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a wide circulation in Alabama among the

free white population.

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ery, Ala., as second class mail matter.

For the Alabama Baptist.

Born of Water and Spirit.

BY A. L. VAIL.

The statement of Jesus to Nicodemus,

recorded in John 3:3, born of water and

Spirit in order to enter into the kingdom of

heaven, has puzzled many people. The debate

over it has been persistent and seems likely

to continue. There is one consideration, however,

bearing on it that is perhaps not so often

observed as others, that seems to me to have

considerable value. I suggest it as possibly

helpful to those interested in the question of

what was meant by "water" in that saying.

The meaning of language is very

important. You might have the same word

used in two different senses. You might

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used in two different senses. You might

"water" here, that saying is out of

harmony with the whole book and the

man as here presented. There is no

evidence that Nicodemus was thinking

about baptism. All else that Christ

said was concerning spiritual truth and

experience. So that for him to even

mention baptism in water here would be

surprising, and for him to declare it

essential to entrance into the kingdom

of God, seems to me almost incredible.

Philadelphia, Pa.

For the Alabama Baptist.

The Fifth Sunday Meeting at

Notasulga.

This was a very delightful occasion

to those who were permitted to partici-

pate. The community provided well for the

comfort of the visitors. The weather inter-

fered with the attendance, to some ex-

tent, of the people, but the minister of

the association turned out finely, and con-

tributed to a very fine meeting. There

were in attendance, besides the pastor,

Brothers Roby, Ayers, Anderson, Lloyd,

Cloud, Hudson, Grimes, Gregory, Catts,

and Baber.

You have intimated that you did not

desire long reports of such meetings, but

I hope you will make an exception in this

case, and let me state the points made in the

discussions, for I am sure they will be

profitable to the readers, as they were to

the hearers, though the readers will lose the

argument, and the play of feature, voice,

countenance, and attitude which add so

much to thought.

The laymen appointed upon the

subjects were conspicuously absent.

The first subject considered was,

"The mission of Baptist churches to the

world." Upon this brethren Hudson, Catts

and Anderson spoke.

Bro. Hudson said, John the Baptist

came as the messenger announcing and

pointing out Christ. So Baptists were to

continue the proclamation of the message

until the utmost bounds of earth are reached

with it. They are to preach the doctrine

and keep the ordinances as he delivered them.

2. Christ forewarned his disciples

of false teachers, and requires that the

Baptists are to contract their false teach-

ings by contending earnestly for the faith

once delivered to the saints.

3. He furnished his churches with

all necessary equipments, so that human

additions are not needed, in the way of

socialities, to make them effective.

Bro. Catts said, the world is

dead in trespasses and sin, and it is the

duty of Baptists to hold up Christ to it

as the only Savior, and the center of all

Bible teaching. To this hold him up, the

church must be composed of such as know

Christ in their personal experience as a

Savior, and to know the truthfulness of

Bible doctrine in a similar way. They must

know the things to be taught before they

can teach them.

2. It is the duty of Baptists to

live up to Bible teaching, not what men

teach.

3. They are also required to

carry out the great commission.

4. To teach men soul liberty, and

to render to Caesar the things that are

his, and to God what is his.

Bro. Anderson defined a Baptist as

1. A new creature. 2. A Bible Christian—

not a sectarian. The Bible alone the rule

of his life. 3. To be separate from the

world. 4. Holding church and state en-

tirely separate.

Their mission he defined to be a

divinely appointed one:

1. To live Christ. His life and

theirs, spiritual in all things.

2. To teach Christ by precept

and works. Teach all Christ taught.

3. To interpret the word and the

ordinances. The ordinances in what they

symbolize are the sum total of Christian-

ity. If all Christians practiced the ordi-

nances alike there would be Christian unity.

4. To suffer for Christ. Christ

suffered, his followers must suffer. Blood

the type of the old covenant, and blood

the seal of the new.

5. To live for Christ's sake. Christ

loved the world as to die for it.

Bro. Brewer said, one part of its

mission ought to be to give the world a

faithful translation of the Scriptures, so

there would be no ambiguity as to mean-

ing of words, especially on the ordinance of

Baptism. Not doing so, but using and

endowing the present current transla-

tions, places Baptists at home and on

mission fields at a disadvantage, when the

creatures in Christ. Where this

was not true, some one had been de-

ceived. These new creatures had

two natures: 1. A depraved phys-

ical one. 2. A new spiritual one.

He argued that the name of a

church ought to be an index to its

character, otherwise it was mis-

leading.

His business was to define a mis-

sionary Baptist church. Mission-

ary was the first descriptive term, and

stood in the doorway of the search.

A missionary in this connection

was one sent of Christ on a mission to

the world, and to every creature in it,

to teach them Christ's gospel. As illus-

trated by the church at Antioch, some of

its members called of God specially to

go out and preach, went; and those who

remained were equally called by the Holy

Spirit to stay and teach. That is, en-

ter them to go as called. They were

sent to teach what God had taught them;

nothing more, nothing less.

The only use for church organiza-

tion is to propagate Christianity. The

church not propagating it as far as it

can to every creature is not a real mis-

sionary church. As a church is composed

of individuals, each individual member

who fails to aid in the mission, and the

name becomes a misnomer when applied

to either. He illustrated by a cat named

Grover Cleveland, and a dog named

Wade Hampton. The name in both cases

is a misnomer. When the church and its

members aid in missions, practiced and

taught the immersion of believers, and

believers only, and held to the Bible

alone for its creed, it was a missionary

Baptist church. If it did not, the name

could not make it one any more than the

name Grover Cleveland, applied to the

cat, could make it the president of that

name.

Bro. Ayers made a short talk em-

phasizing some points before made.

At the next session, Bro. Roby and

Johnson presented each an able paper

upon "What have the Baptists done for

the world?" In most points they both

touched the same things, but each elab-

orated some points at which the other just

glanced. The following are some of the

points made.

1. By the constant testimony of the

Baptists for a spiritual membership, and

insistence that evidence of such regen-

eration must be furnished before baptism is

admitted, and baptized believers alone

are to be received into the church, they

have preserved the purity of the church.

2. Their teaching, had been a

constant protest against infant sprink-

ling, or baptism, so that the membership

of other churches believing in this rite

were more and more abandoning it. The

logical result of infant baptism would be

to make all members of the church, and

so make church and state one.

3. Their teachings for spiritual

liberty in membership was having a

good effect in creating a demand

for the free exercise of the religious

rights of all, and from this, inherently,

comes soul liberty, and from this, civil

liberty, so Baptists were ever in the

