

THE ALABAMA BAPTIST.

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For the ALABAMA BAPTIST. The Roman Catholic "Congress" and Human Liberty.

BY H. P. McCORMICK, ZACATECAS, MEX.

The Catholic congress in Baltimore was peculiar. In all the history of the world there has not been such another bloated, egotistical "blow off." For unapproachable "gall," for distended and gaseous declamation, for brazen-faced, monumental affront, for studied and infamous falsification, it stands "solitary and alone," no Mont Blanc, pure and snow-crowned, but a very Vesuvius of shame, belching forth great swelling words of vanity. The popish hierarchy had been started at discovering that the American people in general, and the American Catholic people in particular, were awakening to a realization of the fact that Romish domination means death to the intellectual, moral and material progress of the country.

The congress was shrewdly planned to quiet the rising suspicions, to stifle the quickening spirit of investigation. Its watchword was "Bifect," its heart-hope was to blind, to calm, to bluff the witnesses and brow beat the jury.

But through the whitewash could be seen the inner death of the white sepulchre. From first to last were seen the forced and loud laughing glee, the painted lip, the unblushing cheek, the bold and shameless stare of the Scarlet Woman. No need to deny its influence on the lustful world, which is but too ready to run after the wanton, swaggering Harlot.

The irresistible logic of multiplied facts is gradually forcing all thinking men to realize that the dominance of the Roman Catholic religion means political blight and moral blast. And yet this popish "congress," representing that conscienceless, anti-American element which has published distorted history for Massachusetts' common schools, and "doctored" Anderson's Histories till they accord with Romish notions, has tried to ram down the gullible throat of the American people the most infamous mixture of falsified history and distorted facts.

The hysterically repeated cry of the congress was that Romanism does not antagonize liberty and progress. To this all history and experience gives the lie. The Romish church in spirit and in work has never, is not, and never can be other than essentially inimical to human liberty and human progress. This is strictly, emphatically, absolutely true. Let the American citizen study the matter for himself.

Authorized, emphatic, ex-cathedra deliverances from the anile Italian pope down to the most insignificant American priest may be given by volumes to prove it true. From Pius IX., who stigmatized freedom of the press, worship and education as "the liberty of perdition," as "detestable sentiments, and the pests of all others," to the most Catholic of all others (Enc. and Syl. 1864), to the American bishop who declares "the doctrine of human rights" to be "a solemn lie," the voice of this "anti-Christian" church is "infinitely" in favor of the truth of this assertion. Let the American citizen who has a care for the future of his country study the astounding facts easily within his reach, and form his own conclusions.

In his own land let him study the school questions of Massachusetts, Charleston, S. C., Pittsburgh, etc., etc.; the kindred political questions of Boston, New York, San Francisco, and a host of other cities; the organized Romish immigration and colonization schemes; the organized political machinery of the Catholic church for party manipulation as seen in the lobbies at Washington and state capitols; the immense appropriations made through Catholic officials of public moneys to Romish church work; the profound obedience of the daily political press, and of the two political parties to this third political party which openly declares that in the balance of power it hopes soon to control state and national politics in its now dogmatical politics in our greatest centres of population and influence; the multiplication of secret and military organizations subject directly to the pope; the relation of Catholicism in any city to ignorance and crime; the moral and religious condition of the Catholic population—and think!

Then let him enlarge his vision. Compare the licentiousness and illiteracy of Catholic Rome, Madrid, Vienna, with that of Protestant London, Edinburgh, and Geneva. Compare the city of Mexico with Washington. Compare the 63 per cent. illiteracy of Spain, the 48 of Italy, the 43 of Hungary, the 39 of Austria, with Protestant England's 13 per cent, Holland's 10, or Scotland 7. Let him note the invariable ratio between vice, servility and prostitution and Roman Catholicism. The more Romish the more wretched; the more Catholic the more completely prostrated what ever people. Compare miserable Catholic with brave-hearted Protestant Ireland; Catholic and Protestant Switzerland; Canada, or New York. Compare the intelligence, virtue, and hopefulness of Protestant and Catholic families of the same social scale in Brazil, Mexico, or other papal countries. Study Spain, Italy and the Spanish American states; the illiteracy, material distress, social corruption and religious debasement. These countries are the crown jewels of Rome, but their light is but the gleam of putrescence in a night of moral gloom. Compare Mexico, Argentine Republic and Chili, which have

broken the priestly chain, and banished the Jesuits, with Ecuador, which still lies groveling in the clutch of the popish church. Compare the present condition of these freed nations with their condition when under the control of the priesthood. The first step in their road of progress was of necessity the breaking of the chains of the priesthood. Their popish clergy, aided by those of Europe and the United States, have opposed every step forward. Note that the priesthood in these countries have played the traitor to the rights of the people, have been continual promoters of rebellion, have opposed the introduction of machinery, telephones, telegraphs, the building of railroads, the introduction of scientific literature and improved text books, as well as every effort in behalf of popular education, and the elevation of the masses. Note that this soulless corporation, this pitiless, despotic Apostate Church has antagonized the leaders of liberty and progress; that its officials solidly oppose every plan for general moral or intellectual advancement; and that the enlightenment in Catholic countries are not Catholics; and that the friends of man and his divine rights among them declare that Roman Catholicism is synonymous with stagnation, retrogression and slavery.

Let him study Ecuador, now happily almost the only country which remains altogether under the foot of Rome. Its presidents are named by the pope, and its political direction is that of the priesthood. Four-fifths of its people can neither read nor write. Its capital, with 200,000 inhabitants, has no railroad, nor telegraph, nor newspapers. Its moral condition is worse than that of India or Egypt. It is the typical Catholic society, the paradise of the Romish Church, the true ideal state of Jesuit dreams. The Romish church never leads upward. Its present hostility to popular education in the United States is but concealed. Public schools educate; teach the truth, suffer who may, break shackles, lead the American youth out of popish dungeons of superstition into the free American air. Does Rome favor the common schools? Nay, but moves heaven and earth to replace them with "parochial" schools, with "doctored" books, whose single aim is to reduce our youth to the level of that of Catholic countries.

