

THE ALABAMA BAPTIST.

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The Distinctive Faith and Practice of Baptists.

"Ye should earnestly contend for the faith."—Jude 3: 5.

There cannot be two religious denominations holding the same faith and observing the same practices. Should any two existing bodies come to agree on the points of their former differences, they would be drawn by the laws of Christian fellowship and of co-operation into some sort of organic unity and cease to be distinct organizations. That they now stand apart in form and in work is conclusive proof that they hold peculiarities which seem to them sufficient to justify their separate existence. If the organic unity of all religious denominations becomes a fact, it will be either because they all come to believe alike, or because they decide that their present differences are of small importance.

If as Baptists we do not hold some important doctrines and practices enjoined by the New Testament which would suffer by our withdrawal from the world, then we ought to cease to exist. We would do a service to God and to the cause we profess to love by disbanding and uniting with other denominations, if we are not here to do and teach something which no other body of Christians is doing and teaching. We are attempting to accomplish what no other body is trying to accomplish. And if these doctrines and practices of which we are the special, if not sole, advocates, are not of sufficient importance to justify our existence, then we ought to seek a speedy departure. If we are right in this view of our peculiar doctrines, our claim to existence is justified. But if our distinctive doctrines are unscriptural, or if they are unimportant, we are an obstruction to Christ's prayer for the unity of his people. Other denominations may be doing a good work and teaching the vital doctrines of grace. We join hands with them in the fellowship of faith and service. These may be parts of a great machine not directly involved in producing the manufactured product, but the loss of these parts would bring disorder and breakage to the entire machinery at length. The hand is not a necessity to the existence of the body, but is a necessity to the full strength of the body; and a diseased hand has imparted the seeds of death to the entire body. We believe all the elements of our faith and practice are important in their place, and that the healthfulness of the parts is a necessity to the soundness of the whole body of faith.

The peculiarity of a religious denomination may consist in the holding of doctrines held by no other denomination, or in the selection of doctrines more or less common so that the collection of belief is entirely unique. And the denomination which would sacrifice religious convictions to secure organic or pretended unity, is not entitled to the respect of men or the favor of God.

Passing by the so-called fundamental doctrines, upon which we are agreed with many evangelical bodies of Christians, I proceed to speak of those points on which we differ from most or all of them. And I do this for the reason that these points are not always properly stated.

In the first place, our form of church government is not the distinguishing feature of a Baptist church. To us the independent form seems right and scriptural. One church is independent of all others, and is equal in authority and rights to any or all others. Every member is the equal in authority and rights of every other member. There is no hierarchy of priests, and bishops, and archbishops, and synods, and conferences, and councils, to control the faith or the conduct of members. The humblest Christian stands as near to God and to the Bible as does any other. In this view we differ from most of our brethren, and we are not ashamed of our position; it seems to us correct and important. But this is not the point of our widest divergence from the great body of believers.

In the second place, the question of baptism is not the one on which we seek primarily to justify our existence. There are some vital doctrines connected with any view we take of the act of baptism or of the proper subjects of the ordinance. But I protest against the charge that we set ourselves in array against all men on the mere form of action.

As a matter of fact, a large majority of the Christian world agree with us that the act of baptism was originally performed by immersion. We have very few antagonists on that point. The difference is, one half of them insists that the Church of Rome had power to change and did change

the form of the ordinance, while the other half is content to say that it is not a matter of real importance. We take issue with them, and we are not contemplating a surrender of our convictions. But our position as a denomination involves more than a difference in the depths of water, or the meaning of a simple Greek word. There is more than a controversy about baptism between us and our brethren.

As to the Lord's Supper, we are well nigh agreed with other denominations as to the terms of admission to the table, but we are at variance with all of them as to the significance of the ordinance. We regard it as a memorial service, commemorating the death of Christ, while they observe it as a social service to express fellowship for each other. Out of this difference arise so-called "open communion" and "close communion."

We do not deny them, our pledge of fellowship, but we do refuse to use a service which pictures the death of Christ for the unwarranted purpose of social courtesy. The chief peculiarity of Baptists is their separate ordinances from the terms and conditions of salvation. We draw a definite line between the saved and the unsaved. On this side, that line are the entire human race, whether they have godly or ungodly parents, whether they are called "the children of the covenant" or not. They are all in sin by nature and by practice. To these and among these Christ came, and for them he died. He stands at the door of every heart and asks for admittance, that he may bring life and peace. He establishes the relation of a personal Savior to a personal sinner. There is no third party, no machinery between them. Then the question of life or death, of salvation or damnation, of heaven or hell, is solved in the action of that soul accepting or rejecting Jesus. The entire issue is made upon a decision, not upon the act of a third party. If the decision is in the favor of Jesus, the soul enters at once into the saved state, becomes a child of God by faith in Christ, believes on the Lord Jesus Christ and is saved, is made a new creature in Christ Jesus, passes from death unto life, is born again, is no longer under condemnation, but is made a new creature in Christ Jesus, passes from death unto life, is born again, is no longer under condemnation, but is made free from the law of sin and death.

