

ALABAMA BAPTIST

BAPTIST

IN LOVE.

TERMS CASH: \$1.50 A YEAR

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FEBRUARY 25, 1897.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 24.

"SPEAKING THE

MONTGOMERY, ALA.

ALABAMA BAPTIST.

Published Every Thursday by the

ALABAMA BAPTIST COMPANY

Office: 115 Dexter Avenue, up stairs

next to Post Office.

Subscription: \$1.50 per Annum. \$1.75 if not

paid in advance. \$2.00 if not paid in 6

months. \$2.00 to Ministers in regular

communication.

The LABEL.—The date on the label of

your paper shows to what time you have

paid. It serves as a receipt. If proper

credit has not been given within two or

three weeks from time of payment, notify

us at once.

RULES.

The ALABAMA BAPTIST is sent to

subscribers on an explicit order is re-

ceived by the publishers for its discon-

tinuation. Remember that you send out

the order, and we will send you the paper.

ALTERATIONS.—When writing to

change your paper, please state the

name of the paper at which you receive

the paper, as well as the one to which

you wish it changed.

CIRCULARS.—When writing to

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the paper, as well as the one to which

you wish it changed.

REPRINTS.—Should be made by

Postmaster Express Money Order, Registered

Letter, Express or Bank Check, payable

to The Alabama Baptist Company.

ADVERTISEMENTS.—Will be at their

regular rates. This paper has a

large circulation in Alabama among the

Baptist people.

Entered at the Post Office at Mont-

gomery, Ala., as second class mail matter.

Blindfold, the famous tight rope

walker, was the first to cross

Nigger Falls on a tight rope, in

1855, died last week in London.

At the time of the famous and

famous tight rope walker, was the first to cross

Nigger Falls on a tight rope, in

1855, died last week in London.

A Sunday-school teacher is like

a man who has been allowed to

an indisputable ally to all religious

importance.

The weight of the high calling of God is

Christ Jesus. One great trouble

with many of us is that we have

not reached that point in the divine

life where we are enabled to see

how far beneath our duties and

privileges we are living. A learned

president of a college once said:

"It requires about three years to

teach the average boy that he does

not know anything." The more we

know, the more we realize our

ignorance. The more we learn,

the more we realize our ignorance.

An educated man may know a

great deal, but his knowledge seems

to him a thousand times that it did before

he obtained his education. The

same is true in the divine

life. Those who have made but

little or no progress are more con-

tent with the progress. If this is

true, and I believe it is, many of

us have not made much progress,

for we seem quite contented.

Many of us are making but little

effort to crucify the flesh with the

affections and lusts thereof. Paul

said, "The flesh lusteth against the

spirit, and the spirit against the

flesh, and these are contrary the

one to the other; so that we can

not do the things that we would."

Gal. 5:17. This being true, we

should crucify the flesh. Paul

said, "I keep under my body, and

bring it into subjection." 1 Cor.

9:27. This we should all do, with

all our might. Oh what poor pro-

gress I have made in the divine

life! It seems that I am yet a babe

in Christ. When I look back over

my own life and see how far short

I have fallen, my heart is

sorrowed.

For the Alabama Baptist.

The "Question in Baptist History"

—My Conclusions.

JOS. SHACKLE.

Concluded from last week.

Finally, Dr. Whitsett makes an

other change in his proposition

which alters the same materially

as follows: "I believe that it is be-

yond question that the practice of

adult immersion was introduced

anew into England in the year

1641." To use his own language,

immersion for baptism was a "lost

art" from 1509 to 1641. The

strongest evidence that he brings

forward to prove this is the "Jesus

church records and Kiffin manu-

script." He seems to depend on

these more than on any other

evidence.

I give my judgment after hearing the

evidence and arguments on both

sides, as one of the jury composed

of the great Baptist denomination.

Before doing this, however, let me

say that when this question was

first brought to the attention of the

denomination, I had great confi-

dence in Dr. Whitsett's ability to

maintain his position—not that it

was at all pleasant to me to believe

what he had asserted about the

Baptists of England, for I have always

held a contrary opinion. My

study of what I conceived to be

reliable Baptist history had taught

me differently. But I had such re-

spect for Dr. Whitsett's ability as

historian, that I thought surely he

will not permit himself to make a

declaration about a historical fact

that he cannot clearly prove.