The only genuine, characteristic illustration of Roman Catholic society in the United States is the slums of our large cities, which are on massed loyal and servile subjects of this Christless priesthood. Let American fathers study the society of Catholic countries and ask themselves if they wish their posterity debased to that? The oft repeated declarations of the "Congress" respecting the attitude of the Romish Church to liberty and progress, were utterly opposed to the facts, were flagrantly, studiously false and misleading. That period of moral death and intellectual paralysis known to the world as the Dark Ages, is fondly referred to by Rome as the Golden Age. Roman Catholic domination means civil, social, religious and intellectual death and death. Of these windy words, Catholic congress orators who tried so hard "to make the worse appear the better reason" it may indeed truly be said, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their feet are swift to shed blood; destruction and misery are in their ways, and the ways of peace have they not known. There is no fear of God before their eyes."

Bible and Colportage Board.
The work committed to this board is both important and extensive. To put our denominational literature into the hands of all the Baptists in the state, is an undertaking of no small proportions. And yet, this much must be done if the board accomplish the purpose for which the convention created it. Furthermore, not less than this must be done, before we can reasonably expect the active cooperation of all our brethren in the enterprises of our denomination. If we would enlist the sympathy, the prayers, the labors, the contributions of all the thousands of Alabama Baptists for giving the gospel to the world, we must, first of all, furnish them the means of knowing the status of this world-wide work and the part that Baptists are expected to perform. This is true, notwithstanding the oft-repeating saying, "Every new born soul is a missionary." Books and tracts judiciously distributed, by wise and godly men, are safe and permanent teachers. One hundred dollars' worth of well selected literature, scattered throughout the territory of some one of our hill associations, would do more for the real Christian culture of that field than any missionary that such an association would employ at any salary.

The printed page arouses no prejudice that must be overcome before the good work can begin. The preacher leaves after his sermon is preached, the little tract is at home, and asks to be consulted again and again.

The Baptists of the state have been asked to contribute \$2,000 for Bible and Colportage work this conventional year. We remind the brethren that the board needs funds. Pastors and Sunday-school superintendents are requested to take collections as early as possible and forward proceeds to J. B. Collier, secretary, Opelika, Ala.

Camp Hill, Ala.
Conversing with God assimilates the soul to him.—Leighton.

For the ALABAMA BAPTIST. Items from Livingston.

The pastorium is now complete in every particular, and stands as a substantial monument to the liberality of the Baptists of Livingston. With seven rooms, spacious halls and galleries it is a most convenient and delightful home. Of course, the pastor feels doubly wedded to these people, who have at so great a cost, provided him with such a charming home. He cherishes a feeling akin to that of Jacob when he said, "Here will I live and here will I die, and here will I be gathered to my fathers." It is in consequence of the heavy draft made upon the church in building the pastorium, little has yet been done for missions. But the usual methods will now be applied, and I doubt not the contributions in the line of benevolence will about reach the figures of last year. The utmost harmony prevails in all the departments of church work, and we confidently look forward to a prosperous year.

At Demopolis the outlook is especially bright. Six were received by letter, and one as a candidate for baptism, my last appointment, all of whom are of excellent social and financial standing, and will add greatly to the strength of the church. Plans are now being devised for the enlargement of the church in order to meet the demands of the steadily increasing congregation. Every department of church work is in excellent condition, and in a short while, with the blessing of God, the church at Demopolis will take position with the best churches in West Alabama.

I also preach once a month at New Prospect church, just a little way out from Livingston. This was the home church of Bro. Scarborough, who went to his reward a year or so ago, and who is held in loving remembrance by the Baptists of this section. His body sleeps, together with that of his wife; just in rear of the church, over which a becoming monument will soon be erected by his family. This is an average country church, composed in the main of prosperous farmers. The outlook is quite hopeful.

Livingston, Feb. 26.

For the ALABAMA BAPTIST. Florida—My Impressions of It.

I promised several brethren of Florida that I would publish my impressions of the State in the ALABAMA BAPTIST. I suppose neither the editors nor readers of the paper will object.

TOPOGRAPHY.

As this will furnish the basis of my impressions largely, I must advert to it, although a pretty good idea might be obtained of its topography by a reference to geography.

From Pensacola, one of the prettiest and most prosperous cities of the state, in the extreme western portion, to Jacksonville, on the St. Johns River, about twenty miles from the Atlantic, one of the loveliest cities in the entire South, and destined to become a great commercial emporium and a grand health and pleasure resort, there is a railroad line running almost due east, over three hundred miles long, as far as River Junction, on the Chattahoochee river, owned by the L. & N. company, and passes through that portion of the State directly south of Alabama, and for the most part, foundationless, piece-meal soil, with very few and quite small farms. There are but two towns of any note from Pensacola to River Junction, viz: DeFuniak Springs, where the Chautauque is now in session, and Chautauque, a place of beauty, and Chiple, so called in honor of mayor W. D. Chiple, of Pensacola, a grand man, and the husband of one of the best Baptist women in America. This latter place is in the midst of good farming territory. Between River Junction and Jacksonville, are Tallahassee, the capital of the State, Monticello, where the recent convention was held, Live Oak and Lake City, where abide brethren Moodie, of Eufaula, and P. C. Drew, of the canebrake of a grand school. This end of the road is much like south Georgia in every respect. Here you will see large cotton and corn plantations, many pear trees and occasionally an orange orchard of small size. The climate from the first place to Jacksonville is not very different from south Alabama and south Georgia. From Jacksonville south up the St. Johns river, beginning at the city, are many cause, the air, tempered by the river, averaging from two to six miles wide, being but a chain of slowly flowing lakes, does not prove so disastrous as some latitude west of the river and off from it. From Palatka, about forty or fifty miles south of Jacksonville, in neighborhoods, generally surrounding lakes, for the advantage of the water upon the oranges, are many beautiful groves, and in many instances, considerable little country towns. The soil is very porous, almost altogether pine, with most of the timber removed. Along the line of the road occasionally appears a belt of hammock, where soil is some stronger, but still without foundation. Corn and potatoes and vegetables are raised in abundance by use of commercial fertilizers.

