

# THE ALABAMA BAPTIST.

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NUMBER 13

## What the Episcopalians Say.

J. M. FROST, SELMA, ALA.

It is useful sometimes to know what the other side says concerning matters in dispute. I commend their words to Baptists, and very earnestly recommend Episcopalians themselves to give them careful study. One is sometimes amazingly ignorant of the literature of his own people, even when it bears adversely, or even fatally, against a practice into which he has come by sheer drift of circumstances. For special reasons I have quoted only from Episcopalians, and surely they bear remarkable testimony to matters of great importance. What they say as scholars is of force only as helping to decide what the Scriptures teach, and in accordance with the best scholarship of all denominations. There is indeed hardly any other matter on which the scholarship of the world is more thoroughly united than the matters here grouped.

ABOUT THE WORLD BAPTIST.

**Liddell & Scott's Greek Lexicon.** "Baptizo, to dip repeatedly; of ships, to sink them. Pass, to bathe, soaked in wine, over head and ears in debt; a boy drowned with questions. To draw water. In New Testament, to baptize."

**Baptist's Greek Lexicon of New Testament.** "Baptizo, to dip, immerse; to cleanse or purify by washing; to administer the right of baptism, baptize. Baptisma, immersion, ordinance of baptism."

**Dean Stanley** (Article on Baptism): "Which is the very meaning of the word baptize—that those who were baptized were plunged, submerged, immersed into the water. \* \* \* On philological grounds it is quite correct, to translate John the Baptist by John the Immerser."

**Tavernier** (Conant's Baptizine, p. 154): "The outward and visible sign of baptism is evident from the native significance of the word baptism, which signifies an immersion or dipping into some liquid thing."

**John Henry Blunt**, M. A., F. S. A. (Dictionary of Doctrinal and Historical Theology, Art. Baptism): "It means dipping or bathing [Nasman, 2 Kings 5:14, and Judith LXX], the washing of cups and dishes [Mark 7:3, 4; Heb. 9:10], and also signifies overwhelming sorrows and sufferings [Isa. 21:4, LXX; Luke 12:50; Matt. 20:22]. From all which we may gather the meaning of a thorough cleansing, as by immersion or washing, and not by mere effusion or sprinkling of a few drops of water."

ABOUT THE BAPTISM OF JESUS.

**Bishop Jeremy Taylor** (in Conant's Baptizine, 153): "Straightway Jesus went up out of the water (saith the gospel); He came up, therefore he went down. Behold an immersion, not an aspersion. And the ancient churches, following this of the gospel, did not, in their baptism, sprinkle water with their hands, but immersed the catechumen, or infant."

**B. H. Kennedy**, Prof. of Greek at Cambridge, Eng. (In a private letter to me of July 16th, 1888): "That baptism, and its root word baptō, both of them, generally means to dip, to immerse, is true; and upon this truth in part, in part upon the fact that our Lord and others, when baptized in the river Jordan, did go down into the water, and so were immersed, the Christian sect, commonly called Baptists, found their practices of immersion."

**John Henry Blunt** (as above) says: "Thus John baptized in Enon, near Salem (John 3:23), because there was much water there; and Christ, after his baptism, 'ascended up out of the water.' We cannot doubt but that in these cases there was immersion."

**Bloomfield** (in Greek Testament with notes on Mark 1:9 of Christ's baptism) says: "The sense of was baptized in, is, was dipped or plunged into. He underwent the rite of baptism by being plunged into the water."

**Dr. C. G. Lile** (Life of Christ, p. 413, D. Appleton & Co.'s edition 1880) says: "Holy and pure before sinking under the water, He must yet have risen from them with the light of a higher glory in his countenance. It was the true moment of his entrance on a new life. Past years had been buried in the waters of the Jordan. He entered them as Jesus, the Son of Man; he rose from them the Christ of God."

**Bishop Elliott** (Life of Christ, p. 110) says: "Jewish ablutions \* \* \* had nothing in common with the figurative act which portrayed through immersion, the complete disappearance of the old nature, and by the emerging again the beginning of a totally new life."

**Dean Alford** (Greek Testament, Matt. 3:16) says: "The baptism was administered by the immersion of the whole person."

**Eldersheim** (Life of Christ, Vol. 1, p. 284) says: "It was as if symbolical, in the words of St. Peter (1 Peter 3:21), that baptism had been a new flood, and he now emerges from it \* \* \* indicative of a new life. Here, at these waters, was the kingdom into which Jesus had entered in the fulfillment of all righteousness; and from thence he emerged as his heaven-designated, heaven-qualified, and heaven-proclaimed King."

**Dr. Rainsford** (in a sermon I heard him preach at Moody's Northfield summer meeting, 1886) said: "The baptism of Jesus was prophetic of his suffering, death, burial, resurrection. As he was plunged by John's hands into the Jordan, so by the violence of men he should be plunged into death, plunged under penal judgment. As John raised him from the waters, so he should be raised from the grave by the glory of the Father."