After this and at once, the line is crossed, and that believing, saved soul comes to churches and organizations and ordinances. The distinguishing peculiarity of Baptists is that they put all ecclesiasticism and ceremony on the other side this line, and no man properly reaches them till he believes and is saved. Salvation is not found mixed up with the ordinances, nor the ordinances mixed with the blood of Christ. As Baptists we insist that it is of vital importance to preserve the relation of all these divine appointments.

Baptists are the only people who refuse to baptize the unregenerate. Standing by the baptismal waters, we demand that every candidate shall affirm a saving faith and an experience of grace before being buried with Christ in baptism.

In other and more familiar words, we hold so and practice believer's baptism, not so much as a protection of the ordinance as to preserve the doctrine that salvation is solely through the blood of Jesus. Much as we esteem the ordinance, we refuse to put it before the cross. There is no saving; no inducing power, no magical mystic meaning in the ordinance to help make the subject a child of God. Baptism is the obedience of a loving faith, and if circumstances make baptism in a particular case impossible, that fact does not cut the soul off from life.

We put the blood before water; forgiveness before formal obedience; the cross before the font. The cross is accessible to all the world, independent of organizations, ordinances and ceremonies. Ordinances were not given to help the subject to become a Christian; misplaced, they can only hinder. The gift of eternal life is not conveyed under the water, nor hidden inside the lines of a church, nor conveyed by priestly touch.

This is our distinctive peculiar teaching. So far as I know, we stand entirely alone here. If there is another denomination which absolutely requires the soul to be born again and to give evidence of pardon before baptism, I am not aware of it. They either baptize infants, who, in the nature of the case are not believers and can make no profession of regeneration, or they baptize adults unsaved, so as to bring them under the means of grace with a view to their ultimate

salvation, or they baptize subjects to complete the conditions on which salvation is offered and received.

The unwarranted criticism is sometimes made upon us that we make baptism a saving ordinance. No doubt this grows out of the fact that we advocate immersion as the only act which can be called baptism, and make it one of the absolute conditions of church membership. But a moment's thought is sufficient to make the distinction plain. The condition of pardon is one thing; the condition of church membership is an entirely different thing.

After having heard not a few of our oldest men preach on our denominational tenets, and after having read some of our best writers on those topics, I venture the statement that there is not a Baptist of any standing in the denomination who claims or admits that baptism has a whit to do with the salvation of the subject. They all put salvation before ordinances. This is the point of our departure from all our brethren, who, however, conscientious they may be, are, in our opinion, decidedly wrong. We stand alone with the Bible.

You will observe I have not attempted an argument in support of any of our tenets, the limits of this service would not admit it. Neither have I touched those broad precious doctrines which we delight to hold in common with many others. My aim has been merely to state the points, and especially the one important point, on which we stand alone. To us the importance of these peculiarities seems sufficient to justify our existence as a denomination, and to warrant us in an active, positive and kind advocacy of our faith. To us an independent existence is preferable to a sacrifice of divine truth for the sake of organic union.

If our position is correct, we are in the world to offer the blood of Jesus Christ, linked with nothing else and obscured by nothing else, as the only ground of pardon and the only object of faith. It makes simple and plain the way of salvation. The streams of the water of life flow past every man's door. The awakened soul sees "Jesus and Jesus only." Christ stands in person at the door of every heart and knocks. To accept him is to be saved. I confess a pride—I trust a holy pride—in being associated with a people whose faith so highly honors the Master and so clearly defines the essence of the gospel. May God help us as a denomination to contend for that faith, not merely in its formal expression, but in its consecrated living. May we be orthodox in doing as well as in believing.—*Central Baptist.*

A Great Work.