About one hundred and fifty miles south of the Georgia line is Ocala, one of the handsomest cities of its age to be found in any state. In the midst of the phosphate lands and orange groves, and near the centre of the peninsula, with nearly six thousand inhabitants, it is destined at no distant day to become the capital of the State.

At Ocala is published the *Witness*, by Bro. Hood and his better half, two nobler spirits than whom it would be hard to find. He is a consecrated man, and runs the paper for the denomination at a loss each year. He conducts a secular paper also, is a lawyer of distinction, and may soon turn everything loose but the *Witness*, and make a grand paper of it. I was better pleased with that than any town I saw so far as physical aspects were concerned. The Baptists are strong here they have a beautiful church and female college (Glenn Mary), which received a contribution, through Dr. A. R. Dickinson's instrumentality, while I was there, of over thirty thousand dollars in cash, by citizens of the city, besides seventeen hundred contributed for balance of the church building the day before. There are some noble spirits there. Bro. Agnew, a rich brother, gave one hundred and fifty dollars to one, and sister Gary did much, and a brother in law, O. that our rich Alabama brethren would thus come up all over our State! I could write much more, and it would be pleasant to relate things to others so pleasant for me to witness, but will only say further, there are many things attractive in Florida, but especially is it a fine country to travel in for health. I improved in health from the time I entered it until I left. Much has been said about insects. It is just as in Alabama. Where there are surrounding causes, these all exist, but not at all where they were against them. I had as soon risk my life in Florida as any State. It is quite warm in the sun, but delightful under a night sky. I visited no other portions of the State, and cannot speak from experience. I saw Dr. Henry Talbird and his dear wife at Mr. Willis' on the St. Johns river, and all were as healthy and rosy as our mountain citizens. Mr. Willis married a daughter of Dr. Russell Holman, former secretary of the Home Mission Board and one of earth's pure men.

Many more I saw, known to many of your readers, but must close.

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A New Commentary from the American Baptist Publication Society.

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In this series "The Epistles to the Hebrews" has been committed to the hands of A. C. Kendrick, D. D., of Rochester University. It could not have fallen into better hands. The whole life of Prof. Kendrick has been given to the study of Greek, and especially to New Testament Greek in its relation to critical exegesis. The result is that he has given us, in the department of critical exegesis, the most valuable commentary I have ever seen upon this very remarkable epistle. It is a contribution to the literature upon the subject which will stand the test of many years.

While Prof. Kendrick confesses in his introduction that over the authorship of this epistle "hangs a mystery like that which surrounds its own Melchisedec," he thinks the probability is all against the Pauline authorship and strongly in favor of the "eloquent Apollon, mighty in the Scriptures." He gives us a most interesting statement which furnishes the best summary of the evidence in the Epistle to the Hebrews. In dealing with the hard passages in this Epistle the writer does not evade, but has definite and clear conclusions forcibly presented. The straightforward and simple exegesis of Heb. 6:1-6—allowing the Word to mean just what it says—and then explaining its connection and force will be helpful to some who may be puzzled over this famous passage.

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As to the course: It would greatly strengthen our noble band of brethren in their work. I have always been deeply impressed with the grandeur of the character of our Baptist ministry, yet how much more useful we all might be if we only had more training of the right sort. The course would be, say, a pretty swift yet practical study of systematic theology—say Boyce's True Theology—then a brief, yet pointed course on the distinctive principles of Baptists; then Pastoral Theology; then some of the most important parts of homiletics—"Broadus' Preparation and Delivery of Sermons," especially that part which touches on the rules of proper interpretation of Scripture. All this and even more could be profitably studied in a month's time.

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Dear Baptist: I see in last week's issue of the BAPTIST a card from Dr. Purser calling attention to the proposed "Baptist Theological Institute of Alabama," to be held at Howard College in the summer.

I second the motion with all my heart.

As to time: It is proposed to hold the Institute from June 16th to July 11th. This would enable brethren who serve our country churches to come, it is in the farmers' most leisure time. If a pastor serves four churches he will miss but one appointment at each church, and the church can afford to be without him for a week.

As to the course: It would greatly strengthen our noble band of brethren in their work. I have always been deeply impressed with the grandeur of the character of our Baptist ministry, yet how much more useful we all might be if we only had more training of the right sort. The course would be, say, a pretty swift yet practical study of systematic theology—say Boyce's True Theology—then a brief, yet pointed course on the distinctive principles of Baptists; then Pastoral Theology; then some of the most important parts of homiletics—"Broadus' Preparation and Delivery of Sermons," especially that part which touches on the rules of proper interpretation of Scripture. All this and even more could be profitably studied in a month's time.

Results: Many a brother who never had thorough training would be greatly helped. He would understand better how to get at the Bible and how to get into the Bible and what to bring out of the Bible.

It would give new ideas and enthusiasm to many. Every one would be more zealous for our great denominational enterprises. Two or three such meetings would revolutionize our state from a Baptist and mis-

For the ALABAMA BAPTIST. The Epistle to the Hebrews.

A New Commentary from the American Baptist Publication Society.

This work belongs to the admirable series edited by Dr. Alvah Hovey. Having just completed a careful examination of this, their latest volume, cannot refrain from giving some account of the book, in the hopes that many others will do themselves the "wisdom to secure a copy."

In this series "The Epistles to the Hebrews" has been committed to the hands of A. C. Kendrick, D. D., of Rochester University. It could not have fallen into better hands. The whole life of Prof. Kendrick has been given to the study of Greek, and especially to New Testament Greek in its relation to critical exegesis. The result is that he has given us, in the department of critical exegesis, the most valuable commentary I have ever seen upon this very remarkable epistle. It is a contribution to the literature upon the subject which will stand the test of many years.

While Prof. Kendrick confesses in his introduction that over the authorship of this epistle "hangs a mystery like that which surrounds its own Melchisedec," he thinks the probability is all against the Pauline authorship and strongly in favor of the "eloquent Apollon, mighty in the Scriptures." He gives us a most interesting statement which furnishes the best summary of the evidence in the Epistle to the Hebrews. In dealing with the hard passages in this Epistle the writer does not evade, but has definite and clear conclusions forcibly presented. The straightforward and simple exegesis of Heb. 6:1-6—allowing the Word to mean just what it says—and then explaining its connection and force will be helpful to some who may be puzzled over this famous passage.

