformations. Opposition must needs come. Storms are necessary to purify the atmosphere.

The stoutest opposition is oftentimes the most favorable indication of coming success. We cannot but hail with pleasure the heroic endeavor now being made by the postal authorities to stay the ravages of a moral gangrene that has been so long eating away the public conscience. May all such efforts be crowned with the most abundant success.

B. F. R.

Alabama Central Female College.

[The subjoined article is from the pen of a lady whose exquisite taste and judgment, and whose intimate acquaintance with many of the best schools in the South, entitle her to speak as an authority.]

The Christmas concert given by the pupils of this grand old College on the evening of December 19, is still discussed as the great musical event of the season. It afforded a rich feast to the cultured and music loving audience which thronged the beautiful and commodious Hall and added a brilliant page to the annals of this historic institution.

School concerts are seldom enjoyed except by those personally interested in the youthful performers. Their efforts are too crude, their conception too feeble, their rendering too mechanical, to give genuine pleasure. But to this the concert of last week proved a notable exception. Patrons, friends and musical connoisseurs gave to the almost faultlessly executed programme a most delighted and enthusiastic hearing and found fresh cause for congratulation, new reason to be proud of the advantages, unexcelled by those of any school in the South, which this college is offering the daughters of Alabama. If the music of this occasion be a fair criterion of judgment, and all grades of advancement were represented upon the stage, there is no longer any need to patronize distant conservatories. No pains nor expense have been spared to enable pupils to complete in their own college the most thorough education in this beautiful art.

Prof. Schirmacher, Music Director, demonstrated his skill as a master pianist in the brilliant performances of his pupils. He is also one of the finest violinists of the day, and his accompaniments on this popular instrument added greatly to the enjoyment of the evening and seemed to put the Prof. en rapport with his audience. President Yancey has been fortunate in securing in this department, as in all others, the highest talent combined with patience and skill in imparting instruction.

The pupils of the primary class made their appearance twice during the evening, and sang the spirited choruses, "Christmas Bells," and "Merrily over the Sea," with a sweetness and charming abandon that won universal applause. Miss M. F. Ford, who has the younger pupils in charge in both instrumental and vocal music, had thoroughly trained the little ones and they reflected that credit upon her which is a teacher's best reward. Miss Ford has a peculiarly happy gift in not only rapidly advancing her pupils with marked improvement at every step, but inspiring them with a love for what is truly fine in music which robs the practise room of all humdrum features. She is a most thorough, energetic and successful teacher.

Mrs. Yancey, who for years has presided over the department of voice culture, enriched the entertainment by an excellent rendition of "Una Voce Rocca Fa," from the opera Il

Berber di Seviglia and Bischoff's "Take me, Jamie Dear." Her singing is always a delight. She has received the best culture, and as a vocal artist has few superiors. Her voice is a pure soprano, remarkable for its compass and power and a charm so fine and delicate as to make it appear almost intellectual. In her vocalization she shows the results of continued study of the old Italian schools and her pupils show plainly the marks of her training. Many of them already possess that pathos, flexibility and wonderful sympathy of voice which are the tests of high vocal art. If we wish our daughters to acquire this most delightful accomplishment where can we find better advantages than this department offers?

Between Parts I and II of the programme Miss Lucy Cochrane recited with grace and spirit "The Old Clock on the Stairs," by Longfellow, and did infinite credit to the teacher of elocution, Miss L. McMaster of New York.

It is a fact worthy of mention that only the finest instruments are used by the teachers and pupils of the music department. The piano used on this occasion were Concert grand, from the celebrated factories of Chickering & Co., and Hallist and Davis. Five costly organs aided in "the concord of sweet sounds."