Very few people have an idea of the magnitude of the missionary work as it is being carried on by the different societies, both American and European, and it would do them good to study missionary statistics. But with this general ignorance of mission work, there is also an opposition to the cause. The work seems useless, the results do not justify the enormous expense connected with it. These excuses are continually presented by such as have no heart in the work of bringing the world to Christ. Whoever makes himself acquainted with the work, and learns the vast amount of good that has already been accomplished, will not be found among those who find fault with missionary work in all its branches. For the consideration of such we give the following summary of the great missionary army:

The missionary work of the world now includes 100 societies—50 American and 50 European—which report an income of \$10,623,850, of which \$4,420,613 came from America, \$6,203,237 from Europe. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,102 ordained native preachers, 10,936 other native helpers, 248,070 communicants in churches. In connection with the European societies there are 1,780 ordained missionaries, 249 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,470 other native helpers, and 276,715 communicants in churches. The total Protestant missionary work of the world has, therefore, 2,755 ordained missionaries, 2,162 women, 2,243 ordained native preachers, and 644,784 communicants in churches. These totals show a gain over the preceding year of \$656,350 in income, 25 ordained missionaries, 70 lay missionaries, 140 women, 133 ordained natives, 3,637 native helpers, and 26,137 communicants.—*Christian World.*

I did not look to Christ and receive eternal life. I looked to Jesus, and He looked on me; and we were one forever.—*Spurgeon.*

A Beautiful and Impressive Baptismal Scene.

Eds. Ala. Baptist: I cannot refrain from telling you and your many readers of one of the most beautiful and impressive baptismal scenes I ever had the pleasure of witnessing. It occurred at our First Baptist church last night, at the close of the meeting, which had been going on five weeks, and during which just one hundred had been added to the church. The beautiful bridal decorations arranged in honor of the nuptials of Geo. B. Davis (son of our brother Benj. H. Davis) and his bride, Sallie Davis, had not yet been removed. Over the entrance from the rear into the baptistry, lace curtains were gracefully folded back. Across the top of the entrance and over the curtains were beautiful evergreen decorations, tastefully arranged with vines hanging down on either side. I thought if the dove had hovered in the foliage with outspread wings the scene would have been perfect. As it was it was surpassingly lovely, and not one in that large and reverent audience but seemed deeply impressed by the solemn and beautifully impressive rite.

Quite a number had already been baptized, most of them ladies dressed in pure white. There was a pause, the audience was still, all was hushed save the soft, sweet notes of the organ. We had seen the family, mother, son, and three daughters, retire and were anxiously awaiting their reappearance. The first to enter the baptismal waters was the youngest sister, robed in pure white, attended by her brother. They were led towards the front by the officiating pastor, Dr. Nunnally, and turning to the left took their stand in the water on the left side of the baptistry; next came the other sisters, lovely young ladies, also robed in pure white, and turning to the right took their stand in the water on the right side of the baptistry, and last came the mother dressed in black, and with her son and three daughters as attendants, she was buried with her Lord in baptism. Next came the two grown daughters, then the son, and last the youngest daughter, and all passed through the symbolic burial and resurrection into the new life. It was witnessed with bated breath and not a ripple occurred to mar the beauty and impressiveness of the scene, and not one in all that audience, in pew or gallery, but felt its power and appropriateness. How beautiful, how surpassingly lovely thus to see mother and son, and daughters all walking in the way of the Lord's commandments, and I thought of that beautiful hymn: "When the Lord to Bethany comes."

"There is peace, sweet peace, and the life grows calm,
When the Lord to Bethany comes,
And the trusting soul sings a sweet, soft psalm.
When the Lord to Bethany comes,
'Twas a happy, happy day, in the olden time,
When the Lord to Bethany came,
Open wide the door, let him enter now,
For his love is ever the same."

After the baptism of one other candidate, also a young lady, like the others, dressed in white, all rose and joined in singing that grand old doxology, "Praise God from whom all blessings flow," received the solemn benediction, and all quietly, as becoming the house of God, passed out, carrying with them the memory so forcibly reminding them of the burial and resurrection of the world's Redeemer. W. N. REEVES.
Birmingham, Feb. 27th.

"Prohibition and Politics."

Eds. Ala. Baptist: I cannot say that I am pleased with the editorial position of the ALABAMA BAPTIST in regard to keeping prohibition out of politics. If I am not much mistaken, the Democratic and Republican parties are now about "up with their work." The tariff and silver questions can scarcely be said to be issues between the parties now, since each party, especially the Democratic, is divided into factions, making it altogether improbable that any legislation of much value on these questions is to be looked for during the present administration. The partisanship manifested by the political factions over these questions is, largely, the result of the antagonism between capital and labor. For the present, therefore, the political parties are about "up with their work," and "the progressive American must have employment."

Prohibition, if it is anything, is political, and, if it is political, it must enter politics, or remain a dead letter. Accidental legislation will never suffice to break up such mighty interests as the manufacture and sale of intoxicating liquors. There will have to be a party that will direct the legislation on this subject, and then see to the execution of the laws, if prohibition ever becomes the supreme law of the

land. If the Democratic party, that now has virtually no opposition in this State, will, in good faith, put in a prohibition "plank in its platform," there would be no need for the formation of a new party to do this work; but if this is not done at the next meeting of the Democratic Convention in Montgomery, it would, in my judgment, be altogether right for those who think more of prohibition than they do of a stagnant, non-progressive party, to organize, all over the State, a prohibition party. I say "stagnant and non-progressive," meaning thereby that the failure to take up the only life issue that is now presented to the politics of our State and government, is a very serious desecration.