**Dr. E. H. Plumptre**, Prof. King's College, London (in Bishop Elliott's New Testament, Matt. 3:1, 6), says: "The baptism was, as the name implies, an immersion, and commonly, though not necessarily, in running waters. \* \* \* Crowd after crowd passed on, and still they came, confessing their sins, i. e., in the closest possible connection with the act of immersion."

THE PRACTICE OF THE APOSTLES.

**Bishop Gilbert Burnet** (Ed. of 39 Articles, on Art. XXVII, writing of Christ's baptism) says: "And when they were ought to acknowledge this, then they were to be baptized. \* \* \* They led them to the water. \* \* \* They at first laid them in the water as a man is laid in the

grave, and then they said these words, I baptize or wash thee in the name of the Father, Son and Holy Spirit; then they raised them up again; and clean garments were put on them; from whence came the phrases of being baptized into Christ's death, buried with him by baptism into death, risen with Christ, putting on the Lord Jesus Christ."

**Bishop Smith**, of Ky., (Bailey's Manual 147) says: "Immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic, no other case standing on record, by any other mode for the first three hundred years, except the few cases of those baptized clinically, that is, lying in bed."

**Bishop Jeremy Taylor** (Conant's Baptizine, p. 157) says: "The custom of the ancient churches was not sprinkling, but immersion."

**John Henry Blunt** (as above) says: "Hence, as might be supposed, the primitive mode of baptism was by immersion, as we learn from the clear testimony of Holy Scriptures and of the Fathers."

**Conybeare & Howson** (Life and Epistles of Paul, p. 384) say: "This passage—buried with Christ in baptism (Rom. 6), when we sink beneath the waters—cannot be understood unless it be borne in mind that the primitive baptism was by immersion."

**Tavernier** (Bailey's Manual of Baptism, 150) says: "So much the more reason to represent the rite of immersion as the only legitimate baptism, because the only one that can answer the ends of its institution, and those things which were to be signified by it."

**Dean Stanley** (in an essay on baptism 1870) says: "Baptism was not only a bath, but a plunge—an entire submersion in the deep waters. \* \* \* This was the part of the ceremony upon which the apostles laid so much stress. It seemed to them like a burial of the old former self and the rising up again of the new life."

**THE SYMBOLISM OF BAPTISM.**

**Dean Goudreau**, Bampton Lectures, 1850, Oxford edition, p. 18 (in Gordon's In Christ, p. 88) says: "There can be no doubt that baptism, when administered in the primitive and more correct form, is a divinely constituted emblem of bodily resurrection. And it is to be regretted that the form of administration unavoidably (if it be unavoidably) adopted in cold climates should utterly obscure the emblematic significance of the rite, and render unintelligible to all but the educated, the apostle's association of burial and resurrection with the ordinance."

**Dr. Plumptre** (as above on Matt. 3:11; Acts 1:5) says: "As heard and understood at the time, the baptism with the Holy Spirit would imply that the souls thus baptized would be plunged, as it were, in that creative and informing Spirit which was the source of life and holiness and wisdom. \* \* \* Now they were told (Acts 1:5) that their spirits were to be fully baptized, i. e., plunged into the power of the Divine Spirit as their bodies had been plunged into the waters of the Jordan."

**Archbishop Butler** (Sermons, 1st series, p. 88) says: "Now we are said to be 'risen with Christ' out of our baptismal burial with him."

**Canon Farrar** (Life and Letters of Paul, p. 480) renders Rom. 6:4 as follows: "The life of the Christian being hid with Christ in God, his death with Christ is a death to sin, his resurrection with Christ is a resurrection to life. The dipping under the waters of baptism is his union with Christ's death; his rising out of the waters of baptism is a resurrection with Christ, and the birth to a new life."

**Archbishop Tait** (Bailey's Manual, p. 202) says: "Anciently, those who were baptized were immersed in the water to represent their death to sin, and then did rise up out of the water to signify their entrance upon a new life; and to these customs the apostle alludes; Rom. 6:4."

**Conybeare & Howson** (Life and Epistles of Paul, 384) says: "Baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from the momentary burial to represent his resurrection to the life of righteousness."

**Dean Stanley** (as above) says: "They plunged into a bath of purification, under the sanction of him into whom they were by that solemn rite baptized. \* \* \* The water in those eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts, and they rose into the light of heaven new and altered beings. Such was apostolic baptism. We are able, in detail, to track its history through the next three centuries."

**ABOUT BAPTISM IN HISTORY.**

**Bishop Smith**, of Ky., (as above), says: "We have only to go back six or eight hundred years, and immersion was the only mode, except in cases of the few baptized on their beds, when death was near. And with regard to such cases, it disqualified its recipients for holy orders in case he recovered."

**Dean Stanley** (as above) says: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize, that those who were baptized were plunged, submerged, immersed into the water."