The unusually clear analysis contained in the introduction and carefully followed throughout the body of the commentary is very helpful, as is also the admirable critical translation of the Epistle at the close of the volume.

Along with this entire series I heartily commend to Bible students and especially to Baptists, this work of Dr. Kendrick. If I were disposed to institute comparisons, when all is so good, I think I would place this work on Hebrews, next to Broadus' Matthew of the work done.

If you have not already secured this work send \$1.75 to the American Baptist Publication Society. It ought to find its way to the library of every Bible student.

For the ALABAMA BAPTIST.

Pressing Need.

The Southern Baptist Convention meets in May—the time is short. Alabama is \$2,000 behind the amount asked for foreign missions. If we are to reach the sum asked of us, very earnest work must be done during the next two months. The needs of the board are most urgent. Devoted men and women who are ready to go to foreign fields are to be found, but they cannot be sent for the lack of means. Will the pastors of Alabama make a special effort at once to raise the deficit of \$2,000? Dear brethren, for the Master's sake, give this matter your prompt attention. I hope that superintendents of Sunday-schools and presidents of ladies' mission societies throughout the state will take at least one collection for the Foreign Mission Board during the month of March. May the Holy Spirit awaken a lively interest in this great work.

Alabama Baptist

MONTGOMERY, ALA., MARCH 6, 1920.

EDITORS:
G. W. HARRIS, JR., JAS. C. POPE.

TRAVEL where you may, in the South or North, and you will find that the majority of saloonists are Catholics.

EVERY man who buys a ticket in the Louisiana State Lottery is helping to sustain one of the most heartless robbing schemes in existence.

THE *Journal and Messenger* has serious doubts as to the truthfulness of Mr. Talmage's statement about baptizing an American in the Jordan. The great divine does not remember the American's name.

IN the city of Denver has the legal and moral right to prohibit the sale of whisky in that city on the Sabbath because its sale is a nuisance, why not, if the major sentiment demands it, prohibit for all time?

AN Episcopal lady remarked that she liked the Baptist church, but hers had all that others contained and more besides; whereupon a young Baptist brother of Montgomery informed her that "the Baptist church has all the Bible allows it to have, and doesn't want any more." There was silence in that household.

A STRANGE thing comes to us through the *Central Baptist*, viz: that a Philadelphia church has grown tired of suppers, fairs, etc., as a means for raising money for the Lord, and has resolved never to have them again. Moreover, the brethren declare that they believe giving to be a part of worship, and that money should be given freely.

ALL Bibles imported into America are subject to a tariff duty of 25 per cent. Playing cards come in free. We are in hearty accord with the *Congregationalist* in saying that our congressional representatives should feel sensibly the will of the Christian people on this subject. Tax other importations if you will, but let the Bible find easy access to every nation under the sun.

THE State Sunday-school Convention will be held in Birmingham beginning on the 18th of this month. Some of the foremost Sunday-school workers in America are expected to be present. This is to be a meeting for workers.

THE little town of Clanton, in Alabama, has an Episcopal church which was built almost entirely by a Jew. Mr. Erhman married an American lady, who was an Episcopalian. There was no church of her faith there, and out of love for her he erected one, and also pays the minister. He is frank to say that he was not influenced in this matter by any respect for the Christian religion or faith in its Founder.

WHILE living in Kentucky it was a common thing to hear of a certain Episcopal church giving picnics and dances for its benefit, but until recently such a thing has not been heard of by us in Alabama. But we noted in a county paper where "the ladies of Grace church would give a supper and dance for the benefit of their church." Surely a church which thus encourages the spirit of worldliness should cease to claim to be the Bride of Christ.

THE *Alliance Herald* is now permanently under the control of Mr. Frank Baltzell, of Troy. The first issue of that paper shows that he comprehends the magnitude and importance of his work. Mr. Baltzell is a clear writer and proposes to devote himself to the interests of the farmers of Alabama. Surely no class of people have more necessity for standing together than the farmers, and a paper that shall be devoted to this class of our citizens will be of untold benefit to the state.

THE Louisiana State Lottery has thrived as no other like fraud could have succeeded in America. Feeling uncertain about obtaining a renewal of its charter from the Louisiana legislature, it made a heavy move on the North Dakota legislature. After a bitter fight its plans were defeated. It will no doubt play an important part in selecting senators and representatives for the next session of the Louisiana legislature. It will not hesitate to spend vast sums of money in order to continue in operation.

BRETHREN C. C. Cox and Dr. Hill- yer, of Georgia, have a sensible idea as to how to circulate religious papers, viz: Let each church, as a part of the regular church business, appoint a lay brother as agent for the paper, collect and forward subscriptions and then make a regular report to the church, like any other committee would do. This plan, fully worked, would help to solve the question as to how religious papers can live. Can we not look to all the first-class churches of Alabama to adopt some such plan?

AN exchange, speaking of a new member as a "promising young man," asks the pastor to see to it that he soon ceases to be "promising, but a doing young man." That is a capital point. Hundreds of men and women join our churches who really "promise" to make valuable workers, yet the buds of promise never blossom; they rather decay. Possibly the pastor is somewhat to blame. The budding plant must be carefully tended, so that the flower and fruit may be sound. The great need of the church is that this fresh material be gotten in working shape. Is the reader a promising, a working, or a doing member?

SOME of our exchanges are discussing the propriety of church houses being used for political and other gatherings. We have always been emphatically opposed to desecrating churches in any such manner. Churches are built and dedicated for the worship of the living God, and members should be slow to open their doors to any and every kind of a gathering. A gentleman told us of a community where on Saturdays a sermon would be preached and church conference held for about an hour, and then the remainder of the day would be devoted to transacting business in the same house. This editor is a member of the alliance and believes in its work, but doesn't think they should use churches for their business meetings.