It is sometimes intimated that, though it is not proper to put prohibition in politics, it is altogether right to manipulate the primary elections, so as, in fact, to put prohibitionists in nomination, and thus control the matter without seeming to design it. I know very little about "primaries," having never, I believe, voted in but one of them, and I wish always to remain in practical ignorance of political wire-working. I certainly do not like the plan of ostensibly keeping "prohibition out of politics," while really meaning to make it a political question. "Show your hand, gentlemen," is my motto.

The whole responsibility of the prohibition question is now in the hands of the Democrats. If they have the courage to meet the issue, all well; but, if not, it is too much to expect that prohibitionists will throw away their votes and influence much longer. A. S. WORRELL.

Monteagle Assembly Programme For 1886.

The Assembly and Summer Schools open at the same time this year—June 1st. The Schools continue as heretofore, six weeks—till Aug. 17; the Assembly till Aug. 25. The forenoons and evenings will be given to class work, lectures, concerts, sociables, etc.; the afternoons to excursions and general recreation. From the very beginning day to the close of the Assembly there will be the delightful entertainment for all persons who come to Monteagle. This year unusual efforts are being made to make the schools more useful and attractive than ever before. The faculty has been selected with great care. The number of schools has been increased, one of the most important additions being the "School of Cooking." This will be conducted by Mrs. Emma P. Ewing, Dean of the School of Domestic Economy in the Iowa Agricultural College. She has given instruction in the art of Cooking at Chautauque, and has had more than one hundred thousand women of America under her tuition.

The School of Normal Training will be in charge of a teacher trained in Dr. Parker's famous school, and will be of unusual interest to teachers engaged in this special line of work. Specialists will also give instruction in English, French, German, Latin, Greek, Mathematics, Industrial Arts—Drawing, Wood-carving, etc.—Music, Elocution, etc. The Programme of the School will appear in detail in a circular which is now in the press and will in a few days be ready for free distribution.

The Assembly closes Aug. 25. All the speakers have not been secured for the last ten days. Definite arrangements have been made with Rev. Sam. H. Jones, of Georgia, and Miss Agnes Morris, of Dalton, Ga. In a very few days we hope to make definite arrangements with Mrs. Chapin, of South Carolina, Rev. B. S. Hanger, of Chicago, Ill., Col. Geo. W. Bain, of Kentucky, ex-Gov. St. John, of Kansas, etc. This will be a strong week.

Mrs. G. R. Alden ("Pansy"), of Cincinnati, Ohio, will have charge of the Children's Meetings from Aug. 9 to 25. She will also make a number of talks to Primary Sunday-school Teachers. Perhaps no woman in America is better qualified in these lines of work than Mrs. Alden.

Rev. J. A. Worden, D.D., of Philadelphia, Pa., General Secretary of the Sunday-school work for the Presbyterian church, will have charge of the Sunday-school Normal work. The first week in August will be of special interest to pastors and churchworkers. Rev. George P. Hays, D.D., of Cincinnati, Ohio, a man of large experience, and success, will hold a conference each day on "Organized Church-work."

From July 19-23 there will be a series of conferences—one each day—on the work of Colleges and Universities. Every College and University in the land is requested to send one or more representatives. For one week Frank Beard, the

great Caricaturist, will delight the children with his blackboard work. Prof. E. Eichhorn, of Louisville, Ky., will spend about six weeks at Monteagle with his band. This is one of the finest bands in the South, and will be one of Monteagle's greatest attractions this year.

For further information about the Assembly Programme, address
Rev. J. H. WARREN,
Murfreesboro, Tenn.

The Schools,
DR. W. M. BASKERVILLE,
Nashville, Tenn.

"Gratuitous Tract Fund."

That shall be the name of it. A good brother who is not a Baptist, writes this: "Seeing your request in the ALABAMA BAPTIST I enclose one dollar for 'gratuitous tract fund,'" and so he begins the fund and gives it a name. Another dollar is received for the same fund from "A Sister" in Eufrasia, upon which she prays God's blessing. With these two amounts I can purchase from four to six thousand pages of tracts.

In the "sweet bye and bye," if not before, we will hear from these little leaflets. Already the work has begun, and hundreds have been given into the hands of strangers while travelling. A very small amount of the Lord's money invested here will yield a glorious harvest. W. B. C.