**John Henry Blunt** (as above) says: "Immersion was the ordinary mode during as long as twelve centuries. The innovation of affusion, or pouring water on the baptized, afterwards began in the Latin (Roman Catholic) Church, and has become the general western usage. In the Eastern (Greek) Church, baptism has always been by immersion, and the Eastern Church has never ceased to protest against the innovation in the mode of baptizing of the Latin Church."

**Whitby's Commentary** on Rom. 6:4 (in Bailey's Manual of Baptism, 146) says: "Buried with Christ in baptism, by being buried under water, \* \* \* this immersion being religiously observed by all Christians for thirteen centuries, and approved by our churches."

**Shedd's History of the Bible**, p. 1274 (in Bailey's Manual of Baptism, p. 146),

## Baptist Ministers' Conference.

Dear Baptist: Put me down for ten copies of the congress minutes. Certainly they ought to be published. Every intelligent Baptist in the state would be helped by reading the Baptist Congressional Record.

The Opelika Baptist ministers' conference met in that city last Monday at 3 o'clock p. m. Ought every church to meet every Sabbath for public worship? This question was ably discussed in an elaborate paper prepared by Rev. W. C. Bledsoe. No "thus saith the Lord" on the subject; but, from many Scripture passages, an affirmative answer to the question is inferentially drawn. Difficulties in the way of many country churches seem to make an every Sabbath meeting impracticable. Whenever practicable, great good results from every Sabbath meetings. The paper was clear and strong and smooth, evincing patient, discriminating thought. Bro. Baber emphasized "the distinction between preaching and worship, as suggested in the paper read." Bro. Brewer "sees, in the design and institution of the Sabbath, the strongest reason why churches should meet at their respective places, for worship, on that day. The Sabbath was not intended to be spent in vice-breeding idleness. God would have his people devote one-seventh of their time to him—to his worship, to thoughts of him—to prayer and praise, just as he would have them devote one-tenth of their income to his service. Not that God needs either the time or the money, but that his people may be made like himself in giving." Bro. Hornady thinks "that our Heavenly Father provides for the coming together of the saints one day in every seven, that their spirituality may be renewed and increased and that they may escape from utter submergence in worldly business." Bro. Farguson fears "that Pedo-baptists will be hindered from hearing Baptist preaching if every Sabbath meetings obtain." Bro. Howard says, "We are all agreed as to the importance and desirability of every Sabbath meetings for worship; no use to discuss this feature of the subject; but there are certain questions about this matter he would have answered. Some churches are so located that the members cannot get together every Sabbath. What is to be done with them? Some churches have no one among their members capable of leading in public worship and they are unable to obtain the service of a preacher. What is to become of such churches? If it be the duty of every church to meet every Sabbath and engage in the public worship of God, how are some country churches ever to discharge this duty?" A hard working man, who chanced to be present, was then called out by the conference, and he declared his convictions. He seemed reckless and radical. He thinks that a church that cannot get together is a contradiction of terms; hence, a church that cannot meet is not a church; many churches would be much improved by losing their existence, as such, and by taking on the dignity of a neighborhood prayer meeting, conducted by the members of the nearest live churches. Churches meet; they cannot afford to meet less frequently than once a week. Our country churches never will do a tithe of what they are able to do, and what they ought to do, until they get out of this 'once a month' traditional folly and begin coming together every Sabbath. Let every pastor preach and press home this truth with all his might till the change cometh."

Pastors present: Baber, Brewer, Farguson, Hornady, Howd, Hutson, Sutton, and Roby. Brethren Lloyd, Shaffer and Carter were absent.

The conference meets on Monday after every second Sabbath.

GLEANER.

March 15th.

Who Will Go?

Below will be found a letter from sister Crawford, of China. Besides her, Alabama has in Mexico sisters McCormick and Moseley. Not a man from Alabama in all the foreign field. There must be something wrong with our Alabama Baptists. The fault lies either in our praying or in our preaching. Who will go for us? Right lately there is a little book published, "The great value and success of Foreign Missions." In one of the book notices appears the following: "Such books as the above will go far to make the church see that the mission work is the one enterprise of the church, for which all other enterprises exist, and to which all other enterprises are tributary." Brethren, study that sentence well. Is it not true? Then I would add, "The foreign mission enterprise is the one enterprise for which all other missions exist."

Our state mission work is important, but in the mind of our board and its secretary, all its work has final reference to increasing the forces on the foreign field. Again, I ask, Who among our Alabama young men will take away our reproach and offer for the foreign field?

W. B. CRUMPTON.

TUNG CHOW, CHINA, Jan. 18, 1889.