It is gratifying to note the growing popularity of this school in every portion of the State. The President is full of zeal and hope. The College has had its dark hour, but for the past four years it has pressed steadily onward toward a bright noonday of success and prosperity. Its history and present flourishing condition are a matter of encouragement and rejoicing to its patrons and friends. The building has been thoroughly repaired and refitted. Rooms for boarding pupils are not only comfortable, but tasteful and homelike in all their appointments. Prof. Yancey has labored indefatigably to transform the gloomy surroundings which he found four years ago into the bright and cheerful home which attracts all strangers who visit Tuscaloosa. For thrift, enterprise and executive ability he is almost without a peer.

As an educator few are his equals. He has enjoyed those advantages which give him a special fitness for his work, and his enlarged views of education are impressed upon his associate teachers and the pupils of his school. As a result there is new life and vigor in every department. He is an inspiring teacher and the desire to improve every moment, to grasp and retain as full and clear analysis he is accustomed to give of the subject studied, and to win his approval and esteem is very contagious in his classroom. He is ably seconded in his noble work by a corps of teachers pious, earnest and efficient. The home life of the young ladies receives the constant and personal attention of Mrs. Yancey, who wins their hearts and confidences in her characteristic manner. Miss Annie P. Adams of Virginia has occupied the position of Governess for the past two years and has fully demonstrated her peculiar fitness for its responsible duties. Her lovely Christian character and unselfish devotion to the highest good of the young ladies in her charge have endeared her to all. Parents may rest assured that daughters placed in this school will not only be under the best and purest influences, but in sickness and in health will have watchful and intelligent care.

The work of the past four months has been most satisfactory. The girls are students; the teachers laborious and enthusiastic. Friends of the school in this and other States have every reason to rejoice in the signal success which has crowned the efforts of Prof. Yancey and restored the Central to its pristine power and usefulness.

PATRON.

Tuscaloosa, Ala., Dec. 31, 1883.

Professor Lyon's Essay.

Dear Dr. Cleveland: The ALABAMA BAPTIST OF Dec. 13th, 1883, contains over the well known signature E. B. T. an article entitled "Prof. Lyon's Essay." To some parts of Dr. Teague's article I wish to give my hearty assent, on some other parts I wish to make certain corrections.

First, let me say that the Examiner report of my essay before the Baptist Autumnal Conference quoted by Dr. Teague is not a fair report. The course of thought in that essay lies far outside of the reporter's sympathies that he would perhaps be unable, even with the best intentions, to write a fair report. Those who desire to see the paper in full can do so by consulting the D. C. number of the Old Testament Student, edited by Dr. Harper, Morgan Park, Illinois, or The Independent of Dec. 13th, New York. All the essays will soon be published by Mr. Corbelle, Tremont Temple, Boston.

Dr. Teague's proposition that "God's book was not given to scholars alone" is undoubtedly true. I go further and assert that it was not given to them chiefly. They are and perhaps always will be comparatively a small class. God's book is given to the whole race. It would continue to bless and uplift the race if there were no scholars. Yet certain parts of the Bible are given to scholars in a special sense. While the 23rd Psalm is given to everybody who feels anything of the gracious leadings of God, the first nine chapters of first Chronicles or the tenth chapter of Genesis, generally omitted as uninteresting by the ordinary reader, belong specially to the scholar and are very highly prized by him. For the nourishment of the religious life the Bible belongs as much to one man as to another, quite regardless of the question of scholarship. But in the determination of critical questions, such as the date and authorship of the various books of the Bible, questions which properly understood should not diminish our reverence for the Bible, the scholar has data and can reach conclusions which would be impossible for others. Let us see to it that we do not raise an issue as to the Bible between those who are and those who are not in a position to carry on certain investiga-