THE praise meeting at the First Baptist church last Sabbath night was a success in the way of attendance, and those who were present enjoyed a most elegant program of music, rendered by some of the best talent in Montgomery. For some weeks the choir and those who were to assist them had been preparing for the praise meeting, and the large audience present spoke more eloquently than words the appreciation of the beautiful music. With such names as Mrs. R. F. Kolb, Mrs. Dr. E. Wagner, Mrs. Werth, Mrs. G. F. Moore, Misses Stratford, Werth and Lowrey, together with Messrs. Minderhout, Skaggs, Powell, Erhart, Grell, Marks and Merriam one can feel assured that the service was one to be greatly enjoyed. At the close of the service a good collection was taken for the work of the church.

THE *National Drummer*, published at Indianapolis, Indiana, says: "It is stated that there are not less than 100,000 unconverted people and poor workers on the field." In Alabama alone there are about 1,000 ordained and licensed white Baptist preachers, and hardly less than 1,000 negro Baptist preachers. Then we have Methodist, Presbyterian, Episcopalian and Campbellite preachers by the scores. The same is about true of the other Southern states. Now, if the *Drummer* has no better sense than to give publication to such a slander it does not deserve the patronage of decent people. But possibly that paper means there are only 300 missionaries from the North among us. If so, it may be nearer the truth. So far as our observation goes, we believe we have no need for that class who come to "reconstruct society."

A PRESBYTERIAN VIEW.

We give below the views of an eminent Presbyterian divine, as arranged by Dr. Taylor, of Mobile, in regard to the act of baptism. We offer no word of comment, but simply cite some Scripture passages. By looking up the references the reader can easily see how far our Presbyterian brethren are right.

1. *Presbyterian*: The Bible alone must be our guide in determining all questions about ordinances. *Bible*: Psa. 119: 130; Deu. 4: 2; 2 Tim. 3: 16; 2 Pet. 1: 21; 1 Jn. 12: 48.

2. *Presb.*: The baptism administered by John was the same in act as that commanded by Christ and administered by his apostles. *Bible*: Eph. 4: 5.

3. *Presb.*: The ordinance of baptism in the New Testament was an act performed by one person on another with water, not in water. *Bible*: Matt. 3: 5, 6, 16; Mk. 1: 9, 10; Acts 8: 38.

4. *Presb.*: John did not baptize in Jordan but at Jordan; baptizing in Jordan would have necessitated standing in water for months, during the time of his work. *Bible*: Mk. 1: 5.

5. *Presb.*: Jesus was baptized at the river Jordan, not in the river. *Bible*: Mk. 1: 9.

6. *Presb.*: Jesus when baptized came up from the river, not out of it. *Bible*: Matt. 3: 16; Mk. 1: 10.

7. *Presb.*: When Philip baptized the eunuch they no more went into the water, as in immersion, than Jesus went under the ground or under the mountain in the record of John 6: 3. *Bible*: Acts 8: 38.

8. *Presb.*: In Scriptural baptism neither the candidate nor the administrator goes into the water necessarily; or if they did of old, it was not for the purpose of immersion, so-called. *Bible*: Acts 8: 38.

9. *Presb.*: Strictly speaking immersion would drown the person im-

mersed. *Bible*: 1 Jn. 5: 3; Ps. 19: 11. 10. *Presb.*: The baptism with the Spirit, as recorded in the second of Acts, is the only clear and positive case that tells us what the act of baptism is. It is Christ's example of use. *Bible*: 2 Tim. 3: 16; Matt. 3: 13; Lu. 9: 23; 1 Jn. 2: 6.

11. *Presb.*: Scripture baptisms are in every case a shedding forth, an outpouring. See cases referred to above.

12. *Presb.*: Immersion, so-called, can be admitted, as baptism only by the law of charity enjoined in the Scriptures. *Bible*: 1 Cor. 13: 6.

13. *Presb.*: The phrase, "buried with him in baptism," refers to the work of the Spirit, and does not indicate that there is any burial in baptism with water. *Bible*: Rom. 6: 3-5; Col. 2: 12.

14. *Presb.*: Scriptural baptism rightly comes before the Lord's Supper, as a requirement in all evangelical churches, and communing membership cannot be obtained without it. *Bible*: Acts 2: 41, 42.

HARTSELLE, SOMERVILLE AND SCOTTSBORO.

Friday evening, Feb. 21st, the senior dropped off at the stirring little town of Hartsville. Six years ago, while working as missionary in the Muscle Shoals association, we had our headquarters at this little town. The cordial hospitality and uniform kindness shown us by every one greatly endeared us to that people. Since that time the brethren of the Baptist church have built a neat house of worship and have organized a regular Sabbath school and hold weekly prayer meeting. Bro. Halbrook is the pastor. He is attending school and studying hard, but doing his best also to do pastoral work and prepare his sermons for the Sabbath. The brethren speak kindly of him and appreciate his efforts. He also preaches at Poplar Hill, Tenn.

In Hartsville live also brethren J. I. Stockton and Jno. D. McClannahan. The former preaches at two or three churches on Sabbath, but clerks during the week. He hopes, in another year, to give himself more fully to the work of the ministry. Bro. McClannahan never sees a Sabbath but what he preaches somewhere. He reports his Hopewell church in good condition. This church has a noble history, and if properly led and encouraged has yet grander prospects for the future.

Hartsville has a good school, known as the Hartsville college, presided over by Prof. Winds. The citizens love their institution and give it their patronage. A few new subscribers and some orders for printing were gotten. After a pleasant night at Bro. S. W. Shackelford's we turned our face toward Somerville, and for nearly ten miles met a cold east wind.

SOMERVILLE.

the county seat of Morgan, is an old town, with scarcely any signs of improvement; but her citizens are industrious and successful, according to their opportunities. For many years this place was a Presbyterian stronghold, but their members have either died or moved away. The Baptists have a church now organized, and Bro. Stockton preaches for them. A ministers' and deacons' meeting is to be held there, embracing the fifth Sunday in March, at which time it is hoped that a large attendance will be present.

Among our friends at Somerville we count Judge Russell, Belmont Morrow and Rev. Jesse Herring. Our sympathies go out to Judge Russell in the continued illness of his wife.

Having only a short while to remain in Somerville we did not get to see Bro. Buck Simpson, who, we learned, was in very poor health.

The Baptist Printing Company secured some new customers by our visit, and the promise of others.