Rev. W. B. Crumpton—Marion, Ala.: DEAR BROTHER—What can be done to arouse an interest among the Alabama churches in the great work of giving the gospel to the perishing millions of North China? So far as I know, I am the only Alabama Baptist ever sent to China, and the only one at present among the heathen anywhere! Has she no consecrated men and women ready to lay themselves upon the altar? Is the great home need the excuse? But would not ten new workers be raised up to fill the place of every one sent abroad? The field is the world, and we are commissioned to preach the gospel to all nations. Southern Baptists long ago chose three centres in China for their work, yet how are they performing it? This, the latest occupied of the three, has now, and with rare exceptions, always has had about the same force, numerically, as when established, twenty-eight years ago. Any mission, to do efficient work, must be enlarged; not merely have the gaps filled up, but increased from time to time, so as to be able to reap the fruit of its labors. This enlargement is now our crying need, without which much of our fruit will be lost to Christ and to the denomination. How can this need be brought home to our churches, and each member be made to feel a personal interest and responsibility in it? Can it be that God calls none of the young Alabama men and women who have been purchased by the precious blood of Jesus Christ to offer themselves for this work? Cannot home and the companionship of kindred spirits be given up for the joyful privilege of helping to plant the gospel in the greatest nation on earth? Let not God's people seek the easy places, nor smother the command, "Go work to day in my vineyard." If each pastor could be induced to find out whether there are no missionaries (slumbering, it may be), among his flock, and make suggestions that would draw them out and develop these hidden gifts, I believe many might be found. When they lay themselves upon the altar the money for their support will be forthcoming. Is there anything I could do at this distance to advance this cause? The pressing demands upon us here on the field have, perhaps, too exclusively occupied our time and strength, but now we see ourselves nearing the call up higher, with none to fill our places. Shall all the labors of these years fall back into the darkness for lack of reapers? Will Alabama Baptists come up to the help of the Lord against the mighty? Out of the abundance of my heart I thus appeal to you, one of our Baptist leaders. My soul is burdened for these perishing millions.

Yours in Christ,  
M. F. CRAWFORD.

On reflection, I remember N. R. Williams, who was in China a short while.

Mrs. Tighman Offutt.

The following resolutions were passed by the First Baptist Sunday school upon the death of Mrs. Tighman Offutt:

Again the angel of death has been in our midst, and whispered to one of our dearly beloved teachers, "Come away, the Master calleth for thee," and obedient to the command she has ceased from her labors amongst us and laid down the burden of life; therefore be it

Resolved, 1. That in the death of Mrs. Tighman Offutt, the infant department loses a most valuable teacher, and all the members of the First Baptist Sunday-school mourn the loss of a devoted co-laborer, one who was ever ready to engage in every good work designed for building up the cause of religion, and one who was ever ready with an open hand to do her Master's bidding.

Resolved, 2. That to the afflicted family we extend our heartfelt sympathy, and to her little ones our prayers, that the Heavenly Father may bestow upon them his richest blessings.

MRS. FLORENCE TARRANT,  
JNO. MCKENZIE,  
MISS B. HATCHETT,  
Committee.

Montgomery, Ala.

We are bid to take, not to make our cross. God provides it. We are bid to take up, we hear nothing of laying it down.—Gurnall.

## Birmingham Churches.

Ruhama: Pastor reported that the meetings closed last night. There have been forty one accessions, about two-thirds of them to be baptized next Saturday at 3 o'clock. The ladies of this church have been holding cottage prayer meetings every afternoon, which contributed largely to the results of the meeting. These meetings they propose to keep up in the future. The church and community are thoroughly aroused. The congregations yesterday and last night were the largest the pastor has had since he came here, and the meeting one of the best of his life.

Woodlawn: Pastor Adams preached morning and night to large congregations. Sunday school attendance, 126; collection for missions, \$20.

Avondale: Pastor Douglas preached during the week at night. There were three conversions and six accessions, four by baptism.

South Side: Pastor Hale preached morning and night. Subject in the morning, "Heaven Improving." Three joined by letter and one by experience of grace. Subject at night, "Seeking a Bride." Four accessions by letter. Sunday-school attendance, 190. Collection \$8.50. Thursday night Deacon M. G. Hudson had a fine meeting of his division of the church. Friday night the pastor lectured for the Ladies' Circle for the benefit of the new church fund. The pastor goes this evening to Tuscaloosa to aid pastor Ramsey in a series of meetings.

Second Church: The pastor preached morning and night to small congregations. There is an unusual amount of sickness in this part of the city just now, but it is not fatal.

Green Springs: Pastor Ivey expects to get his new house in a condition for services by the first of May, when he will open a day school and preach on Sundays.

A. J. Waldrop preached the dedicatory sermon at New Prospect to an overflowing congregation yesterday. The house is complete and paid for. He took a collection for a Bible and hymn books, amounting to \$27.

M. M. WOOD.

Birmingham, March 18th.

INTRODUCTORY.

Mrs. T. A. Hamilton has been asked by Bro. McCormick to help him raise money to build a Baptist church in Zacatecas. Our cause there depends upon procuring this building. In this work of love Mrs. H. has the earnest "God speed" of Dr. H. A. Tupper and Secretary Crumpton. Mrs. H. is a daughter of the former, our Secretary of the Foreign Mission Board. Knowing her zeal and efficiency, I rejoice to know she is going to try to do this much needed work.