The conclusions at which I have

arrived after reading the book of

Dr. Whitsett in which he sets forth

his theory and his testimony and

arguments, and the reply to it by

Dr. Christian, in his book, "Did

they Dip?" and the various argu-

ments published in the papers by

brethren, pro and con, are as fol-

lows:

1st. That Dr. Whitsett made a

very grave mistake in communicat-

ing what he conceived to be an im-

portant discovery in Baptist history

to the public through the columns

of a Pado-baptist journal, The In-

dependent, and not through some

of our Baptist papers. The Bapt-

ists were the parties most directly

concerned, and the information

which was of so much importance

as to be called a "discovery" should

have been imparted to them

through channels they would reach

them, their own religious journals,

and this mistake was the greater

because it was made by a man

of such high standing and

authority.

2d. That Dr. Whitsett made another

mistake in writing the article in

Johnson's New Encyclopedia on

the Baptists, in which he incorpo-

rated his new "discovery." As a

matter of course, as a scholar

and historian it was his right to

publish the article, when called upon by

the publishers to do so, and paid for,

I presume; but under the circum-

stances, being the Professor of His-

tory in the Southern Baptist Theol-

ogical Seminary, and knowing the

general trend of opinion among

Baptists, especially Southern Bapt-

tists, formed from reading reputa-

ble Baptist histories on the subject

of the rise and progress of Baptist

principles in England and America,

it was very indiscreet, to say the

least of it. He must have known

that that article would invite an at-

tack upon himself and upon the

Seminary from those who did not

accept his opinions, and he would

be placing himself in a very un-

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For the Alabama Baptist.

The Foreigner, the Negro, and

the South.

The subject discussed by Rev. C. G. Booth,

Colored Missionary.

Editor Alabama Baptist: Expos-

ure to the Standard of January re-

sults in an acute long affection, in

consequence of which I am unfitted

for field work and confined in

doors.

I've long wanted a little time

and opportunity which I might use

in laboring to impress upon the

white people of the South what, in

my humble opinion, is an impor-

tant thought.

With your permission I will use

this occasion to at least touch

upon the subject.

The subject of the foreigner, the

Negro, and the South, is a subject

which has been discussed many

times, and for every one who has

read the Standard of January, the

subject is familiar. We hear much

said about human perfection

and divine perfection, but the

Bible knows nothing of the thing

called human perfection. The per-

Alabama Baptist

MONTGOMERY, MARCH 18, 1897.

No Room for Doubt.

Proof, yes, overwhelming proof—can be furnished of the excellent qualities of Dr. Bull's Cough Syrup. "I caught a cold which led to a cough and pain in the chest, (pneumonia) I bought Dr. Bull's Cough Syrup, and after taking one bottle of it, the cough began to disappear; when I finished taking the second bottle I was cured. Gustav Thurnstern, 47 Hickory St., Cleveland, O." Dr. Bull's Cough Syrup costs but 25 cents. Take only Bull's.

PLANS of Churches, Houses, Schools, etc., from S. D. PRICE BROS., 120 N. Second St., Philadelphia, Pa.

Gold Fountain Pen.

The Lincoln fountain pen is a regular \$2 fountain pen, and will do work superior to most \$5.00 pens now on sale. The makers of an advertisement will sell a limited number on retail at 75 cents, boxed with full directions, postpaid. If the pen is not satisfactory we will refund the money. We refer to the ALABAMA BAPTIST.

LINCOLN FOUNTAIN PEN CO., 102 Fulton St., New York. Agents wanted.

Grandmother to show you how to

told her not to go to school that day,

ALABAMA BAPTIST, MONTGOMERY, ALA.,

President: E. P. Hogan, Birmingham,

President: E. P. Hogan, Birmingham,

Secretary and Treasurer.

OUR SCHOOLS.

Howard College, East Lake, Ala.—Prof. A. D. Smith, Chairman Faculty.

Judson Female Institute, Marion, Ala. Rev. R. G. Patrick.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

THE SEMINARY SITUATION.

Various inquiries have come to us about the condition and prospects of our Theological Seminary, as affected by the current historical discussion and the recent death of Prof. Harris. In response to these expressions of interest we give in brief our views of the situation. And, first, we record our confidence in the stability of the institution. In the earlier days of Boyce, Broadus, Manly, Williams and Whitsett, there were seasons of storming doubt; but those days are past. The institution, while needing larger endowment, has gotten beyond the experimental stage. Its assets are a million or more in money, and many millions in the affections of the denomination. As the years go by it will get all the money it needs, and it is not likely to forfeit its place in the hearts of the people. It is perfectly safe.

The trustees are ministers and laymen whose orthodoxy, integrity, business sagacity and loyalty to the truth are above reproach. If there were no other guarantee, the fact

gested and directed his words. It would be hard for me to believe that his face ever wore a harsh expression or that a harsh sentence ever fell from his lips.