tions. Above all let us be "kindly" affectioned one to another," for there are many who follow not us and who yet cast out devils in the name of the Lord. Dr. Teague speaks of his apprehensions as to my theological views as soon as he heard that I had accepted a professorship "in a Unitarian school." Now if it were true that I had accepted such a position, this should not occasion apprehension on the part of those who know what New England Unitarianism is. More beautiful Christian character, more practical Christian living than is here found among those bearing the name of Unitarians I have not seen elsewhere. If the loving imitation of Christ be the essential feature of a Christian, let us be on our guard that we fall not below the Unitarians in winning the approval of our Lord. But it is not true that I have a position in a Unitarian school. The divinity school of Harvard University is not Unitarian in its constitution, its instruction, its management or its operation. The school is not even denominational. There is no creed subscription. The constitution prescribes that "every encouragement be given to the serious, impartial, and unbiased investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required, either of the instructors or students." Of the instructors three are Unitarians, two are Baptists, one is Congregationalist and one of the most useful and enthusiastic teachers is connected with no denomination. So soon as the funds will allow, it is intended to appoint an orthodox professor of systematic theology. The various denominational interests represented in the faculty are all merged in the higher and absorbing interest of providing a school where every earnest student of the Bible may feel at home. Those instructors who teach subjects where the differences between Unitarianism and Trinitarianism appear, present their views and are responsible to nobody but God and their own consciences.

The same liberality is seen in the assistance granted to students. Merit is the first consideration. Of the six largest scholarships given to students by the faculty last year five were received by non-Unitarians. This year all the holders of these largest scholarships are non-Unitarians, all are connected with orthodox bodies, among them being a Baptist, an Episcopalian, a Methodist and one or more Congregationalists. The explanation is that the school is attracting some of the first young men of the various denominations.

The Harvard divinity school will thus be seen to be unique. If any one is disposed to quarrel with it let him begin by combating the idea of a non-denominational school. Whether this idea shall win a larger advocacy than it now has, the future must determine.

The question of Dr. Teague as to the cause of the "widespread prevalence of a mania to study in Germany" I shall not try to answer. Let me, however, give a reason why such a "mania" should be prevalent. To say nothing of the enlargement of ideas and sympathies by contact with various nationalities, it is on nearly all sides admitted that the German language is after one's mother tongue the best working tool which any student can possess. There is scarcely a subject of human study, theological or otherwise, in which the Germans are not the recognized leaders. There is not a respectable theologian in America who does not make directly or indirectly the largest use of the work done by the Germans. In order to acquire the language best, most cheaply and most speedily no course is so desirable as residence in Germany. This is possibly the reason why "many of our most eminent teachers" advise this course and why the number is constantly growing of those who cross the Atlantic for the purpose of study.

D. G. LYON.

Cambridge, Dec. 22, 1883.

THE PRIMARY QUARTERLY, A NEW LESSON HELP prepared by the American Baptist Publication Society for 1884, is a real beauty. The attractiveness of its cover prepares us for the good things found between its covers. A pleasing "Primary Service," Map, and "Map Talk" form special features. Each lesson has two pictures. There seems to be just the right things prepared for each Sunday. This Quarterly takes the place of "Our Children's Picture Lesson." It is sure to be a great success. The Society has done well in its publication. Price, in clubs of five or more, 10 cents a year. See advertisement in our columns.

Base natures joy to see harm happen to those they deem happy.

That age only was called the Age of Gold in which gold was unknown.

Do not interrupt another when speaking.

Pale, Poor, Puny, and Pallid.

Considering all the ills that attack little children, it is a wonder that any of the poor little youngsters live to grow up.

There are children who are truly objects of pity. They seem almost bloodless. Their cheeks are thin and pinched; their eyes are hollow; and their skin is tightly drawn over their foreheads. There is nothing hearty about them. They do not enjoy their lives. They are suffering from the debility that leads to marasmus. Poor things!

A good deed for the pale, poor, puny, pallid child. Hand its mother a bottle of Brown's Iron Bitters. Here is life even for the most delicate, the most debilitated; for the child almost given up for dead. Iron in the blood is what the child needs, to bring it up. The little digestive apparatus will recover. The pale cheeks will fill out. The weary groan of the child will be exchanged for the merry prattle of infantile gladness. Your druggist will tell you what wonders Brown's Iron Bitters has done for very sick children. It