Although needing a house ourselves distressingly, we hope to raise our ten dollars, and trust every pastor to whom she appeals will help her.

P. T. HALE,

Pastor, Southside Baptist church.

Our missionary to Mexico, Bro. H. P. McCormick, has asked me to help him in the work of building a chapel at Zacatecas. The proposition is to raise a certain sum in Alabama by requesting each church to give only ten dollars, and to solicit ten cent subscriptions to collect this sum.

Rev. W. B. Crumpton of our State Mission Board, has given me valuable assistance in this undertaking, and a hearty "God speed." May I hope for the co-operation of the pastors and others to whom Bro. McCormick's appeal will be sent? In this instance peculiarly, "He who gives quickly, gives twice."

Mrs. T. A. HAMILTON,  
Birmingham, Ala., March 18th.

Ministers' Meeting.

At the ministers' meeting of the Muscle Shoals association, Eld. Rufus C. Burleson, D. D., Waco, Texas, will preach a jubilee sermon at Mt. Pisgah church, Morgan county, Ala., on Sunday the 28th of April, 1889, it being the 50th anniversary of his baptism into the fellowship of that church. It is his desire to meet with as many of the Baptists of the association as possible, and particularly his old acquaintances.

The Mt. Pisgah church proposes to make this the occasion of a re-union of the ministers of the Muscle Shoals association, and of the brethren and sisters generally. It has, therefore, decided to have a three days' meeting, commencing on Friday the 26th of April, at which meeting matters pertaining to the advancement of our Master's cause will be discussed, and the best methods of building up that cause; also such devotional exercises will be held as will best promote the spiritual good of all who may attend. The following program of exercises is suggested, and we trust the brethren who have been selected to preach and open the discussion on the various subjects, will be present, and lend their aid in making the occasion both profitable and interesting to all. We request every minister in the association to be present, and that each church send one or more representatives. We also invite ministers from other associations to come and unite with us in the services. Accommodations will be prepared for all who will attend from a distance. We request that those from a distance, who propose to attend, will send a card to Bro. H. A. McClelland, Flat, Ala., notifying him of their intention. Those who are appointed to preach and make the opening addresses will please inform our pastor, Eld. J. Speer, Trinity, Ala., whether they will comply with our request.

PROGRAM:

Friday, April 26. Meet at 10 a. m. 1. Organize the meeting, after singing and prayer. 11 a. m., sermon by Eld. D. W. Gwin. Subject, The Ministerial office, its authority, importance and duties.

Friday afternoon, 2 o'clock. 1. Religious exercises half an hour, led by Eld. W. T. Cobbs. 2. What means shall pastors use to promote vital piety in their churches? Eld. J. Gunn, John M. Simpson; 20 minutes each. 3. How shall pastors train their churches to greater liberality in Christian giving? Eld. Joseph Shackelford and R. T. Wear; 20 minutes each.

Saturday, April 27. 8 a. m. Devotional exercises one-half hour, led by H. J. Halbrook. 8:30. Doctrinal preaching—its importance. Eld. M. Lyon and J. B. Huckleback; 30 minutes each. 11 a. m. Sermon by Eld. Joseph Shackelford. Subject, Justification by Faith.

Saturday afternoon, 2 o'clock. 1. The missionary spirit in our churches. Is it declining? How shall we best promote its increase? Eld. John E. Weaver and J. R. Nesmith; 20 minutes each. 11 a. m. Jubilee Sermon. By Rev. R. C. Burleson, D. D.

Sunday afternoon 2 p. m. Experience and devotional meeting. Directed by the pastor of the church, Eld. J. Speer. In this meeting we expect all who are called upon to say something about the working of God with their soul, and give a word of encouragement and comfort.

Again, we invite all to come.

J. SPEER, Pastor.  
H. A. McCLELLAND, C. C.  
Morgan and Lawrence county papers please copy.

Literary Notices.

Godey's Lady's Book speaks for itself and needs no praise: The April number, now before us, is a fair indication of the value of this favorite publication the year round. It is sparkling, spicy, sensible, and sure to please all ladies who want a magazine for home improvement, fashion, intelligence, and general culture. Subscription price, \$2.00 per year. Address, Godey's Lady's Book, 1326 Arch street, Philadelphia, Pa.

The Sunday-school Rink. By May Kingston. 12mo, 220 pp. Am. B. P. Society. Price, \$1.00. This book will be likely to attract earnest attention. Two churches, and especially two Sunday-schools, are placed the one over against the other. The one, the "Bend School," follows conservative methods. It depends on teaching God's word and earnest Christian effort for its success.