Returning to Hartsville, we took the train for Decatur. Here a few minutes were spent with Bro. Blackwelder. He encouraged in his work. It was our purpose to spend the Sabbath with him, but decided it would be better to visit him later; so we took shipping to

SCOTTSBORO.

which is the capital of "high Jackson." It had been our aim for several years to visit this county, but it had been inconvenient until now. The preachers have for many years found a home with Bro. Coulson. So, acting on a previous invitation, we knocked at the door just before bedtime. A more cordial reception we never had.

SUNDAY MORNING.

we were with the Sabbath-school. This is presided over by Bro. Coulson. The attendance is not large, but very good for so small a church membership. Bro. Ivey gave two good sermons at morning and night. His congregations are growing steadily; indeed, our cause there has never had a deeper hold on the public than at

present. Several parties who were invited to other churches voluntarily told us of their esteem for Ivey and their confidence in what the church was undertaking. The Scottsboro church is a clear illustration of what we said in a recent article about communities respecting and helping Baptist churches whenever the desire to help themselves. There are two ordained ministers here: membership—brethren H. H. Horton and L. C. Coulson. Bro. Horton made his first visit to the station last fall, and was detained during the week he merchant and two or three Sundays a month he preaches. Bro. Coulson, assistant in the circuit clerk, has given a great deal of study to Bible and church history, hence is in the doctrinal positions he is holding. While he would not have us what he is doing for his church for the good it may do in stimulating others we will give it. He is a man, working for a small salary in order that they may have every Sabbath, he boards his family and his laundrying. This liberal offer is what has caused the other members to date, and they have always thought of it as not being done. Every other community could do as this one has done, and we hope soon to hear of such progress. Another blessing possessed by this town is

PROHIBITION. When the temperance advocates of Jackson county began work, they had to fight nearly thirty saloons. Now there are only two in the county and not one in Scottsboro. A leading man said that when whisky was sold there it was dangerous on Sunday for a lady to go on the street, and now a more orderly town does not exist. Getting rid of saloons has cleared the town of much of that worthless class which hangs around dramsops. Following prohibition came the

SCOTTSBORO MALE AND FEMALE COLLEGE, which is fast becoming the pride of that county. Think of a little town, called dead, spending in less than two years nearly \$15,000 for college buildings! It was our pleasure to be at the opening exercises of this college on Monday morning, and to give a few words of encouragement to the pupils. Prof. Bledsoe, a high-toned Christian gentleman, a scholar of splendid attainments and a teacher of several years' experience, is president. He was associated for some time with Prof. Graves, in the Mary Sharp College, and has a good reputation as an educator. He is now sustained by an able corps of professors. The attendance is 150, and for the first time the total failure of the cotton crop there would be nearly double that number. We congratulate the county on having such an institution, and the college in being managed by a board of trustees with progressive ideas. They pay their teachers good salaries and in turn get good work. Scottsboro will come before the next democratic state convention with

TWO CANDIDATES.

Our friend, C. W. Brown, who for two years was chief clerk in the office of the state superintendent of education, and who now holds the office of county superintendent, is a candidate for the position of state superintendent. He is a graduate of the State University, very popular with those who know him, and would, no doubt, give general satisfaction, if elected. Hon. W. L. Martin, the present attorney-general, will ask for the same honor for two years more. When Judge McClelland was appointed to the supreme bench, Gov. Seay appointed Mr. Martin attorney-general. He is a very pleasant gentleman, and so far as we know has filled his position with credit to himself and honor to the state.

Before leaving these new-made friends we added several subscribers to our list. We cannot close without acknowledging the great kindness of sister Coulson. She is a noble Christian, given to hospitality. Our readers are asked to pray for Scottsboro and her young pastor.

This is the only church north of the Tennessee river in northeast Alabama, except Huntsville, where they have preaching every Sabbath.

TWO WRECKS AND A BLIZZARD.

The traveling man can't manage the weather, nor select the most favorable time for his trips. At least the senior made a failure on that line during the last week. "Gentle spring" had so flattered us for several days that nobody believed it possible for a cold wave to come to our sunny land at this time, but it came.

Friday, in a strong wind and a slow rain, we landed in Columbiana. As we left the train we met our venerable brother, E. B. Teague, on his way to Harpersville. This brother has his home in Columbiana and preaches for the church there once a month. His sermons are a treat to all who hear them.

One of the warmest-hearted men we met in our wanderings is J. K. Milner. He merchandises and throws into his business a great deal of energy

and enterprise. But he is not too busy to help us each year in gathering a nice club of renewals for the *Baptist*. He loves his church and never tires in her service. The Lord has blessed him with a helpful wife and a happy home. The incessant rain Friday afternoon hindered us in making more acquaintances among the brethren and citizens. A wreck just above Columbiana delayed us over night. We spent the time with Rev. C. W. O'Hara and family. The wind blew furiously, but a cheerful fire, warm hearts and pleasant conversation made us forget the fury of the storm. Bro. O'Hara is encouraged with his church. They are co-operating earnestly with him.

SATURDAY MORNING.

brought no abatement of the wind and cold, but as we could not come home we determined to stop off at Childersburg, and then spend Sunday at Sylacauga with our friends, and hear a sermon from Dr. Cleveland.

The delay in clearing up the wreck put us so late in Childersburg, that we only had time to catch the train for Sylacauga. Here we were met by young brother Judson Wilkes, who piloted us to his father's home, and then to the town. Notwithstanding the blizzard continued, we hurried around, meeting the brethren and most of the business men, from some of whom we received solid evidences of welcome. It was a great treat once more to be with our old friend J. L. Wilkes, and to see that he is prospering in business.

SUNDAY MORNING.

came with bright sunshine, but chilling blasts, which frightened the attendants from Sunday-school. Bro. Hall is the superintendent, and usually has a full school. Those who were brave enough to go to church had a rich sermon from Dr. Cleveland, on "Giving God heart service." He showed us how foolish it was for a professed Christian to think he was serving God when he had no heart in his work. The reason our secretaries are compelled to cry out so much for money to carry on the gospel work is because the masses of Christians are not giving God heart service.

Some day when we know winter is over, another and more prolonged visit will be made to the Marble City.

FIELD NOTES.

The Ruhama church has one of the best pastors in the state. Bro. J. W. Rogers has moved from Berry to Lafayette, Ala.