Rest or Recreation.

What men chiefly forget in their holiday-making is that, besides discontinuing their ordinary occupations, and substituting for them other occupations which awaken a different class of interests, they should find something for themselves to do which will awaken a new sense of power within them distinct from that which their ordinary vocation awakens. That is the truest rest or recreation of self, which brings into exercise disused powers. The politician who recalls his delight in poetry, perhaps his own poetic powers, the philanthropist who returns to his special scientific tastes to find them as keen as ever; the scientific man who fills himself with the world of beauty and art; the scholar who revises his theology, the theologian who runs up his astronomy—all these create themselves anew, so long as they do not undertake anything too fatiguing,—in a sense far more genuine than those who simply amuse themselves during the whole time of their holidays. It is the reinvigoration of dormant powers, wherever that is possible, which has most effect in refreshing the whole mind,—in restoring to it its vividness and force.

We do not mean, of course, that it is possible to undertake any very severe tasks for the purposes of recreation; for any heavy strain on the will is inconsistent with rest, which is the essence of recreation. But of this we are quite sure, that the man who can so employ a part of his holiday as to revive lost visions, and to experience again the delight of exerting disused powers, will be far more refreshed by it than the man who simply substitutes for his routine occupations a routine of so-called pleasure almost as monotonous. The revival of a dormant faculty is many times as invigorating as the mere pursuit of so-called amusement. When Mr. Dodgson, the mathematician, employed his holiday in writing Alice in Wonderland, or when Professor Tyndall employed his in considering and reviewing Dr. Mozley's book on miracles, we suspect that each of them found himself far more thoroughly refreshed than either would have been without that energetic excursion into unaccustomed fields.

The practical world in which busy men and women live, is a very narrow one, which only stimulates half their powers. The true secret of recreation is to find, where that is possible, a stimulus for those powers which are not exerted in life's ordinary routine. And though this, of course, is more or less effected by every journey in which wonder is excited and the sense of beauty gratified, it is not effected half as systematically and effectually as it might be, if men would keep more steadily in view the half-submerged tastes and studies of their non-professional life. A man becomes a new man by recovering a submerged portion of himself in a sense far more real than that in which mere rest and passive enjoyment can make him a new man.—*Advocate.*

In all your enjoyments, whatever, be moderate. Set your heart in the love of God and the faith of Christ, and difficulties will disappear. The inner life in you will assimilate to the divine everywhere, and return its own blessed and consecrating influence to all your work and all your amusements.

Literary Notes.

Colonel R. M. Kelley writes a pleasant and appreciative sketch of the life of John Williamson, fern lover and etcher.

The Autobiography of Benjamin Franklin and the Complete Angler by Isaac Walton are the latest issues in the National Library of Cassell & Company. They are for sale in Montgomery by Joel White at ten cents per volume.

The opening article in the "Southern Bivouac" for March is by R. T. Durrett, of Louisville, on the Kentucky Resolutions of 1798 and 1799.

The second article is by W. F. Gordon, once sentenced to death as a spy, and respited only a few moments before the hour of execution.

F. D. Richardson contributes a very delightful description of the Teche country, its customs and characteristics fifty years ago. "The Light House Rock, Key West," is the title of a striking and peculiar poem, by Will Wallace Harney. Paul H. Hayne describes in his own forcible and graphic way "The Defence of Fort Wagner," near Charleston. Will Wallace Harney's story of life in Florida during the days of reconstruction is continued. A private in Forrest's Cavalry gives some "Reminiscences of the Confederate Cavalry Service," and describes the death of general McCook. Jasper Barnett Cowdin has an admirable poem.

Mrs. Frances J. Burnett, the novelist, has written a story for *St. Nicholas*, called "Little Lord Fountleroy," the hero of which is a boy character who is as new as he is delightful. Born in America, the child of a younger son of an English earl, his father dies when he is a little fellow, and by the death of his uncle, he becomes heir to the earldom. His grandfather, a "cross old nobleman," who has never forgiven his youngest son for marrying against his wishes, sends for the boy and his mother. In the March *St. Nicholas* is recounted the first interview between little Lord Fountleroy and his grandfather, the earl, expecting a conventional proud and bitter youth, finds himself confronted with "a graceful child figure in a black velvet suit, with a lace collar, and with love-locks waving about the handsome, manly little face, whose eyes met his with a look of good fellowship."