Winchell's First Steps in Reading.—In four parts. Part first. By Martha A. Pease; 32 pages; price, 10 cents; published by S. R. Winchell & Co., Chicago. There have been several attempts recently made to reduce to text-book form the very first steps in teaching reading. Most of them have been well approved by primary teachers, yet the same fault has adhered to them all—the failure to begin low enough and proceed not too rapidly. The author of this little work is a practical primary teacher, and has here put into print the words and exercises which she has been using in her school, by writing them on the blackboard.

The Malvern Workers. By Miss L. Bates. 12mo, pp. 232. American Baptist Publication Society, Philadelphia. Price, \$1.00. Malvern was one of those towns that are constantly

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and open the discussion on the various subjects, will be present, and lend their aid in making the occasion both profitable and interesting to all. We request every minister in the association to be present, and that each church send one or more representatives. We also invite ministers from other associations to come and unite with us in the services. Accommodations will be prepared for all who will attend from a distance. We request that those from a distance, who propose to attend, will send a card to Bro. H. A. McClelland, Flat, Ala., notifying him of their intention. Those who are appointed to preach and make the opening addresses will please inform our pastor, Eld. J. Speer, Trinity, Ala., whether they will comply with our request.

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The Malvern Workers. By Miss L. Bates. 12mo, pp. 232. American Baptist Publication Society, Philadelphia. Price, \$1.00. Malvern was one of those towns that are constantly

pushing rapidly westward. A small church had been gathered by a faithful missionary who, however, was early called away to his rest, leaving the church in a critical period of its history. His widow, however, sought to carry out the wishes of her husband, and her influence was felt in the uniting of a band of "Workers," who were brought into special activity, and whose efforts had the happy result of keeping the work steadily moving forward until another faithful pastor was settled among them.

Would you not like to be transported to New York City some bright Sunday morning and make a round of the different places of worship, and see just how New Yorkers worship, from the Protestants to the Jews? To get an idea of them all would require many Sundays; but Demorest's Monthly Magazine for March has simplified matters by bringing "Religious New York" to us, and illustrating the article so beautifully and profusely that a stranger can get more information from it than could be gained by twenty Sunday visits. The children will be delighted with "Young Japan at Play," for it will not only teach them some new games, but show them how the young Japanese play some of their games. Published by W. Jennings Demorest, 15 East Fourteenth street, New York. Price 20 cents.

His Choice. By May F. McKean. Author of "Agnes and Mattie," "Florence Walton," "Kessie's Corner," etc. 16mo, pp. 244. Price, \$1.00. Philadelphia: American Baptist Publication Society. The main object of the story is to show that the choice that is made in early life will, in all probability, influence the whole of the future career.

The Alabama Teachers' Journal is purely an Alabama enterprise, and is devoted to the upbuilding of education, both public and private, in this state. It contains twenty-eight pages, and is well edited and excellently printed in Montgomery, Ala. The subscription price is one dollar per year in advance. It is a most valuable journal.

Jeremiah Whittington.



# Alabama Baptist

MONTGOMERY, ALA., MAR. 23, 1890

EDITORS:  
Rev. G. W. HARRIS, — J. A. C. POPE.

NUMBERS ANNOUNCEMENTS.

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Single copies of a single issue, which should be ordered in advance, are worth six cents each; if more than ten are ordered, five cents each. Remit with order.

Resubscriptions should be made in money or on Montgomery or bank check on Montgomery or New York. When neither of these can be procured, send the money in a registered letter.

The date appearing on your name on the margin of the paper shows when your subscription expires. It serves both as a receipt and as a notice for payment. If proper credit has not been given within two weeks, notify us at once. All subscribers who do not send express notice to the contrary, will be regarded as wishing to continue their subscriptions. Notice to discontinue should be given at least a week before and not after the subscription has expired. Both the new and the old post office should be given when your address is changed.

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Advertising rates quoted on application. You will confer favor by mentioning this paper when you answer an advertisement.

Write only on one side of the paper. Always give your post office. Anonymous communications go to the editor, and are not responsible for the return of rejected manuscript nor for the opinions expressed by correspondents.

All communications on business or for publication should be addressed, and all checks and money orders made payable to THE ALABAMA BAPTIST, Montgomery, Ala.

Office upstairs, 204½ Dealer Avenue.

FOR SALE.—One three horse power steam engine, cheap.

TWO STEAM ENGINES FOR SALE. Write us for price.

The visit of Dr. Gates, corresponding secretary of the National Baptist Educational Society, to Howard College, this week, is expected to result in great good for the college.

The Judson is moving upward and onward. The girls are in fine spirits, and as the work on the new Judson progresses, higher the hopes of the pupils will ascend. Send your contributions to Bro. Lovelace or to Bro. Almer Williams, at Oxford, The Judson is fortunate in getting Bro. W. to work for it.

Do not fail to read Dr. Frost's article in this issue on "What the Episcopians Say." It is full of convincing proof that Jesus was immersed, and that immersion is the Scriptural method of baptism, and not sprinkling, as some of our Pseudo-baptist brethren state. It is splendid proof, and coming from the source that it does, i. e., from Episcopal authorities, it is all the more forceful. Read and be instructed.