Rev. J. S. Felix goes from Owensburg, Ky., to Lynchburg, Va. Rev. J. E. Chambliss has become field editor of the *Central Baptist*.

Rev. A. P. Ashurst, of Florida, has been on a visit to Columbia. The Florida Baptist convention will meet next year in Jacksonville.

Bro. Chaudoin, of Florida, has been a great blessing to that state. Rev. E. Stillwell has removed his family from Huntsville to Clanton.

Rev. W. H. Patterson is prospering with his work at Dawson, Ga. Bro. McGaha is preaching grand sermons at the Adams Street church.

The First church of Atlanta wants the Southern Baptist Convention in 1891.

Day's Gap, Walker county, has no saloon, and the citizens are proud of the fact.

Bro. Huckleback will soon be at work in his field at Camden and Rockwell.

Work on the Germantown mission chapel, of Louisville, Ky., is progressing finely.

The Baptists of Baltimore, Md., have built four new churches in the past five years.

Dr. Tichenor, on his visit to Havana, Cuba, found the work making good progress.

Rev. P. C. Drew, a beloved Alabamian, is successful in his school at Lake City, Fla.

Mr. J. M. Keith, of Little Rock, Ark., has been on a visit to relatives at Childersburg.

Rev. E. E. King goes from Greenville, Wis., to the First church, San Antonio, Texas.

The Baptist church at Thomasville is nearing completion and will be dedicated very soon.

The recent dedication of the East church, Louisville, Ky., was an event of great interest.

Bro. F. M. Handley, of Louisa, is a new subscriber, for which we return our thanks.

A village church in Arkansas, with seventeen members, recently gave \$65 for state missions.

It is not often our Arab finds a healthier looking family than that of Rev. Catt Smith, of Childersburg.

Bro. Jeff Falkner, of this city, has read the Bible through more than twelve times in the last twelve years.

Bro. and sister R. T. Parker have both thanks for their kindness to our Arab while visiting Dadeville. It is always a pleasure to stop with them.

The Baptists of Richmond, Va., have organized a church extension society and are calling for \$150,000 to carry on the work.

An interesting meeting is in progress at Phenix City. Bro. Carter, pastor, is assisted by Rev. J. Gunn, of north Alabama.

Dr. Samuel Henderson was a man of note among Southern Baptists. Highly eulogistic utterances have been made by nearly all of our Baptist papers.

Col. F. W. Jones, the venerable father of Dr. J. Wm. Jones, died at his home in Richmond, Va., recently. We extend our sympathies to our bereaved brother.

Dr. H. L. Morehouse, secretary of the Home Mission Society of the Northern Baptists, has been making a tour among the colored schools of his society in the South.

Our Baptist church truly has a splendid pastor in the person of Rev. R. Deal. He preaches a fine sermon last Saturday and Sunday.—*Star, Oark, Feb. 26th.*

Bro. A. P. Smith, of Knoxville, writes that he heartily "endorses our position to put the paper on a cash basis." Thanks, brother, for your offer to help us all you can.

The colored Baptists of Florida held their Sunday school and general convention at Fernandina, beginning February 4. The reports showed that progress was being made.

Have just closed a good meeting at Eldridge. Commenced here last night. This is a good town, on the K. C. & W. B. railroad.—*G. S. Daugherty, Sulphur, Feb. 25th.*

A prominent Episcopalian lady has been baptized into the Baptist church at Troy since Dr. Ford's visit there. Dr. Ford's logical sermons and earnest talks do good wherever he goes.

Our Arab had a pleasant talk with Bro. J. S. Smith, en route for New York, last week. Bro. S. is a fine business man and the superintendent of the Greenville Sabbath-school.

Rev. Catt Smith has resigned the pastorate of the church at Childersburg, to take effect in July. He will remove to Lincoln, in order to be nearer the churches where he expects to labor.

The *Christian Index* favors putting new men on as speakers at our conventions and associations. The idea is a good one. Too often the same men are hounded year by year. Let's work in the new material.

Our Arab, while delayed at Loachapoka by a railroad accident, in company with Bro. J. A. Harris, of the city, spent several hours at the home of Bro. W. H. Haynie. Bro. H. treated his guests in a most hospitable style.

The friends of Dr. R. D. Palmer, of Furman, all sympathize with him in his suffering. He has been compelled to have one of his legs amputated. The doctor is a rising physician, and can be ill spared from his practice.

Our sunbeam society, presided over by Mrs. J. F. Cooper, has purchased a nice pulpit and three elegant chairs for our church. This furniture arrived a few days since and was well yesterday for the first time.—*W. J. Elliott, Pine Apple, March 4th.*

Sister M. A. Kimball, of Dadeville, is proud of being a Baptist. Her great-grandfather, Rev. Daniel Marshall, was the first Baptist preacher in Georgia, and the first association in that state convened with the church of which he was pastor.

Bro. A. E. Dickinson, editor of the *Religious Herald*, has recently enjoyed a visit to Florida. While there he assisted the brethren in freeing the Ocala church of a burdensome debt, and securing about \$20,000 toward building the Glenn-Mary college.

Judge Jno. Puriofy, of Snow Hill, has offered for the legislature from Wilcox county. We have known this brother for several years. He made a faithful and efficient judge of probate and would no doubt honor the county if elected to represent it.

We will publish Dr. Frost's article on the establishment of a publication board for the *Kind Words* papers, next week. He has written some sermons which he will present to the Southern Baptist Convention at Fort Worth relative to the proposed board.

Send Bro. W. B. Crumpton a contribution for the State Mission Quarterly, a notice of which appears on the first page. Remember that this is one of the best enterprises proposed by the board, and much good will be reaped from the publication of the Quarterly.

We notice that our friend and brother, Lewis Johnson, of Dallas county, is a candidate for the legislature from his county. A man of better heart we never knew. He is a practical business man, a farmer, yet thoroughly conversant with political and financial questions.

Bro. Jas. A. Harris, of the Phenix Auction House, this city, has just returned from an extended trip to the eastern cities. Bro. H. is both a business man and active Christian. He says that an Italian Baptist preacher is just now attracting much attention in New York by doing some effective service.