Alden's Library Magazine, presents the following attractive contents in its March number: Mr. Gladstone as a Theologian, by S. Laing; A Pedantic Nuisance, by Frederick Harrison; The "Tyrants" of Britain, Gaul, and Spain, by Edward A. Freeman; Impressions of a Modern Arkadian, by Mrs. E. Nichol; Myths and Mythologists, by Andrew Lang; My Contested Election, by a Defeated candidate; British Columbiads, by William A. Baillie-Grohman; Home Rule in Ireland, by Justin McCarthy; Actors and Their Calling, by K. K. S. S.; The Care of Pictures and Prints, by P. G. Hamerton; Text Culture and Tea Drinking in Japan, by E. A. Junker von Lange; On the Pleasure of Reading, by Sir John Lubbock; Ireland and the New Colony, by A. V. Dicey. Single copies of the magazine are sold for 15 cents. John B. Alden, Publisher, New York.

THE PULPIT MEASURES for March contains a portrait of Charles S. Robinson, D.D., LL.D., as its frontispiece, which is followed by his excellent sermon. There is also a beautiful view of his church edifice and a sketch of his life. There are also full sermons by Dean Bradley and Dr. E. Tinker. A charge to a pastor, by Rev. T. A. Nelson; and a Memorial Tribute to General Grant's Mother, by Howard Henderson, D.D. The Leading Thoughts of Sermons are by Dr. Post, Tucker, Dunn, Whittemore, Morgan, Barrows, MacLaren, Dean Bradley and C. H. Spurgeon. There are articles on Frequent Confession of Christ, Practical Benevolence and Length of Pastorate, Progress, The Church, the Court-house and the Saloon, A Plea for Missions, The Pew and Pulpit in Union, and The Punishment of Paternal Sins, by Rev. T. E. Clarke, Pies. Bascom, Dr. G. Draper, Dr. A. T. Wolff, Dr. W. Cochrane, Dr. T. L. Cuyler respectively. Light on international Lessons, by Rev. A. H. Momen, and Editorials on Malerial Theology, Preaching, Sunday Churches, An Easy Salvation, and God Hearers. Every Department is complete with Instruction. Yearly, \$2.50. To Clergymen, \$2.00. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

The frontispiece of *St. Nicholas* for March, is an engraving by Johnson of Mme. LeBrun's knots and beautiful portraits of herself. Mrs. Burnett's serial, Little Lord Fountleroy, follows with a most delicately humorous account of young American nobleman's first interview with his aristocratic grandfather. One of the principal features of the number is the first nine of the *St. Nicholas* Dog Stories. This series is to include interesting stories, sketches, and anecdotes collected from various sources during the last five years, and these will now be published from time to time for the benefit of all dog-lovers. Henry Eckford's Wonders of the Alphabet, will be a revelation to many readers of the magazine, who have probably never imagined that so many interesting and curious things could be said about those very elementary a, b, c's, George Washington, Horace E. Scudder's biographical serial, is as entertaining as fiction. Of the short stories the most notable are Quaker Esther's Ride, an exciting horse-story by E. Vinton Blake, and The Great Snowball Fight.

The March number of *Lippincott's Monthly Magazine* gives liberal instalments of the two serials, which increase in interest as the plot is further developed. Brander Matthews contributes one of the most ingenious short stories, Perchance to Dream, ending in a dramatic surprise. Song-Games and Myth-Dramas at Washington, by W. H. Babcock, is a careful study of the rhymes and games current among the children at the national capital. Laurence Hutton writes a critical and historical review of The American Play. The One Pioneer of Tierra del Fuego, by Randal Holme, is a thrilling narrative of a little known episode in modern travel. There are poems by Frank Dempster Sherman, Helen Gray Cone, Clinton Scollard, and John B. Tabb. In the Monthly Gossip, W. H. B. discusses the question whether New York is our literary capital, and vigorously attacks the conclusions at which Brander Matthews arrived in the January *Lippincott*.

In the frontispiece of the March *Century* there is a reminder that Spain has been astonishingly quiet since the death of the young king. In the opening paper, Italy from a Bicycle, Mr. and Mrs. Joseph Pennell begin a novel pen and pictorial account of a trip from Florence to Rome, in a manner of travel and description made peculiarly their own by their clever book, a Canterbury Pilgrimage. Mrs. Schuyler Van Rensselaer contributes a second paper on City Dwellings in her series on Recent Architecture in America, and the accompanying engravings for the most part show interior views of some of the notable houses in Boston, New York, and Washington. Mrs. Margaretta Wetherell Kern contributes the short story of the number, which is called John Toner's Experiment. It is a powerful sketch of character and humor, with a tragic ending. This month's war article is by General Don Carlos Buell, who, in Shiloh Reviewed, assails General Grant's paper of a year ago, and also takes issue with General Sherman. A part of General Buell's argument in favor of the claims of the Army of the Cumberland, commanded by him, is a fac-simile of a camp map of the field handed to him by General Sherman, on the evening of the first day's fighting, and his (General Buell's) extensive revision of the official map and criticism of General Sherman's modifications thereof. In Memoranda on the Civil War additions to the interesting Confederate Controversies in regard to Shiloh are made by Colonels S. H. Lockett and Alex. R. Chisolm. Major W. H. Powell makes a claim for The Fourth Regular Infantry of Gaines Mill; and General Longstreet corrects the statement in its February paper, as to the time of the arrival of his corps on the field of the second Bull Run. A remarkably clear and interesting statement of The Strength and Weakness of Socialism, considered from the standpoint of the social agitators, and also from that of conservative reformers, is made by Dr. Washington Gladden.