The Holt Street Baptist mission is now an assured success. Last Sabbath evening an election for officers resulted as follows: Mr. Wm. Gamble, superintendent; Mrs. W. T. New, secretary; Miss Allie Ivey, treasurer. A board of trustees, composed of Messrs. Harris, Gamble, New and Proctor, was appointed who will take steps at once to purchase a lot and build a house. Let all who can contribute send the money to Miss Ivey.

Since the Montgomery Dispatch and the Birmingham Age-Herald would teach the editors of the ALABAMA BAPTIST how they should write, we challenge either of them to discuss, intelligently, the position of the Roman Catholic Church toward our public schools. Now, then, it remains to be seen whether or not they are loyal American citizens. We venture that they are both afraid to do so. They are too con-servative and too American to even do this. We are living in the "nineteenth century" and it is about the "nineteenth century" affairs that we are writing.

KIND WORDS QUARTERLIES.

We have received the Kind Words Quarterlies for the second quarter, and find them very neatly printed, well illustrated and very well adapted to pupils in the different grades of our Sunday schools. They have evidently been prepared with much care, and as far as they go, meet the wants of schools. They are very cheap in price, and come within the ability of all our schools to purchase.

SALOONS AND GAMBLING.

It is very noticeable how clear the Dispatch steers of the question of its candidate's recent position on the saloon and gambling bills. There are hundreds of citizens in Montgomery who have not forgotten this, and who will vote according to the dictates of a clear conscience at the next election. We can not vote for a man who would put bar rooms and crime, around the corner of our city.

It is not to be unsafe to elect such an one to the high position of mayor, knowing his record in the past? And, with us, think a number of us to defeat, even in this "nineteenth century," the man who would disregard the wishes of a church of over six hundred members strong, and plant saloons and gambling dens at their very church door. These facts Christian men will carry with them to the polls and vote as becomes those who believe in law, order, sobriety and morality.

## HATCHER VERSUS HAWTHORNE.

In more than one issue of the Baltimore Baptist Dr. Wm. E. Hatcher, of Richmond, Va., who is a corresponding editor of the excellent journal just named, seeks, in a covert way, to belittle Dr. Hawthorne and his educational scheme at Florence. With a spirit little short of a dogged persistency, our Richmond brother has criticised the movements of Dr. Hawthorne since his retirement from his Atlanta pastorate.

Now, Dr. Hawthorne is abundantly able to care for himself in a newspaper contest, but we stand so related to this matter, as it pertains to our educational interests, that we beg to interfere just far enough to hint at the animus of this indirect, and yet none the less effective mode adopted by Dr. Hatcher of ridiculing Dr. Hawthorne. Under the caption of A Colossal Phantom, repeated through at least two editions of the Baltimore Baptist, Dr. Hatcher has sought to put contempt upon the very praiseworthy undertaking of Dr. Hawthorne at Florence.

Of course it is not an open attack, nor does the contempt show itself only in the adroit blending of association and "damning with faint praise." This is so skillfully done by the Baltimore Baptist's associate as to place Dr. Hawthorne in a more ridiculous light than if the ridicule were open and direct.

Now, that Dr. Hatcher excels in the characteristic strain here adopted, no one denies. That he has a passion for giving vent to his spleen in a covert use of language, every one familiar with his style will readily confess. But, now, what is the source and spring of this repeated arraignment of Dr. Hawthorne by Dr. Hatcher? Why has it come to pass that he feels called upon to assume the role of counselor to the Baptists of Alabama concerning their educational interests? That his loyalty to the cause of educational matters should so suddenly assume such "colossal" proportions is somewhat a matter of amazement, at least to some of us in the end of the south. Why should he, just at this juncture, become so intensely loyal? Howard College has been associated with schemes equally as "colossal" before. Did we then hear of "colossal phantoms" from the Richmond journalist? How does it come, then, that he so suddenly unlooses his pent up loyalty to our educational affairs just as Dr. Hawthorne becomes associated with the Florence movement? Is it the result of a long wished for opportunity?