The meetings at the Adams Street Baptist church continue. The service on Monday night was specially interesting. Bro. McGaha preached a powerful sermon on the Prodigal Son. Six were received into the membership of the church, one a man over sixty years of age. The meeting will continue during this week. Good interest is manifested.

Dr. Samuel Henderson, though my junior in years, was my father in the ministry, and was second to no man in my love and confidence. He was my pastor forty-two years ago, and was doubly instrumental in my entering the ministry. He was clerk of the presbytery that ordained me. My general health is very good.—*P. M. Callaway, Sr., Newton, Feb. 24th.*

Sister W. W. Harris, of Elyton, writes that she enjoys many things in the ALABAMA BAPTIST. She says: "I read, under the heading, 'I Know I am a Saved Man,' with streaming eyes, for it brings afresh to my mem-

ory the dying words of my sister (the wife of Rev. J. H. Glazier): 'Mother, I am dying,' and then, with a smile, said, 'Oh, happy day, when Jesus washed my sins away!'"

Rev. W. D. Gay, formerly of this city, made us a pleasant visit last week. He has left the Seminary in Louisville and accepted the pastoral charge of the churches at Furman, Pleasant Hill and Carlisle, and will locate at Furman. He speaks in the most complimentary terms of the good people among whom he is to labor. We wish him every success, and shall be glad to hear from him in his new field.

Bro. Hudson is pastor of Russellville church. He gives us half of his time. There are about seventy-five pupils in the Sabbath school. I am looking for Bro. Gunn soon to begin a meeting at Russellville. That is a fine field on the S. & B. railroad. The country is densely populated and a number of Baptists are now living there. I hope the attention of the State Board will be directed to this important point. The destitution extends for many miles south, north, east and west. Immigration is pouring in from every section of the country. The cause here needs laborers.—*J. T. Hargis, Russellville, Feb. 24.*

We are having our full share of "la grippe." My wife and youngest daughter are just from under the care of the doctor. I cannot conclude without expressing my continually growing appreciation of the BAPTIST. The last number always seems the best. How sad I was to hear of the sudden departure of Dr. Henderson.

He was one whom I had learned to love with increasing ardor every time we met. Dr. Purser, full of good thoughts and words, has offered a rare treat to the ministers of Alabama in his proposed institute. It is not so old and poor, I would delight in attending. I am glad to see so many avenues to usefulness opening up to our young ministers. I am glad to see the name of J. G. Harris named for superintendent of education. May the Lord bless you in your efforts to promote the interests of the Master's kingdom.—*Jno. B. Appleton, Collinsville, Feb. 26th.*

Please find enclosed my annual subscription for your noble journal. I read weekly with great pleasure all the Alabama news; for though I have been away from Alabama half a hundred years, the old state is dear to my heart.

There I was born and converted to God and buried in holy baptism. Over her hills and in her valleys my youthful feet roamed. There, under the weeping willow, near Decatur, sleep my mother and father and the majority of my thirteen brothers and sisters. I wish you ever in increasing success. I am happy to state that Texas and Texas Baptists, and especially Baylor University, are moving up grandly. We have now in our classic hall 650 students enrolled, with 25 able and efficient professors and teachers. We hope to reach 700 students, male and female, by June next. And if some Gov. Brown or Vanderbilt or Crozer would give us a couple of million dollars I could finish up my grand life work of laying the foundation of one of the grandest universities on the planet. We hope to see many dear Alabamians at the Southern Baptist Convention, which meets in Fort Worth in May next and accept a grand excursion to Washington, San Antonio, Saltillo and the City of Mexico. Such an excursion would make an era in any man's life.—*Rufus C. Burdison, Waco, Texas, Feb. 22nd.*

Famous Women of the New Testament. A series of popular lectures delivered in the First Baptist church, Montgomery, Alabama, by Morton Bryan Wharton, D. D., pastor, late United States Consul in Germany, author of "Famous Women of the Old Testament," "What I Saw in the Old World," etc. Illustrated. Cloth, 12mo, 340 pp. Price \$1.50. E. B. Treat, publisher, 5 Cooper Union, New York. This book is a companion volume, as the title page announces, to "The Famous Women of the Old Testament" by the same author. In some respects it is an advance upon that work. Dr. Wharton has thoroughly studied each personage, the comments of each, all that conducted to the formation of each character, the native and acquired characteristics of each, and the lessons taught by each to the women of all succeeding ages. The analytical power of the author is keen and just; his ability in describing picturesque scenes is of the highest rank, and his shrewd demonstration of how old wicked devices are reproduced in modern fashionable sins, shows that he is not only a close observer of human nature, but a plain, faithful preacher of the truth, and a rebuker of iniquity wherever and by whomsoever displayed. The language is clear, popular and flowing, and in perfect keeping with the subjects of which he treats.

How the Figures Stand. February 1st Alabama was behind with the Home Mission Board \$1,582; with the Foreign Mission Board \$3,000, and only two months till the books close.

March 1st the quarter ends, when the mission board of the State Board will expect their pay. Only a month till that time, and we have next to nothing in the treasury for state missions. I beg the pastors to consider the facts above presented and help the boards on time.

W. B. CRUMPTON.

FOR THE ALABAMA BAPTIST.

A Word to Pastors and Superintendents of Sunday-Schools.

The Bible and Colportage Board of the Alabama Baptist State Convention, located at Opelika, Ala., is now thoroughly organized and equipped and ready for business.

We want your orders for Sunday-school literature, Sunday-school libraries, helps, etc. Now is the time to get ready for the next quarter. Don't wait till the last day and then hurriedly send your orders elsewhere, but send them in at once, and send them to us; you will then be aiding

the board a mite in the great work that is before us. Remember you get from us at the same price what the Societies charge, thus enabling you to contribute to our board in a small way, thereby helping us to supply the needy and destitute with the Word of Life. Help us, brethren, that we may help others.

We pledge ourselves to be prompt in executing all orders entrusted us, and can send either the *Kind Words* series or the American Baptist Publication Society's. Be sure to specify what you want, and address all orders to J. B. COLLIER, Sec'y., Opelika, Ala.

Mourning.

Our dear brother, Samuel Henderson,