My last service with Judge Meek in a public way was on the committee which was sent out from Montgomery in 1865 to meet the President of the Confederate States at West Point, and welcome him to Alabama soil. I pause here to say a few words about that committee. Along with Meek and myself were the brilliant Bullock, who was the chairman; the broad-minded Morgan, the eloquent Clinton, the enterprising Charles L. Pollard, the genial J. C. B. Mitchell, and others whose names I need not now recall. Bullock met the President with a speech which was a masterpiece, of course Mr. Davis' reply was just what it ought to have been. Meek made a speech at Opelika, where the train, in returning, was stopped by an enthusiastic crowd. That was the last speech I ever heard from him. My connection with the Indian Office soon took me West, and we never met again. He died soon after the close of the war at Columbus, Miss., to which place he had removed but a short time before.

The most ambitious poetic effort of Meek was "Red Eagle," a romantic rhyming story, in three cantos, after the manner of Sir Walter Scott, and not unworthy of a place by the side of the "Bridal of Triermain" and his other shorter narrative poems. The interest of this poem centres in Weatherford, or "Red Eagle," an Indian remarkable for his physical graces, courage and strength. He was the leader of the Muskogees, or Creeks in the war of 1813, which opened with the bloody massacre at and around Fort Mims, near Mobile, and closed with the overthrow of the Creek nation at the battle of the Horseshoe. In this work Meek started out with the epic, and measure so well adapted to the recital of heroic adventures, but unfortunately dropped it, now and then, for a measure slower and heavier. In spite of this defect it may, however, be said that "Red Eagle" is beyond all question the finest production of the kind which the Gulf States have yet given to the literature in which her peculiar history and characteristics are set forth, not only be highly regarded, but lastingly cherished. The descriptive passages are especially fine. The butchery at the fort is so managed that much which is repulsive is passed over, while full justice is done to all that is calculated to excite indignation and horror. The picture of Alabama woods in mid-summer is so life-like and graphic as to cause, in the reading, the desire to be in that region at that season to see the trees in their cool greenness, and to be in the cool

A Resignation.

OPELIKA, ALA., March 14, '97.

To the Opelika Baptist Church:

DEAR BRETHREN AND SISTERS: For reasons which need not be stated, I am fully persuaded that this church should have another pastor; therefore I herewith hand in my resignation, positive and unconditional, respectfully asking that the church accept it; and that it go into effect the first day of May.

Respectfully, Z. D. ROSE.

The above was read in church conference yesterday morning by the clerk.

R. L. FAWCETT.

Birmingham Conference.

Avondale—142 in Sunday-school.

Congregations good—very large at night. Pastor preached to railroad men. One accession by letter. A prominent railroad man baptized. Many came forward for prayer.

Rev. J. R. Lloyd preached at Pratt City morning and night, the pastor being absent. Good congregations and pleasant services.

East Lake—Pastor Hobson preached at both hours. Subject

"Who was it beat you like that?"

and tells him to "hop up."

Some is a good little monkey.

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bers, and they are in truth a united Baptist family, spiritually and otherwise, fully alive to every good word and work. Rev. W. A. Hobson, the pastor, is a young man full of enthusiasm in his work, untiring in his efforts, and a good, earnest preacher. The Sunbeams have a flourishing band. In fact, as far as I can judge, every branch of church work is in a flourishing condition. It would be a cold-hearted Christian indeed, and a most indifferent Baptist, who would not catch their spirit of enthusiasm and activity, and try to help promote it. A good word, where there is so much to be done.

They have a fine Sunday school, and a most helpful weekly prayer meeting, where the brethren get up and talk without urging.

As I said before, it is an ideal place to raise one's children. What a splendid place to send boys and girls, too! Such ennobling, refining and religious influence in the atmosphere around them! I hope, God willing, to remain here until my boy and girl have finished their education.

I could say a good deal more, but must not. Please change the address of my paper from Palmetto, Fla., to East Lake, Ala. I have

We do not see states standing on the highways to remind us of

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Can't Eat

This is the complaint of thousands at this season. They have no appetite; food does not satisfy; the stomach and digestive organs, without a course of Hood's Sarsaparilla, will give them. It also purifies and enriches the blood, cures that distressing and painful internal misery into a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It also promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that seem to have almost "a magic touch."

Hood's Sarsaparilla

Is the best—In fact the One True Blood Purifier.

Hood's Pills are the best after-dinner pills, aid digestion, etc.

MARRIED

Dr. G. L. Lambert, a prominent and successful physician of Bayonne, N. J., and son of Elder A. J. Lambert, was married on the 24th of February.

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