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the editor of a religious paper, a state paper, no right to battle against lawlessness, against sin, in any place save the town in which it is published? Every officer, every citizen, and every newspaper, is duty bound to stand by the law, even though the law be not just what they wish. Had certain citizens of Calera shown during the past two years that they did respect the law, and then come before the legislature and prove that the best, most law-abiding citizens wanted the law repealed, there would have been, doubtless, little opposition. But how was it? One Sunday night last year we were at the depot in Calera and saw three boys, coming from a certain store with a bottle of whisky, and already quite drunk. The foreman of the late grand jury of Shelby county, and one of the aldermen of Calera, who were prominent lobbyists for the whisky law, said before the temperance committee that they knew of some six or seven "blind tigers" in Calera. What did that show? Here were two officers, both sworn to do their duty, and while they say they know about the same, yet not a single true bill was found, nor one of these parties dealt with in the court of Calera. Does it prove that the gentlemen in question care much to see the law honored? We refer to these two parties because of their prominence, and because our friend of the Sentinel lays great stress upon the character of the men who worked for whisky. By the way, the man who is said to have sold these boys whisky on Sunday night, and who, according to the statement of three or four gentlemen, has all along run a whisky shop, was, but, now, what is the source and spring of this repeated arraignment of Dr. Hawthorne by Dr. Hatcher? Why has it come to pass that he feels called upon to assume the role of counselor to the Baptists of Alabama concerning their educational interests? That his loyalty to the cause of educational matters should so suddenly assume such "colossal" proportions is somewhat a matter of amazement, at least to some of us in the end of the south. Why should he, just at this juncture, become so intensely loyal? Howard College has been associated with schemes equally as "colossal" before. Did we then hear of "colossal phantoms" from the Richmond journalist? How does it come, then, that he so suddenly unlooses his pent up loyalty to our educational affairs just as Dr. Hawthorne becomes associated with the Florence movement? Is it the result of a long wished for opportunity?

Of all this we know nothing. But these are very natural questions, and questions that are being asked in certain quarters.

Whether Dr. Hawthorne succeeds or fails, we cannot see why a pastor in Richmond should exercise such overwhelming anxiety. We would not be understood as failing to prize any interest on our behalf as Alabama Baptists, even in a single pastorate in Richmond; but when that interest assumes the form of undisguised personal objection to one who is at least endeavoring to benefit Alabama, we find ourselves utterly unable to appreciate it. To us the real design of the Richmond pastor is other than a mere phantom.

And now, why should it be thought a thing incredible that Dr. H. will succeed at Florence in establishing the literary institution so frequently, and sometimes so unkindly, alluded to?

With all the stinging criticisms and sly innuendoes of Dr. Hatcher, he is not familiar with the situation at Florence.

Dr. Hawthorne is doing nothing precipitately. He proposes to do no more than has been accomplished by others. He has never proposed to build a great Baptist university, but he is in sight of means to accomplish everything he has set out to consummate.

And we must be permitted to suggest to our distinguished brother in Richmond that we regard matters educational, at least in so far as they relate to Baptist institutions in Alabama as purely pertaining to our own affairs. Should we ever deem it advisable to engage Dr. Hatcher's peculiar method of reasoning, and modes of attack, we shall have no difficulty in communicating such desires to himself.

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The editor of the Shelby Sentinel thought we gave him undue prominence in our reports of his connection with the whisky interest of Calera, but in the next sentence says it is true that the most earnest work of his life was given to defeat the prohibition law of Calera. Usually people don't mind who knows what the greatest work of their life is, even if that work failed. His insinuation that we have no interest in simply absurd. Has the preacher of the gospel tonight to interest himself in a fight between temperance and intemperance? Let the battle ground be where it may. Has

the editor of a religious paper, a state paper, no right to battle against lawlessness, against sin, in any place save the town in which it is published? Every officer, every citizen, and every newspaper, is duty bound to stand by the law, even though the law be not just what they wish. Had certain citizens of Calera shown during the past two years that they did respect the law, and then come before the legislature and prove that the best, most law-abiding citizens wanted the law repealed, there would have been, doubtless, little opposition. But how was it? One Sunday night last year we were at the depot in Calera and saw three boys, coming from a certain store with a bottle of whisky, and already quite drunk. The foreman of the late grand jury of Shelby county, and one of the aldermen of Calera, who were prominent lobbyists for the whisky law, said before the temperance committee that they knew of some six or seven "blind tigers" in Calera. What did that show? Here were two officers, both sworn to do their duty, and while they say they know about the same, yet not a single true bill was found, nor one of these parties dealt with in the court of Calera. Does it prove that the gentlemen in question care much to see the law honored? We refer to these two parties because of their prominence, and because our friend of the Sentinel lays great stress upon the character of the men who worked for whisky. By the way, the man who is said to have sold these boys whisky on Sunday night, and who, according to the statement of three or four gentlemen, has all along run a whisky shop, was, but, now, what is the source and spring of this repeated arraignment of Dr. Hawthorne by Dr. Hatcher? Why has it come to pass that he feels called upon to assume the role of counselor to the Baptists of Alabama concerning their educational interests? That his loyalty to the cause of educational matters should so suddenly assume such "colossal" proportions is somewhat a matter of amazement, at least to some of us in the end of the south. Why should he, just at this juncture, become so intensely loyal? Howard College has been associated with schemes equally as "colossal" before. Did we then hear of "colossal phantoms" from the Richmond journalist? How does it come, then, that he so suddenly unlooses his pent up loyalty to our educational affairs just as Dr. Hawthorne becomes associated with the Florence movement? Is it the result of a long wished for opportunity?

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