As the ground must be prepared for the reception of the seed, so must the heart of the sinner be softened by prayer and communion with the Holy Spirit, that the words of the gospel may sink into its depths, take root and bear fruit for the service and glory of our Master.—*Mrs. Ellis.*

You cannot stay the shell in its flight; after it has left the mortar it goes on to its mark, and then explodes, dealing destruction all around. Just as little can you stay the consequences of a sin after it has been committed. You may repent of it, you may be forgiven for it, but still it goes on its deadly and desolating way. It has passed entirely beyond your reach; once done it cannot be undone.—*Wm. M. Taylor.*

Alabama Baptist.

MONTGOMERY, ALA., MAR. 12, 1886.

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"ON THE MAINTENANCE OF THE

MINISTRY."

It was the custom an hundred years

ago for the associations to address the

churches by way of circular letters.

This custom is still adhered to by

some of our associations in Alabama.

We give below the circular letter from

the Kehukee Association, North Car-

olina, at its session in October 1791,

"On the Maintenance of the Ministry."

After reviewing the spiritual condition

of the church the letter says: "To guard

against the error on both hands it is

necessary, dear brethren, we should

make the Holy Scriptures the rule of

our faith and practice. That minis-

ters have a divine right to main-

tenance from the people is evident.

"1st. From the express declaration

of Jesus Christ. Matt. 10: 6, 10.

"Provide neither gold nor silver, nor

brass in your purses, nor scrip for

your journey; neither two coats,

neither shoes, nor yet staves, for the

workman is worthy of his meat, and

the laborer of his hire." Luke 10: 9.

"2nd. The right of the apostles pub-

lished throughout the world. 1 Cor.

9: 14. "Even so hath the Lord or-

dained, that they which preach the

gospel, should live of the gospel."

Gal. 6: 6. "Let him that is taught in

the word communicate to him that

teacheth in all good things."

"3rd. The divine right of the minis-

ter's maintenance is manifested by the

law of nature. Deut. 25: 4. 1 Tim.

5: 18. "Thou shalt not muzzle the ox

that treadeth out the corn; and the

laborer is worthy of his reward."

"4th. By the law of nations. "Who

goeth a warfare at any time at his own

charges?" 1 Cor. 9: 7.

"5th. By the laws of farmers, graz-

iers, vine-planters, reapers, threshers,

&c. 1 Cor. 9: 7. "Who planteth a

vineyard and eateth not of the fruit

thereof? or who feedeth a flock, and

eateth not of the milk of the flock?"

1 Cor. 9: 10, 11. For our own sakes

no doubt this is written: that "he

that ploweth should plow in hope; and

he that thresheth in hope should be

taker of his hope. If we have sown

unto you spiritual things, is it a great

thing that we should reap your carnal

things?"

"6th. By the Levitical law. 1 Cor.

9: 13. "Do you not know that they

which minister about holy things live

of the things of the temple; and they

which wait at the altar, are partakers

with the altar?"

"This we have, dear brethren, clear-

ly proven from express scripture, that

the ministers of the gospel are justly

entitled to a comfortable maintenance

from the people. The minister's sup-

port should be sufficient and plentiful,

because they are enjoined hospitality.

The matter of their maintenance is

expressed in terms so general, as to

leave the people at liberty to pay them

in kind, or value, all good things.

The manner of paying, is cheerfully,

and not grudgingly. The contribu-

tors are all who "are taught in the

word."

The truth of these things, beloved

brethren, we make no doubt you are

convinced of, but the neglect of them

is too glaring to us, yourself and oth-

ers. We cannot but feel exceed-

ingly sorry on this account. The con-

sequences arising therefrom are very

pernicious. By this sad neglect the

poor ministers of the gospel are ne-

cessarily obliged to follow their worldly

avocations for the support of them-

selves and their families, which pre-

vents them from reading the holy

scriptures, meditating, preaching con-

stantly, and giving themselves wholly

to the work, which weaken their

hands, dull their ideas, cool their

zeal, and of necessity they are not so

profitable to the churches, nor to the

cause of Christ in general. These

things, in a manner, you must be sen-

sible of. Much more might be said

upon this subject, but the bounds of a

circular letter will not admit of it.

Thus we, dear brethren, (pursuant

to an ordinance of our last associa-

tion) endeavored to consider this im-

portant duty, and now permit us af-

fectionately and solemnly to call upon

you to consider our adorable Master's

weighty and powerful expostulations,

"Why call ye the Lord, Lord, and do

not the things I say? Ye are my

friends if ye do whatsoever I com-

mand you. If ye love me keep my

commandments. He that saith I

know him, and keepeth not his com-

mandments, is a liar and the truth is

not in him. My little children, let us

not love in word, neither in tongue,

but in deed and in truth."—Luke 6:

46; John 14: 15; 15: 14; 1 John 1: 4

11: 18.

The above letter was written 95

years ago by Eld. Martin Ross, and

we have given it just as it appears in

the original minutes of the Kehukee

Association, held in Pitt county, N.

C., October 1791. It has the ring of

the true metal. It is clear, scriptural

and convincing. It is evident that

our venerable fathers a century ago,

when our government was being tried

in the crucible of experience, were

poorly paid for the pastoral work. In

some parts of our own State we fear

that the same trouble applies, with

equal force, to our ministers. We do

hope that readers of this paper will ex-

amine closely all the references given

in this circular letter, and apply them,

as they were intended, when first writ-

ten in the volume of truth. After

such an investigation, if any member

of the Baptist faith is not fully per-

suaded in his own mind that he ought

to cheerfully and liberally contribute

to the maintenance and support of his

pastor, as the Lord has prospered him,

then we say, that member may have

grave doubts of his acceptance with

his God.

"FREE" EDUCATION.

The tendency of the times is toward

"free" education, as it is called, and

we all know that the speciousness of

the plea will popularize it. It has a

charm that strikes the average mind

with no little force in these times of

embarrassment. Our public school

system, our city schools, and the fact

that some of our States have already

opened their colleges and universities,

to South Carolina, for instance, to

"free tuition," and the probability is

that all the States will follow suit in

this matter—all this indicates the drift

of public sentiment. Whether fanned

or real, the plea of cheap education

will have its influence with the mass

of our people. Of course these schools

will have to be largely sustained by

public taxation, as the teachers cannot

work for nothing. In the State we

have referred to, South Carolina,

quite a lively discussion is now going

on in the papers as to the justice and

policy of this new departure, the

friends of the movement maintaining

that the State owes it to its young

men to provide the best educational

facilities for them at the expense of

the State, while those who oppose it

maintain that it is unjust to tax the

many for the benefit of the few, es-

pecially as it puts the other colleges in

the State, having no claims upon the

public treasury, at a disadvantage.

Thus the denominational colleges in

that State are not sufficiently endow-

ed to compete with their State Uni-

versity, thus sustained by taxation, for

public patronage. They claim that there

is no justice in requiring them to pay

their *pro rata* tax to meet the tuition

of those who attend the State Uni-

versity, and then pay the tuition of their

own sons at their own institutions.

This, in a nut shell, is the state of the

controversy in that State. Our opin-

ion is, that the legislature of that State

will not go back on its record, and

that the friends of these other insti-

tutions will have to face the facts as

they can. It is well nigh impossible

to take back a franchise once granted

by law. Now, we allude to this for

the purpose of saying that the like

policy will most likely be adopted in

most, if not all the States at no dis-

tant day. So soon as the grants of

public lands made to our Alabama

University and the A. & M. College

shall be properly disposed of so as to

realize the money on them, we may

prepare ourselves for "free tuition" in

these institutions. Then what is to

become of the Methodist and Baptist

colleges in our State? We raise the

inquiry now that we may prepare our-

selves to face the question when it

comes. As to the Howard College,

except the buildings, we have no en-

dowment. With such a disadvantage,

how can we hope to compete with

our State institutions for public pa-

tronage? Our own people, as a rule,

will send their sons where they sup-

pose it will cost least. Few men pause

to ask whether they save in

money they lose in quality. Few men

far more to think that moral training

is far more important than intellectual

in the very formative period of life.

S. H.

As the pendulum has only to make

one tick at a time, so the Christian has

but to take one step at a time.—[D.

L. Moody.

AN IMPORTANT QUERY.

A few weeks ago, after some delay,

a letter reached us from a couple of

worthy brethren, whose names and

location need not be mentioned, in-

quiring as to the usage in the denom-

ination in the reception of excluded

members by other churches than the

excluding one, the facts being about

these: A party known to have been

excluded from a neighboring church,

applied for membership in another

